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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XI.
No. 19.

MONTREAL, WEDNESDAY, SEPTEMBER 25, 1889.

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PER YEAR

ECCLIASTICAL NOTES.

THE new Bishop of Sydney will, it is stated, probably be consecrated together with the Bishop of Travancore on All Saints' Day.

THE Minnesota Missionary reports that of 610 confirmations recorded in that diocese, 282 were of people whose antecedents were outside the church.

TRINITY Church, N. Y. city, has not been closed, it is said, a single day in twenty years, not even during the memorable blizzard; a record in which it may well have some pride.

DURING Bishop Peterkin's Episcopate in West Virginia, the 1,100 communicants have increased to 2,800; our 875 Sunday School scholars to 2,800, the 19 churches and chapels to 52, and 10 rectors to 20.

BISHOP BOONE has appointed October 28, the feast of SS. Simon and Jude, as the date for the consecration of the new Church of the Nativity, Wuchang, China. The building is rapidly approaching completion.

THE British Museum has bought for £1,850 the splendid Prayer-book which belonged to the late Ludwig II., of Bavaria, and which is adorned with copies of the decorations of the famous so-called "great Church treasure."

THE Romanists expect to draw from the government of the United States the coming year for Indian schools \$431,545 for the present year. Whatever else may be said of religious politics, it would seem to pay.

CINCINNATI is the City of Churches, the number relative to the population being considered, and Brooklyn is relegated to the fifth place. Philadelphia has the largest number of churches 593, and New York follows with 489.

THE clergy of the Chester diocese are contributing the necessary subscriptions for presenting Dr. Jayne, their new bishop, with a pastoral staff which is to cost £200. It is hoped to present the staff at or before the Diocesan Conference in October next.

It is a curious fact, when their boasting is remembered, that the Romanists in England have been decreasing steadily in numbers for two score years. Their own papers admit that the revival of the Church of England destroyed the hope of bringing the country under papal rule.

PERHAPS the oldest prelate living is the Greek Patriarch Sophronius, of Alexandria, who has just celebrated his ninety-ninth birthday and the seventieth anniversary of his entry into sacred orders. Notwithstanding his great age, he continues to perform all his duties with punctuality and regularity.

THREE Franciscan brothers at Kingston, N. Y., teach a branch of the public schools, and upon it last year more than \$3,000 of the public money was expended. A proposition to

build a school-house large enough to accommodate all the children in the district was voted down by the Roman Catholics.

FINAL arrangements have been made for the Church Congress at Cardiff, to be held on the first four days of October. The special services will be held at St. John's, St. Mary's, and St. Andrew's Churches, Cardiff; the preachers being respectively the Archbishop of Canterbury, the Bishop of Derry, and the Bishop of Lichfield.

THE Bishop of St. Asaph's pastoral staff, which is now being constructed, will be six feet in height. The ladies of the diocese have contributed over fifty precious stones for the staff. There are to be six canopied silver niches, each containing a Welsh saint connected with the diocese. One lady offers a silver figure of St. Deiniol.

A Presbyterian paper says, "If the revision agitation continues and each Church now holding the Confession of Faith revises independently, the prospect for a large crop of new sects will be bright indeed. . . . According to Dr. Kerr's history there are already about twenty Presbyterian bodies adhering to the same symbols. If each divides into fragments in the course of revision there may be forty or fifty before the century closes."

The Record says, that on petition of the Society for the Propagation of the Gospel in Foreign Parts, who provide the stipend, the Rev. C. J. Corfe, Chaplain of Her Majesty's Dockyard, Portsmouth, has been selected by the Primate as first Bishop of Corea. Mr. Corfe is a High Churchman with Broad sympathies very popular in the Army, and a pronounced advocate of Temperance.

THE new window recently placed in the south aisle of St. Paul's Cathedral, is called the Thanksgiving window, and has been almost as many years in preparation as were the Munich windows which have been removed lately from behind the reredos to the south-east corner of the choir. This new window was originally planned at the time of the Prince of Wales' thanksgiving, and is a striking contrast of English with Munich work. Visitors are profoundly impressed with the rich colouring of the top lights.

The Christian Inquirer, a Baptist paper, speaking of the missions, of the P. E. Church, of the U. S. in New York says:—

"Is the wonderful growth of that denomination in our city any wonder? In most places the Episcopalians develop certain well known forms of religious life, leaving all other directions to be exploited by other sects. Here they make themselves felt in every direction. Their purpose of absorbing other Protestant denominations looks ridiculous enough, but if we don't look out they will do it in this city before we know it."

THE General Convention of the Protestant Episcopal Church in the United States of America will meet in New York, on Wednes-

day, October 2nd 1889. The Bishops and deputies composing the Convention will assemble for divine service in St. George's Church, Stuyvesant Square, East Sixteenth street, at 11 a. m. The House of Deputies will meet in the same Church, at 3 30 o'clock p. m., for permanent organization. A special deputation from the Provincial Synod of the Church of England in Canada has been appointed to attend this Convention.

"The Roman Catholics make it no secret that they are determined to conquer Palestine." Such is the statement the Rev. J. Zeller makes in the C. M. Intelligencer. Writing with respect to the reinforcements sent to Palestine, and contrasting the insignificance of these accessions when compared with those of the Romanists, he says:—"Almost every year we have caravans of more than 500 French people, mostly priests and nuns, coming to Jerusalem, and marching into the town with a flag bearing the motto of the crusaders of old, 'Dieu le veut.'"

THERE will be a goodly number of missionaries going forth this autumn. As far as we can see at present (says the C. M. Intelligencer), there will be about forty (including wives) returning to the Mission field, and about fifty going out for the first time. The latter figure includes about twenty-five clergymen and fourteen or fifteen single ladies. Never before has the Society sent forth such a reinforcement at one time. Let us praise God for it; and let us ask Him, since He has given the labourers, to give the necessary means for their maintenance. The silver and the gold are His, and He can supply all our need. The lady missionaries are for the most part either wholly or partly honorary.

A ridiculous story has been started to the effect that the Empress Frederick has gone over to the Church of Rome, and that she will be followed by Princess Beatrice. But the London correspondent of the Manchester Guardian says that both those Princesses are essentially broad in their religious views. Both are well read, are acquainted with scientific facts, and are exceedingly unlikely to move in the direction suggested. Princess Beatrice, moreover, unlike her sister, has suffered no trouble calculated to unsettle her convictions. It is noticeable, however, that during the autumn conversions to Romanism are not infrequently announced. Last year the name of the Princess Christian was most unwarrantably mentioned in this connection.

At St. Paul's Cathedral on a late Sunday afternoon, Canon Scott Holland, who has just gone into residence, began his sermon with the following allusion to the dockers' strike:—"I would ask you," he said, "to remember, each alone in your prayers to-day, that great conflict in which the lives of the poor of London are so deeply concerned—just praying that I may be kept free from prejudice and passion, and may be guided to a wise and peaceful settlement, consonant with justice and tempered with our common humanity." In speaking of "that religious scarecrow the Pharisee, at whom

the world so frequently gibes, but whose 'heroic virtues' were altogether unobserved, Canon Scott Holland said, 'In these days, when personal religion is too often only a "dim, uncertain hope," it is not only just, but instructive, to reflect that the Pharisee scrupulously maintained and transmitted to his posterity the entire body of truth which to him represented the covenant of redemption.'

CANON LIDDON'S month of residence at St. Paul's has come to an end, to the sorrow of thousands of people. Every Sunday that he preached the Cathedral was crowded, and it was easy to see how he rivetted the attention of the vast number before him. His course of sermons (which, by the way, is published in the *Christian World Pulpit*) has been an admirable one, and the preacher must have succeeded in revealing to thousands of people the depths of spiritual meaning contained in the *Magnificat*, that splendid Christian psalm which is perhaps, at times sung without anything like an adequate knowledge of its deep significance. Canon Liddon has two elements of successful preaching. First, he can be heard; and, secondly, his powers of dealing with deep subjects in a manner which is comprehensible to all is great. His style is removed as far as can be from the commonplace, yet it is never involved or circumlocutory. His audience, moreover, know that he has spent huge pains over what he tells them, and that if they will but give him their ear they will not go empty away. Consequently, they sit with rapt attention for over an hour while he reasons with them of the mighty issues of life and of death. The sight of Canon Liddon preaching in St. Paul's recalls to our memory the great Florentine preacher, Savonarola, as he held the people of Florence spell bound, not by his eloquence merely, but by much more than that, his deep earnestness. Many a man has cause to be thankful for a thought thrown out from the pulpit of St. Paul's during the month which has just passed away.—*Church Bells*.

"THERE IS A HAPPY LAND, FAR, FAR AWAY."—The writer of this hymn, Andrew Young, is still living, a man eighty years of age, vigorous in mind and health, and with all that sympathy for children, without which no good work for children can be done. More than fifty years ago these world-popular words were written. They were composed to the tune of an old Indian air, and have been translated into nineteen languages. Who knows how many young hearts since 1838 have found a vague indefinable solace in singing these words of a forgotten writer? It is the old story of shooting an arrow into the air; now, fifty-one years afterwards, Mr. Andrew Young may find his song in the hearts of a million friends. It is said to have drawn tears from the eyes of Thackeray, when he found a band of ragged children sitting by the pavement and singing the familiar words. The popularity of "There is a happy land," even the great popularity of Longfellow's "The Happiest Land," and of its German original, has never approached.

THE *Church Times* in a recent article on "The Roman Down Grade," points out how unable the claim of the Church of Rome to absolute doctrinal security and immutable faith, based upon the doctrine of Papal infallibility, is to keep all her clergy comfortable within the fold. It rightly points a moral for English Churchmen from the secession of 'verts and others to loose and rationalistic conclusions, to cease believing that Rome affords an absolute resting place for diseased minds. It is remarkable how unequal she has been to the task of retaining thoughtful men within her fold. The other day the Rev. Mr. Matthews forsook her to embrace a Unitarian creed. But he is only one of several who in recent years have abandoned the Catholic faith for various forms of unbelief. We can

recount the names of such as Hutton, Suffeld, Addis, Law, etc. Here in Ireland we have just seen how a thoughtful man like Mr. Connellan has found it impossible to reconcile Roman claims with an enlightened conscience and an independent judgment.—*Irish Ecclesiastical Gazette*.

QUESTION.—Was any Church Property taken from the Roman Catholic Church and given to the Church of England at the Reformation?

ANSWER.—There never was any Church in Great Britain before the Reformation, diocesan and parochial, other than the Church of England. The question is based on a very common, but fatal misapprehension that the Church of this country was, prior to the time of Henry the Eighth, the Church of Rome, and that at the Reformation the Roman Church was abolished, and a modern Church of England was substituted. It is then assumed, on the strength of this fallacy, that the property which belonged to the Roman Catholic Church was transferred as a whole to the new Church of England. A true view of this unbroken continuity of the Church of England, and of the Reformation as the reform of the existing Church, will provide a complete answer to the question. Mr. Gladstone, in his book on "The State in its relations to the Church" (1841), says, "But I can find no trace of that opinion which is now common in the mouths of unthinking persons, that the Roman Catholic Church was abolished in England at the period of the Reformation, and that a Protestant Church was put in its place; nor does there appear to have been so much as a doubt in the mind of any one of them (the Reformers), whether the Church legally established in England after the Reformation was the same institution with the Church legally established in England before the Reformation. Professor Freeman ("Disestablishment and Disendowment") has recently stated the case thus:—"It is certain that no English ruler, no English Parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the mind of Henry the Eighth, or of Elizabeth, than the thought that either of them was doing anything new. Nothing happened to disturb the legal continuity of any ecclesiastical corporations except those which were suppressed altogether."—*National Church*.

