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# The Church Guard

A. P. Willis  
226 St. George  
1 apr 90

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLIASTICAL NOTES.

THE Bishop of Durham (says the *Durham County Advertiser*) will shortly leave Auckland Castle for Egypt, and remain there over the winter. The step is dictated by reasons of health.

THE Bishop of Bedford has issued an appeal for ladies who can provide for their own maintenance, and are ready to devote themselves to the work of the Church among the poor in East London.

ACCORDING to a statement in the October number of the *Newberry House Magazine*, the Church Association have hired its emissaries paying them as much as two guineas, and five guineas, to attend and receive early Communion, for the purpose of litigating ritualistic clergymen.

[CHURCH bells are almost unknown in Scotland, yet bells were in use there upwards of four centuries before the conversion of Olaf and his Norwegian jarls. Their absence is due to the "Reformers." Somerset considered one bell sufficient for any church, so he had some of the most beautiful bells melted down and made into cannons.

AN OLD SUNDAY SCHOOL TEACHER—Miss Aurora Easor, of Withycombe, near Exmouth, a lady who is in her 89th year, continues to take a class twice every Sunday. Miss Easor began teaching in the Sunday-school at the age of fourteen, and "hardly remembers having missed a Sunday that the school was open during the last seventy five years!"

THE General Convention of the Church in the U. S. met in triennial session in St. George's Church, New York, Rev. W. S. Rainford, D. D., Rector, on Wednesday, Oct. 2d, 1889.

The Convention is composed of two houses, the House of Bishops and the House of Deputies. The House of Bishops consists of the bishops of dioceses and missionary jurisdictions, and the assistant bishops where there are any, also such bishops as may have resigned by reason of infirmity and old age. The House of Deputies contains four clergymen and four laymen from each diocese, and one clergyman and one layman from each missionary jurisdiction, but these last do not have the right to vote.

AUSTRALIA.—A telegram dated Sydney, 24th Sept., per Reuter's Agency, states with regard to the discussion which has arisen respecting the appointment of Canon Smith, as Bishop of Sydney, the question of the validity of the election has been submitted to eminent counsel, who have expressed the opinion that the election was complete when the vote recorded by the Australian Bishops gave Mr. Moule a majority, and that the subsequent transfer of votes to Canon Smith on Mr. Moule declining the appointment was illegal, and Canon Smith's election consequently void. The Bishops of Adelaide, Brisbane, Bathurst, Riverina, and Grafton and Armidale, and the Administrators of the Bishoprics of Tasmania and Newcastle, have telegraphed to the Archbishop of Canter-

bury protesting against the procedure at the election, and requesting his Grace to defer taking action in the matter.

THE Carlisle Diocesan Conference met on the 25th ult. The Bishop of Carlisle in his presidential address said there was a strong feeling that the Church of England received something short of justice at the hands of Parliament. It experienced many of the inconveniences and not as many of the benefits which arose from disestablishment. So long as the bonds existed between Church and State, Parliament would seem bound by every consideration of honor and fair dealing to give facilities for discussion, and, if need be, for enacting measures which the needs of the National Church demanded. The existing condition of things was rapidly becoming intolerant in Wales, and he hoped that a Tithe Bill would be passed next session.

WRITING from All Souls' Mission, Clapton Park, E., Sister Mary Pauline appeals to all who are interested in the welfare of young women for help in producing a counter attraction to the dangerous forms of recreation which most prevail in that part of London. She says: "Having lived for some months in the poorest part of this very poor parish, we have seen enough to convince us of the urgent need of providing, for the girls who scamper about the streets and lounge near public houses, a bright and wholesome means of spending the late evening hours which follow their days' work. For the respectable superior girls there is a guild; for the rough ones, whom we want to assist, and who are so numerous, nothing. It is from such as these that the ranks of the poor unfortunates in Whitechapel are recruited. A well ordered club is the best possible preventive work. We shall allow dancing on one night in the week, the others will be devoted to quiet games of all sorts, needlework, reading of periodicals, &c., according to the individual tastes of the members.

CHURCH WORK IN LONDON.—The Bishop of London is in the habit of sending a letter of commendation to each volunteer male church worker, being a communicant, who is recommended to him by an incumbent for admission into the London Diocesan Lay Helpers' Association. The names of the members and their branch of church work is duly recorded in the London Diocese book. The description of work thus commended is very various. Turning to the well to do Deanery of Kensington we find some parishes without any volunteer lay helpers at all, and others in which they are few in number; but in one parish there are 34 laymen thus formally published as lay helpers. The kind of help gratuitously given in this parish is as follows:—1 ceremoniaris, 4 torch-bearers, 3 banner-bearers, 2 crucifers, 1 acolyte, 5 servers, 8 sidesmen, 1 sub-sacristan, 2 churchwardens, 2 school managers, 3 choristers, 2 secretaries of guilds. There is not in this parish one layman who teaches a Bible class, or in Sunday-school, or night school, or who acts as a lay reader of the Bible, nor is there a layman who visits the sick or the poor, or who takes part in mission or temperance work, or anything that implies personal speak-

ing or individualizing influence. Yet this is one of the strongest bodies of parochial helpers commended by the Bishop in the Rural-Deanery of Kensington. Turning to a White-chapel parish with 66 volunteer lay helpers we find a different nomenclature adopted, viz.:—3 readers, 10 mission work, 10 Sunday-school, 13 temperance work, 1 band of hope, 2 district visitors, 3 general work, 2 pure literature society, and 9 church assistants. These are some of the great variety of church work recorded as done by volunteer laymen in the London Diocese Book. It is stated that the Bishop declined to formally enrol laymen whose volunteer work consisted of cutting bread and butter at the annual school treat, so that the line is drawn somewhere as to what kind of church work secures admission to the London Diocesan Lay Helpers' Association, which includes 4752 male members all of whom are communicants, and of whom 329 hold the Bishop's commission as volunteer lay readers.—*Irish Ecclesiastical Gazette*.

## THE CONGREGATION OFFENDED.

We very much doubt if there is one in a hundred of the laity who understands the force and intention of the first Rubric in the Liturgy which speaks of the Congregation being offended by the evil living of one of their number. In the nature of things in modern life the people and not the Minister are more apt to know of those who have done "wrong by word or deed," or who have given evidence of "evil living." Hence the people are, on the one side, the preservers of the purity of the Church, and, on the other, the protestors, or preservers of the morality of their own members. When one is seen to be living, by word or deed, in a manner not only inconsistent with, but bringing discredit upon the Christian faith, then it becomes by Divine and ecclesiastical command, the duty of those who are aware of the fact to advise the Minister of the wrong, so that he may use the prerogative of his office and the discipline of the Church to correct the offender and protect the Church. We have been impressed with the fact, and made painfully cognizant of the dereliction of others, by several times finding out by chance that this and that person was living contrary to the faith and the rules of the Church, and that the fact was known of long time to many members of the Church, not one of whom uttered a warning word to protect the Church. If "congregation" be not "offended" by one of their members so living, then they condone the sin and thus become partakers of it. It is every Christian's duty to remonstrate with an "evil liver" in "word or deed," and if the remonstrance be not heeded, to advise the Minister, in order that he may "advertise," that is warn the person "that he presume not to come to the Lord's Table" until he repents him of his evil life."—*The Parish Helper, Springfield, Mo.*

At our best estate, we are only pilgrims and strangers here. Heaven is our home. Death will never knock at the door of that mansion, and in all that country there is not a single grave.

**HIGH CHURCH: WHAT IS IT?**

By Rev. Vernon W. Hutton, in the Church Eclectic, for October.

We look upon the Church as resting upon Christ, not upon the Queen and Parliament; but the real reason why we feel compelled to hold aloof from the Dissenters is because we believe that their societies are human societies set up by men within the last three centuries, separated from The Church, and that therefore they have in a great measure cut themselves off from the grace of Christ, because by leaving the Church they have lost the power of ordination, and therefore lost the full force of the Sacraments.

This is, I hope, a tolerably clear statement of what all its controversy is about. It is, as you see, a deep theological question, not one which is to be disposed of by a one-sided lecture, or by a mere objection to a few petty details, or a sneering paragraph in a newspaper. The question is really this: For what purpose did Christ found that society of believers, which He called sometimes the Church, sometimes the Kingdom of Heaven? And never let it be supposed that in thus giving high powers to the Church, we are depreciating Christ; how can we be depreciating the head, exalting the body? Christ is no more depreciated by exalting the Church than by exalting the value of preaching or Bible reading. He must work by some means or other, and we are in reality exalting Him when we exalt His appointed means. Christ is all in all; the Church without Christ is a body without a head—dead, worthless; but with Christ it is a living, working body, living not in his own power, but in His. Christ is in everything: in the Church, in the Sacraments, in the Ministry. It is Christ that baptizes, Christ that consecrates the Holy Communion, Christ that absolves. We are but the instruments in His hands; the poor earthen vessels to whom, for His purposes, He has committed the stewardship of His Mysteries.

Ceremonial has very little to do with the question; it is at most quite a secondary part of it, although popularly it is looked upon as the chief. We can have high Church worship with four whitewashed walls for our Church, and a deal table for our altar; or we can dispense with a building altogether; give us the unbroken rock for our altar, the birds for our choristers, the branches of the trees for our chancel roof, and then we can plead the Christian Sacrifice as effectually as in the most splendid of churches with the most elaborate ceremonial.

The reason why there is all this controversy about ceremonial, is because ceremonial follows almost naturally upon the belief in Church doctrine. As a man believes so must he speak and so act. If he believe he is engaged in the worship of his Creator, he cannot but bend the knee and bow the head; if he believe, as I believe, that Christ is really present in the Holy Communion, he must treat that Sacrament with reverence, external as well as internal. Those who profess to object to ceremonial, yet use it in what they consider to be the chief part of the Christian worship; when the sermon time comes the vestment is changed, an introit is sung, and a procession is formed from the vestry to the pulpit. Why not the same ceremony at what we believe to be the chief Christian service, the Holy Eucharist?

The real matter of difference is not the practice of ceremonial, but the deeper question I have already alluded to. External behavior follows upon internal belief. When I celebrate the Holy Communion I believe that I am then joining my own dear Lord in pleading His Sacrifice before His and our Father, and believ-

ing this I can no more act when I am celebrating that service, as if I was administering a mere memorial supper, than a man at a friend's funeral can behave as if he were at his wedding. Ceremonial is nothing in itself, but only valuable as expressing the inward faith; and therefore great care should be taken that the faith should come first, and not the ceremonial first; the latter is only a mockery where the faith is absent. The more we appreciate, the more our belief will show itself in our actions. Ceremonial must express the general faith of the worshippers; it cannot, any more than the prayers, be adapted to the taste of each individual. And by the worshippers of course I mean the communicants, who alone have a right to be consulted in these matters. In external as well as internal doctrine we must stand upon the higher level, not sink to lower power.

Perhaps it may be objected to these doctrines, that although they may be all very plausible in theory, yet that they are not the doctrines of the Church of England, and that therefore a person holding them has no right to remain a member of that Church. What are and what are not the doctrines of the Church of England we must decide, not from what are popularly considered so, but from what that Church herself lays down in the Prayer Book. Read that book, read the Baptismal Services, the Communion Office, the Catechism, the Visitation of the Sick, the form of Ordination of Priests, and you will see there enumerated the very same doctrines I have expressed my belief in. It is a popular cry that we who believe and preach these doctrines are unfaithful to the Church. One statement is all very well until another is made. I have no wish to make charges against any one. My principal is, let each party work for God in their own way, as long as that way is not inconsistent with the teaching of the portion of the Church to which they belong; but it is just possible that we are more faithful to the Church than those who have service only one day in the week when the Church tells them to have it on every day; who ignore the fasts and holy days which the Church tells them to keep; who leave out portions of the service, and alter the Lessons when they do not approve of them; who administer the Holy Sacrament to a whole railful at once, when the Church says they are to do so to each person individually; who introduce the entirely unauthorized innovation of evening communion; who say that baptism does not regenerate, when the Church says that it does; who never invite, as the Church directs them to invite, those of their own people who cannot "quiet their own conscience" because it is "troubled with some weighty matter," to "make a special confession of their sins," in order that "they may receive the benefit of Absolution."

