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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.

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MONTREAL, WEDNESDAY, OCTOBER 29, 1890.

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WE want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

ECCLESIASTICAL NOTES.

THE Bishop of Salisbury, Eng., lately opened the last of five new Church schools in that city, and referred to the event as the crowning completion of the great effort made by the city.

THE *East Anglican Daily Times* understands that the Bishop of the Mauritius (Dr. Royston) will succeed the Rev. George Stokes as Vicar of Whitton, and is expected to come into residence this month.

THE stall in St. Paul's Cathedral, which has become vacant by the death of Canon Liddon, is worth £1,000 a year, with house, the annual term of residence being three months, during the months of April, August, and December.

THE Rev. Samuel T. Adam, who for several years past has been minister at the Ross Congregational Chapel, London, Eng., is about to separate from that body and join the Church of England. He will shortly preach a farewell sermon in the Congregational Chapel.

FOURTEEN new stalls have just been erected in the choir of Peterborough Cathedral, Eng., which is to be reopened shortly, after being under repair for six years. They have cost about £3,000, two-thirds of which amount has been generously provided by Lady Elizabeth Villiers.

The choir in Ascension Church, St. Paul, Minn., consists of a number of girls and young women vested in cassocks and cottas, with a graceful black cap with veil covering the head. The effect is pleasing and conduces to reverence. How much better this simple and seemly vestment than the display of divers colors and fashions often seen in the church choir.

THE Bishop of Carlisle, Eng., at the Carlisle Diocesan Conference discussing the introduction of the Revised Version of the Bible into the Lectionary of the Church, said he was opposed to the idea of asking Parliament to meddle with a question with which it had before had nothing to do. As to the use of the Revised Version, while he strongly recommended its use in the study, he did not think it would be desirable at the present time that it should be generally introduced into the churches.

THERE is a growing presumption that no Lincoln judgment will be given by the Archbishop of Canterbury. His Grace was advised that he was bound to try the case, but nothing was said about delivering a judgment. Had the Archbishop intended to deliver a judgment

he should have had it before the present date. Under the circumstances we believe our surmise will be found to be correct, and that Dr. Benson will move no further in the matter. He has done all that the law requires of him.—*Irish Ecclesiastical Gazette*.

CHURCHMEN will find says *Church Bells* the annual pastoral address of the recent Wesleyan Conference held in England not altogether without interest. For instance, it gives a very much needed warning against bringing political predilections into spiritual utterances, and recommends the discussion of social problems from a Christian standpoint and in a spiritual temper. There is mention of one very significant point which is called 'Church leakage,' 131,754 persons having 'ceased to meet' within the past five years. Every effort is recommended to lessen this annual loss in membership.

A CONVENIENT and handsome church has been built and fitted up at Aldbrough, England, at the sole expense of her Grace, the Dowager Duchess of Northumberland, which will seat 120. It will cost about £1,500, being in the Early English style, with nave, chancel, organ chamber, with harmonium and vestry. There are lancet windows, and the open roof in the church is decorated in harmony with the other parts of the interior of the structure. Part of the *Te Deum* is inscribed round the cornice. The Bishop of Ripon duly consecrated the building the first week in October.

It appears that illustrated lectures on Church history are likely to be more popular than ever in England during the coming winter season. The Rev. C. Arthur Lane has hardly a day to spare from now until Easter. Following on his serial lectures in the dioceses of Chester and Liverpool, he is to deliver several series of five lectures in the principal towns of the dioceses of Peterborough and Southwell. During the first six weeks of the new year Mr. Lane lectures in the dioceses of Bangor and St. Asaph; and during Lent in some of the principal northern towns, including Barnsley, York, and Darlington.

DR. JOSEPH PARKER on Sunday, Sept. 28th, resumed his work at the City Temple, London, Eng., and devoted a one minute sermon to 'ecclesiastical matters.' Although most people will think that this time for such a subject was by no means excessive, yet as the Doctor contrived to say some very complimentary things about the Church, Churchmen must not feel that he has treated it with too little consideration. The Church, he said, was never doing more work or securing for itself more golden opinions as a spiritual agency than at this moment. It was supreme in all kinds of ability, and was making the life of Nonconformity more and more difficult. The Doctor declared that he was glad that this is the case.

DR. LIDDON's literary executors are the Rev. C. Gore, Principal of the Pusey House; the Rev. F. Paget, Regius Professor of Pastoral Theology; and the Rev. J. D. Johnstone, vicar of All Saints', Oxford. These gentlemen will

enjoy the copyrights of Dr. Liddon's works, and will be responsible for the *Life of Dr. Pusey*, and for any biography of Dr. Liddon which may appear. The consent of the Doctor's sister, Mrs. King, is necessary for the publication of his private papers. He has left all his books which belonged to or were in any way connected with Dr. Pusey to the Pusey House, and the remainder of his library to Keble College, and has given particular instructions that groups of books arranged by him to illustrate particular subjects are not to be dispersed.—*Manchester Guardian*.