THE TRANSMISSION OF BIBLICAL TRUTHS.

In these days, when doubts are sometimes thrown on the accuracy of the history of creation, of the existence of Paradise, and of the temptation of our first parents, as given in the Bible, it may be instructive to those of us who are firm believers in the Scriptures to trace the accounts there given until they come within reach of the so-called historic times.

In the fifth chapter of Genesis, third verse, we read: "And Adam lived 130 years, and begat a son in his own likeness, after his own image, and called his name Seth."

| | Years. |
|--------------------------------|--------|
| Genesis v. 3—Adam to Seth..... | 130 |
| 6—Seth to Enos..... | 105 |
| 9—Enos to Cainan..... | 90 |
| 12—Cainan to Mahaliel..... | 70 |
| 15—Mahaliel to Jared..... | 65 |
| 18—Jared to Enoch..... | 162 |
| 21—Enoch to Methuselah..... | 65 |

Adam's age when Methuselah was born.... 687
Adam's age at death, Genesis v. 5..... 930

Therefore Methuselah was 243 years old when Adam died. He must have received the history of creation from Adam himself, as they both lived together for more than two centuries.

| | Years. |
|---|--------|
| Genesis v. 25—Methuselah to Lamech..... | 187 |
| 28—Lamech to Noah..... | 182 |
| Methuselah's age when Noah was born.... | 369 |
| Methuselah's age at death..... | 969 |

Therefore Noah was 600 years old when Methuselah died, and must have often heard him repeat the history of creation.

Methuselah did not die until the year of the flood (Genesis vii. 6).

| | Years. |
|--|--------|
| Genesis xi. 10—Arphaxad born after the flood | 2 |
| 12—Arphaxad to Salah..... | 35 |
| 14—Salah to Eber..... | 30 |
| 16—Eber to Peleg..... | 34 |
| 18—Peleg to Reu..... | 30 |
| 20—Reu to Serug..... | 32 |
| 22—Serug to Nahor..... | 30 |
| 24—Nahor to Terah..... | 29 |
| 26—Terah to Abraham..... | 70 |

Abraham was born after the flood..... 292
Noah lived after the flood (Genesis ix. 28.) 50

Therefore Abraham was 58 years old when Noah died. The history of creation must have been further transmitted through him. And so through four persons only was this history brought down through a period of upwards of 2,000 years, and to about the same number of years from the Christian era, long before which era the art of writing had been added to tradition, and a double security given to the Scripture account.

Had the narrative passed through seventy persons instead of four during that time, taking the present rate of thirty years for a generation, changes might have taken place, which in the case before us was impossible.—*The Southern Churchman*.

THE MISSION TO ALL THE APOSTLES ALIKE.

(Chapter II of *What is Modern Romanism* by Bishop Seymour.)

We have now brought Modern Romanism—an absolute monarchy, with the Pope in the place of Christ, claiming to inherit this position from S. Peter—face to face with the risen Lord giving his final and plenary commission to His Apostles, probably within the very hour when He ascended into Heaven; and we have seen that the modern counterfeit and the original draught not only do not agree, but are hopelessly irreconcilable with each other. S. Peter does not occupy the place which is now held by the Bishop of Rome, he is not put before his brother Apostles, he is not above them, he is not nearer to his Divine Master, he is not addressed separately, and set over the rest, and directed to make known as his will and pleasure what he has himself first received and to give mission and jurisdiction to them in such time and manner as he may see fit. On the contrary the Sovereign Head of the Church addresses all alike and says, "Go ye therefore, * * and lo! I am with you"—not *thee* in the singular, but *you* in the plural—"even unto the end of the world." If S. Peter had been assigned by our Lord the place which the Pope claims to-day by divine right as his successor, he would have been withdrawn from his fellow Apostles to the top of the mountain, and alone with the Saviour, while they would have been far removed, beneath, out of hearing if not out of sight, and the Master's words would not have been, "Go ye, teach ye, baptize ye, and lo! I am with you all," but as He embraced S. Peter and made him by that embrace as nearly as outward act can, one with Himself, the words would have been, "Go thou, baptize thou, and

lo! I am with thee, even unto the end of the world."

The record given by S. Matthew is the charter of the Church of Christ; it embodies the fundamental principles of its government as formulated and proclaimed by the Lord Himself.

Modern Romanism has substituted another charter for this; it has revolutionized the original and divinely constituted government, and in place of the Apostles bearing rule as the vicars of the one great Shepherd and Bishop of our souls, it presents the Pope as the *one vicar* of Christ, as the head of the Church, as inheriting personally all the promises which are given in Holy Scripture to the Church in its organic capacity, so that he lays hold of our Saviour's words, pledging himself that the gates of hell shall not prevail against his Church, and claims for himself, and asserts in consequence, that he is, in the sphere of faith and morals, "infallible," that is, that the gates of hell can never prevail against him.

No theory of development will explain the change which has taken place from the Apostolic, primitive and Catholic polity of the Church, resting upon the divine charter given by her great Head just before He seated Himself, in our nature, as invested with all the power in Heaven and in earth, on the throne of God—no theory of development, we say, will explain the change from the original government instituted by Christ in person, to the Papacy as it now exists. Revolution, usurpation, substitution, come between—not development. The change is not such as comes from growth when the child becomes a man, but such as happens when Cæsar strangles the republic and reigns supreme. The Pope, alleging that he occupies S. Peter's place, and exercises S. Peter's prerogative, has put his foot upon the neck of the Episcopate of his own communion, and bent it to his will, so that it has lost its independence, and to Roman theology, has ceased to be an order of the sacred ministry, and survives simply as a grade of the Priesthood.

This did not S. Peter. He was, it is true, generally first in action and in administration, but the New Testament and primitive tradition never represent him as superseding them, ruling them, acting without reference to them, as independent of them, much less in opposition to them, except when his old habit returned and he was guilty of dissimulation, and was deservedly rebuked with sharpness for his fault.

The Apostles, of whom S. Peter was one, exercise under Christ supreme authority. They send S. Peter and S. John on an errand. They receive a report from S. Peter of his labors, and of his reasons for doing as he did. They sit in a joint assembly and S. Peter with them, under the presidency, or chairmanship, of S. James, and the resolve of the council is proclaimed and published, not in the name of S. Peter, nor by S. Peter, but as the determination of the Apostolic body acting under the guidance of the Holy Ghost. A younger Apostle, as one born out of due time, enters the ministry by the direct call of the Ascended Jesus, speaking from Heaven, and he, as taking office when the Church has been, so to speak, for some time in working order must illustrate in the most emphatic way by his relation to S. Peter, whether it was God's will that S. Peter should be the head of the Church, the absolute ruler of the body of Christ on earth. So far from this, while the Book of the Acts and the Epistles of S. Paul and S. Peter remain, and are allowed to be a part of the inspired Scriptures, it will be impossible, utterly impossible, to make good for S. Peter the claim that he held a place of Supremacy over the Apostles. Nay, S. Paul's life and labors, as related by the divine penmen, form, as we shall hereafter see a refutation which amounts to a demonstration adverse to the Petrine prerogatives, as asserted by modern Roman theologians.

The supremacy and infallibility of the Pope, as articles of the creed required to be believed by all members of the Holy Roman Church at the present day, and the polity which they represent, can be readily accounted for as one reads ecclesiastical history, but not on the theory of development. They are the product of circumstances, overruled, doubtless, by God's hand but arising, combining, progressing, receding, changing, as we say, in the course of human affairs, and bringing about results which are sufficiently explained by the agency of man. The polity of the Church of Rome—as it presents itself to the world to-day; the perfection, almost, of organization, under the dominion of one man who claims to be more than man, in the place of God, representing God on a vastly loftier plane than any other creature does or can, receiving directly alone of the sons of men sacramental grace for the human family, and dispensing at his will to his subordinates throughout the entire earth—this wonderful phenomenon is no more the development of Church growth advancing under the operation of spiritual laws, directly stated or implied in Holy Scripture, than the monster painted by Horace in his Art of Poetry is or could be the product of nature. God created His Church, He framed its constitution, He appointed its officers, He instituted its Sacraments, He, in a very special and exceptional way, attested by miracles, superintended its birth and organization; and then, when it had gone abroad from its home throughout the world and made itself a local habitation in every region and under all conditions of human society and life. He closed the book of records which He moved men to make, and guarded them from error in making, up to this time, and left it as His testimony, certified with His own hand and sealed with His own signet, as to the polity of His Church, not only in theory but in fact, not in one place and for a single year, but in every place and for at least two generations. This testimony is ample as to the character and fundamental principles of the government which He arranged for His Church, and under which He willed her to live and grow to the end of time; and this testimony, given by Almighty God Himself, forever excludes the absolute unlimited monarchy of the Papacy from being His creation, or existing in accordance with His will. They cannot both be true. Accept the polity of Rome, as now held and practiced, as the divinely appointed form of Church government, and you must, on logical principles, dismiss a considerable portion of the New Testament as untrustworthy. On the other hand, if you receive the Gospels and Acts and Epistles as the word of God, you cannot possibly, while reason maintains her sway, submit to the claims of the Bishop of Rome as now maintained.

It must be remembered that the principles of Church government stated by our Lord in His parting communication to His Apostles, do not stand alone in the Gospels as an exceptional declaration on our Lord's part. On the contrary, all that goes before in His training and education of those whom He called and chose to be with Him, leads up to this His plenary and final commission and charter. The alleged exceptions on which Rome rests her case in Holy Scriptures we will consider hereafter, and it will be seen, we think, that they make against, not for her. Let us bear in mind that we are in quest, not so much of decisive statements, clear, positive utterances and crucial acts, as of conduct and words and treatment which will have a bearing, a drift and purpose which can be clearly seen, and which must make for the one side or the other. To read Holy Scripture in this way will be found to be exceedingly interesting and profitable, and if we can happily succeed in illustrating the general principle by its application to the particular point, of seeking to discover whether the intercourse of our Blessed Lord with His

Apostles during His earthly ministry, as an educational process, favored the Roman claims of Petrine supremacy or the Catholic teaching of Apostolic equality, we shall be accomplishing a double object—helping the cause of truth, and furnishing a valuable hint to Bible students to answer correctly the inquiry, How shall I read the Holy Scriptures profitably?

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

NEW ROSS.—On Wednesday, September 10th, many friends were gathered in Christ Church, here, to witness the marriage of George Skerry, an old and regular member of the choir, to Ida Moister, the daughter of a past churchwarden. The church was prettily decorated with flowers by the sister of the groom. The service was fully choral and was taken by the Rector. Such a union between two sound members of the Catholic Church, we are assured will be blessed by Him who vouchsafed His Divine presence at the marriage in Cana of Galilee.