I have now expressed freely what opinions we hold on this great Church question. They are not, I assure you, opinions taken up lightly. I was as prejudiced against them as any one could be before I understood them; but the more I studied, and the more I thought, and the more I prayed, the more I became convinced that they were true. I am not ashamed of them; nay, I glory in them. When I return thanks to God for the many undeserved mercies which He has bestowed upon me, I include amongst those mercies that He has taught me this faith.

There are many who have grown up in quite different opinions to these. If they are earnest in their faith, let them continue so, and let them not think we preach these doctrines to censure them. We who are called upon to teach must not be content to teach only what will please, but we must look forward to the future, and we must teach what we believe is true and therefore will last. And I do not think that the popular theology will last. I think that it must be held responsible (although unconsciously) for a great deal of the infidelity of the present day; first,

because its common objection to these Church doctrines is not that there is no authority for them, but that they are super-natural, which objection might be applied equally well to Christianity altogether; secondly, because it accepts the Bible as the inspired Word of God, without giving any reason for so doing, except that to them it appears to be so, which leads to the obvious conclusion that those to whom the Bible appears to be not God's Word, are at liberty to reject it; and thirdly, because by allowing each person to frame a religion for himself by his own interpretation of the Bible, it makes God the author of confusion, not of peace. The history of popular Protestantism proves that before long it develops into infidelity, and that this development would be much more speedy were it not for the influence, felt but not acknowledged, of the Church with her unchanging creeds.

**NEWS FROM THE HOME FIELD.**

**AMHERST.**—Rev. D. C. Moore, Rural Dean, Rector of Stellarton, spent last Sunday here and assisted at the services in Christ Church, delivering two able sermons.

The little band of energetic churchmen in Fort Laurence held a supper last week in aid of the building fund for St. Alban's Church, which proved quite a success notwithstanding the bad roads, and wet weather.

**AVON.**—The 52nd meeting of the Avon Rural Deanery was held on Tuesday and Wednesday, Oct. 1st and 2nd. Owing to the isolated position of this parish the previous Deanery meetings held in it have not been at all satisfactory there being but a small number of the clergy able to attend. But on this occasion the hearts and hands of the Rector and parishioners of Rawdon were gladdened and strengthened by a goodly representation of the clergy; only one parish of the Deanery not being represented. The successful meeting at this time was particularly due to the popular young Rector of Newport, Rev. K. C. Hind, who kindly met us at that station and conveyed the whole party, five in all, to Rawdon and back, entertaining us on the way at the Rectory, where we sat down to a bountiful spread, and on the road by many a joke and song. Arrived in the parish we drove to the Rectory, where we were welcomed and entertained by the Rector and his family. The first service of the session was held at the parish church, St. Paul's, on the evening of our arrival, Tuesday, at 7 o'clock. The clergy present were: the Revs. W. J. Ancient, R.D., Rector of Rawdon; Canon Brock, D.D., Rector of Horton; F. J. H. Axford, Rector of Cornwallis; Dr. Mockridge, Rector of Windsor; K. C. Hind, M.A., Rector of Newport, and J. M. C. Wade, B.A., Vicar of Aylesford. Evensong was said by Mr. Hind; first Lesson by Canon Brock, and 2nd by Mr. Axford. The appointed preacher being Dr. Mockridge; he gave an earnest, simple and forcible discourse from St. Matt. xiv, 28.

The Chapter assembled again the following morning at 11 o'clock for the regular Deanery service. Mattins were said by Mr. Wade; first Lesson by Dr. Mockridge; second by Mr. Hind. The Holy Communion was celebrated by the Dean, assisted by Canon Brock, who was also the preacher, taking for his text St. John iii, v. 5: with reference particularly to the beginning of spiritual life. The subject was treated by Dr. Brock in his usual scholarly manner, and the sermon was filled with matter that will give food for thought to those who listened for some time. Besides the clergy present twenty-nine of the laity drew near to receive the Lord's Body and Blood.

The clergy dined at the Rectory, and at two o'clock assembled for business. The Dean said the special office. The reading of the minutes of previous meeting, and of the office of "The

Form and manner of making Deacons" was next on the order of business.

It was resolved that the next meeting be held at Keniville on Wednesday, Feb. 5th; the Rev. K. C. Hind, M. A., to be the preacher. It was suggested by Canon Brock that Dr. Mockridge should address the usual Missionary meeting on that occasion upon "Foreign Missions," referring specially to India, and that the Dean should speak on "Home Missions." (Adopted)

The subject for discussion was then introduced by the Dean in a brief explanatory speech: "The advisability or otherwise of adopting in the Deanery the Sarum use in colours." After a general discussion the following resolution moved by Dr. Brock and seconded by Rev. Mr. Hind was passed: "Resolved, that we as a Deanery adopt as a rule the Sarum colours of white and red with the permission of using violet for the seasons," also, "that a copy of this resolution be forwarded to the Secretary of the Amherst Deanery to be read before its next session."

Moved by Dr. Mockridge and adopted, "that the subject for discussion at the next session of the Chapter be 'The Unity of Christendom.'"

Dr. Mockridge laid the following notice of motion on the table, "That an additional order of business, be the discussion of any matter that may be brought up by any member or members of the Deanery without limit as to time, except on the vote of the members present on a motion of adjournment, such motion to be put to vote without debate."

The meeting was then closed by the Dean in the usual way.

At a Missionary meeting held at St. Paul's, the Parish Church, in the evening, after shortened Evensong, a large congregation was addressed by Mr. Hind on "King's College, the Handmaid of the Church"; Mr. Wade on "Home Missions"; Dr. Mockridge on "Domestic and Foreign Missions," and Mr. Axford on "Religion in the Home."

The effect of this meeting will long be remembered in the parish, the earnest forcible addresses making an impression which will have its fruits in a practical result. The offertory at the two services amounting to \$6 63 was given to King's College Endowment Fund.

The thanks of the clergy are due to the following ladies for kind hospitality: Mrs. Anon, Mrs. Casey, Mrs. J. E. deBois and Mrs. Whalen, while all felt that our most heartfelt thanks were due to Mr. Hind for his extreme kindness.

On the morrow, after having some difficulty in getting one of our number to join us, he being inclined to linger too long amid the household gods of the Rectory, we wended our way homeward, and as we looked back catching the last glimpses of the green hills and beautiful vales of Rawdon, all voted "we have had a pleasant time."

**ALBION MINES**—Rev. D. C. Moore returned for Sunday 13th inst., having been as far as Oak Lake in Manitoba, after the close of the session of the Provincial Synod. He reports having had a most pleasant trip; having stayed a short time at Ottawa, Winnipeg, Brandon, Riviere du Loup and Amherst. The Prairie Land was a new and grand experience. He called together between twenty and thirty neighbors in his daughter's house, on Sunday, Sept. 29th, and found amongst them Harleys, Lockharts, Pratts, Atwaters, and Gannons of Nova Scotia. In the evening of the same day he preached for Mr. Quinney, of Oak Lake, in the Presbyterian meeting house—the Church of England having only just given a contract for their building. On the 6th inst., he was with Rev. V. E. Harris helping him in Amherst and Fort Lawrence, where a lovely little Church is about to be opened. Mr. Moore was extremely gratified to find his parish church richly decorated for the Harvest Festival. Grain, grapes and vegetables of all kinds, "the first fruits for God," being

beautifully arranged by thankful hands, these have been since given to the sick poor, without regard to whether Church of England people or otherwise. A group of men he found working overtime by lamp light to put a new fence round God's acre, while best of all the services in his absence had been well attended, and the work of Rev. F. Archbold, who kindly ministered, highly appreciated.

**SHELBOURNE**—On Sunday, Oct. 6th, after Divine service, the churchwardens, in the presence of a very large congregation, presented a most flattering address to their late Vicar, the Rev. H. How, B.A. The address was signed by the Rector, the Rev. T. H. White, the wardens, vestrymen and over one hundred of the parishioners. Mr. How's resignation is in consequence of his acceptance of an important office connected with King's College. His pastorate, so severed had continued for three years, during which harmony prevailed in the parish and there had been growth of the Church, greater appreciation of the services, improvements and additions to the sacred edifices and parsonage, and while the distinctive principles of our holy religion had not been lost sight of, there had been no unpleasant discord with the denominations around us. These blessings and benefits had been secured, the address said, by Divine Providence through your persevering labours and the incessant watchful care you have so kindly and judiciously bestowed upon us." The address expressed the deep regret of Rector and people, at parting with one so beloved, and also conveyed the assurance of the high appreciation in which Mrs. How was held; and expressed the hope for a happy future for both.

Mr. How replied, reviewing the work of his ministry, and expressing his thanks for the hearty and loving address presented.

#### DIOCESE OF FREDERICTON.

**STUDHOLM**—The new church of St. Agnes in this parish was consecrated on Sept. 26th, by the Metropolitan, the Bishop Coadjutor taking the Communion Service. As this church was one of the last works of the Rev. Canon Medley, whom God has called to his rest, great interest was taken in it by the numerous friends of the Canon, and there was a large gathering, some coming from a distance, to be present at the consecration. Seventeen of the clergy were present and assisted at the service and also the organist and choir of Sussex of which parish also the Canon was Rector. The music was well chosen and heartily rendered; morning prayer was read by Rev. Mr. Talbot, the 1st lesson being read by Rev. Mr. Hanford, the 2nd by Rev. Mr. Simonds. In the Communion Service the Epistle was read by the Rev. Prof. Vroom, of King's College, Windsor, Bishop Kingdon reading the Gospel. A beautiful and earnest address, full of clear teaching was delivered *ex tempore* by our beloved and aged Metropolitan, who alluded briefly to the death of his son. The offertory was large, going towards the amount still due on the church. The building, though a small one, is very tastefully planned and neatly furnished. It is the seventh church built in the Diocese by the late Canon, most of which are models in wooden church architecture. It is sheltered within with ash and pine; the rafters with their trusses and collar-beams, are stained a walnut color; the roofing is of oiled pine and spruce; the floor of the chancel, of oiled birch, a neat ash screen separating the chancel from the nave. Many valuable gifts have been given to this church by friends throughout the Diocese, including a rich altar cloth, the work of some church ladies at Fredericton, an organ, brass hanging lamps, a brass cross, aossal &c. There are not very many church people at present in the neighborhood of this church (the district called Mount

Middleton), but those who are there, especially Mr. Joseph Hornbrook, to whom is due much of the credit of building this church, are very active and the growth of the church promises to be rapid. Rev. Mr. Batough is at present in charge of the parish, until the next Rector is chosen.

**ST. JOHN**—Harvest Thanksgiving Services were held in the various churches of this city on the 13th inst.

In *Trinity Church* the decorations were in marked good taste. At the base of the chancel window was a sheaf of wheat bordered with ferns; over the Cross, back of the Holy Table, were the words, "Lord of the Harvest," in white letters on a black ground, and from either side of the table running up to the window base were ferns, green leaves and white flowers. The pulpit was adorned with bunches of grapes, and nut brown hops and hop vines; at the foot of the Lectern, and at the base of the Font were grouped fruits and vegetables, amid autumnal foliage. The chancel rail was trimmed with small capsicums, grapes, apples and small fruits. Three services were held. The sermon at the eleven o'clock service was preached by Canon Brickstocke, D.D., from Isaiah lv., 10, 11.

The Mission Church of *St. John Baptist* was very tastefully decorated. On the baptismal font was a neat display of fruit and autumn flowers. The pulpit was also neatly trimmed, the rood (choir) screen was decorated with sheaves of wheat, bunches of grapes and flowers, while on the altar small sheaves of wheat, clusters of grapes and flowers were tastefully arranged. On the wall at the west end of the church was the motto, "He gave them bread from Heaven," in letters of straw. The musical portion at all of the services was fine. At 8 o'clock there was a choral celebration.

*St. Paul's (Valley) Church*, was decorated with flowers, fruit, etc. Rev. Canon DeYeber preached in the morning and Rev. Canon Brickstocke in the evening. Large congregations were present at both services.