THE Rev. F. W. Ragg, the vicar of Marsworth, Eng., is a plucky man. His church needed restoration, and he could only raise £200, which was a wholly inadequate sum for the purpose. Mr. Ragg was not, however, disheartened. If he could not pay for the work to be done he could at least try himself to do it. So he took off his coat, enlisted the help of a few farm laborers and one worker in stone, restored windows, took down dangerous buttresses and rebuilt them, made good the south wall, and with the aid of a carpenter raised the roof of the nave. Funds then ran out, and the mason and carpenter had to be dispensed with, but Mr. Ragg kept on with the work, completing buttresses and walls, building a parapet, refacing the tower, cutting and erecting a chancel arch, and doing other work. The exposure brought on an attack of rheumatic fever, but on his recovery he resumed the work, and put in several windows and finished some other work. Mr. Ragg is a Cambridge man, having taken the degree of M.A., at Trinity.

THE APOSTOLIC SUCCESSION OF THE ANGLICAN BISHOPS.

A lecture having been delivered at Qu'Appelle Station, on September 27th, with a view to denounce 'Apostolic Succession,' the Rev. James Meeser, who was brought up in the Jewish faith, sent a reply to the 'Qu'Appelle progress,' from which we extract the following:

'The lecture was not strictly against Apostolic Succession, but rather against Papacy. It stated that we Anglicans hold St. Peter to have been first bishop of Rome, which is not correct. It is the Roman Church which claims it on account of papal claims. The Anglican Church holds that which can be proved by history. St. Peter was martyred together with St. Paul at Rome, after having seen his wife martyred in the same persecution under Nero, A. D., 68, and as he was not a Roman citizen he was crucified with his head downward on account of his humility, not wishing to have such a glorious death as his Master had (Clemens Alexandrinus, Strom. 7. p. 936). Linus (says Eusebius) was the first who received the Episcopate at Rome (Eus. Hist. III 2.) Again the same author observes: 'The blessed Apostles having founded and established the Church, transmitted the office of the Episcopate to Linus.' Of this Linus, St. Paul makes mention in his Epistles to Timothy. He, Linus, was succeeded by Anacletus and after him Clement held the Episcopate, the third from the

Apostles, Eocl. Hist. V. 6) The Apostolic Constitutions declare, that Linus was first ordained Bishop of the Roman Church by St. Paul (Const. Ap. VII. 46) This is a table of bishops of the Apostolic Churches in the first century:

Jerusalem.—St. James, A. D., 35; Simeon, A. D., 62.

Antioch.—(St. Peter); Euodius, A. D., 46; Ignatius, A. D., 70.

Smyrna.—(St. John); St. Polycarp, A. D., 95.

Rome.—Linus, A. D. 66 or 67; Anencletus, A. D. 81; Clement, A. D. (91 or 93)

Alexandria.—Marcus (Mark); Annianus, A. D., 62; Abilius, A. D., 66; Cerdo, A. D., 98 (Pinnock.)

These Churches were established in the lifetime of the Apostles and the bishops were ordained by the Apostles themselves. This succession is a historical fact and it has been maintained to our own branch of the Church. St. Clement, Bishop of Rome, writes in his first Epistle to the Corinthians (which was written a few years after St. Paul's and St. Peter's martyrdom.) 'The Apostles knew, through our Lord, that contentions would arise about the name of Episcopacy, and for this reason, being endued with foreknowledge, they appointed an order of succession, so that when they should depart, other approved men should take their office and ministry,' (Ep. ad Cor. lib. I. chap 44.) Clement of Alexandria says: 'That St. John, when he settled at Ephesus, went about the neighboring regions, ordaining bishops. (Str. m. l. b. Quis Dives Salvatur.) From this it will be seen that the Apostolic Succession is not a theory just got up, but a historical fact. It was the guard in the primitive Church against heresy, as it is still. Accordingly Irenaeus appeals to the succession of bishops from the Apostles as the great preservative of the Catholic (general) traditions and the great bulwark against heresy [IV 33, 8] He says also: The bishops are the depositaries of the Apostolic doctrine and the court of appeal in the case of all innovations [III. 3. 1 ff] Further he says: 'The teaching of these successors of the Apostles is to be accepted, since they received along with their Episcopate the true gift of the truth.' Tertullian too, with the utmost confidence in the strength of his case, says: 'Heretics are called upon to produce their Episcopal succession as the authority for their teaching, and the impossibility of their being able to comply with this requirement proves the falsity of their doctrine and their views. On the other hand all the true churches can produce the roll of their bishops down to the Apostles.'