SHELburne.—General regret was felt when our curate, Rev. H. How, B. A., resigned to accept the agency for the Board of King's College. He has most satisfactorily discharged his duties for over three years. As will be seen by advertisement in this issue this parish now needs a successor. Out of regard for Mr. How's amiable wife the Rectory has been repaired, a new kitchen 24 x 14 has just been completed, a well has been dug and sundry improvements made about the place. As to the parish every thing is in grand running order; the Parish Church is being repainted, and when completed will be free of debt; the best of feeling towards the Church prevails, and for any energy and judicious priest a promising field of labour is open. During the long vacation our curate has been ably assisted by Mr. C. DeW. White, a grandson of our revered Rector and a Divinity student of King's College.

DIOCESE OF QUEBEC.

COOKSHIRE.—St. Peter's Church here was very tastily decorated on the occasion of the Harvest Thanksgiving. The Rev. Mr. Falconer preached an eloquent and appropriated sermon.

LENNOXVILLE.—The annual Harvest Home Service will be held in St. George's Church on Thursday 26th inst., at 7:30 p.m.

SHERBROOKE.—The ladies of St. Peter's Guild will hold their annual meeting for the election of officers and other important business, in the Church Hall, Montreal street, on Wednesday the 25th instant.

COMPTON LADIES' COLLEGE.—The friends and patrons of this College will be pleased to learn that the number of pupils registered for the coming season is larger than at any time since the re-opening of the school.

The list of names includes thirty-six boarders and eight day pupils, some of whom have returned for the purpose of graduating and taking the degree of A. A.

In order to provide sufficient accommodation, the directors have opened a large dormitory in the west wing, and extensive improvements have been made throughout the building.

The staff of teachers includes Miss Prince, Lady Principal; Miss Cochrane, teacher of Higher English branches, Drawing and Painting; Miss Thompson, late of Ulverton Model School, teacher of Mathematics, Latin etc., Mademoiselle Riendeau, teacher of French and Music.

The number of pupils in the Music department is so large, that Miss Prince has applied to the Committee for an assistant, and an effort is being made to secure one.

DIOCESE OF MONTREAL.

LACOLLE.—Sunday, the 15th inst., was one of nature's loveliest days, but the brightness was clouded to the congregation of St. Saviour's Church by regret at the departure on the morrow of Mr. Waterman for College, to resume his studies of Divinity; he has been doing duty here since about the first of November, coming from the Diocesan College, Montreal, all winter, every Friday evening, for Sunday service.

At the close of the College term by the request of the wardens he took the Church work here for the summer; faithfully devoting his time and abilities to parish work, bringing in a larger congregation than usual, and keeping them by his truly earnest sermons and perfect rendering of the service; he has also that very good and almost necessary talent in a clergyman of being able to lead and teach the musical portion of the service; he and Mr. Dibb have gone to Bishop's College, Lennoxville, to complete their studies. Mr. Dibb held the church in Clarenceville for the past six months. He with his bright happy disposition is an invaluable companion to Mr. Waterman, who, perhaps, is rather inclined to see the darker side of life; he left with the sympathy and sincere wishes of all; that the bracing air among the lovely hills of Lennoxville would be a greater benefit to him physically than Montreal had been, and also the hope of seeing him again at Christmas.

COTTE ST. PAUL.—The Lord Bishop of the Diocese visited this Mission on Sunday morning, the 8th Sept., when three persons presented by Dr. Davidson, in the unavoidable absence of the Rector, received the "laying on of hands." His Lordship delivered an earnest and most practical address to the large congregation present, and also to the candidates, and expressed himself as most pleased with the heartiness and reverential conduct of the services at this Church. The altar was vested in white, with floral cross and bouquets of cut flowers upon the super-altar. The Bishop was attended by Mr. J. W. Marling and Dr. Davidson, the Lay Readers, now doing duty at this Mission.

Sunday, the 15th of Sept., was a red letter day in the history of this Mission. The Provincial Synod being in Session in Montreal the Bishops of the various Dioceses within the Ecclesiastical Province were present, and were eagerly sought after for the services of the city churches. Through the great kindness of the Lord Bishop of Niagara the little Mission Church of the Redeemer, four miles distant from the city, enjoyed equal privilege with the larger churches. His Lordship attended on the morning of the 15th with two priests, (who actuated by the like spirit of self denial and of thoughtfulness had resisted the many attractions in town); the Rev. D. C. Moore, M. A., Rural Dean, Albion Mines, N.S., and the Rev. O. S. Newnham, M. A., of Hampton, N.B., and administered the Holy Communion, preaching a touching and most earnest sermon from the Gospel for the day. The Rural Dean acted as Chaplain to His Lordship, and carried the exquisitely beautiful Pastoral Staff presented to the Bishop by his old parishioners of St. Matthew's, Quebec. The Bishop and Clergy preceded by Mr. J. W. Marling and the boys of the choir entered in procession by the front door of the church, the processional hymn "Rejoice ye pure in heart" being sung as they proceeded to the chancel. After the Holy Communion had been administered and the Benediction pronounced by His Lordship, with Pastoral Staff in hand, the *Nunc Demittis* was sung, and the Bishop and Clergy returned in procession to the Parochial hall. Dr. Davidson officiated as organist. The church was filled, and the service, musical throughout, was most reverent and impressive.

At the Sunday School, which is held before Morning Prayer on Sunday, the Rev. O. S. Newnham addressed the children present in most appropriate and affectionate words, and we are quite sure won all their hearts.

In the evening the congregation present had the privilege of hearing the Rev. Canon Partridge, D.D., of Halifax, N.S., probably one of the most learned and scholarly of the Canadian clergy. He showed, however, that he was able to bring his remarks within the compass of ordinary people, as he delivered a plain and most practical address, every word of which was most closely followed by all present, even the younger portion of the congregation seeming thoroughly interested.

MONTREAL.—*Ss. John the Evangelist.*—One of the most pleasing incidents connected with every meeting of the PROVINCIAL SYNOD is the "At Home," given by the clergy and parishioners of St. John's, for the Bishops and Clerical and Lay delegates of the Synod. This took place on Saturday evening, the 14th September, in the beautiful new St. John's School, which, in honour of the occasion was brilliantly lighted and decorated with remarkable taste and delicacy. The scene in the large room of the Institute was a brilliant one. The Rector, Rev. E. Wood, M. A., and Rev. Arthur French, B. A., (The Principal of the School), proved excellent hosts, and were ably assisted by the wardens and ladies of the parish. There was a very large attendance of Bishops and Clergy, and a most pleasant evening was spent by all. The pleasant evening came to an end all too soon, and the reception at St. John's was a thing of the past, but it will not soon be forgotten.

PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

(Continued.)

The Prolocutor before putting the motion for the adoption of the report of the Committee on CHRISTIAN UNION referred to in our last number took occasion to correct a misapprehension as to the relative position of the Church in the U.S. and in Canada on this subject. He said: that one of the American deputation the other day seemed to be under the impression that the American Church was the first to take corporate action in this matter. He begged to say that the Canadian Church was a long way first. In 1880 that Synod adopted a resolution on the subject, asking the Bishops to take immediate steps to bring about a conference like that held last April; but for two reasons the matter was passed over. At the last Synod, however, the matter was again taken up, and in it was enunciated the basis which was adopted by the last Conference of the American Church and by the Lambeth Conference. The Church of England in Canada might, therefore, claim to have been the first to move in the matter.

FIFTH DAY.

The Session of Monday, the 16th Sept., was perhaps the most important of the whole Synod, both by reason of the matters discussed and the decision arrived at in regard to two of them.

After routine preceeding, Mr. C. Jenkins, of Petrolia, in an able and thoughtful speech, moved the following resolution:

"That whereas, at the Provincial Synod meeting of 1886, resolutions were passed indicative of a desire to unite and consolidate the various branches of the Church of England in British North America; and whereas, by the action taken thereon by all the Synods of this Ecclesiastical Province, by the Provincial Synod of Rupert's Land, and other outlying dioceses, in generally approving and ratifying such unification and consolidation; and whereas, such action by the various Synods has clearly demonstrated that the time has come for the

consideration of measures to give such unification effect; and whereas, the Ecclesiastical Province of Canada, under the existing organization of its Provincial Synod, and being the oldest and largest consolidated portion of the Church of England in British North America, would be that the best qualified to take the initial step in this supremely important matter; be it therefore resolved, that a committee be appointed to consider the advisability of inviting a conference of representatives from all Dioceses within the Dominion of Canada, and, at the same time, recommend some general basis upon which such union may be formed, the same to be submitted to the Synod of every Diocese for their consideration prior to the meeting of such conference and such committee to report to the next meeting of this Synod."

The Rev. Canon Brigstocke in seconding the motion, said that he thought the initial step should be taken with a view to consolidating the Church in Canada from the Pacific to the Atlantic.

A message from the Bishops was here received announcing that the Right Rev. the Bishops of Algoma and Nova Scotia had been appointed a delegation from that house to the general convention of the Church in the United States, and requesting that the Lower house would appoint a delegation to represent it. And accordingly the house then adopted the report of the special Committee to suggest names, and named the following as its representatives:

Rev. Canon Dumoulin, the Very Rev. Dean of Huron, the Very Rev. Dean of Quebec, Ven. Archdeacon Evans, Rev. Canon Partridge, Rev. Archdeacon Lander; and Dr. J. G. Hodgins, Judge Macdonald, Dr. L. H. Davidson, Q. C., and Mr. W. M. Jarvis.

The discussion being resumed on the resolution above given it was pointed out that it was incorrect to say that all the Synods of the Province had taken action and approved of the movement; that of Montreal with others not having discussed the subject at all, and further that Rupert's Land would not entertain any project which would interfere with the Provincial system existing there. The sentiment of the House seemed to be in favour of some effort in this direction, and ultimately it was decided to strike out the second and third clauses of the preamble, and appoint a committee composed of representatives of the several dioceses to confer as to the best means of securing the desired end.

A message was then received from the Upper House asking for the consideration of the Memorial from the Diocese of Toronto on the subject of "A uniform course of Sunday School Lessons," and the Rev. J. W. Cayley moved seconded by Dr. Hodgins and Rev. Canon Houston, that the prayer of the Memorial be granted.

A long debate ensued, several amendments being moved. Throughout the discussion, however, it was apparent that the undoubted feeling of the members was in favour of definite and systematic Church teaching; and that the *International Course of Lessons*, which in former years had had many supporters now met with little favour. As usual, when anything relating to the Sunday School is under discussion, some are found who decry and condemn it in no measured terms, and some little amusement was caused by the very unqualified condemnation of Sunday Schools in general, which, enunciated first by a learned Doctor of Theology from the West, was to some extent concurred in by an equally profound Professor in the Province of Quebec. The motion was however carried by a very large majority, and as the Upper House subsequently concurred in it, it may now be said that the whole Ecclesiastical Province is now by action of the Provincial Synod committed not only to uniformity in Sunday School teaching, but also for the next three years to that which has been known as

the *Toronto Scheme*, as having originated there though subsequently concurred in (as appears by the memorial) by other dioceses. Owing to the importance of this decision we give the memorial in full.