*St. Barnabas Church*, Sandy Point road, was also very tastefully decorated. Rev. A. J. Reid officiated at the service which was held in the afternoon.

*St. Luke's Church* looked very inviting, and the decorations showed excellent taste in arrangement. The font and front of the reading desk were elaborately trimmed with a choice collection of cut and potted flowers. Back of the chancel were sheaves of wheat, while to the right of the pulpit was a large and varied assortment of vegetables, together with grapes and apples. Rev. L. G. Stevens, Rector, preached. In the afternoon a children's service was held which was largely attended.

*St. Luke's*—On St. Luke's day a special service was held in St. Luke's Church at eleven o'clock in the morning. Proper Hymns were sung. The Rector, Rev. L. G. Stevens, gave an address in reference to the Apostle St. Luke. In the 4th chapter of Ephesians he is called the beloved physician. It should be an honor to the profession that St. Luke is the only physician whose name is mentioned in the Bible. St. Luke was an educated man like his companion, St. Paul. The writings of St. Luke contain the finest passages of any of the epistles; he also wrote the Gospel bearing his name and the Acts, the speaker regretted, was somewhat neglected. He spoke of St. Luke's great love for St. Paul as a fine example of Christian love. He reminded the congregation of the fact that he had been their Rector for nearly eleven years and that in looking over the lists of those that he had consigned to their last resting place, he saw the names of many who had died of diseases that no earthly physician could cure, however beloved, and he urged them to be always willing and anxious to consult the Great Physician.

## DIOCESE OF QUEBEC.

**BISHOP'S COLLEGE LENNOXVILLE.**—During the session of 1888-9. A scheme to build a hostel or Divinity faculty building was started; it was thought that for the sum of \$10,000, accommodation could be provided for the house of the professor of Pastoral Theology, and in conjunction therewith for sixteen candidates for Holy Orders, including members of the Divinity faculty and seniors in the Arts faculty. Mr. Robert Hamilton, of Quebec, with characteristic generosity, offered \$5,000 on condition that the remaining \$5,000 was subscribed and paid within two years from March, 1889. The Hon. E. J. Price subscribed \$2,000; a grant of \$1,200 has been heard of as being given by the S. P. C. K.; the sum of \$500 is available from the corporation of Bishop's College on the vacating of the present Divinity house (the old school rectory). Besides this two gentlemen have promised \$100 each, and a third has promised \$50; thus \$3,950 have been promised towards the desired \$5,000. The Principal now appeals for the remaining \$1,050. Besides these promises the Rev. J. J. S. Mountain, D. C. L., of Cornwall, Ont., another thoroughgoing and faithful friend of the College, has agreed to transfer the sum of \$3,400 from a fund, which was not likely to be available for some time to come—the Mountain Deacons' Fund—and to make of this sum a new trust, endowing the new building when erected with this sum—thus the completion of the new building will not add to the current expenses; the interest of \$3,400 being available for insurance, repairs, &c. It is hoped by all that the new building will be ready by September, 1890. It may interest the friends of the College to know that *all available rooms are again full*, and that it is known that students who wished to do so have not been able to enter the College on account of the lack of room.

Another interesting and encouraging fact is that the number of students in the Divinity faculty proper has increased considerably.

The increase of boarders in the School is also very encouraging, and renders it almost imperative that additional space should be provided so that at least 105 boarders could be accommodated. There are 85 at present, and including day boys 105 in the school, while the number in the College is 31; a total of 137 as against 117 a year ago at this date. The scheme above referred to will render accommodation possible for 40 resident students in the College and for 105 boarders in the school. For these numbers the present staff will prove ample so far as the subjects at present taught are concerned, but there is hardly any limit to the number of professorships in the College which we would like to see endowed. In this respect no college, however large or well equipped will ever cry "hold." Churchmen cannot be too often reminded that their Church universities are, so far as regards extent of curriculum and resources available from endowment, almost in their infancy. They are still comparatively struggling institutions and actually have to think more than twice before spending enough money to extend their curriculum. They require substantial aid to render them able to compete in all respects with other and richer institutions.

**QUEBEC.**—Thursday, the 17th inst., was a "red letter day" for the children of St. Matthew's Parish, and also for those belonging to the Male and Female Orphan Asylums, the Ladies' Protestant Home and many others young and old, for no one who listened to the kind words spoken by the Countess of Meath will soon forget them. The meeting was held in St. Matthew's Parish room under the management of the Committee of the Ministering Children's League, of which society Lady Meath is the originator. Founded but four and a half years ago the League now numbers 24,000

members and associates, scattered all over the world. Among those at the meeting were Mrs. Williams, wife of the Bishop of Quebec; the Very Rev. the Dean of Quebec, Canon Richardson, the Rev. Messrs. Peiry, Balfour, Nicoll and many others. The meeting was opened by singing the League hymns, "Make use of me my God" after which the Rector of St. Matthews, Rev. Lennox Williams, read the usual opening office. The Rector then spoke a few well chosen words, explaining the work done by the St. Matthew's Branch.

During the three years it has been organized, namely sending help in money, warm clothing &c., &c., to St. Andrew's Indians Mission, Fort Pelly, and then expressed to Lady Meath the great pleasure and honor it was to have a visit from her. A basket of flowers was then presented to the committee on behalf of the M. C. League by Miss Edith Hamilton, who is truly a "ministering child" and a zealous member of the League. The address given by Lady Meath was, as she said, only for the children, and nothing was left to be desired in the kind loving way she spoke, her thoughts clothed in such simplicity of language that even the smallest child could understand. The anecdotes for both boys and girls kept the children's attention fixed upon her, but the stories were all to bring home some helpful lesson to them. The Countess also explained the meaning of the words "Ministering" and "League," stumbling blocks to some infant minds. The story of the lesson learned by the Countess herself from a little violet girl in the South of France was very interesting. All present were sorry when Lady Meath's address was over. The Dean then gave a short speech, partly to the children, and partly by thanking the Countess for the great treat she had given to young and old, and said he hoped soon to establish a branch of the M. C. League in connection with the Cathedral. After another hymn and the closing office, the meeting adjourned. The committee very kindly remained to talk over League matters with the associates. St. Matthew's Branch had 130 members and 14 associates on its roll, and more have joined since this last meeting. The League does such good work among children that every parish should start a branch even if the members are small. During her visit to Quebec Lady Meath was the guest of Mr. and Mrs. Robert Hamilton, of Hamwood.

## DIOCESE OF MONTREAL.

**MONTREAL—Cathedral Sunday School.**—On Sunday, the 13th inst., the Rev. C. A. French, of Escanda, Mich., who was passing through the city, delivered a missionary address to the teachers and scholars of this school. He spoke strongly in favor of an increased interest being taken in Domestic Missions. His remarks on "Frontier life" were much appreciated by all present. Mr. French was formerly in Algoma, having taken up work there while on a visit to Canada from England. Mr. Buchanan also addressed the school on the same subject.

**LACHUTE.—St. Simeon's Church.**—On Sunday 22nd September the Lord Bishop of Montreal, made his annual visitation.

There were six candidates for confirmation. His Lordship delivered a most earnest charge to them to be faithful in all things, and to use prayer as the great safeguard. After the rite had been administered His Lordship congratulated the congregation on the improved appearance of the church, which, since his last visit, had been repaired and repainted, adding greatly to its appearance and comfort.

In his sermon, he specially recommended to the congregation the necessity of their taking care that the new members of the Church should be shown, that the fellowship between them and the other members was a real living one, and to that end we should sympathize and pray for them.

About 50 persons partook of the Holy Communion.

At the Argenteuil Agricultural Exhibition, a few of the members of the church rented the refreshment and dining rooms of the permanent buildings committee and catered for the public; realizing for church work \$33.

On the 15th of October, Miss Ireland of Lachute, a former organist of St. Simeon's Church was united in marriage to Rev. W. Harris, of Grenville. The ceremony was performed by Rev. W. Sanders, incumbent. The musical portion of the service was beautifully rendered by the choir.

The choir of St. Simeon's, under the able management of Miss M. N. Hills, have added greatly to the beauty of the services, and the singing is ahead of most city choirs, being not exclusively choir but also congregational, the latter practising with them.

## DIOCESE OF ONTARIO.

**KEMPTVILLE.**—The annual Harvest Festival was duly observed last month in the Parish of Kemptville. The beautiful Parish Church had been decorated with more than usual taste and care. The services morning and evening, were hearty. The Rev. R. W. Rayson, of Lombard, was the morning preacher; the Rev. W. Woodcock, curate of Prescott, was the evening preacher. Both sermons were admirably suited to the occasion. Mr. Clay, of Burgh College, read one of the lessons. The Rector Mr. Emery, was celebrant. The Revs. W. Woodcock and R. W. Rayson acting as Deacon and Sub-Deacon. The dinner and tea were served in the Parish Hall, displaying all the luxuries of the season. The waiting was all that could be desired. The attendance was large. The afternoon was occupied with all sorts of games. Mr. John O'Loughlin, of Winnipeg, son of the late lamented Incumbent, of North Gower, made great sport for the juveniles. Over one hundred dollars was realized from the festival.

The other day Miss Ling favored the Parish with her presence and spoke in a quiet familiar way, to a crowded hall of attentive listeners, concerning the great work being carried on by women of the church in India, in connection with the Zenana Mission. Seven dollars and twenty four cents was taken up to help on the work. A visit of this kind is calculated to do a great deal of good to any parish by way of stirring up the people to ask themselves what they are doing for God and His Church. To convince them that a mere profession of love and devotion to God availeth nothing without work.

On Sunday Oct. 13th, a goodly body of Foresters went in procession from their Lodge to the Parish Church, wearing the badge of their membership in the form of a beautiful maltese cross. The Rector preached a special sermon for the occasion, which was listened to with great attention and pronounced to be, by the members, the best that they had ever heard before on the subject of the intention of their order. Whilst some of the members of the order seem to have joined in the service of the Church for the first time of their life, and expressed themselves highly pleased with the beauty and solemnity of the same.

**PERSONAL.**—Rural Dean Carey, of Kingston, has been appointed Chaplain to the Bishop of Ontario.

## DIOCESE OF TORONTO.

No report

## DIOCESE OF NIAGARA.

**GUELPH.**—A Harvest Home festival was held on the evening of the 16th Oct., in the large schoolroom of St. George's Church. It was got up under the auspices of the Bible Students As-

sociation or Guild, and the committee have labored with great energy to make all the details so perfect that there was no hesitation or delay, and everything went off smoothly. The room was very prettily decorated with floral ornaments and emblems of harvest. The attendance was very large, the spacious room being quite crowded. The entertainment was presided over by the Archdeacon, who took the chair. Proceedings commenced with the grand harvest hymn, "Come ye thankful people Come." Miss Patterson sang with much sweetness "The Reaper and the Flowers." A dialogue "The Spirits of Nature," was well read, the young ladies being very tastefully dressed in character. In a solo, "Th' Better Land," Mrs. Wilcock sang in her usual attractive style and was warmly encored. So like wise was a brilliant piano duet "The Steigh Bells." Miss Taylor played several of the accompaniments with much precision and good taste, and Miss Hallett gave a piano solo with excellent effect. A quartette, "All among the Barley," would do credit to any concert room.

A tableau of young ladies dressed in character, representing "Peace and Plenty," was hailed with great applause and it richly deserved it. The National Anthem was given with enthusiasm.

The Archdeacon expressed his gratification at the presence of so large an audience, and dwelt on the various guilds connected with the Church. The class of Bible students consisted now of 92 members, and the weekly attendance during the summer months and fall was very good. A deep interest was manifested by many in searching the Scriptures. The occasional entertainments were got up for the purpose of raising money for the outward painting and adorning of the church, and he trusted a liberal offertory would evince the sympathy of the great audience with their praiseworthy work. Another organization that was working for the internal decoration of the church was the Communicant's Guild, and through the labor of their hands, they had succeeded in getting over \$100 for the object they had in view. The Band of Hope and Ministering Children's League was under Mr. Howard's care in a flourishing state, 110 members being on the list. Their obligation was two-fold, the first being not to do a certain thing, and the second to do a kindly act every day if possible. There was also the Young People's Literary Association that gave its time and thoughts towards procuring a peal of bells for the church, and who had already amassed some \$1,200 towards that object. The Ladies' Aid Society would shortly commence their labors in providing clothes for the poor. Another very useful society is instructing girls in sewing and making their own clothes, presided over by a few kind ladies. In conclusion, the Archdeacon spoke very highly of the obligations all were under to Mr. Howard, for the energy he displayed in organizing and managing the Band of Hope and Ministering Children's League.