Now, these are the testimonies of men whose authority was great in the primitive Church and still is so that in the primitive Church 'Apostolic Succession' was the guard against heresy. It has continued to the present day, it has existed for about 1800 years and will exist to the end of the world. Whilst on the other hand, how long is it since Presbyterianism has seen the light of the world? Is it since the time of Calvin? And wherefrom did he get his authority of his doctrine? Has the Church been wrong for so many centuries, even from her beginning? The inconsistency of Papacy, has nothing to do with us. What has the Pontifical forgeries to do with Apostolic succession? What has the doctrine of Intention to do with us? It is a Roman doctrine put forward in 1551 at Trent, when the Anglican Church was already reformed. Even that at one time there were three bishops all claiming the Papacy, does not affect the Apostolic Succession. Church History tells us that the British Church existed prior to the arrival of St. Augustine, and that their ritual differed greatly to the one used at that time in Rome,

that it was more of eastern origin than of western. But, even if our succession was afterwards mixed with that of the Western church, it would make no difference. 'Pope' means 'father' [from the Latin,] and a Pope is only a bishop, and though these three bishops claimed the Papacy, they were duly consecrated bishops, and consequently would not affect the claims of Apostolic Succession, but only the claims of Papacy, which is quite a different thing. Our Lord's succession from the line of David, through Abraham and Judah, as given by St. Matthew, includes four women, of these Rahab and Ruth were foreigners and three, Thamar, Rahab and Bathsheba were stained with sin. Does this affect our Lord's succession from Abraham, Judah and David? I don't think it does, because even the Jews never questioned our Lord's succession, though enemies against his Messianic claims. There was no space of time for any usurpation of the Episcopacy between the time of the Apostles and the general existence of Episcopacy, because at the end of the first century, Episcopacy was already established universally. It is only necessary to say here that the invasion of the barbarians did not in Gaul, as in Britain, sweep away the Church. On the contrary, the cities of Gaul remained. The Gallic bishops were seated in these cities and there is abundant historical evidence that the succession of bishops was kept up with entire regularity. St. Augustine, the first Archbishop of the Saxon Church, was consecrated by the Gallic bishops. The Lindisfarne Episcopate also is traced back to the bishops of Southern Gaul. All our mediaeval bishops could trace descent from Augustine. Every bishop had three Episcopal consecrators, making any accidental fault in the succession a moral impossibility. In short, in our time, the subject has been carefully investigated by 'Haddan,' one of the most learned and trustworthy of the remarkable School of historians which the present generation has produced. He, Haddan, sums up his conclusions in the following words: 'Upon the whole question the evidence to the succession of bishops, from the beginning, is throughout copious and precise. The lines of bishops are traceable in almost every See, Eastern and Western. If any profess to doubt it, who really are capable of forming judgment it can only be from a foregone conclusion, or from ignorance of the real state of the case.' Page 228-9 These are the words of one who has investigated carefully the subject.

Our Reformers also asserted the Apostolic Succession, as can be seen in their documents; in the book, called 'Necessary Doctrine and Erudition of a Christian Man,' put forth in 1543, and in Cranmer's Catechism of 1548. Notwithstanding the trials of the Church during the dark ages, she with her Episcopate, has been wonderfully preserved by God. Just as in the time of Ahab, the wicked king of Israel, Elijah thought that he alone had remained who did not bow his knee before Baal, but God told him 'That He has preserved for himself 7 000 who have not bowed their knees before Baal.' In the same manner has God preserved the Church with the successors of the Apostles.'

We may add that in the darkest periods of the history of the Eastern Church, when Russia was subject to the Mogul Tartars and the Byzantine Empire to the Turks; episcopal sees in those countries remained vacant for years till the rite of consecration could be obtained in the authorized way. A Patriarch of Constantinople taking refuge in Warsaw with two of his bishops in the 16th century filled up some of these vacant sees in Russia, while a Patriarch of Syria went 2000 miles to find consecration in Warsaw, even half barbarian Abyssinia has never ventured to accept an irregularly consecrated Abouria or Archbishop, but has more than once made war with Egypt, to obtain permission for the Coptic Patriarch of Alexandria to perform the rite.

ST. ANDREW'S BROTHERHOOD.

The Brotherhood of St. Andrew is growing—growing big, growing popular. It has hitherto been too small to feel the attraction of gravitation. The world and the Brotherhood were of such disproportionate size that the Brotherhood seemed left to pursue its heavenward course untrammelled, unsoiled. Now the size and weight of the world are beginning to be felt. What shall keep the Brotherhood from gravitating? So many other bodies have fallen earthward from a heavenly course, bodies of high purpose, of noble membership, of splendid results. The history of the Church records, age after age, the rise of organizations within her ranks, their mounting with wings as eagles, their day of splendid promise and triumph, their sorrowful absorption into the world.