The memorial of the Synod of the Diocese of Toronto respectfully showeth:

1. That this Synod is deeply impressed with the great importance and necessity of uniform Sunday school lessons in the Church of England in Canada.

2. That with a view to give practical effect to a desire to introduce such a uniform system of lessons steps were taken since the last meeting of the Provincial Synod to this end by representatives of the Diocese of Huron, Niagara, Toronto, Ontario and Montreal.

3. The Synod of the Diocese of Toronto would, therefore, respectfully request the provincial Synod.

a To approve and sanction for use in the Sunday schools of this Ecclesiastical Province the three years' scheme of lessons on the Bible and Prayer Book prepared by the Inter-Diocesan Sunday school conference at its meetings held in Toronto in November, 1887, and in Montreal in April, 1888, which is as follows:—

Prayer Book: 1888-9, Lessons on the Collects; 1889-90, lessons on the Catechism; 1890-1, lessons on the Prayer Book. Scripture lessons: Lessons on the Life of our Lord; lessons on the Old Testament; the Acts of the Apostles.

The great festivals to be marked by appropriate lessons, and a portion of the Church catechism to be recited every Sunday in addition to the above.

b To approve of the series of Sunday school lessons for 1889-90 adopted by this Synod (Toronto) with such amendments as they may consider desirable.

c To appoint a committee of (nine) members who shall, with two delegates appointed by and from each Diocesan Synod of the Ecclesiastical Province, select the Sunday school lessons for 1890-91 according to the above scheme, and also to prepare and publish a three years' scheme of Sunday school lessons on the Bible and Prayer Book, to begin with Advent, 1891.

d To appoint delegates to the said Inter-Diocesan Sunday school committee.

The consideration of this subject occupied the whole day, and the Synod having decided to have an evening session, adjourned till 8 o'clock.

After the adjournment the Rev. Canon Partridge, D.D., moved, seconded by Mr. J. G. Forsyth: "That no clergyman in this Ecclesiastical Province shall solemnize marriage in any case where there is a divorced wife or husband of either party living."

The address by the mover was without doubt the most learned and exhaustive of any delivered during the whole Synod and occupied, the chief part of the evening session. The arguments adduced by him were unanswerable, and although some rashly attempted to combat them they utterly failed. So much interest was taken in the question that it was necessary at a late hour to adjourn the debate until the following evening. The point upon which difference of opinion chiefly centred was as to the lawfulness of the marriage of the *innocent* party, during the lifetime of the other; and many owing to the difference of opinion which seemed to prevail between Canonists and Theologians in reference to the meaning of our Lord's words, favoured the adoption of a rule similar to that of the Church in the U.S., exempting the innocent person from the prohibition referred to in the motion. Others felt too that the utterances of the Lambeth Conference left the matter in doubt. Although the debate was continued in the evening little if anything was advanced to meet Dr. Partridge's arguments; but as the Synod was impatient he did not get opportunity of reply, and accepted ultimately an amendment referring the matter

to a Joint Committee of both Houses to report at next session of Synod. The tone of the discussion, however, was we think strongly conservative and against such marriages even in the case of the innocent party: strongly in support of The Church's declaration that the union is until "death us do part," and that what God hath joined together in this Holy mystery man could not put assunder. We sincerely hope that Canon Partridge's very able argument may yet be given in full to the Church.

SIXTH DAY.

The report of the Joint Committee on Divinity Degrees, and the Canon accompanying it, occupied the attention of the Synod for a large part of Tuesday, the 17th. It will be remembered that early in 1886 the Montreal Theological College petitioned the Legislature of the P. of Quebec for power to grant degrees in Divinity, and that a successful opposition was made to this by representatives from the Diocese of Montreal and by the University of Bishop's College, Lennoxville. The opposition from the Diocese of Montreal was based largely upon the peculiar and partizan character of the Trust Deed under which the building in which the College carried on its work is held, and provides that the property shall be vested in trustees, *laymen*, the College having only the use and enjoyment of the building subject to maintenance thereof, so long as the teaching given therein is of the *Evangelical* type; but that if any two of the trustees consider at any time that the teaching is *not* of this type they may without notice turn the College, Bishop, Professors students and all into the street. These objections were supposed to have been met by an agreement arrived at before the Committee of the Quebec House that the objectionable conditions would be removed, and the property be placed in the hands of Lord Bishop of Montreal and his successors, for the use of the College, but without restriction; and thereupon opposition from the diocese ceased. The University, however, continued its opposition on the broader ground that it was injurious to the best interests of education to increase unnecessarily the number of degree conferring bodies, and that it should not be done without the general consent of The Church interested endorsed by its Bishops or by the Provincial Synod: The Bill was defeated in the Legislative Council. At the next Session of the Provincial Synod the question was brought up; the result being the appointment of the Joint Committee of Upper and Lower House, upon which were representatives from the three universities within the Ecclesiastical Province, and also from the three Colleges. The result of the deliberations was the unanimous submission of a Canon, the chief features of which are the following: The several Universities and Colleges undertake each to appoint a BOARD OF EXAMINERS to act for each of them in all matters appertaining to the Degrees of Bachelor and Doctor of Divinity.

The Board is composed of one representative from each of the Universities of King's College, Windsor, N.S.; Bishop's College, Lennoxville, P.Q., and Trinity College, Toronto, Ont, and one each from Huron College, Huron, The Montreal Theological College, and Wycliffe College, Toronto; and it is provided that the upper House shall, at each Session of the Prov. Synod, appoint one of their number who shall be Chairman of the Board of Examiners who shall also report to the Provincial Synod at each Session, all regulations and by-laws made by the Board of Examiners, and the results of all examinations held from time to time under this Canon.

The Board of Examiners shall be empowered to make such regulations and to appoint such officers as may be required.

The Canon then sets forth a Schedule of subjects for examinations for the B.D. & D.D. degree respectively, but does not determine anything as

to the text books to be used in the various subjects. The duty of determining these is assigned to the Examiners as appears from the following section III of the Canon as to DUTIES OF EXAMINERS

The selected works under the schedules shall be chosen for a period of six years by the Board of Examiners, and it shall be the duty of the proper officer appointed by the said Board to transmit a list of such selected works to each of the Universities and Theological Colleges above named. Provided that in the event of the governing body of any such University or College, within three months from such transmission, giving formal notice to the Board of Examiners of their objection to any particular Text-Book, it shall be the duty of the Examiners to withdraw such Text Book, and if any other be substituted therefor, to transmit the name of such work to each of the Universities and Colleges as before, for their approbation or otherwise.

In case the Board of Examiners are unable to agree upon or appoint a Text-Book in any department, they shall appoint two Text Books as alternative subjects of examination, not excluding works previously withdrawn as sole Text-Books, and shall announce the same to the Universities and Colleges.

The EXAMINATION for the degrees of Bachelor and Doctor of Divinity shall be conducted under the direct supervision and charge of at least one member of the Board of Examiners, each University being a centre for holding such Examination, which shall be held simultaneously in all the centres, by means of written papers only, beginning on the first Tuesday in October in each year.

The head of any College forming a centre or a deputy appointed by him, shall have the right of being present during such Examination, but shall take no part therein unless he be a member of the Examining Board or have been appointed an Assistant Examiner.

The Examination Papers shall be published annually, and twenty copies sent to each University and Theological College in the Ecclesiastical Province.

Candidates for the degree of B. D. must be graduates in Arts of at least three years' standing of some duly empowered University in the British Dominions; provided that until 1899 in the case of clergymen in Priest's orders of more than six years' standing, who produce a written nomination for that purpose passed at a duly called general meeting of the Governing Body of any one of the six institutions, and who shall have passed the Matriculation Examination in Arts in some duly empowered University in the British Dominions, this requirement may be dispensed with.

The Degrees are to be granted by the Metropolitan of Canada, who is to be created a University sole for the purpose; necessary legislation to the end having been authorized.

It is also provided that there shall be one common hood for each of the Degrees of Bachelor and Doctor of Divinity throughout this Ecclesiastical Province.

The hood for the Degree of Bachelor of Divinity shall be black silk, lined with black silk, with a thread of scarlet cord round the edge; and that for the Degree of Doctor of Divinity, scarlet cloth lined with black silk: The shape of the hood to be that of the University of Cambridge.

After the coming into force of this Canon, all persons applying to be admitted as candidates for Divinity Degrees shall be required to proceed according to the provisions thereof, but this shall not apply to any persons already admitted at the date of the passing of the Canon as Candidates for Divinity Degrees in any University.

The Canon contained provisions also as to Preliminary Examinations for Holy Orders.

Rev. Prevost Body moved, seconded by Very Dean Carmichael, the adoption of the Report

and Canon to which it was moved in amendment by Dr. Davidson, Q. C., seconded by Canon Vonffland, that the name of the Montreal Theological College should be struck out from the Canon wherever it occurred until the clauses in the Trust Deed above referred to had been removed. It appeared that they still remained in force, notwithstanding the understanding arrived at in Quebec. This amendment called forth considerable discussion, but was ultimately defeated by a large majority; some considering that the limitations applied only to the property, and that the College could carry out its work elsewhere, overlooking the almost absolutely controlling influence exercised upon its teaching, whilst the building was occupied, and the almost insurmountable difficulty of removing therefrom when the College possessed no other dwelling place. Others regarded the attainment of any common ground as to the Degree question so important as to overshadow all objections; and the Bishops having announced their concurrence, also doubtless, influenced many. The Canon was adopted almost without consideration; swallowed whole like a nauseous pill. There will doubtless be ample time for repentance should the necessary legislation ever be obtained.

The Memorial from the Diocese of Ontario in regard to Romish aggressions occupied the remainder of the afternoon of the sixth day; the debate thereon being continued to the next day, when the motion to refer it to a committee to report at the next Session was carried. The memorial is in the following terms:

The Memorial of the Synod of the Diocese of Ontario respectfully sheweth:

That a large proportion of the votes of this Dominion is directly or indirectly under the control or influence of the Roman Hierarchy, thus enabling the said Hierarchy to exercise a preponderating influence in the several Legislative bodies.

2. That such preponderating influence exercised by persons appointed by, and subservient to, a foreign Potentate, and not responsible to the people of this Dominion, is dangerous to, and tends to the subversion of, constitutional and individual freedom.

3. That such dangerous influence is becoming increasingly manifest from year to year in certain privileges conceded and allowed to the Church of Rome, and members thereof, as such, which are not allowed to the Church of England in Canada, or to other religious bodies, or to members thereof, as such.

4. That the recent grant by the Legislature of the Province of Quebec of \$400,000 for the settlement of the (so-called) Jesuits' Estates, placed at the disposal of the Bishop of Rome for the use and benefit of various departments of the work of his Church in the said Province, startling as it is, is only one of many instances and tokens showing the aggressive spirit ever actuating the Roman Hierarchy, either secretly or openly, and the powerful control which the said Hierarchy has already acquired over the action of Legislative bodies in this Dominion.

5. That it is incumbent on all good citizens, all upholders of British law and liberty, all who love and value the glorious traditions of the British people, to do what in them lies to hand on to their children the constitutional rights and liberties inherited from their forefathers.

6. That it is especially incumbent on the Bishops, Clergy and Laity of the Church of England to maintain the rights and privileges of the British people against the aggressions of the Bishop and Church of Rome.