#### DIOCESE OF HURON.

GALT—A Harvest Festival service was held in Trinity Church, on Friday, 11th inst., and was attended by a very large and devout congregation of worshippers. The choir of Grace Church, Brantford, was present and conducted the musical portion of the service. The choir consisted of thirty-four men and boys, exclusive of the ladies, numbering in all nearly fifty voices. We drove from Brantford in waggons, arriving about 6 p.m. The Rev. Mr. and Mrs. Ridley entertained them to tea, after which they prepared for Divine service. At 7:30 the bell ceased ringing, and the choristers, in surplices, followed by the clergy, proceeded from the schoolroom into the church by the main entrance, singing as a procession, "Onward Christian Soldiers." The Rev. James Thompson, curate, read prayers to the third

collect, the Rev. F. Ridley, rector, followed with special prayers appropriate to Harvest-tide, and the Rev. Rural Dean Mackenzie, of Brantford, preached a most suitable and edifying sermon. Professor Garratt, of Grace Church, presided at the organ, rendering Psalms and hymns with powerful effect. The Doxology was sung as usual at the offertory—followed with the appropriate hymn "Holy offerings rich and rare, &c."

Immediately after the closing prayer and benediction, the hymn, "Who are these like stars appearing," was sung as a recessional, and the choristers and clergy passed out. The whole service was a fitting thanksgiving and will not soon be forgotten by those who were present. The beautiful edifice, of which Galt is justly proud, was tastefully decorated with plants, fruits and flowers, and a limited but suitable array of grain and vegetables. The Rector is greatly encouraged in his work, and has already enlarged his borders by taking up Mission stations in the vicinity. He has now a valuable assistant in the person of the Rev. J. Thompson, and with an excellent staff of lay readers the whole work of the parish is kept in active operation.

LONDON.—*Memorial Church.*—The large attendance at Memorial Church schoolroom last week proved the interest taken in the work of the Ministering Children's League to be attracting considerable interest. The principal attraction was the fact that an address was to be delivered by Lady Meath, whose interest in children's work has a reputation almost worldwide and who originated the league movement. Rev. Canon Richardson's opening remarks relating to the good which children can and have accomplished were well received. Mrs. Ford stated how a year ago twelve persons had organized the Memorial Children's League. It had shortly increased to fifty and now, although but a year old, had 75 active and nine associate members. They had raised since inauguration some \$272, part of which had been spent on the Convalescent Home, part for buying goods to make up and sell, part for minor charities, and a balance of \$30 was in the bank. A couple of packages were also sent to the Northwest. The Society meets on Saturday to sew and discuss the work. Two other branches of the league had been formed in Ailna Craig and Dundalk, as a result of the Memorial Branch. Mrs. Boomer said that Lady Meath and herself had visited the Convalescent Home that day, and the visitors had been shown and admired the stitches put into the work by the willing little hands. She desired to thank them again for the work they had done for that institution, and felt convinced that the enlistment of the children's help and sympathy in this direction must bring them closer to the Saviour, and the seed which they were now sowing would, in the fulness of time, blossom out and be sanctified in the full flower of a holy and acceptable offering. She read letters, explaining the objects of the society, and expressed her disappointment that a year ago, when on a visit to the Old Country, she had not been able to call on the founder of the League; but she had learned since that God's delays were not always refusals. Mrs. Boomer also referred to a letter from the Northwest in regard to the parcels sent up there by the children, showing how highly they were appreciated.

In continuation, she said: "The motto of the League, 'No day without a kindly deed to crown it,' leaves a wide scope for loving little hearts each to find its own opportunity for deeds of love and kindness at home and abroad, whilst it permits the promoters of each branch to select any especial object or field upon which to work singly, or conjointly upon any lines which may seem to good to them." Hence, as in Connecticut, where the little ones are affiliated with the organized Association of the Women's Auxiliary to the Board of Missions,

so in the Diocese of Huron, Ontario and Quebec, where the W. A. M. A. is doing so large and wide spreading a work these little ones take a sincere delight in lending all the help their little fingers can give to the cause of Missions. This League of Ministering Children is in fact a nursery to the work of the Auxiliary, an initial class as it were to that grand organization of sister workers of older growth, which is making such rapid strides and doing such admirable work in our midst.

The Founder of the League aimed at establishing the fundamental principle that young as they were they were not too young to do something for Jesus, nor too young to deny themselves for the benefit of their fellow creatures, and that whether they tended the sick and suffering at home, or worked for the heathen abroad, they were God's own little ministering children, very dear to His heart."

Lady Meath's beautiful address found an echo in all hearts, although addressed exclusively to the children. It was earnest, simple and bright and calculated to win and hold the interest and attention of the little ones from first to last.

To give a synopsis of it would be to spoil it, for even if space permitted us to give the full matter, we could not give likewise the gracious manner which so added to its impressiveness. Her ladyship left for Hamilton and goes on to Ontario, Montreal and Quebec.

St. Matthew's.—Thanksgiving services were held in this church on the 6th. The church was beautifully decorated with grain, fruit and vegetables. The congregations were very large. In the evening special seats had to be provided in the aisles. The singing was particularly good. The preachers on the occasion were Rev. C. O'Meara and Canon Davis. The Rector, Rev. M. Seaborn is justly encouraged with the progress of the work in the parish.

SUNDAY FUNERALS.—The following is the agreement concerning them by ministers, undertakers and others:

We, the undersigned, ministers and undertakers of the city of London and vicinity agree to discontinue attendance on Sabbath funerals, except in cases of extreme necessity, such as where there is danger of contagion or infection, and then only upon a certificate from the Medical Health Officer of the district certifying that there is such danger and that there is absolute necessity that the interment should take place.

This agreement is to take effect only after all the parties concerned have affixed their signatures, and due notice of the same has been given. Signed by all the clergymen and ministers in the city. Dated at London, Sept. 16th, 1889.

To the above agreement, we the trustees of Woodland and Mount Pleasant Cemeteries, subscribe pledging ourselves not to allow funerals on the Lord's day to take place in our respective cemeteries, except on the above conditions. Geo. M. Innes, Dean and Rector of St. Paul's Cathedral; John S. Pearce and W. J. Reid, Churchwardens.—Trustees ex officio of Woodland Cemetery.

Philip MacKenzie, president; Sam. McBride, Secretary, The Mount Pleasant Cemetery Company.

INGERSOLL.—Thanksgiving services were held in St. James' Church on Sunday, and a Harvest Home on Tuesday, which were among the most successful ever held in the parish. There is the most cheering prospects and unity of feeling in the congregation. The church was beautifully decorated for the occasion. The Rev. John Ker, B. D., Rector of Grace Church, Montreal, and brother of the esteemed Rector, preached two most interesting and appropriate sermons.

A Harvest Home dinner was served on Tuesday. The Rev. Principal Fowell, Rev. John Ridley and the Rector gave interesting ad-

dresses. The vocal and instrumental music was very good.

On Monday evening a deputation of the leading members of St. James' Church, Ingersoll, waited upon the Rev. Robert Ker, Rector of the parish, for the purpose of informing him that the congregation had unanimously and enthusiastically voted an additional \$100 per annum to his stipend, to take effect immediately. Mr. Ker said he hardly knew how to thank them for this totally unexpected mark of their kindness, which he felt all the more because he had neither asked for nor even thought of such a thing as an increase of stipend. Apart, however, from all other considerations as a mark of their good will and flattering appreciation of his humble services, it was of incalculable value. The present position of the congregation is extremely satisfactory, and no better evidence than this could be furnished of the fact and of the esteem in which Mr. and Mrs. Ker are held.

WOODSTOCK.—The Ladies' Auxiliary of old St. Paul's Church here, have sent a bale of clothing worth \$200 to R. v. Mr. Pritchard, at Poor Man's Reserve, N. W. T.

LONDON SOUTH.—The Society known as the "King's Daughters" held their monthly meeting last week in St. James' Schoolhouse. There were present 65 members. It was announced that one of the organizers from New York, a Miss Davis, is to visit London under the management of this Branch, and a public meeting is being arranged for October 31st, when this talented lady will give an address on the objects and work of the Society.

GLANWORTH.—His Lordship the Bishop consecrated the hands of the brick church at Glanworth on Sunday Oct. 13th. The incumbent, Rev. Mr. Edelstein, conducted the services, and the Bishop preached a most appropriate sermon. The congregations both morning and evening were very large, and enjoyed the services very much.

#### DIocese OF NEW WESTMINSTER, B.C.

VANCOUVER.—Harvest Thanksgiving services were held in St. James' Church, on Thursday, Sept. 12th, commencing with celebrations of Holy Communion at 6:30 and 7:30 a.m. Solemn Evensong was sung at 8 p.m., at which the Bishop preached an impressive sermon to a crowded congregation. The church was most tastefully and beautifully decorated, under the direction of the Misses Dove, who were assisted by a large number of busy workers. The screen was decorated with wheat, oats and grapes and looked very charming. Choice flowers stood upon the table, and the body of the church was festooned with hops and flowers.

The services were continued on the following Sunday, and the collections and offertories, amounting to over \$100, was handed to Mr. Clinton, to help towards the expenses of his holiday in England.

St. Agatha's Guild.—A very successful "At Home" was given by this Guild on Wednesday evening, Sept. 25th, to a large number of friends, some 150 guests assembled at St. Luke's Home upon the invitation of the Guild members; \$32 was contributed at the doors towards paying off the debt on St. James' school.

SURREY.—The new church at Langley Prairie is fast approaching completion and will be ready for occupation before Christmas.

SAPPERTON.—The Bishop held a Confirmation at St. Mary's, Sapperton, on Friday, the 27th of Sept., at which three candidates were presented by the Rev. G. Ditcham and received the laying on of hands.

PERSONAL.—The Rev. H. G. Fiennes-Clinton

left on the 18th for England on three months leave.

The Governor General and Lady Stanley will be the guests of the Bishop and Mrs. Sillitoe from 26th to 28th Oct.