What is the remedy for this danger of moral gravitation? The sustaining grace of God, The Spirit from on high, set against lower law. For the Brotherhood in all its Chapters, in each one of its memberships, there is a drawing both ways,—that towards the world, all the time, while men slumber and sleep,—that towards the high ideal, which must be eagerly cried out for and deliberately sought.—*St. Andrew's Cross.*

OPEN CHURCHES.

The practice of locking up of God's house all day long has been described as "thoughtless." A House of Prayer is a building into which men can enter to pray. But how can it be prayed in if its doors are locked? "The central idea is that our churches are God's houses. They are not our own, but for God to abide in, as He did in the Jewish Temple. In them the Incarnate God has His presence, whither we go to meet Him. These houses of God are also houses of men. We cannot shut men out here, because we cannot shut them out from the Divine. We too often regard the Incarnation as a theological dogma, a tying together of the Divine and the human. Those interests are inseparable, and we cannot draw between them any dividing line. The house of God is ours because it is His. God's house, therefore, ought to be free to every weary foot that will enter. It should be open from sunrise till sunset, and may God hasten the time when all shall be admitted at all hours. It is for every child of man for whom Christ died; a centre of light, help, and of Divine pity and compassion; a centre of power for all that lies around it." The custom of the continent of Europe, which is an always open church, is obtaining increasingly in this land.—*Selects,*

TOBACCO.

Dr Ziegler, of Philadelphia, says:—Tobacco so effectually deadens and destroys vital excitability and the inherent contractibility of the living tissues that it is not safe even as a drug. Tobacco poisons the blood both directly and indirectly and thereby effects injuriously every particle and part of the body.

Dr. James H. Jackson, says:—'I believe tobacco is sapping moral and physical foundations of the race, more even than alcohol.' Prof W. S. Sperry, of Ann Arbor, speaking of cigarette smoking, says:—

It lowers vitality, lessens bodily vigor, it unfits the victim for concentrated effort, it is always associated with a low degree of morals and generally with the practice of other vices.

It was in a view of such facts as these, gathered from a wide range of correspondence, that the committee, before the Michigan Legislature the other day urged the conclusion that the increase of the habit was 'alarming' and the time had come for radical legislation.—*From the Weed, by Rev. J. Brand, D. D.*

NEWS FROM THE HOME FIELD.

CAPE BRETON.

CHARLOTTETOWN.—His Lordship the Bishop, who is visiting the various parishes of this island having candidates for the gift of the Holy Ghost through the Apostolic rite of 'Laying on of hands,' after Morning prayer at St. Paul's, Charlottetown, last Sunday preached a forcible sermon from the text: 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that we all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment,'—1 Cor. 10. In which he claimed due recognition of the Parish Priest as the representative of the Blessed Lord, not a servant paid to execute certain orders of the laity. At this service the Rev. William Hamlyn was inducted Rector of this parish, hence the pointing of the sermon.

In the evening the Lord Bishop confirmed twenty candidates at St. Peter's Cathedral. The incumbent, Rev. James Lounson, presented the candidates, the Rev. T. H. Hunt, carrying the pastoral staff acted as chaplain to the Bishop, who was attended also by cross bearer and two acolytes vested in purple. Not only was every available seat occupied but crowds had to stand during the services. The address to the candidates is spoken of as one of the finest ever heard in the Province. Of the candidates seven were males; the average age 21½ years. Six had been dissenters, four baptized during the past year. Immediately before the concluding blessing his Lordship dedicated to the service of the altar, an exquisite chalice made of the jewellery of the late Mrs. Hodgson, and presented to the church by her husband, Mr. Edward J. Hodgson, Q. C. It was a happy coincidence that the occasion was the first anniversary of the death of the lady, to the example of whose life his Lordship referred in beautiful and fitting terms.

PRINCE EDWARD ISLAND.

SUMMERSIDE.—Wednesday, Oct. 15th, was a day to be long remembered in the history of this parish. The Lord Bishop of Nova Scotia and Prince Edward Island came on the mid day train from Charlottetown and at once proceeded to the house of Mr. H. C. Green, whose guest he was. By 3 p.m., a very large congregation had assembled in the body of St. Mary's Church, the galleries being also well filled.

A few minutes after, the Bishop entered the church from the vestry, bearing his pastoral staff, preceded by the Rev. C. F. Lowe, Rector of the parish, and took his place in front of the Episcopal chair, which had previously been placed in proper position within the chancel.

After the opening hymn the candidates were presented to the Bishop by the Rector, who was at once requested by His Lordship to read the preface to the service. The solemn question as to renewal of the Baptismal vow was then put to the candidates by the Bishop, and the answer came heartily and audibly from them all—*Ido*.