Wherefore your memorialists humbly pray that the whole matter be made by the Right Reverend the Bishops of the Upper House, and the Clerical and Lay Members of the Lower House of the Provincial Synod the subject of their earnest deliberations, to the end that some means may, if possible, be devised for withstanding and neutralizing the dangerous influence of the Roman Hierarchy in and over

the Parliament and other Legislative bodies of this Dominion.

And your petitioners will ever pray.

DIOCESE OF TORONTO.

TORONTO.—An enjoyable Harvest Festival was held at West Toronto Junction, on Friday, September 20th. Evensong was sung by the choir of St. Matthias' Church, Toronto, and a sermon preached by Rev. C. H. Short, Woodbridge. The Church was prettily decorated. The rain, which fell at intervals all day, rather damped proceedings, but the service was very bright and hearty.

The latest "Anti-Ritualistic" Tract, contains a complete description of St. Thomas' Church. It is very remarkable, that as long as a Church is empty, the parson careless, and the service slovenly, nothing is said, but when the service is bright, the parson active, and the Church full, the Protestant agitation comes to the front, simply because the service is offensive to him. When St. Thomas' was a reproach and a scandal to the Church nothing ever appeared in print against it, although devout Church people felt strongly; but when it is revived, then it becomes an object of attack.

A kindly notice of Canadian Church work, especially in Toronto, lately appeared in the *English Church Times*. It is rather a pity that the writer assumed that lights and vestments necessarily meant good work, and it is also a pity that he did not visit more churches. The ones mentioned are prominently before the public, on account of the ritual, but there are other Churches where good solid work is going on, quietly and patiently.

ORILLIA.—At a special meeting of St. James' Vestry, lately held, at which the Rev. R. W. E. Greene, Incumbent, presided, it was resolved that as the action of the last vestry was deemed scarcely sufficient legally to empower the building committee to mortgage the church property, the Incumbent and Churchwardens be authorized to borrow money on mortgage, as required for building the new church. The work will now be pushed forward.

DIOCESE OF HURON.

MITCHELL.—A reception of the members of the congregation of Trinity Church was given by the Rector and Mrs. Taylor at the Rectory, a few days since. Unfortunately, the evening was an unpropitious one, yet a large number assembled. The grounds, which were looking exceedingly pretty, were lit with Chinese lanterns. Various games were indulged in within the house; an abundance of refreshment was provided, and a very pleasant evening was spent. The reading of God's word and prayer brought the gathering to a close. It is not worthy that this parish, though it has lost heavily from removals, has, this last year, taken the position of the seventh parish in the Diocese in its Missionary and Diocesan giving. The previous year it was the fortieth on the list.

DIOCESE OF NEW WESTMINSTER, B. C.

NEW WESTMINSTER.—Very considerable repairs have been effected in the fabric of the church, including new roofs to the aisles, new guttering, and re-plastering of a good deal of the interior. It is now proposed to re-seat the chancel with choir stalls, and to erect new prayer desks on either side.

VANCOUVER.—St. James'.—The Bishop visited this church on Wednesday, Aug. 21st, and formally admitted the churchwardens, and made the usual examination of the church books, &c., and inspected the building.

A sale of work, under the management of St. James' Guild, will be held in October, the proceeds to be devoted to the reduction of the debt upon the school building.

A set of altar ornaments have been placed in St. James' Church. A massive brass cross and pair of candlesticks; the former presented by Mr. Ashwell, and the latter by Mr. C. G. Johnson, in memory of his son.

St. Paul's, Hornby Street.—A very handsome set of altar furniture—cross, vases and candlesticks—have been presented for use in this church, the gift of some friends in England; some dossal hangings by Mrs. Beckingsale and Miss Bodington; and a cedar fald-stool and a brass altar desk by the congregation of St. Saviour's Cheetham, Manchester.

Christ Church.—The basement of the new church will soon be ready for the opening service, which will be most acceptable to the incumbent and congregation. During the summer months a flower service was held every Wednesday evening at half-past seven, with a special address to children. The services have been well attended and the children have taken the greatest care to bring an offering of flowers which have afterwards been sent to sick parishioners or to the Hospital. The Sunday-school has 142 children registered, and the average is about 100, and 13 teachers.

MOODYVILLE.—Regular services at this place have again been resumed, after a long interruption, owing to the absence of Mr. Edwardes in England, and the heavy stress of work upon the shoulders of the Rector of St. James', Vancouver, which made it impossible for him to do more than give occasional services. There is a fortnightly celebration of Holy Communion, and one service held every Sunday alternately morning and evening. The people of Moodyville show that they value the services of the Church by promising to supply rather more than half of the stipend of the priest in charge, a most creditable undertaking for so small a place. A plain but handsome brass cross, and a brass altar desk and flower vases have been presented to the Church, by the Rev. H. F. Gore-Booth, Rector of Sacred Trinity, Salford, and the congregation of St. Saviour's, Cheetham, Manchester, respectively. The thanks of the congregation are due to Mrs. Wood for her kind and willing, and rather hard work with the organ in the past. Her place is now filled by Miss Randall.

CAPE BRETON.

LUNENBURG.—Rev. T. Fraser Draper desires to thankfully acknowledge the receipt of \$15.00 from Mrs. James A. Morrison, of St. Peter's, C. B., which amount was collected by her towards the building fund of the proposed Mission Chapel in that place.

CONTEMPORARY CHURCH OPINION.

The Living Church says:—

The last issue of *The Catholic Champion* contains an able paper upon the indissolubility of the marriage bond. The subject is one which demands the serious attention of all Christian people, and indeed of all who are concerned for the well being of the nation and the race. The writer argues that the law of Christ is simply the re-enactment of the law which God gave to man in creation; a law which for the hardness of hearts and the corruptions of the age Moses had suffered to be relaxed. That law was and is that marriage can be dissolved only by the death of husband or wife; that separation for any cause whatever does not break the bond, so that either may marry again during the lifetime of the other; that such re-marriage is adulterous and should not have the benediction of the Church. This view has the sanction of Holy Scripture and Catholic tradition; and is unmistakably set forth in the Marriage Service of the Anglican Church. The vow, "till death us do part," is unqualified, and the solemn warning is given, "Whom God hath joined together let no man put asunder." Without

doubt this estimate of the marriage bond is the true one, and it is coming to be generally accepted in our communion. By the hardness of men's hearts, as in the days of Moses, the law has been resisted; amidst the warring of sects the whole subject has been left largely to the discretion or indiscretion of the civil power, with results that are alarming. There are signs of a re-action most encouraging. It is too much to hope that the subject will receive deserved attention at the coming General Convention, in which so many other things must be discussed, but public opinion does not wait upon the resolutions of ecclesiastical bodies. The whole question after all, is for the clergy to decide, whether they will solemnize the so-called marriage of divorced men and women.

The New York Churchman says:—

Have any of our readers ever been to a parish where a rector is wanted? Have they ever been there while a series of unhappy men is Sunday after Sunday preaching, in the hopes of capturing the suffrages of the parish? The general run of parishes like to rummage over the stock of unemployed clergy like shoppers in a dry goods store hunting for a ribbon, or for the excitement of "overhauling" novelties without buying anything. This is all wrong. We do not think the fault lies with the clergy who generally attend a vacant parish without any understanding that they are being put through their paces. And what a putting through their paces it is. How critical is every man woman and child of the congregation! How the poor preacher is watched, weighed, and found wanting. It is to be hoped that no clergyman of the Church ever knowingly submits himself to an ordeal of this kind. The qualifications for a particular work which any priest possesses can best be learned from his bishop and his friends. Vestries are to blame in this matter. It is to be feared that sometimes they force the priest even to advertise his gifts and graces in the papers, as he would advertise the points of a horse, and between this course and the one we are condemning, there is little difference in degradation. Either proceeding affords one of the most terrible burlesques on the Christian ministry in its relations to the people that can possibly be imagined. This burlesque reflects on the ignorance and vulgarity of laymen, but equally so on the want of self respect and dignity among preachers and ministers.

Church Bells says —

Mr. Balfour's recent utterances upon higher university education for Roman Catholics in Ireland cannot but cause us considerable alarm. If they mean anything at all they mean that the Government of this country is not disinclined to subsidise Roman Catholicism. That such a prospect will be agreeable to very many except Roman Catholics we do not believe. Queen's Colleges and Trinity College are as open to Roman Catholics as to anyone else, and if they, owing to the influence of their priests, do not take advantage of those colleges to obtain higher university education it is their own fault. Their not doing so is, at any rate, no valid reason for the establishment, at the expense of the State, of a Roman college and a Roman university upon a level, in point of endowment and privilege, with Trinity College and the University of Dublin. It is ridiculous, because the Roman Catholics will not eat out of the manger from which their brethren with other religious views eat, that they should, at their brethren's expense, be supplied with a manger all to themselves. We foresee that any attempt to give practical effect to the scheme, which Mr. Balfour seems to foreshadow, will evoke not only a great and bitter opposition, but will rekindle the smouldering embers of many dying religious fires. We earnestly counsel the Government not to persevere with such a plan.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR,—I am waiting patiently for the appearance of the *Guardian* again, as I have come to the conclusion it is the only chance of my seeing any account of the proceedings of Provincial Synod. It is now a week in session, and as far as knowing anything about its affairs are concerned, it might as well be in Central Africa. I ask the question is the Synod sitting with closed doors, if not, in the name of common sense and justice, why are the proceedings of each day not given to some of our leading dailies. Not a line or paragraph has appeared in any of the leading Halifax papers to let us know that such a body as the Provincial Synod of The Church of England in Canada is in existence, not a line until yesterday a few items appeared in the *Herald* (picked up I suppose by chance), so we are somewhat relieved to know that it is really alive. Now, sir, I think this is a crying disgrace, and also a great injustice to church people in general. How can they be expected to take any interest in Church matters, when the Provincial Synod will have closed its session, and, perhaps, thousands of Church adherents and sympathisers do not know even the city it has been held in; just think of it. Those not fortunate enough to be subscribers to the *Guardian* or some other Montreal paper, will know nothing of the proceedings of the Provincial Synod. I ask, is this fair? it looks to me like the very essence of careless indifference on the part of the powers that be; look at other bodies of Christians when their assemblies and conventions meet, every days proceedings is minutely given to the leading papers, and their columns are full every day until their meetings close. This looks to me as nothing but right; their people are thus kept posted and interested in the proceedings of their respective bodies. I have no doubt but that any of the papers would publish daily reports if sent them; they can not be expected to send reporters. If the Church clergy interested themselves as much in the Church paper as the ministers of other denominations in the rs there would not be so much necessity for depending on the secular press. To my own knowledge the Methodist ministers make a house to house canvass in the interests of the Wesleyan paper, and are not satisfied until a copy is in every family; thus every minister is an agent for the paper and a reporter as well. How many, I ask, of the clergy of the Church take the same interest in the *Church Guardian*. I venture to say, without fear of contradiction, not one in ten. Again there are parishes in Nova Scotia not heard of in the *Church Guardian* from one year's end to the other. Not even a visit from the Bishop will stir them up to send a few lines to the Church paper. To make the paper interesting and successful the clergy should be both canvasser and reporter; sending news of his parish work at least three or four times a year. If this were done I venture to say your subscription list would double in a short time. I know, sir, the work must be very discouraging when it might be so different if clergy and people would do their duty. I do hope that both clergy and laity will in the future exert themselves in the circulation of the *Church Guardian*, so that every Church family in the Diocese may become a subscriber. Thanking you for space, I remain, yours, sincerely,

A NOVA SCOTIA LAYMAN.