#### EXTRACT FROM A SERMON ON HOLY COMMUNION.

Brethren, we are this morning engaged in a service which requires a great exercise of faith, and we need to pray God that He may deliver us from the sin of those whom St. Paul describes in this chapter, 1 Cor. xi as "eating and drinking damnation to themselves, because they discern not the Lord's body." The awful Presence vouchsafed to us here is not visible to the bodily eye; it can only be "spiritually discerned;" the benefits we derive from Holy Communion are not such as can be felt and definitely appraised. Our Saviour's adorable Presence is veiled from our bodily vision; all we can do, and all we are required to do, is to "believe only." Let us, therefore, approach God's Holy table animated by sentiments such as those so happily expressed by one who was perhaps the greatest divine that our Church produced during the Reformation period—the judicious Hooker. "What these elements are in themselves it skilleth not. It is enough that unto these who take them they are the Body and Blood of Christ. His promise in witness hereof sufficeth. His Word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, O my God, Thou art true; O my soul, thou art happy."—*Churchman's Gazette, Westminster.*

#### CORRESPONDENCE.

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

#### OVERCROWDED CEMETERIES.

To the Editor of the Church Guardian:

SIR,—In view of the Conferences on Burial Reform to be held, during the Church Congress in Cardiff, on Sept. 30th; in the Council Chamber, Oxford, Oct. 8th; at the Church House, Westminster, Oct. 10th; in the Guildhall, Cambridge, Oct. 15th; and at Armagh, Belfast Londonderry, Cork, York, Maidstone, Liverpool, Rochester and elsewhere; kindly permit me to point out that the Burial Service in our Book of Common Prayer offers suggestions of a mode of disposing of the dead which has been declared by scientific men to be in accordance with sound science and sanitary law, and which, if properly and completely carried out renders over-crowding impossible. The rubric—"The priest and clerks meeting the corpse, and going before it either into the church or towards the grave"—permit the body, when there is danger of infection, to be taken direct to its burial, instead of into the church. The rubric—"Where the body is made ready to be laid into the Earth"—points to an interment of the body in as close contact with the earth as circumstances, decency and reverence permit. Another rubric—"While the earth is being cast upon the body by some standing by—seems to imply that the body is to be surrounded and covered with sufficiency of earth. The mode of burial indicated by these rubrics in the "Order for the Burial of the Dead" in the Prayer Book, is harmless to the living. If the coffin be of a perishable nature, if the soil be dry and porous, if the grave be not overcrowded, the body is resolved into air and ashes in from three to seven years, without injury to the living. Now, if the Burial Service manifestly enjoins a mode of disposing of the dead which is in conformity with sanitary laws, it may be

inferred that all other supplementary, or exceptionally necessary, sanitary precautions are to be welcomed, and acted upon. Mourners are not expected to do anything, or leave anything undone, to the imperilling of their own welfare, or that of the public at large. It should be considered a pious duty to bury as soon after death as signs of dissolution appear. The coffin should be of some readily perishable material. If the presence of infectious germs be suspected, some chemical compound, capable of destroying such germs, should be placed in the coffin. The lodging of the body in a properly-appointed mortuary near the burying place should be considered to show as much respect as following it with a costly procession through the crowded streets. The disease carrying pall should be discarded. The grave should be so shallow, as that the air be not excluded. When the soil of the cemetery is not suitable for the disintegration of human remains, the grave should be filled up with dry, porous, properly prepared earth. Bricked graves and vaults, which retain the body in a state of arrested decomposition, should be abandoned. The surface of the grave should not be covered with slabs or monuments preventing the growth of plants and excluding air. Suitable vegetation should abound. Only when assured of the complete dissolution and redistribution of the first should a second body be interred in the same earth. Graveyards should be gardens where the dead are buried side by side, each succession of human bodies passing away into air and ashes, the earth being thus ready every succeeding generation to perform its beneficial action again. Thus, natural laws will have been observed, and the earth, which is the best deodorizer and antiseptic known, and the receptacle of all creatures which have lived and died, will have acted as the medium through which the air descends and performs its purifying and disintegrating action, to re-ascend in new combinations and nourish fresh life. I crave, therefore, the moral and practical support of your readers on behalf of the Church of England Burial, Funeral and Mourning Reform Association, whose aim is to abolish the prevalent, improper, imperfect, falsely so-called burial in durable coffins, in vaults, or already-crowded graves, and to substitute the Church's "earth to earth" mode of burial, in a readily-perishable coffin of compressed pulp, or the like, as carried out by the Necropolis Company at the Woking Cemetery. Under this system, not only is the natural chemical combustion of the body brought about with harm to none, and over-crowding made impossible, but also other distinct and definite advantages accrue—the funeral ceremonies are simplified, the expense lessened, and the same earth rendered available for the burial of the dead, generation after generation, for all time to come.

I am, your obedient servant,

ARTHUR P. PURDY CURT, D.D.,  
Chairman of the Council.

Deanery, York, Sept. 13th, 1889.

#### DIOCESAN COLLEGE CONVOCATION.

SIR,—Allow me, as a friend of the Diocesan College, to suggest that there be some better method adopted for conducting the convocations of that institution than seems to be followed at present. It is a rather extraordinary fact that at the last convocation, a few weeks ago, not one of the speakers had prepared anything in particular to say. One was an entire stranger, and the other two were called upon without a moment's notice. Now it may be very interesting in its place to hear a lengthy history of St. John's College, Winnipeg, and it may be entertaining to hear able and eloquent men speak on the spur of the moment, but surely a college convocation is not the place for such exhibitions.

Personally, I think one address with the Principal's report quite sufficient, but a suitable

man should be selected for the purpose, and ample time given, in which he might prepare an address worthy of the occasion.

It seems to me to be utterly unworthy of an educational institution of any pretensions to fritter away an evening in self gratulations over some temporary triumph, and irrelevant speeches, while the great field of education and principles of instruction are ignored. A convocation is supposed to be an assembly of the most learned of the community, and all the details of such an assembly should be carried out on that assumption.

Were this done I am convinced these convocations would be far more interesting to educated men, and more profitable for the College.

JACOBUS.

16th Oct. 1889.

#### DEGREES IN DIVINITY.

SIR,—It is greatly to be regretted that the Synod was unwilling to allow any discussion into the details of the Canon on Divinity Degrees. Provost Body seems to be under the impression that any errors or omissions can be amended when the Canon comes up for Confirmation at the next Synod, but I am afraid that he will find himself mistaken. At all events when I endeavored to adopt a like procedure the Synod before last, I was ruled out of order by the present Prolocutor, and in this I believe he was supported by the late Speaker of the House of Commons, so that one may consider the question as finally decided, although I must confess that I still adhere to my original opinion. It is not my intention to offer any verbal criticisms on the Canon in question. My opposition to the Canon is founded on the belief that, as drawn, it will not have the effect of carrying out the object that the framers had in view viz: to prevent the lowering of the Standard of the Degree of D.D., and at the same time to suggest a practical solution of the vexed question relating to Text Books. With respect to the Degree it seems to me that the Canon in question must infallibly result in a lowering of the standard by the proposed curriculum. In the first place Hebrew is not made obligatory at all, and, for 10 years at all events, only such a smattering of Latin and Greek as is necessary for passing a Matriculation Examination. Now this might be well enough for any ordinary degree, but when we consider that the Degree of Doctor in Divinity is or ought to be the highest degree that can be awarded by an University, and is intended to impress upon the outside world that the bearer of such Degree is fully grounded in all matters connected with Theology, it does seem that as a *sine qua non* the graduate should at least have a thorough knowledge of the language in which the Scriptures are written. Then again as regards the subject of examination, the only obligatory examination on the several branches of Theology is that of the primary examination for the B.D. degree. In all the other examinations the candidate has the option of choosing which group he desires to be examined in, and might, if so disposed, select in each case that of Apologetics—with a little Greek added. Now although Apologetics is a very interesting branch of Theology and one in which, particularly at the present time, every clergyman should be thoroughly grounded, one would hardly consider that proficiency in this one branch alone was sufficient to entitle a man to affix D. D. after his name. And as the option is given even to University Graduates to avail themselves of the Metropolitan degree, I am afraid that practically it will be found that even University candidates for the degree of D. D. will avail themselves as is only natural of this easy method of attaining their degree which is thus opened to them, particularly as it will rank on an equal standing with the University degree and will have the imprimatur of the whole Church in this Ecclesiastical Province; and consequently I cannot feel so

anguine as Provost Body that the Universities will not be injuriously affected; and therefore I consider that the tending of this Canon will be ultimately to lower the standard of all D.D. degrees.

Then again as to the vexed question of Text Books. The plan suggested by the Canon seems to me to be wanting in fidelity, and most ultimately lead either to a deadlock or else to a compromise which would be unworthy of our Church, and which certainly should not secure its imprimatur. Perhaps I can make my view of the matter clear with the aid of an example. Take for instance the question of Apostolical Succession. The Church as a whole considers this as a Divine institution, but there are certain members of our Church who consider it as merely a matter of Church organization; and suppose that one of the interested colleges should favor this latter view. Now when the question of a Text Book treating on the subject came up a college holding these views would naturally object and rightly too, to their students being examined in a work which taught views on this subject diametrically opposite to their own. In this case the Text Book objected to would have to be temporarily withdrawn and another substituted for it. Now this second or any subsequent Text Book must necessarily either teach the same doctrine or that already objected to, in which case the college would be compelled to object again and again, or else it must omit the subject altogether or treat it in accordance with the views of the College, and then of course the College in question would no longer object. Now this latter course I fear would be the one most likely to be adopted by the Board of Examiners for the sake of peace and harmony. Indeed such a course seems to have been in the minds of the framers of this Canon when in the 2nd par. of clause III they speak of two Text Books being appointed as alternative subjects. If on the other hand the majority of the Board of Examiners persisted in appointing two Text Books each containing the doctrine objected to; is it in human nature to suppose that the College after having twice formally rejected them, would quietly acquiesce in their students being examined in this to them objectionable doctrine? And if not, their students would necessarily be unable to avail themselves of the provisions of the Canon, and the College in question would be *in statu quo ante* and probably begin to agitate again for the privilege of conferring such degrees. And thus all the work of the Committee and the Synod would result in nothing. At all events whether my surmises are well or ill founded, and no one would be better pleased than myself if they should prove unfounded, provided the Church had not to sacrifice any matter of principle, it must be admitted that it would have been better had a discussion been had on their merits in the Synod.

Yours truly,

E. J. HEMMING.

Drummondville, 15th Oct., 1889.

SIR,—I have just read Principal Adams' letter in answer to my criticism on the Canon in Divinity degrees, as well as Provost Body's explanations, and desire to thank them both for their efforts to elucidate the difficulties which presented themselves to my mind. Whilst I am glad to admit that the meaning and purport of the Canon on some points has been made clearer, I feel bound to maintain that the terms in which the Canon is drawn up do not fully warrant the interpretation put upon them. If I understand Dr. Adams aright, each College and University individually names its representative on the Board of Examiners, and then the six representatives are formally recognized and appointed by each University and College. This, no doubt, is the intention which the committee meant the preamble and first enacting clause to express, but I submit

that it is difficult to read this intention in the words. All that the first enacting clause lays down is that one representative shall be appointed from each University and College, but it does not declare that he shall be appointed by his own University or College. The preamble is clear enough, but the enacting clause which follows, the all important part of a statute, is obviously ambiguous. That "the Canon could not make by-laws or regulations for any of the Colleges" need not have prevented the Committee from guarding against an interpretation which the terms of the preamble seem to suggest. For if the preamble, which states the reason and intent of what follows, speaks of each University and College as appointing the whole Board, surely the inference seems almost forced upon us that the terms following refer to the same manner of appointment. The preposition *from* has no canonical signification by which it must necessarily be held to mean *by*. Dr. Adams' explanation rests upon the assumption, "As the Board is to have its members nominated, one by each institution," which I have no doubt was intended, but intentions ought to be made plainer in a Canon, and this is all I maintain in support of my opinion that this Canon calls for improvement in its form.

I will not take up your space by any lengthened reference to the ingenious link which Principal Adams has constructed for uniting (2) and (3) without doing violence to the ordinary principles of language, but if I withdraw the word "absurd" as a somewhat exaggerated expression, I must yet refuse to accept the explanation given as naturally flowing from the context. The ordinary *prima facie* view is that clause 2 relates only to the appointment of a chairman. There is nothing else affirmed by the words, "The House of Bishops appoint one of their number"; what is the office or charge to which they appoint him? Chairman of the Board. If after the word "number" had followed a *member of the Board*, Dr. Adams' contention would have had more reason to justify it. A clause which begins with the intention of appointing, fails to fulfil its intention, and ends by *expressing the first object for which the appointment is made* would be, I was going to say, *absurd*. In any case, I trust the form will be altered at the next Synod, as well as provision made for a successor to the Chairman, which I am glad to see both the Provost of Trinity and the Principal of Bishop's College are agreed in thinking is desirable. The suggestion offered by Provost Body for getting over the difficulty without amendment I do not think would be consistent with the present terms of the Canon, nor do I think Dr. Adams' proposal to name a temporary chairman applicable to the case in hand since the Chairman must be a member of the House of Bishops and appointed by that House at a meeting of the Provincial Synod.

I had not overlooked clause 6 of Section III., but it did not appear to me that the provision for one or more assistant examiners would necessarily remove the possibility of unfairness. The examiner in chief will probably be on the staff of the University or College, which is the centre for holding the examination, and the assistant may be named from the same institution. There is no security, in the nature of the case, in such an arrangement. If on the other hand the examiner in chief came from some institution other than the one he was specially interested in there would be every possible guarantee that the examination would be conducted on an equal basis for all.

A. A. VON IFFLAND.

For further Home Field News see page 14. We are also obliged to hold over several communications through want of space.