Then came the words, 'Our help is in the Name of the Lord,' and each one felt that it was true. The short but impressive service then proceeded until the end of the prayer for the seven-fold gifts of the Holy Spirit, when a hymn was sung—after which, in impressive tones, the Bishop recommended the candidates to the silent prayers of the congregation, after which they severally knelt before their chief pastor to receive from him, as he stood, the Apostolic rite of 'Laying on of hands.' Returning to their seats the candidates remained kneeling until the service proper being ended the Bishop pronounced the blessing.

A third hymn having been sung, Dr. Courtney delivered an address to those who had that day been confirmed. In masterly and eloquent

language, yet withal most affectionately did he beseech those assembled in God's name to lead faithful and consistent lives for their Master Christ. He showed wherein each and all differed from the creatures of God's lower creation and said that the reality of the soul of man could be felt by none other than the man himself. Confirmation to the materialist was nothing; to each one of them that day it was an intensely real thing. The Hand of God had that day in effect been laid upon them—they were always to remember that. Keeping this in mind he would earnestly exhort them to lead busy lives, careful lives, and lives of utter selflessness. Enlarging upon these three words—'business, carefulness and selflessness,' the Bishop concluded with the hope that as he and they parted that day, perhaps never to meet again in this life, yet they might hereafter come to the joys of heaven with him, and all those who manfully fight here the battle of life, and show earnestly the warrior spirit for the God man Christ Jesus.

ST. ELEANORS.—St. John's—At 7 p.m. a second service was held in this church in the presence of a very large and attentive congregation. The church was very tastefully decorated for the joyous and deeply solemn occasion. In addition to the 27 presented in Summerside (13 males and 14 females) there were confirmed in this church 12 males and 11 females making in all a total of fifty persons confirmed in this parish, 25 of each sex. Four males and one female had previously the same day received the Sacrament of Baptism.

The same service, hymns and order were followed here as in Summerside, although the address to the candidates was entirely different.

The Bishop began by saying that he had been led to think that everybody came into the world to form a character. What that character should be, whether good or evil, rested in a great measure with the man himself. Confirmation reminded them of this. Continuing and enlarging, Dr. Courtney drew a vivid word picture of 'character building,' quoting words he had lately read: 'Perform an act, and you form a habit, continue the habit and you form a character.' As it is hard to form a character for good—so is it difficult to *un*form a character for evil. With powerful touches the speaker drew a graphic description of a man whose besetting sins were drunkenness and cursing—showing how hard it was to undo the mischief of those sins. With loving words of fatherly counsel the Bishop besought those present to form the habit of constant prayer—regular church going—careful reading of the Bible—earnest and regular Communion. The interest, was truly wonderful, and all went home that day feeling that God had been with them of a truth.

DIOCESE OF FREDERICTON.

ST. JOHN.—A meeting was held Monday evening, Oct. 20th, in Trinity schoolhouse under the auspices of the Church of England Sunday School Teachers' Association. Rev. Canon Brigstocke presided, and there was a large attendance. The chairman outlined the aims of the Association and told of the work it had accomplished. Before closing Canon Brigstocke condemned the practice of ministers pandering to public taste and preaching to catch public favor instead of endeavoring to inculcate definite religious truths. The Rev. Mr. Lloyd, of Rothesay, followed in an excellent address, in which he made a strong plea for earnest work on behalf of the Sunday schools. He gave some good sound advice which will materially help the teachers in their work, and pointed out to parents their duty as regards the Sabbath school. The Lieutenant Governor was then introduced and he made a very pleasant address, and told of some of his

experiences when for fourteen years he was a teacher in St. Luke's school, Portland. At the conclusion a collection was taken up in aid of the Association and a prayer was offered by the chairman.—*Globe*.

PERSONAL.—Rev. A. J. Reid, who has been curate of St. Paul's Church for the last four years, has resigned his position and accepted that of assistant to the Rev. John Langtry, Rector of St. Luke's Church, Toronto. Mr. Reid will enter upon his new duties on Sunday, Nov. 16th.

DIOCESE OF MONTREAL.

LACHINE.—On Sunday morning, Oct. 19th, the Lord Bishop of the Diocese made his first official visit to the Parish of Lachine, since the appointment of the present Rector. The occasion of his visit at this time arose from the fact that nineteen candidates had been prepared to receive the Apostolic rite of Laying on of Hands.

Four vases of beautiful flowers were placed on the Holy Table, which gave the chancel a bright and cheerful appearance. The Church was crowded to overflowing with an attentive congregation, chairs having been brought from the church hall and placed in every available corner for the accommodation of those who could not find sittings in the pews.