Sept. 18th, 1889.

THE USE OF SARUM.

SIR,—I observe in your issue of the 11th inst. that a correspondent wishes to know the

proper sequence of colours according to the "Sarum Use." A recent number of the *Church Times* gives the following:

White—Christmas and Eastertide, feasts of our Lord and of the B. V. Mary; St. John the Evangelist at Christmas; conversion of St. Paul; St. John the Baptist; Michaelmas; feasts of virgins not martyrs; dedication.

Red—Whitsuntide, including Trinity Sunday; all feasts of Apostles and Evangelists outside Eastertide, except those named above; all Sundays and week days out of Christmas and Eastertide; Ash Wednesday, and the three last days of Holy Week.

Yellow—All feasts of confessors."

The fact appears to be, however, that there was in the Sarum use no "sequence of colours," as in the Romish Church; red and white were the distinctive colours for the whole Christian year. "It must not be imagined," to quote Rolfe on "Liturgical Colours," "that because red and white vestments only were specified to be worn at the altar by Saint Osmand, these colours and none other appeared in the sacrificial vesture of the priest. A red vestment naturally meant, as it does now, a vestment the general fabric of which was of this colour. But under the Christian system, as under the Levitical, the vestments of the Church's ministers were richly embroidered. And it was in the embroidery and ornamentation of a red or white vestment, as the case might be, that the other sacred colours were introduced, and the traditions of 'the law' observed. It was this very embroidery—the *opus Anglicanum*—so orthodox in its colouring and beautiful in its workmanship, which made our Church of England vestments to be extolled and coveted by all nations." The 'sacred colors' here referred to are described by the writer to be gold, blue, purple, red and white, and these, he shows, have been the only colors used in the worship of God by the Jewish Church from the time of Moses, by the ancient British Church, and by the Anglo Saxon use. Later on in mediæval times, green and black, and subsequently a variety of other colors were introduced. The same five colours, ordered by God's law in the time of Moses, were also the use of the English Church in the days of Bishop Cosin, who was one of the principal authorities for the revision of the Prayer Book after the Savoy conference. These colours may be fitly used, I should think, for the frontals of altars, dossals and other hangings and stoles, as well as for the ornamentation of vestments. If it is desired to mark the seasons by changes of colour, this may be done by having vestments, &c., of greater and less richness of ornamentation and using gold, blue and purple for the decoration of the red and white pertaining to the season.

I have been much pleased at observing that several churches have lately discontinued the Roman sequence of colours, and have adopted as far as they could the Sarum use. It would be a great help to many if those who are learned in the matter would confer together upon the subject and let us know what it would be best to adopt in carrying out our own English ceremonial. A great deal of obscurity involves the use of Sarum, and there is in consequence much diversity of opinion regarding it. The simplicity of the list given above will commend itself, no doubt, to many, and every church can easily follow it by having simply the two colours, red and white.

Yours truly,

ANGLO-CATHOLIC.

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The Church Guardian

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CALENDAR FOR SEPTEMBER.

- SEPT. 1st—11th Sunday after Trinity.
 " 8th—12th Sunday after Trinity.
 " 15th—13th Sunday after Trinity. (*Notice of Ember Days and of St. Matthew*).
 " 18th }
 " 20th } EMBER DAYS,
 " 21st }
 " 21st—ST. MATTHEW. A. Ev. and Mar (*Athanasian Creed*).
 " 22nd—14th Sunday after Trinity. (*Notice of St. Michael and All Angels*).
 " 29th—17th Sunday after Trinity, *St. Michael and All Angels*.

A PLEA FOR CHRISTIAN UNITY.

That sectarianism is an evil both in theory and in practice may be indicated by several weighty considerations. Some reasons may indeed be advanced in favor of retaining our divisions, but they cannot claim in their behalf the text of either the four Gospels or the Epistles. The notion that insists upon the existence of a large number of rival, if not hostile, sects hardly squares with the ideal of the Church which the Lord set forth. He has personally given no warrant for such a Christendom as we now look upon. In fact He planned exactly the opposite. He would have His disciples remarkable above all others for the love that discerns the brotherhood of man no less clearly than it perceives God's fatherhood, and which is kind and generous, large hearted and broad-minded. He speaks of His Church—not of the state of things which we behold to-day. He established a society of a spiritual character and for serving spiritual purposes; but it was a palpable, visible society with officers and members, doctrines, sacraments, institutions. He Himself enunciated the evident principle—"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Nor can we believe that He could have been guilty of the unwisdom of ordering that His people should, for His sake, be sundered into independent ecclesiastical bodies, and that these should be regarded as more spiritual in influence and more useful in operation than one united body. The solemn petitions which Christ uttered shortly before the

crucifixion—and which have been styled His sacrificial prayer—prove what was His mind respecting schism, if words are allowed to have meaning—"And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are * * * * * Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they may be one in Us; that the world may believe that Thou hast sent Me." The Son of God founded only one Society that should preach the Gospel to the nations. It is a serious statement to make—but I fear it is true—that sectarianism is contrary to what we know of Christ's will, and if this is true, surely it is time we recognized the wrong, and began to consider the remedies.

With equal clearness do we learn that our divisions are against apostolic teaching. It is safe to assume that the Apostles infallibly understood the Master's wishes concerning the Church's oneness, and their writings show how loyally they stood by His ideal, and that too in the face of many temptations to do to the contrary. We recall the familiar reproof which St. Paul administered to the Corinthians:—"For ye are yet carnal; for whereas there is among you envying, and strife and divisions, are ye not carnal and walk as men? For while one saith I am of Paul, and another, I am of Apollos; are ye not carnal?" (I Cor. 3; 3, 4) There are numerous other texts quite as fierce in their denunciation of this evil, and which would scarcely be thought to be within the bounds of charity if they were used now as one's own words. The first preachers of Christianity warned against the sectary and all who would not be followers of the Apostles and their traditions. In those days sects were not regarded as innocent, or even as neutral, by the inspired rulers of the Gospel Society, who emphasized the Church as Christ's body, proclaimed its rightful oneness, and banished schism as a wrong; and we should admire the record of the earliest believers concerning whom it has been beautifully written that "they continued stedfastly in the Apostles doctrine and fellowship, and in breaking bread, and in prayers." (Acts 2; 41.)

Sectarianism is also against practical wisdom. The existence of sects actually hinders the progress of the Gospel. It is an evil example before the keen sense of this world. Non-Christians score a strong point against us when they urge that we are thus contradicting our own magnificent code of charity, which we throw to the winds by declaring our inability to live together peaceably in the same ecclesiastical household.

Sectism is a bewildering confusion to many who are dazed and hopelessly discouraged by the Babel of denominational sounds, and who know not whither to find refuge for the grace and consolation of religion.

Our divisions are the chief stumbling block that impedes the progress of Christian missions. The heathen who adhere to their venerable and undivided religious systems laugh us to scorn. The argument that we might better retire from the field in order to come to an agreement among ourselves is logic not easy to be answered satisfactorily.

The present state of things involves an enormous waste of men and money. We are like soldiery scattered into many independent bands, while the common foe is solidly massed for the fray. A disorganized army is at the mercy of a small though well disciplined band. A universal maxim is—"In union there is strength," and it holds infallibly true in regard to Christian endeavors. As our organizations now are, they fritter away an untold amount of strength that might tell mightily if Christians were to present a united front against the evil

forces. The smaller towns throughout the country not only on the frontier, but also in the regions nearer home—are a monument to the folly of our divisions. In such places the rule is to have several, perhaps half a dozen, struggling congregations, each bearing a different title, while one would suffice and, if it were well equipped as it then could be, would do the work better than that work is done now. Such a splitting up of force is in the face of business sagacity and common-sense poor policy.

Rivalry of an inferior order is inspired by sectarianism. The evil fosters an unwholesome pride which, though quite natural under the circumstances is scarcely praiseworthy. The various bodies are tempted to spend something of their thought and efforts in overcoming the ambitious designs of one another. The envy and jealousies engendered are inevitable. Besides, we should not be insensible to the humiliation of confessing that the love of God and of souls is in itself not sufficient to move God's people to do the gigantic task of bringing the world to Christ.

Not the least of the charges that rise up in condemnation of the colossal evil of sectarianism is its tendency to corrupt the motives of Christian energy. The salvation of souls is the purpose which it is the Church's business to promote; but instead of clinging to this as the one and only mission of Christianity, our ideal degenerates into mere enthusiasm for the sect to which we happen to be attached. In this respect there is probably little difference among the various societies. Amid present conditions the first care of the Christian worker is more than likely to be for the extension of his denomination rather than for the glory of God. Lofty purposes are not wholly lost sight of, but they are overshadowed by the "denominationalism," which, as it is usually cherished, is not many removes from rank worldliness. Our divisions are positively hurtful from every point of view.

If ever the operation of sectism could be a success, we have a reasonable right to look for its most glorious fruits in this land of ours. Here it has been faithfully tried for a full century; it has had free scope without let or hindrance; it has been popular with the masses; it has flourished amid conditions than which none could be more favorable. What is the result? Although our population began originally under good auspices, starting from noble races of Puritans, Romanists, and Churchmen, our religious progress, after a hundred years of unrestricted sectarianism, has not been wholly gratifying. Very much has been done that will make a splendid record in the book of history, and yet if we were to write up a balance sheet, the balance, we fear, would be found on the wrong side. In matters of temporal progress, we have excelled all the nations, but it is no lack of devoted patriotism to declare that the present moral and spiritual status of the American people is not assuring. Alas, it is no morbid pessimism that is filled with dismay when it discovers the actual facts that stare us all in the face. There are thousands among us to-day who are not identified with any denomination; other thousands who rarely if ever attend divine service; tens of thousands who are not sufficiently interested in religious topics even to become infidels. Discerning minds warn us that irreligion is on the increase in this fair land. In no other country in all the world, with the possible exception of France, does such a small ratio of the population find its way to the Christian assemblies on Sunday morning; in none other do the demons of intemperance and impurity make such sad havoc of bodies and souls; in none other is the sanctity of the family so poorly protected by the laws of marriage and divorce; in no other country would Mormonism have been permitted to exist unmolested for many years in all its polygamous horrors. Our inordinate greed, our passion for pleasure,

our thoroughly secularized hearts, are carrying us ever farther away from Christ, and what shall be the end thereof.