There is a good saying: "That which is learned early is remembered late." Youth is the time to learn texts of Scripture and holy things.



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN R. W. PENTREATH, RD., WINNIPEG, MAN.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

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2. If a person orders his paper discontinued 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.

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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 OCTOBER.

- OCT. 6th—16th Sunday after Trinity.  
 " 13th—17th Sunday after Trinity. (*Notice of St. Luke's Day.*)  
 " 18th—St. LUKE. *Evangelist.*  
 " 20th—18th Sunday after Trinity.  
 " 27th—19th Sunday after Trinity. (*Notice of St. Simon and St. Jude and of All Saints.*)  
 " 28th—St. SIMON and St. JUDE. Ap. & M.M. (*Athanasian Creed.*)

## THE HOLY CATHOLIC CHURCH.

From a Paper read at a Devotional Meeting of the Holy Ruridecanal Chapter, on 25th July, and since published in the 'Lichfield Diocesan Magazine.'

I ventured to say, at the time that this subject was proposed, that it seemed to me to be one of the most important subjects of a practical kind which could occupy the attention and engage the deliberation of a Ruridecanal Chapter; and I said so, not only upon the ground—which is in itself a sufficient one—that the existence of the Holy Catholic Church is one of the articles of the Creed but also that it is one which so continually confronts us in the daily discharge of our pastoral duties, as to lay upon us the necessity of having such a clear apprehension of its truth and meaning that we may be able to apply it effectually, as the opportunity may occur. Under this conviction, then, I will endeavor to submit to you, as briefly as I can, a few remarks upon the existence and the nature of the Holy Catholic Church. And in attempting this I feel sure that I shall not be expected to do anything more than give the merest sketch of a subject which, so far from being exhausted on a few sheets of paper, would be much more likely to require a volume for its satisfactory elucidation.

I need not enter, before an assembly of clergy, into a philosophical discussion of the meaning of the terms of which our subject is composed; for it is rather with the object which they express that we are at present concerned. I will, therefore, say at once that, though the word 'Church' has sometimes been

employed to signify the whole body of those who from the beginning of the world have believed in and worshipped the One God, but under different dispensations of His grace, the word must be restricted for our present purpose to the company of those who compose that Society of which our blessed Lord spoke when He said, 'I will build My Church;' in other words, to the Church of Christ. Now, the first mention we find of this Church in Holy Scripture is that which is made in this very promise of our Lord on the confession of St. Peter—'Upon this rock I will build my Church.' And on these words I would just make two remarks in passing. First, that the Church is essentially a society of *Divine* institution, and not a mere company of *human* invention, which indeed is implied in the very name; for 'Church,' as we all know, is simply a derivative from a Greek word, which means 'of, or belonging to, the Lord.' And, therefore, secondly, that no man, or no body of men, can any more make a Church, in the true sense of the word, than they can make a world. In the next mention made of the Church, we find that it was to be a society whose executive was to be invested with spiritual authority; for its members are commanded to submit their differences to the 'Church,' and were warned of the consequences of 'neglecting to hear the Church.' But the Church itself was still in the future—the subject of a promise as yet unfulfilled. And it was not until after our Divine Redeemer's death that the full meaning of what St. Paul calls 'this great mystery' was manifested in the origination of the Church from the very person of the Incarnate Son of God. And if we ask with Nicodemus, 'How can these things be?' we have only to call to mind for an answer the record of St. John—that after our blessed Lord had bowed His head and given up the ghost, a Roman soldier pierced His side with a spear and forthwith came there-out blood and water—the very two material elements which were afterwards to be sanctified as the ordinary means of conveying from the Fountain-head the life giving and sustaining grace which is treasured up in Him. From this it appears to me that the first idea we get of the Church is, that it is the expansion of the Incarnation; for what else does the Apostle mean when he says, 'The Church which is His Body?' And to show that this is no new interpretation, let me quote what St. Augustine says upon it. 'The Evangelist used a well-considered word when he says one of the soldiers with a spear—not struck, not wounded, but—opened (as the force of the Greek is) His side, that there, in a certain manner, the door of life might be opened, whence flowed the sacrament of life, without which there is no entrance to the life, which is true life. This was fore-shown in the command, received by Noah, to open a door in the ark, by which entrance (to a state of safety) was to be given to those animals which were to escape from perishing in the flood. It was, too, because of this that the first woman was made out of the side of the man sleeping, and was called Life, the mother of all living. Here the second Adam, having bowed His head, fell into a deep sleep on the cross, that thence might be formed a wife to Him, even that which flowed from the side of the sleeping Lord.' And, as Adam said, when Eve was brought to him, 'This is now bone of my bone, and flesh of my flesh;' so St. Paul, with evident allusion to those words, declared, 'We are members of His body, of His flesh, and of His bones.' . . . 'This,' he adds, 'is a great mystery;' or rather, as it should be translated, 'This mystery is great—of mighty import—but I speak concerning Christ and the Church.'

Here, then, we have what may be called the fountain of the Holy Catholic Church, the initial source of that divinely instituted Body, which was to be the means of uniting man to God through union—and that not merely a

figurative, but an actual union—with the 'one Mediator between God and man, the Man Christ Jesus.' Of this Church we hear no more until we read of it in Acts, ii 47, as something *already constituted*, 'And the Lord added to the Church daily those who were being saved' (as the original means)—those of whom He had said in St. Mark, xvi. 16, 'He that believeth and is baptized'—baptized into the name of the Father, and of the Son, and of the Holy Ghost.—'shall be saved,' shall be added to the Church,' and thus make one with Jesus 'through whom access by one Spirit unto the Father,' and so 'receive the atonement,' or at-one-ment with Him. And in this we plainly see the beginning of the fulfilment of our Lord's promise to St. Peter, 'Upon this rock—the Name he had confessed, and into which believers were baptized—'I will build my Church.' . . . 'And I will give unto thee the keys of the kingdom of heaven,' that is, of this Church, for we all know that this is the New Testament expression which is invariably used to represent God's dealings with mankind under the Gospel dispensation and through the agency of His Church. And so no sooner was St. Peter empowered from on high by the Holy Ghost on the Day of Pentecost, than he preached the Gospel with such conviction that 'the same day there were added to them about three thousand souls.' Now, here we have the germ of the Holy Catholic Church, into which 'the Spirit of God,' by brooding anew upon the face of the water, and so making it the vivifying water which flowed from the Divine humanity, infused a new and spiritual life. By the bond of Holy Baptism they who believed were united to God through Christ, and in Him also were united to one another. They were formed at once into a living Body, a spiritual Corporation, with self-acting power of growth, expansion, and development.

## CANADA AND THE JESUITS.

BY GOLDWIN SMITH, IN MACMILLAN'S MAGAZINE FOR OCTOBER.

The Legislature of Quebec the other day passed an Act authorizing the payment of four hundred thousand dollars (about £80,000, sterling) out of the public funds to the Society of Jesus. The payment was alleged to be paid by way of compensation for the lands which, after the suppression of the Order in the last century, had remained in the hands of the Crown, but to which it was assumed that the Order still had a claim. The sum of sixty thousand dollars for Protestant education was tendered as a sop to the Protestants of the Province. The Act formally submitted the settlement for sanction to the Pope, whose authority was thus recognized in Canadian legislation.

This Act affected to be framed with a view to quieting doubts about the title to the estates and the right of the Province to dispose of them. This pretence was baseless, if it was not ironical. The estates had passed to the Province from the Crown impressed with a direction in favor of public education. Into the hands of the Crown they had passed really upon the cession of Canada by France, when only the endowments of the secular clergy were guaranteed by the treaty, and when the Crown was specially advised by the Solicitor-General, Wedderburne, on a reference to him by the Privy Council, not to allow the Jesuits to retain their estates; but at all events on the suppression of the Order by the Pope in 1773.

In stating that they had been confiscated by the Crown the Act stated what was untrue. To suppose that the re-formation of the Order could revive its title to its old estates is preposterous, and the claim would be scouted by

any Roman Catholic Government in Europe. The sop tendered to the Protestants would have been superfluous had the claim of the Jesuits been real.

There are now left in the Province of Quebec only two or at most three constituencies Protestant in such a sense that their members are not afraid of the Catholic vote. Two members of the Legislature protested. To divide would have been futile, and the Act consequently passed without a division.

But by the time that the Provincial Act reached the Dominion Government public feeling in the British Province of Ontario had been aroused. All Acts of the Provincial Legislatures are subject to the veto of the Dominion Government, to be exercised within a year. It was demanded that the veto should be put upon a Provincial Act which endowed Jesuitism and recognized the authority of the Pope besides contravening the principle of religious equality by the endowment out of public funds of a particular religion, and not only of a particular religion but of an offensively propagandist Order. The leading Liberal and Independent journals opened fire, and a menacing movement commenced in the Orange Order, which for a long time past had been successfully controlled by Government influence and patronage, its Grand Master having been made a member of the Cabinet for that purpose, and had been turned into an ancillary engine of the Tory party.

The Government, to which the support of the French Catholics is indispensable, and which in fact has its basis in Quebec, tried to quell the storm by advising the Governor-General at once to signify his allowance of the Act. This was unconstitutional, since the British North America Act provides that the Acts of the Provincial Legislatures shall lie before the Dominion Government subject to veto for a year, those of the Dominion Legislature are to lie before the Home Government subject to a veto for two years; the time being presumably allowed in each case for petitions and objections to come in, and the longer time being allowed in the case of the Dominion Acts than in that of the Provincial Acts, because the Home Government is less able speedily to inform itself and less easy of access to petitioners. The Governor-General, as it was contended with apparent justice, could have no right to cut short the term of probation, or, in the event of his going out of office before the end of the year, to bar the exercise of the veto by his successor.

This expedient failed, as did the strenuous efforts which were made by the Government to burke opposition in caucus. A resolution demanding disallowance was moved by Colonel O'Brien, member for Muskoka, a strong Conservative and supporter of Sir John Macdonald's Government. A long debate ensued, in which the principal speech in favor of the disallowance resolution was made by Mr. Dalton McCarthy, Q. C., a leading Conservative, while the principal defender of the Act was Sir John Thompson, Minister of Justice and a Roman Catholic. The arguments of the speakers in favor of disallowance were based on the anti-national and illegal recognition of the Pope's authority in the Act, and the character of an Order which had been many times expelled as an enemy of civil government by European communities, Catholic as well as Protestant, and was still under the ban of the British Empire, clauses being pointed against it in the Catholic Emancipation Act of 1829. It was also contended that the Act was a breach of the religious equality which is a fundamental principle of our polity. In this respect it would appear that the Legislature of Quebec has actually exceeded its jurisdiction, since the list of subjects on which it has power to legislate is set out in the British North America Act, by which these Legislatures are created, and does not include religion.

By the Minister of Justice, and others on that side, it was contended that the Act was purely local and purely fiscal, and consequently within the constitutional jurisdiction of the Quebec Legislature, so that to veto it would be to violate the principle of Provincial self government. Both contentions were manifestly untenable. It was absurd to say that the measure was purely local if it impugned the rights of the Crown and acknowledged the authority of a foreign Power in the country, besides endowing a propagandist Order which, though its headquarters were to be in Quebec, would operate against Protestantism and the supremacy of the civil Government over the whole Dominion. It was equally absurd to call a measure purely fiscal merely because it took the form of money payment when it raised issues which had set the whole Dominion in a blaze. Sir John Thompson was obliged to acknowledge that the preamble to the Act, reciting the settlement with the Jesuits, and receiving it for the pleasure of the Pope, contained matter "not in the best taste"—in other words matter offensive to the Empire and the nation; but he maintained that the language of the preamble was immaterial, and that to take exception to it would be as foolish as to take exception to the title or a headline; to which the answer was that the preamble was the Act, the Act being nothing but a set of operative words giving effect to the settlement embodied in the preamble. The Prime Minister, who perhaps finds it difficult to understand that anybody can really care about a principle, tried to laugh the matter off by telling the old story of the Jew eating his pork-chop in a thunderstorm, but his wit was ineffective. In contending that the exercise of the veto ought to be confined to cases of legislation *extra vires*, he and his colleagues lay under the disadvantage of having recently vetoed an Act of the Manitoba Legislature chartering a local railway,—which was as clearly *intra vires* as anything could possibly be,—on alleged grounds of Dominion policy, because it infringed on the monopoly of the Canadian Pacific Railway.