The services were as follows: At the eleven o'clock the choir and congregation sang the hymn, 'O happy band of Pilgrims.' This was followed by Morning prayers to the end of the third collect, after which came that beautifully appropriate hymn, 'My God accept my heart this day.' The Rector then descended to the centre aisle, the candidates for Confirmation standing in the two front pews of the nave on each side of him, and formally presented them to the Bishop, who had advanced toward them as far as the chancel steps, with the words: 'Reverend Father in God, I present unto you these persons present to be admitted to the Apostolic rite of Laying on of Hands.' The eloquent though simple address of the Chief Pastor to the class was full of fatherly love, earnest, practical and common sense advice and warning on the great importance and solemnity of the steps they were about to take. The address ended the Bishop returned to the Holy Table and at the proper time the Rector led each candidate severally to the altar rail and knelt there with each person while the solemn rite was being administered. At the end of the Order for Confirmation all with one accord lifted up their voices in those grand lines beginning with, 'Come Holy Ghost our souls inspire.' The Holy Communion was celebrated to which all those who had just been confirmed admitted as well as a large number of others. During the Communion service was sung the hymn, 'And now, O Father mindful of the love.' The Bishop preached a most impressive sermon on the words, 'I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.' Before delivering his sermon his Lordship alluded in most feeling terms to the fact that this was his first visit since the Rector's appointment. His advice to both pastor and people evinced a keen insight into their respective duties, and an unmistakable appreciation of the relationship that ought to exist between priest and parishioners.

The evening service was well attended notwithstanding the fact of disagreeable weather. The Rector addressed those who had been confirmed on the subject, 'The consecration of the heart to God in the confirmation vow,' the text being, 'My son give me thine heart.'

Thus ended a day the remembrance of which, we pray, may never be blotted out from the minds of those who partook of its blessed privileges.

MONTREAL—St. Martin's.—A pamphlet has been issued under the title 'Notes by the Way,' by the Rector of this parish, giving a short history of the parish and noting the various works carried on. From it we learn that:

St. Martin's Church was opened for service (in the basement) on Sunday, Nov. 1st, 1874 under the charge of Rev. J. Philip DuMoulin, M.A., now Rector of St. James' Cathedral, Toronto.

Mr. DuMoulin bade farewell to St. Martin's, September 27th, 1882, and was succeeded by Rev. James S. Stone, B.D., who was inducted as Rector of the parish on November 25th of the same year.

On November 16th, 1886, Dr. Stone held his last service before removing to the Rectorship of Grace Church, Philadelphia.

The present incumbent of St. Martin's was inducted on December 12th, 1886.

St. Martin's was at first a Proprietary Chapel, but was constituted a Parish Church in 1879. At that date there was a debt upon the Church and Rectory of about \$37,000. At the present time this debt has been reduced to \$22,000.

The total revenue of the Church from Easter 1889 to 1890, amounted to \$9,633 23; of this amount \$1,000 were devoted to Missionary and Philanthropic objects.

St. Martin's Sunday School, under the superintendence of Mr. W. McF. Notman, has upwards of 200 boys and girls being cared for, and earnest teachers are needed to aid those already in the work.

An addition of about 150 books has this summer been made to the Sunday School Library, but quite as many more are needed to make the library worthy of the parish.

The Sunday School children, together with St. Monica's Guild, take the entire support of a little Indian girl at Mr. Wilson's Wawanosh Home.

While the Sunday School is in session the Rector holds a Bible Reading in the Church, beginning at ten minutes past three o'clock.

The Holy Communion is administered on the first Sunday of each month at the 11 o'clock service, and on all other Sundays at 9 a.m.

In connection with the Parish there is a Bible and Prayer Union, with a membership of upwards of 175. The object of the Union is to secure the systematic reading of the Sacred Scriptures. The Bible is read through in consecutive order, all the members reading one and the same chapter daily. There is also a Children's Scripture Union on a somewhat different plan in connection with the Sunday School.

St. Jude's.—The ladies of St. Jude's gave a social on the evening of 21st Oct. in the school room. There was a large attendance. Mrs. Parratt presided at the piano with her usual grace and ability. Mr. Cathcart Wallace delighted his audience with his selections on the violin, and Miss Ida Scott, Miss Daniels and Master Toddie Parratt were also contributors to the very excellent programme of the evening. The piano used on the occasion was loaned by Mr. Willis.

DIOCESE OF ONTARIO.

OTTAWA.—St. Margaret's.—The beautiful little Church, which has been erected in a suburb of Ottawa, Montreal Road, was consecrated on Sunday last, Oct. 19th, by his Lordship the Bishop of Ontario.

The service of Consecration was held at 10 o'clock in the morning. Followed by the Confirmation of ten persons, of whom five had received Baptism during the summer; two others also being converts to the Church.

At the Communion service forty persons communicated. The services through the whole day were both joyous and impressive, and the church was at each service filled with devout people. The offertory amounted to about \$56, beside some contributions sent in the day

before; and this leaves the building fund able to pay all outstanding bills, except small ones to the sum of \$60.

St. Margaret's Church is a solid stone building lined with brick and cost between \$2,000 or \$3,000, and is deeded to the Synod. The seats are all free.