When we have examined into these several charges against sectism, do we still ask if organic unity is desirable? The evil of our divisions is becoming more and more manifest. The various bodies are not so far apart as they once were; they think more highly of each other than they did formerly; the old time prejudices are passing away. The increased use of "Union Meetings" is encouraging and instructive for two facts which they disclose:—they indicate the desire of Christians to come nearer together*; and inasmuch as they are resorted to when earnest men would move communities by extraordinary effort to fear God and to lead better lives, they are an individual confession that our sectarianism breaks down before the very work of evangelization which it is the Church's mission to accomplish. We have inherited these divisions from past quarrels; and we are retaining them not so much for the sake of perpetuating old ideas and feuds as because it does not occur to us that they might be cured. Who believes that, if our Christian people were to reconstruct American ecclesiastical affairs, they would call these rival denominations into existence? In view of all the circumstances, we are not too hopeful when we express as our judgment that the times are ripe for calling sectarianism a wrong, and for discussing the needed remedies.—*Scranton Churchman.*

*This is shown by the Young Men's Christian Association, the Evangelical Alliance; the Congress of Churches, and the late Conference at Washington.

WHAT ARE THE BEST METHODS OF SUNDAY SCHOOL TEACHING?

By Mr. William M. Runk, Philadelphia, in *The Church Review.*

In considering this question, we must take for granted, (1) that Sunday Schools are necessary: (2) that the teachers are engaged, by and are a unit in carrying out the thoughts and aims of the Rector or of the Parish or of the Superintendent of the school, either of whom may be the guiding spirit in all that is said or done.

Now that the question is fairly before us, we must also consider that the views here given may not be in accordance with the thoughts and wishes of every one, but are given by the writer as those which have formed themselves in his mind after an experience of twenty-five years in Sunday School work as teacher and Superintendent.

This article has in view the thorough instruction of our scholars (1) in the Holy Bible; (2) in the *Prayer Book* and all that it contains relative to the Catechism and general Church teaching.

It is to be presumed that the teacher, feeling the necessity of preparation, will employ all the means at his command in learning thoroughly the lesson that is to be taught upon the ensuing Lord's Day, either by attending a lesson study that may be given in a public way, or probably the advantage may be offered through the Rector or Superintendent of his own parish. It is certainly very ill-advised for a teacher to appear before a class of either young or old without a thorough familiarity with the Scripture Lesson that has been selected. This familiarity must include not only a complete knowledge of the direct lesson, with its characters, places, and events, but also an acquaintance with what immediately precedes, for that is often a key to unlock the direct lesson which is to be impressed upon the scholar's mind.

If this idea of thorough preparation is ac-

cepted by a teacher and thoughtfully and prayerfully carried out, we feel sure that the work done will be much more efficient, and the scholars will quickly see that the knowledge possessed by their teacher must command attention and respect.

Now, as to the methods of imparting instruction, for that is the point to be considered, after all. We are fully aware that where one teacher can command the respect and close attention of a class, there may be five whose time is largely taken up by preserving order and by quieting the little differences that constantly arise where boys and girls are not of a congenial temperament.

We cannot exactly step aside to give directions upon this point without taking in too wide a field, and must therefore take for granted that the scholars are present out of respect for the teacher, and love for the school, and are simply waiting to receive all that is in the power of the teacher to impart to them. To our mind it is necessary that the teacher should carefully study the temper and disposition of every scholar in the class, for however good the method may be, it cannot be applied to all alike. One scholar will accept the truth given in a direct way, where another will require anecdote, illustration, or example to make it plain and forcible. In bringing almost any or every lesson plainly to the comprehension of the minds of scholars, let the teaching bear as much as possible upon every-day life, with its temptations and trials, and how they are to be overcome, to obtain the victory over the world, the flesh, and the devil.

The plainer the lesson, and the more direct its application is made to the lives of the scholars, the greater force "the Bible" will have on their characters. They will see that it is not only a book to be read with reverence and godly fear, but that it is intended to be a guide to direct their feet into the paths of peace and duty.

One cannot tell what may be the aims or ambitions of the pupils; some may have a future course marked out, in which your instruction will form an important factor, while others may gather just what is required to direct them to a proper life.

Now, if we are a unit in the thoughts so far expressed, it becomes our duty to see how each lesson may bear upon some *Prayer Book* thought, in order that our scholars may early be taught to admire and love it next to their Bible; for as it contains "all the Articles of our belief," as well as the manner in which we believe, we should worship our Heavenly Father, we should early impress this on the minds of those committed to our care. We must take for granted that this is also uppermost in the mind of the one who may review the lesson before the school, and thus the thought given out by the teacher becomes doubly impressed.

The ideas so far given are quite general, and let us now ask whether we have covered the principal point in the question which heads this article, for the main work to us seems to be "methods," and we find the meaning of this word to be quite broad, but we take it that the meaning intended to be applied to this question is "course," "routine," "step-by-step." We think the "course" and the "routine" have been carefully gone over. Now what shall be the (method) "step-by-step" that shall lead to successful teaching?

It is, of course, desirable that every scholar should read the entire lesson if possible, but as this is hard to accomplish, let the teacher, after commanding the close attention of all, either read it through himself or alternate every other verse by the class reading in unison. If there are any words that need explanation, let them be made plain as they are read, and you are then ready to bring forward the date, if it is a matter of importance, the place, the characters, any special event that

may be spoken of, and finally the lesson you would draw and teach, as gathered by the study you have given the subject.

We think one of the very first instructions a teacher should urge upon the class is a thorough knowledge of all the books of both the Old and New Testaments, the order in which they come, and the names of those who wrote them; for by this means the scholars may be made to feel that the Bible is not a distant book, but one to be read carefully every day.

All methods adopted should have but one ultimate end in view, namely, the education of children in Bible truth, and in love for the Church, and let the instruction imparted have this good purpose prominent, for that is the surest way in which the future ranks of our Churchmen are to be filled. It has appeared to us that many think that if they simply give instruction in holy truths, the whole duty has been done, thus often leaving a child without any clear, distinct views—as they grow into manhood or womanhood—as to whether they shall become Churchmen or members of some one of the denominations.

We seldom find a child that has been reared in the Church of Rome leaving it and going into the folds of Protestantism, for they are made to feel it is their Mother Church, and the only one through which they are to be saved. Now, while we would not think or believe in going to that extreme, yet we would have our children early learn to prize that beautiful hymn 191, and especially the second and fourth verses:

I love Thy Church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.
Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

In closing this article we would add that no matter what *methods* may be adopted, they must all fail of their purpose unless we ask God's blessing on our school, and especially upon the members of our individual classes, and pray that the instruction we shall give from time to time may sink into the hearts and minds of those committed to our care, and that if we do not see the fruit of our labors while we continue with them, yet trust that in years to come the seed that we have sown will not have been sown in vain.

UNITY.

I think that time will vindicate the wisdom of the position that has been taken. Namely, that praying and striving for unity, we still maintain the positive convictions which we believe we are set to maintain, because the hope of unity depends upon their maintenance; and that we are not willing, for a sentiment of inward communion to sacrifice any actual principle of order or of truth. If we are to invite communion with ourselves, from those who are in a way separated from us now, we must surely hold out something to them, in the way of an inducement, which they have not themselves. And that something is not merely the Catholic Faith, but the Apostolic Order. Just how the two are related to each other it may be difficult to say; but I believe it is true, that the faith has never been fully and entirely maintained apart from the Apostolic Order; while, in the face of history, no one would of course dare to maintain that the Apostolic Order has succeeded always, in preserving the purity of the Faith.—*The Bishop of Albany.*

A Subscriber who failed to take advantage of offer of renewal at \$1 prior to 1st July, writes: "I would rather pay \$2 than do without the paper, THE CHURCH GUARDIAN, and wish it long life and prosperity."

FAMILY DEPARTMENT.

SLEEP.

"So He giveth His beloved sleep."—Ps. 127:2.
 He sees when their footsteps falter, when their
 heart grows weak and faint,
 He marks when their strength is falling, and
 listens to each complaint:
 He bids them rest for a season, for the path-
 way has grown too steep;
 And folded in their fair green pastures,
 He giveth His loved ones sleep.
 Like weary and worn out children, that sigh
 for the daylight's close,
 He knows that they oft are longing for home
 and its sweet repose;
 So He calls them in from their labors ere the
 shadows around them creep,
 And silently watching o'er them,
 He giveth His loved ones sleep.
 He giveth it, oh, so gently! as a mother will
 hush to rest
 The babe that she softly pillows so tenderly on
 her breast;
 Forgotten now are the trials and sorrows that
 made them weep;
 For with many a soothing promise
 He giveth His loved ones sleep.
 He giveth it! friends the dearest can never
 this boon bestow;
 But He touches the drooping eyelids, and placid
 the features grow;
 Their foes may gather about them, and storms
 may round them sweep,
 But, guarding them safe from danger,
 He giveth His loved ones sleep.
 All dread of the distant future, all fears that
 oppress to-day,
 Like mists, that clear in the sunlight, have
 noiselessly passed away;
 Nor call nor clamor can rouse them from slum-
 bers so pure and deep,
 For only His voice can reach them
 Who giveth His loved ones sleep.
 Weep not that their toils are over, weep not
 that their race is run;
 God grant we may rest as calmly when our
 work, like theirs, is done!
 Till then we would yield with gladness our
 treasures to Him to keep,
 And rejoice in the sweet assurance,
 He giveth His loved ones sleep.
 —Golden Hours.

Daddy's Boy.

(By L. T. MEAD.)

CHAPTER XVIII.

Ronald was fortunate in getting back to the house unobserved. No one had particularly missed him or noticed his absence, and he joined the family tea in excellent spirits, and full of the most amiable and contrite feelings towards Aunt Eleanor.

"I accused her quite falsely," he said to himself. "She must have felt dreadfully pained. Well, I never liked her better than I do now, and I don't think her at all so unworthy to be Uncle Ben's wife."

When Ronald was going to bed that night he threw his arms around his aunt's neck and gave her a violent hug.

"Oh, don't, my dear Ronald, I beg. You have ruffled my lace and pushed my cap crooked. Don't be quite so violent, dear, if you please."

"No, I won't," said Ronald; "I only gave you that hug because I wanted you to forgive me."

"For what, my dear little boy?"

"For bothering you about your purse in

church to-day. I thought they were starving, you know, and they weren't, and I'm so delighted."

Aunt Eleanor began to frown when Ronald spoke about the purse. Now she took his two hands and looked into his eyes.

"You showed want of breeding that time, Ronald, and did not act quite as a gentleman. Another time try to remember that you must not follow your every impulse. There, we will drop the subject now; it is not a pleasant one."

"But you have forgiven me."

"Of course I have."

"Then you'll let me come and speak to you to-morrow morning on a subject of tremendous importance. You'll fix an hour, won't you, for me to come and have a talk with you?"

"Well, really, Ronnie, you are a queer little boy. I don't know that I can spare you any time to-morrow; I shall be particularly busy all day long."

"Oh, but I'm afraid you must spare me half an hour, for what I've got to talk about is tremendously important. I can't say much about it now, but it means a great, great deal; it means blankets ordered from Canton, and it means tobacco for 'when the cold strengthens,' and it means money sent to a starving son."

"My dear Ronnie, let me beg of you to explain nothing further; your explanations are most bewildering, my dear child. Come to my room to-morrow morning at ten and I will give you exactly a quarter of an hour. Now run to bed, dear, run to bed."