In the division, thirteen members only—eight Conservatives and five Liberals—voted for Colonel O'Brien's motion. One hundred and eighty-eight, comprising the leaders and the main body of the Liberal Opposition as well as the main body of the supporters of the Government, voted on the other side. The Catholics, French and Irish, were voting, as in duty bound, for the Jesuits and the Pope. The Liberal Opposition took the ground of Provincial self-government. But it is always bidding against the Government for the Catholic vote, and on this occasion it was specially entangled in two ways. In the first place, the Dominion Government being in the hands of the Conservatives, the Liberals had been embracing the most extreme view of Provincial right. In the second place, they had been holding out a hand for party purposes to French sympathy with the rebellion of the French and Catholic Half-breeds under Riel in the North-West. They had not shrunk from protesting against the execution of Riel on the two grounds that he was insane and that his offence was political; the first of which was believed by no human being, while the recognition of the second would put the lives and property of the community at the mercy of any brigand who chose to pretend that this object was not plunder but anarchy or usurpation.

The vote on the Jesuits' Question was controlled by the Catholic influence, much as the votes on the Home Rule resolutions passed by the Dominion and local Legislatures of Canada had been controlled by the Irish vote, and as similar resolutions have been controlled by the Irish vote in the United States.

The managers of the party machines on both sides embraced each other, and fondly hoped that the largeness of the majority had stifled in the birth an agitation about a question of prin-

ciple disturbing to the regular game, and unwelcome to all who look for support to the Catholic vote. They have found themselves mistaken. The people have for once broken away, for the time at least, from the party machines. They understand that the objections to the Jesuits' Estates Bill are based, not, as the Minister of Justice says, upon the preamble of the Act or upon anything merely technical, but upon the broad right of the nation, if it be a nation, to forbid the use of public money for the purpose of subverting its civilization and infusing moral poison into its veins. The intention of the framers of the Act, they know, is to have the Pope recognized as lord of the temporalities of a Church which in Quebec is virtually established, levying tithes and other legal imposts; and the determination of the people is that in things temporal the Pope's power shall not be recognized at all. The people know also that the Jesuits' Estates Act, is not an isolated measure, but a bold and defiant step in the onward march of ecclesiastical aggression. The agitation, instead of dying out, has given birth to the Equal Rights Association, under the auspices of which a widespread and apparently enthusiastic movement against the endowment of the Jesuits, and against ecclesiastical aggression generally, is now going on. Party in Canada has been strong, as it usually is, in inverse proportion to its reasonableness, and to break its lines at once is very difficult, while the influence of corruption, especially in the form of Government grants for local works, unhappily is very great; yet the machine politicians are having a very bad quarter of an hour.

The Equal Rights Association directs its attention not only to the Jesuits' Estates Act but to the system of separate Catholic schools in Ontario; to the intrusion of the French language and of French ecclesiasticism with it into the public schools of the eastern part of the Province; to the unfair privileges enjoyed by the Roman Catholic Church in Quebec, and to the progress of ecclesiastical aggrandisement and of priestly encroachment on the civil power, which, ever since the Ultramontane and the Jesuit supplanted the Gallican, have been advancing on all sides.

In this opposition to the encroachments of the Roman Catholic Church the Equal Rights Association may be regarded as an organ of a continental movement; for in the United States the people are rousing themselves to action against the same power which, with legions recruited from the ignorant and half-civilized populations of the Old World, is assailing the fundamental principles of Protestant and Anglo Saxon civilization. At Boston, where the Irish Catholics are now almost a match in numbers for the children of the Puritan, a great fight about the teaching in public schools, in which the Catholics were defeated, has been followed by the proposal of an amendment in the Constitution of Massachusetts, prohibiting any grants of public money to sectarian institutions. A grant to Catholic charities, though balanced according to the usual policy of the priest-party by a small grant to Protestant charities, has been thrown out by the Legislature of the State of New York, and it seems as if the channel through which the priests have long drawn money to a large extent would be closed up for the future. In Illinois a similar reaction against the raids of the Catholic vote on the public treasury begins to appear. Another "irrepressible conflict" apparently is at hand, though this time, it may be hoped, the arbiter will be the ballot and not the sword. Nor is the conflict confined to this continent. Mr. Wise's article in this magazine (July, 1889), shows that it is coming in Australia also. It is coming wherever the Church of the past commands a sufficient force of the children of the past to make war upon modern civilization.

(To be Continued).

## FAMILY DEPARTMENT.

## THOUGHTS BY THE WAYSIDE.

## ON THE BEAUTY OF NATURE.

"He hath made everything beautiful."—*Ec.* iii. 11.

What wondrous beauty spreads around,  
On wood-clad height, in cultured vale,  
And testifies the love profound  
Which, thus adorning hill and dale,  
Delights the eye, the heart makes glad,  
And cheers the suff'ring and the sad.

Beneath the tall umbrageous trees,  
When bright the morning sunbeams fall;  
Or when the evening symphonies  
To meadow-meditations call,  
What pure enjoyment for the mind,  
May we in nature's beauties find.

And when, amid the foliage green,  
Distant or near, the rising spire,  
Which marks God's sacred fane is seen,  
Enkindled then the heart's desire,  
Tribute of holy song to bring,  
To God—Creator, Lord, and King.

But ah! familiar with the gifts  
Pour'd by th' All-Loving Father's hand,  
Too seldom cares to understand  
Too seldom man the heart uplifts,  
That earthly blessings all may share  
Should turn the voice to praise and pray'r

Thus in the beautiful, the bright,  
In nature's sweet, soft harmonies,  
Souls oft are bound in fetters light,  
Which hinder thoughts that fain would rise;  
And thus content men live and move,  
Nor care the joys of Heav'n to prove.

Give me, O God, an eye to see  
Thy Hand in ev'ry earthly thing;  
An ear to hear Heav'n's melody  
In ev'ry note the song-birds sing;  
And may my praise as theirs be pure,  
For mercies that for aye endure.  
Henbury. J. F.

## Daddy's Boy.

(By L. T. MEADE.)

## CHAPTER XXVI.

The almswomen and Peters being now satisfied, Bob not removed away to the tender mercies of the pawnbroker, and the Kemps having secretly returned Major Frere's money, the whole incident was speedily forgotten by Ronald, and the one grand topic of conversation was the coming fancy ball. Nothing else was thought about, nothing else was dreamt about during the few days which intervened between New Year's day and the 6th of January. The different costumes, the decorations, the supper, in short, the various details absorbed one and all.—With his usual enthusiasm Ronald threw himself into the affair, and was most anxious to sustain his own character on the eventful night to perfection. Having made a confidant of the Major, he much worried the old gentleman with queries and numberless remarks.

Uncle Ben had arranged that Ronald should wear the dress of a drummer boy of his own regiment, and as his regiment had really fought at Waterloo, nothing could please the little boy better. The old regimentals for this special corps were red with yellow facings.

"Not that we were proud of our facings, boy," said the Major, "for yellow is the traitor's color, and we put them on because we came long ago to that usurper, Prince William of Orange. There, there, we won't go into history, little chap; yellow our facings were

at the period of the great battle, though I'm glad to say they are changed to white now."

"I'd better wear the facings you had on when you won your chief glory, Uncle Ben," said Ronald. "I should not like any change, please, and I don't really care about the Prince of Orange, because I have not come to him in my history book yet. I am at Charles II now, and I don't think much of him. Well, Uncle Ben, I must have my drum and my trumpet. I am not only a drummer boy off the field of Waterloo, but I have gone with one of the generals into the thick of the fight, and have sounded my trumpet for more than one magnificent charge. I must be wounded, Uncle Ben; it would be very unnatural if I wasn't wounded, now wouldn't it, Uncle Ben? I must have my wound, and I think it had better be on my arm, for then I can wear it in a sling."

"Well boy," replied the Major, "I think that fancy of yours of being wounded carries the thing a trifle too far. You must know, my boy, that no soldier wilfully fires at a drummer boy."

"Yes, but, Uncle Ben, he must be in danger. I mean the drummer boy who goes with the general, for he's in the thick of it all, and if he sits his horse like a man, and rides straightforward and never flinches, why you know, Uncle Ben, a shell may burst near him, or a few stray shots may riddle him here and there."

"Yes, my boy," said the Major rather sorrowfully, "it's quite within the reach of probability, and I have heard of more than one blue-eyed drummer lad who got his quietus just as he was in the act of sounding his trumpet for a gallant charge.—There is nothing at all improbable in your acting the part of a wounded drummer boy, but I only think that you are carrying your joke a little too far. When we come to wounds, the play dies out, you know."

"So it does," said Ronald. "Uncle Ben, I have made up my mind I can only be a play drummer boy on Twelfth Night with a play wound; but I will follow in your steps, Uncle Ben, if I live: I will bleed for my country's honor as you have bled.—Uncle Ben, I must say it, except father, you are the greatest hero I know. Oh, dear! it will be lovely to put on regimentals! but I don't much care for the notion of a play wound."

## CHAPTER XXVII.

Few little boys ever opened their eyes in a happier frame of mind than did Ronald on the morning of Twelfth Day. A double cause of pleasure was before him, for Uncle Ben, who had been better for the last few days, had been won over by his constant entreaties, and had promised that about noon on this day, provided the weather was fine and still, he would meet him in the copse about half a mile from the house and give him his first lesson in shooting.

Ronald felt nearly wild with happiness over this idea. At last, at last, he should use that beloved little gun which his father had given him. At last, with his own hands, he should fire a gun; and this one accomplishment, in which he had made no way whatever since his father's death, should be his.

"I wonder if father knows anything about it," he said to himself.—"I shouldn't be surprised if father hasn't felt a little low about my never becoming a sportsman; but if he does see things, and I rather think he must, he'll be very happy to-day. Dear father! How dreadful it would have been if God had sent for me and I had been obliged to tell father that I had never once used my sweet little fowling piece!"

Ronald ran down stairs to breakfast, and when the meal was over he found himself for a moment by his uncle's side.

Now a very sad truth is here to be confessed; Uncle Ben, for all the warlike and heroic qualities which Ronald invested him with, stood in

considerable awe of Aunt Eleanor. Not for worlds would the Major confess to his good wife that he was about to carry Ronald off on a secret shooting expedition. Aunt Eleanor, since her brother's death through a gun accident, had been mortally afraid of these instruments of destruction, and had strictly forbidden either Guy or Walter to handle a gun, except when accompanied by one of the most trusty of the keepers. Never had it entered even into her wildest imaginings that Ronald would touch firearms, and the Major, who knew her prejudice without at all sharing it, quite made up his rather cowardly old mind that the shooting expedition must be a profound secret between himself and his nephew.

"Yes, yes," he said, fidgeting as the boy came up to him with his face brimful of happiness; "yes, yes; I quite understand—twelve o'clock—yes, I'll be punctual, never, fear."

"What's all that about twelve o'clock?" said Mrs. Frere. "You are not going to venture out, surely, Ben, this damp morning? What is Ronald whispering to you? That boy is always up to some mischief!"

"Oh, nothing, my dear, nothing!" said the Major, turning his back on his wife. "There, be off, Ronald, be off. I want to read this leader on the Irish Land Bill."

"I'll bring my little gun," buzzed Ronald into his ear, but the Major gave him a push, and he ran out of the room; Aunt Eleanor, unfortunately, as things turned out, not having heard these dangerous words.