The tower is of old English style, with cock for weather vane, and the chancel roof is covered with a plain Calvary cross in wrought iron. It is a purely Missionary church. The work of the Mission is done by Rev. Mr. Hanington, Rector of St. Bartholomew's Church, Ottawa, without remuneration; assisted by a divinity student or lay reader.

This was the second Confirmation held in the church since it was opened two years ago; and a considerable number of adults have received baptism during that time.

So far as human eye can see this little work is 'Blessed of God.'

DIOCESE OF TORONTO.

MILLBROCK.—A meeting of the Ruri-Deaconal Chapter of Durham and Victoria, was held at the Rectory, here, on Tuesday, October 14th. A large number of the Church of England clergy were present. The chair was occupied by the Rural Dean, Rev. T. W. Allen, who opened the meeting by a reading from Scripture and prayer. Arrangements were made for holding missionary services and meetings during the autumn and coming winter, concerning which much interesting discussion took place. The clergymen present were: Rev. Messrs. Allen, Creighton, Cartwright, Baker, Port Hope; Marsh, Lindsay; Daniel, Port Hope; W. C. Allen, Millbrook; Chaffe, Cobocok; Farncombe, Boboaygeon. Services were held at 7 p.m., in St. Thomas' Church. Prayers were said by Rev. Mr. Daniel, the lessons by Rev. Mr. Farncombe, and an instructive sermon was preached by Rev. Mr. Marsh.

DIOCESE OF HURON.

HURON COLLEGE.—An informal reception was accorded to Rev. Principal Miller at Huron College by his Lordship the Bishop of Huron and a number of the friends of the Divinity school of the Diocese. Among those present besides the Bishop were Dean Innes, Archdeacon Marsh, Canons Smith, Davis and Richardson, Revs. G. B. Sage, W. M. Seaborne, W. T. Hill and Saphir, Revs. Principal Miller and Professor Williams, V. Cronyn, Esq., and the students of the college. After the opening exercises the Bishop read an address of welcome and promising loving, heartfelt sympathies and support.

The Rev. Principal, in response, made a very happy speech, in which he thanked the Bishop and friends most warmly for their kindly-worded address and cordial reception. He then gave an interesting sketch of the latter portion of his life, before coming to Canada, and the circumstances which led to his coming. He felt the great responsibility of the work he had undertaken, and the difficult task of following in the footsteps of those who had preceded him. His earnest prayer was that the work might not suffer loss at his hands, and he asked the prayers of all in behalf of himself and the work before them. The Principal's remarks were greeted with hearty applause.

The Bishop spoke a few earnest words to the students of the great change which had taken place since their last meeting. They had parted with a Principal, Rev. R. G. Fowell, who had won their sympathy and respect, and it would now be theirs to encourage and support their new head. He reminded them that God uses the humblest men to do the most for His glory, and they should learn to be filled with the Spirit of God, for it is impossible to preach

Christ except by the Spirit. To Rev. Professor Williams he would say that it would be the endeavor of the Council to make his work pleasant as possible, and that his services were highly valued.

The students of the College then presented an address to Rev. H. G. Miller.

The Principal, in reply, after thanking them for the address, spoke of how cheered he felt at witnessing the spirit of harmony which prevailed among the students. They had a common interest to serve, and he trusted that all would continue to stand well together and work shoulder to shoulder to advance the cause of the college. He was greatly cheered and strengthened by the presence and assistance of the former classical and mathematical professor, Rev. D. Williams, and trusted with his help and with God's blessing that the work would prosper as in the past.

At the close of the proceedings refreshments were served, and the company separated, feeling that in Principal Miller they have the right man in the right place, in which the students, 17 or 18 in number, seem heartily to join.

Mrs. BOMER desires gratefully to acknowledge the following further donations to the "J.R." Education fund: Mrs. Newman, Mrs. W. R. Meredith and Mrs. E. W. Hyman, each \$5; Mrs. Tilley \$2. She would also thank the circle of the King's Daughters of Hellmuth Ladies' College, London, for their expression of sympathy in the work, and for their promise of trying to contribute \$40, and possibly \$50, to the fund during the present school year.

HYDE PARK.—The annual Thanksgiving service was held on Sunday, the 12th, at the Church of the Hosannah. The neat little church was tastefully decorated with fruit, flowers, grain, &c. The sermon was preached by the Rev. Canon Richardson, of London, from Gen. viii, v. 22, and was appropriate to the season.

The congregation was very large for the place, and the offertory \$46. Rev. Mr. Diehl, the incumbent, read the prayers.

MITCHELL.—His Lordship the Bishop of Huron has appointed the Rev. A. D. Dawdney, of Durham, to be Rector of Trinity Church, Mitchell.

PETROLIA.—The Rev. R. Hicks, assistant minister of St. Paul's Cathedral, London, preached two most interesting and practical sermons in Christ's Church on the 19th, being the occasion of the annual Thanksgiving.