The next morning, punctual to the moment, Ronald appeared before his aunt. He went into her room with the brightest of bright faces, but he left it again in less than a quarter of an hour a very sad and troubled, and even defiant little boy. Never in all his eight years had Ronald felt so absolutely naughty as he did then. He was oppressed with a sense of keen injustice. He could not comprehend his aunt's reasonings; he could not comprehend her absolute refusal to let him have some of his own money to carry out his father's accustomed bequest. Aunt Eleanor had certainly taken little trouble to show him that she had spent quite as much, but in a different way over the almshouses.

Aunt Eleanor had a great dislike to ever giving money presents, and she considered the good Christmas dinner, the half ton of coal apiece, to say nothing of a gift of tea and sugar to each almswoman, quite equivalent to the customary sovereign.—There is no doubt that the almshouses did not all agree with her, as they enjoyed nothing so much as spending a little money in their own way; and Sir Ronald's Christmas sovereign had been the great event of the year to the old ladies. Aunt Eleanor was exceedingly angry with Ronald for going to see the almshouses without leave, and for giving away to them his own nice Christmas boxes, but her anger knew no bounds when she found that he had actually had the audacity to promise them their sovereign in addition to her handsome gifts.

"You are very naughty indeed!" she said, "and you deserve to be well punished. I shall be obliged to ask Miss Green to go up at once to the almshouses and tell the old women not to believe a word that a silly little boy tells them. Now run away, and don't interrupt me any longer."

Ronald, feeling most desperate and rebellious, went downstairs and into the large playroom, where a huge fire was blazing and where the Frere children were disporting themselves according to their heart's delight.

"I say, Ronnie," called out Walter, "come here, I want to whisper to you; the little fire figure of Miss Green is all right and will be here the morning of the last day of the year. We'll burn it under the schoolroom windows that night. Arn't you glad?"

"Yes," said Ronald; "I am very glad, I'm delighted. I only wish we could have a little fire figure of Aunt Eleanor burning there too."

"Of mother!" whispered Guy, rather shocked; "oh, we daren't, and besides you oughtn't talk of mother like that."

"Well, let me go," said Ronald, dashing away and out of the bright and cheerful playroom.

None of the Frere children called out to him to stay. They were all too busy planning their costumes for the great fancy ball.

"I am lonely," whispered Ronald to his own little heart; "I am lonely, and I know I'm naughty, and I do not care a bit about being naughty; I never can be good like this, I never can be good like this. Oh, is it fair to have two up there and one down here? Oh, it is hard on the one down here."

Ronald ran out, and being in that frame of mind when all ordinary ideas of obedience deserted him, he went round to the stableyard with a kind of shadowy hope that he might gain a little consolation in a conversation with Jim. As he was running through the shrubbery on his way to the stables he heard the door of one of the side entrances shut with a sharp report, and looking back he saw the thin figure of his governess walking rapidly up the avenue.

"She's going to tell them," he muttered to himself, "and how cruelly she'll do it. Oh, poor, poor Peters; what will he do without his pipe?—Why, his voice may go, it may indeed; and there'll be no singing then in church on Sundays, and Jane Perch will shiver under her thin blankets, and Ann Beale's son will quite starve. Oh, what shall I do? Oh! why won't Aunt Eleanor understand?"

Ronald ran round to the stableyard, where his sorrowful face attracted Jim's instant sympathy.

"You don't look at all lively-like, sir; come, now, but it's good to see you in the stable yard again. Shall I bring Bal Drumie, Sir Ronald? and will you mount him, sir? He looks for all the world like a pector this morning."

But Ronald's little heart was too sore to endure the sight of his father's hunter just then.

"No, thank you, Jim," he said, "it would remind me of father, and I could not quite bear it. Jim, I'm not at all happy."

"I'm concerned to hear it, Master—Sir Ronald, I mean. Come now, wouldn't you like a ride on your own pony, Bob? He's a bit skittish, for you don't exercise him so much as you ought, sir; but, come, a gallop would do you a power of good, Sir Ronald, and I'll come along on Brown Boss; she's mad for a canter."

Just at this moment an idea darted through Ronald's fertile little brain which caused the color to return to his cheeks, and the sparkle of renewed hope to his eyes.

"I will have a gallop on Bob," he said; "it's an excellent thought, and you may come with me if you like, Jim; not that I mind going alone.—Jim, I've got an idea; I can't tell it to you for it's a tremendous secret; but it will take a great load off my mind, and it will have some people whose names I can't tell you—from losing a great gift—that's Peters' voice—whispered Ronald under his breath, and from perishing with cold—that's Jane Perch—he continued *sotto voce*, "and from starving from want of their rightful money—that's Ann Beale's son"—concluded Ronald. "Jim, I feel quite different since I've got my idea, and 'twas you put it into my head, and I'm awfully grateful to you. Now do you think, dear Jim, that you could get me a little piece of paper and pencil? I just want to write a note in a great hurry."

The necessary requisites were forthcoming, and Ronald, leaning his bit of paper against Bob's stable door, transcribed upon it in his queer round hand the following words:

"Peters and the Almshouses—Don't mind a

MISSION FIELD.

SUFFICIENT MISSIONARY MOTIVE.

The Rev. Dr. William Chauncey Langdon, speaking of religious motives, says:

"The only motive from which a truly missionary spirit can spring is the love of Christ and for His sake the love of our fellow-men. In the power of this love not only are mere denominational ambition and sectarian rivalry impossible, but, it might almost be added, even thought for one's own salvation is merged in the eager, grateful love of Him who first came a Foreign Missionary from Heaven to earth to seek and save us. In the power of this love, to give becomes a holy privilege, and he is most privileged who is enabled to give the most. In the power of this love of Christ, all who are really His disciples are concerned for this great object and purposes of His coming, and in grateful realization of this are themselves glad, in person or by deputy, to be doing what they can, as His followers, to extend the work and to make efficacious the mission of Him who has accepted them to be His co-laborers. It is because so small a proportion of those who 'profess and call themselves Christians' can honestly say, with the Apostle, 'the love of Christ constraineth me,' that there is such need of insistence upon the missionary duties and responsibilities of Christian men."

WHAT THREE SISTERS HAVE DONE.

At the recent centenary conference of missions held in London, the Rev. J. McMurtrie, of Scotland, said: "I knew in Edinburgh three sisters who had a great desire to go to Africa, but they knew we were in difficulties with regard to money, and they would not ask a penny from the church. They were not rich. One of them was teaching at a school in the old town of Edinburgh; another was in a millinery establishment, and the other was doing something else; and they said, 'We will make a bargain that two of us will stay at home and help, and keep the third, who shall be a missionary in Africa.' The sister sent and supported by the two sisters who stayed at home is to-day joyfully and successfully toiling as missionary in Africa."

ORIENTAL MAXIMS.

The less wit a man has, the more vanity. Of all the vices vanity and the love of law-suits are the most difficult to correct. It is the mark of a bad cause when men of the same party speak ill of each other. The speech of the wise man is behind his heart, and the heart of a fool behind his speech. Life is a sleep, and death is the time of awakening, and man works like a phantom between them. The crow will sooner become white than the man who seeks for knowledge without application will become learned. Guard yourself against your enemy,

but guard yourself doubly against your friend. The seeker of pearls dives into the sea, and the lover of fame must pass his nights in vigils. What is remembered decays, what is written lives. Monarch and subject are alike unfortunate when men of merit are neglected and fools occupy the highest stations under the government.

ENDURING TREASURE.

Miss Lathrop, a missionary in India, writes: "There is much hard work done in India, but there is also much compensation. I was struck with the remark a traveller made. He said: 'The missionaries are the happiest people I have seen in India, the only Europeans who did not complain of hardships and poor pay, etc. I think this is true. It is not those who have the most of this world who are the contented ones, but those who work for the treasure that endureth.'"

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Accordingly, those who were living in the first half of the century might have supposed that long before the close of the last half every dramshop would have been swept from the land. The law was going to do everything. It was not going to stick about ceremony and conscientious scruples, but bear down irresistibly against whatever opposed it. It would crush out everything. Drinking, drink selling, the manufacture of drink, whoever justified it or had anything to do with it; it was not going to be argued down, but put down. How many ardent, enthusiastic and withal conscientious people really expected such a consummation years ago.

Now, what is moral suasion that it should be contemptuously sent to the rear as if it availed nothing and could do nothing? What but an appeal to the conscience on the grounds of right reason, that this or that should be done first of all as a matter of right and duty? If the conscience is persuaded in the case, then there is moral conviction or that sort of evidence amounting to obligation which, as nothing else in the world, irresistibly carries with it the whole man. If the conscience is not persuaded, then whatever the law resorted to, it finds in the man or the community so much inertia or more likely so much positive antagonism to contend with, that moral conviction, which comes of moral suasion, stands for so much motive power. It is in itself so much motive power for the man, and if for the sake of the community a law were to be added partaking of the nature of force, moral conviction as touching the justice and expediency of the law must become the real motive power which sustains it. The truth is, in a subject so largely ethical as that of temperance, moral suasion and moral conviction must play a very leading part. They become the law for individual conduct, that is, the law in the conscience, and when it comes to the statute or law external, they must at every moment go before it and stand behind it. To put force before persuasion and constraint in dealing with this question is to forget that man is an intellectual and moral being and treat him as if he were one of the lower animals, such inert, unthinking

How is it that people must become, if at all, total abstainers? Through moral suasion, surely. It is through one's own conscience that total abstinence becomes his duty in the case, and it is through the consciences of others that it must be made to appear their duty also. If this is out of the question then there is no place for force of any kind, so long as there is no drinking to excess with its attendant evils. There is, indeed, abundant room for counsel and advice, but total abstinence may no more be forced on one against his conscience than temperate drinking may be forced on another regardless of his.

How is it that drink and drinking must be largely banished from the community? By moral suasion, surely. In some cases without law for the most part, and if in others through the aid of law, then by bringing to bear such a degree of moral pressure as to make the law effective. We say in machinery that there must be so many pounds of pressure to a square inch to produce a given result. What, then, if there was no pressure at all on every other square inch, or if the pressure was in the opposite direction? But this is precisely the state of the case in some communities where the law would make drink an outlaw. In respect to every other man there is nothing of that moral pressure which comes of moral persuasion and moral conviction, and which makes the law effective, while in some communities every other man may be conscientiously against the law. So long as that is so the law must be a failure.

It has been the great mistake of the Third Party that it has undertaken to do by political methods what must largely be effected, if at all, through moral methods. Again and again it has got ahead of the public conscience in dealing with the drink question; not that part of the public is unscrupulous and devoid of conscience, but that other part which is trying to bring to bear an intelligent, yes, and enlightened Christian conscience. Now that is a sort of thing that must not be precipitately run ahead of, or be made little of or light of. It is that sort of thing, too, that cannot be bullied or dragooned and forced to do this or that by violent arbitrary methods. If it has not had time enough to think the matter over it proposes to take time. It says to itself: "This is a great question, is this drink question. It covers a long period of time. It has a great many sides to it. It touches manifold interests and tastes, and those to a large extent not consciously unlawful or selfish. It is of all other things a moral question in which consciences largely and inevitably differ and in which one's duty for himself is by no means the measure of duty for another man." In a word, it is chiefly a moral problem so complex and so difficult that there can be no permanent solution of it so far as banishing drink from any community is conceived until the conscience of the community is generally agreed on the subject.

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