The whole house was in a state of topsyturvy in preparation for the coming ball. The fancy ball was to take place in the great hall, a magnificent apartment which ran across the whole width of the house, and the children were all busy twining greens round the stately marble pillars. Mrs. Frere, too, had not a moment to think of any one in her anxiety for the success of the evening, and Ronald was quite at liberty to disappear unnoticed from the active scenes of preparation about half past eleven. A brilliant idea had come into his head, and he resolved instantly to put it into execution.—What more suitable and more glorious than that he should fire his first gun in regimentals? Why should he not put on his drummer's dress a few hours before the ball, and with his drum and his trumpet and his beloved little fowling piece, sally forth to meet his uncle? He rushed up to his room and locked his door, trembling with delight over this happy thought. The dress was laid neatly in the wardrobe, all ready for the evening, and he soon tore off his ordinary black velvet suit, and got into the little drummer's trowsers and scarlet jacket. The dress fitted him nicely, for Uncle Ben had seen to that, and the drummer's cap, the trumpet, and the drum were all complete. Ronald felt lifted into the seventh heaven of ecstasy when he saw his own little figure so attired.—He bundled his velvet suit into the wardrobe, and fetching his gun from its place on the wall, and putting into his pocket the precious powder and shot which he had purchased weeks before at Conton, he flew downstairs and out of the house. No one saw him, for nearly every individual was at work in the great hall, and Ronald ran down stairs by a back way which he well knew. Exactly at five minutes to twelve he had reached the copse, and there he waited as patiently as he could for the Major to appear.

[To be continued.]

## NEW BOOKS.

THE SACRAMENTAL TEACHING OF THE LORD'S PRAYER—by Rev. Edward Larrabee, S.T.B., (The Young Churchman Co.) In this little book, 94 pages in all, the author strives to show that the Lord's Prayer naturally lends itself to the explication of the sacramental system; and through a supposed correspondence between its seven petitions and the "seven"

sacraments, the Lord's Prayer is claimed as witness to this number, rather than to two. Whilst we can not agree with the author in this or in many of his arguments we are bound to say that there is much in the book which will be found helpful in the highest degree. Though we cannot give Holy Matrimony for instance the place which he claims for it, we can agree with him as to the sanctity and indissolubility of the marriage tie, and as to the necessity of the blessing of the Church thereon. "Our Modern Society" the author, well says, "is exposed to temptations, many of which would hardly be known were marriage recognized as the holy and indissoluble bond which it is, the mystery of Christ and His Church, and were it entered into, not inadvisedly or lightly, but reverently, discreetly, advisedly, soberly and in the fear of God."

"THE ALL FATHER"—by Rev. H. P. Newham. (The Young Churchman Co., Milwaukee.)

We have here a volume of sermons upon the Lord's Prayer preached in a village church in England, by one who "being dead yet speaketh," and who in the course of a ministry, spent for the most part in a lonely west country parish in England, drank deeply from the fountain head, of all wisdom, love and power. Simple in language, these sermons are yet powerful and rich in thought and depth of meaning; and characterized by great originality. They bring out in strong and striking light the Fatherhood of God, and the Brotherhood of man; and in words which seem to burn into the heart from the intensity of conviction of him who spake them, enforce the several petitions of the Master's model prayer. We do not quite agree with the writer in his answers to the questions **WHAT, WHEN, and WHEN** is Heaven? but in the main we can commend the work; and that highly. It will be found admirable for lay reading, being simple and direct in style, and full of earnest living thought. There are also eight *ten minute* sermons in this volume entitled, "While Yet Young." (2) The True Measure of Life. (3) Communion. (4) Looking Backwards. (5, 6, 7 and 8) God's Judgments.

**OCTOBER MAGAZINES.**

*The Homiletic*.—E. B. Treat, New York—appears to us to be one of the best of monthlies for the clergy of The Church, following as it does The Church's year, and each number containing valuable suggestions and outlines for pulpit use.

*The Treasury*, (from the same publisher), is denominational in character and much more pretentious. Each number contains two or more sermons, at full length, by living prominent preachers of the day; and in the section "Leading Thoughts for Sermons" there is always something that may be worked out into a good discourse. During the year 1890 twelve Col-

lege Presidents will each contribute an article, written expressly for this magazine on some question of vital interest.

*The Homiletic Review*, (Funk & Wagnalls, N. Y.), like the preceding is chiefly denominational in tone and contents; but it covers a wider field and in its pages the reader will find from time to time the thoughts of the best writers and thinkers of the day. The Church in England and in the U. States is occasionally represented.

*The Sidereal Messenger*, (W. W. Payne, Carleton College Observatory, Northfield, Minn.), contains amongst other articles; the total Eclipse of May 1889 with frontispiece by Professor Pickering; the Lick Observatory Expedition to observe the solar eclipse of 1889, by Professor Holden; the new Dearborn Observatory illustrated; meeting of the Astronomical Society of the Pacific; and also a full line of notes on current interesting Celestial Phenomena.

*The Century* begins its new volume with the November number, and announces for 1889-90 a remarkably varied list of contents and writers. Arrangements have been made to give some of the latest studies and discourses in Astronomy; Professor Putnam, curator of the Peabody Museum, Cambridge, will contribute a series of papers on "Prehistoric America," under the head of "Present Day Papers," questions of social interest and import will be discussed by such writers as Professor Stead, of Princeton, Bishop Potter and Rev. Dr. Langdon, of New York; Hon. Seth Low, of Brooklyn, and others, and on the side of Fiction it is promised that the magazine will be especially interesting. Now is the time to subscribe.

*The English Illustrated Magazine*, Macmillan & Co., N. Y. appears this month in new type with letter press occupying the full page; the Magazine also being increased in size. During the coming year there will appear, among other articles, a series of illustrated papers by Her Royal Highness the Princess Christian; papers on Church-Sunday schools etc.; a series of illustrated sporting articles, written by men who have played a prominent part in the sporting world; and arrangements have also been made for a series of articles giving a descriptive account of the great routes of travel throughout the world; including the Canadian Pacific Railway and the new ocean route to Australia. A new story by the Right Honorable the Earl of Lytton, entitled, "The Ring of Amasis"; is commenced in this number.

**BIRTH.**

At Rowanct, Toronto, Oct. 4th, the wife of the Rev. W. Almon Deserlais, of a daughter.  
 In Barbados, W. I., on July 23rd, the wife of Rev. J. Lowry, of a son.  
**BAPTIZED.**  
 On Sunday, October 13th, in St James' Church, Kentville, N. S., Beale Chipman, Seaman, of New Minas.  
 In St Barnabas, Barbados, on Sep. 15th, Winifred Clement Tremaine Lowry.

**MARRIED.**

**TWIVING-BRAMAN**—On Oct. 15th, in St. James' Church Kentville, by the Rev Canon Brock, D. D., Rector of Horton, John Tremaine Twiving, of Halifax and Beale Chipman Seaman, of New Minas, Kentville.  
**TAYLOR-HUDSON**—At St. James' Church, Pictou, N. S., Oct. 2nd, by Rev. H. A. Hailey, M. A., Rector, assisted by Rev. A. J. Crewell, Rector, of Springfield, N. B., James J. Taylor, O. E. of Moncton, N. S., and Jan. Morrison, the youngest daughter of James Hudson, Esq. of Pictou, N. S.

**DIED.**

**HEITZ**—On Oct. 8th, at Kentville, William Anstey Heitz, late sexton of St. James' Church, Kentville, aged 44 years and 6 months.

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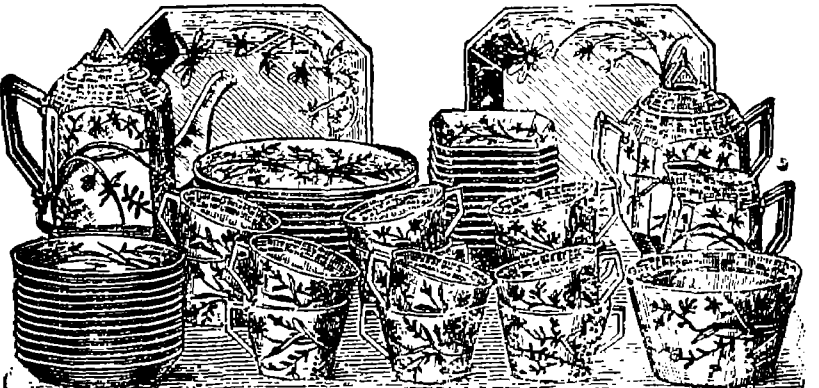
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More than 1,400,000,000 souls are now dwelling on the face of the earth; but how little these figures may mean to us! An assembly of ten thousand persons before the eye would probably give us a more vivid impression of a mass of human beings than would the full statistics of the earth's population. We can state the figures correctly; but is there not a vagueness in our conception of the multitudes who people the earth? And just so far as this conception is vague will our compassion be weak.

Our hearts cannot be deeply stirred for people who are but dimly known. If we suffer ourselves to sit in our homes, away from the sight and sound of the myriads of human beings, each with his sins and sorrows, his fears and his hopes, we may be quite untroubled in spirit and be wholly free from any burden of soul to behalf of others, but so doing, we shall be wholly unlike our Lord.

As far as possible we should go in bodily presence among the multitudes to have our compassion stirred. And where we cannot go we should send our thought. By books, by inquiries, by every device known to us, we should seek to bring before us the masses of men who people not our own cities and states alone but China and India and Africa and all the continents and islands of earth. Let the records of historians and travellers be studied, and then let the imagination bring up the vast array of human beings now walking the earth, degraded and civilized, black and white, Caucasian, Hindoo, Malay, Polynesian, yes, every tribe of our globe; see them coming up from every corner, a vast, an innumerable host, every one of them burdened with sin and want, every one of them needing a Saviour, and for every one of whom Christ has died. Can the mind dwell on such a vision and be unaffected? Can a Christian see it and not be profoundly stirred with emotions of love and pity?

It is for us to cherish such conceptions, and bring before our minds, even far, far beyond what it is possible to bring before our eyes, a vision of the myriads of mankind who need the Gospel. We may be far from the crowd, as it were shut up in a corner, but it is possible for us to lift up our eyes on the world and look upon its needs, so that it may be said of us, as of our Lord, that seeing the multitudes we were moved with compassion.—*Missionary Herald.*

**MINISTRATIONS ON SHIP-BOARD.**

A writer in the *Missionary* says: "Missionaries on shipboard often have fine opportunities for doing good, though generally in the face of some opposition. A recent instance that has fallen under our notice is that of two missionaries of the Church of England—one

from Oxford, the other from Cambridge—and two Baptists missionaries, who were on their way to China. They all travelled second-class. It was determined to have a short daily service. Some of the passengers made great opposition. 'People should pray in their own cabins,' said one. 'Yes,' was the reply, 'and each have his sports, singing, and dancing, in his own cabin.' The daily services culminated in an evangelistic meeting, in which souls were converted, and a missionary meeting, at which \$200 were contributed for mission work. At the close over a hundred passengers signed an address to the missionaries expressing their sense of the value of the presence and ministrations of these servants of God in the ship."

**A FACT TO BE RECOGNIZED.**

The Church must recognize this great fact, that the condition for receiving blessing for home work is obedience to the Lord's command that bids her go out and occupy the fields of heathendom.

I know how hard it is to grasp that principle. For instance, I confess that I myself am conscious of a dread when I see Colonial and Missionary Bishops coming up to the Diocese of Durham, lest they should take away from us our best men. But then that feeling is utterly and absolutely wrong. We should give to them of our best.

Of this I am quite certain, that the measure of success in the work of the Church of England at home is not the measure of that work itself, but the measure of the Divine blessing that rests on that work. And if the work at home is to be blessed, the Church must stand face to face with the whole world, and look upon it as something to be won for her Lord.

Yes! If we look to see the Mission spirit in the Church's home work put forth in all its power—and that is for me the longing of my heart, and the prayer of my life—then in the measure in which the Church gives of her best to the Mission Field abroad, in that same measure will the fields at home be reaped.—*Canon Body.*

A marble tablet has been erected in the chapel of St. Mary Hall, Oxford, in memory of the late Bishop Hannington.

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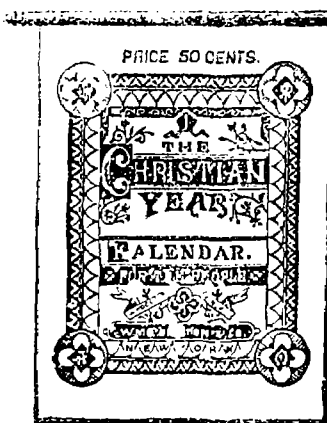
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