HENSALL.—Rev. O. H. Bridgeman has resigned this Mission and left for England.

OIL CITY.—On Sunday, October 12th, the annual Thanksgiving service was held in the churches comprising the Oil City Mission, viz: Oil City Springs and Inwood. The churches were nicely decorated with the fruits of the past harvest. The Rev. R. T. Davis, M.A., Rector of St. George's Church, Sarnia, conducted the service, and preached three very impressive sermons. Notwithstanding the rain the churches were well filled. Inwood having one of the largest congregations ever assembled in the Church.

LONDON.—The date for inaugurating the chime of nine bells in the Trivitt Memorial Church is now definitely fixed for Sunday, Nov. 30th. The great bell cast some weeks ago weighs nearly a ton, and is pronounced by the founders in Baltimore to be the finest toned bell cast by their firm in several years. The stairway in the belfry has been altered to make room for the chime. Professor Lotz, of Baltimore, will exhibit the range and capacity of the bells upon the Sunday and during the following week.

DIOCESE OF RUPERT'S LAND.

Harvest Thanksgiving services have been held with much success in nearly every parish in the diocese.

WINNIPEG—An eight days' Mission is now going on in the parish of Christ Church, conducted by Rev. A. W. Macnab, of St. Catherines. It is attended by a good number of people, and the Missioner's addresses are very forcible and producing a deep impression. These are a celebration, meeting for women, and Mission service, and instruction each day. The Mission closes on the 27th.

The Synod meets on the 28th in Holy Trinity Church, at 10 a. m. There will be a celebration and the Bishop's address, after which the Synod assembles in Trinity Schoolhouse.

PERSONAL.—Rev. J. W. B. Page, curate in charge of Holy Trinity, has recovered from his recent illness.

Rev. H. W. Pughe has been obliged to resign Boisassvain from ill health.

There are several vacancies in the Diocese.

Rev. B. Buxton, with a party of C. M. S. Evangelists for Japan, arrived in the city on Saturday. Mr. Buxton preached in Trinity Church on Sunday, and the Evangelists conducted a meeting in the Y. M. C. A. rooms.

DIOCESE OF QU'APPELLE.

The Lord Bishop of the Diocese will visit Ontario in January in the interests of the Domestic and Foreign Missionary Society of the Eastern Province.

REGINA.—A new church is contemplated for Regina to cost \$15,000; \$9,000 has been subscribed.

Rev. Leonard Dawson will shortly visit the East to solicit subscriptions for the building fund.

DIOCESE OF COLUMBIA.

The Fifth Synod of the Diocese of Columbia was held at Victoria, B. C., last week. His Lordship the Bishop of Columbia in delivering his address said: "At our Diocesan Synod of October, 1889, in reference to a Conference proposed to be held at Winnipeg the present year, it was resolved:

"That this Synod will welcome with satisfaction any well considered measures tending to promote closer communion of the Dioceses of the Church of England in the Dominion of Canada."

The Conference, at which this Diocese was not represented, took place at Winnipeg, Aug. 15th, 1890. It resulted in the adoption of the constitution of a General Synod, to consist of all the Bishops of the Church of England in the Dominion of Canada and Newfoundland, and of delegates from the clergy and laity elected by the provincial and independent diocesan synod, to be superior to the provincial and other synods, not to exact coercive canons or resolutions, "but to have power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction." This same Conference has decided that the General Synod shall be called by the senior Metropolitan, to meet at Toronto on the second Wednesday in September, 1893. There must be some mistake in this, as it can hardly be supposed that the delegates to Winnipeg were authorized to settle the whole business of a very novel experiment in the normal administration of our holy church, without first referring the results of our consultation to every diocese in the Dominion of Canada, that we may say whether we shall adopt a new system, or adhere to the universally recognized and well tried organization of Diocesan and Provincial Synods, unfettered by any higher rule of Synod,

I observe the promoters of this movement appear to be under the impression that the Anglican Church of Canada is broken up into fragments, so much so, that "unification," "corporate unity," "consolidation," is necessary. These expressions are surely misleading. The Church in Canada is quite as much united as the Church in the British Isles. We have full intercommunion, the same Apostolic ministry, Sacraments, Creeds and Book of Common Prayer. Our bishops and clergy can interchange pulpits, and our communicants and members be freely received from one part of the Dominion to the other. I will mention a few objections which appear to me to lie against the scheme for a General Synod.

1. Even if such were practicable and desirable, we are not sufficiently numerous, strong or organized to attempt so radical an alteration. Our provincial system is not yet complete.

2. Inasmuch as the constitution and objects of the proposed higher Synod are the same as belong to the Provincial, by which all that is needed for the affairs of the Church can be done, the creation of a General Synod is superfluous and unnecessary.

3. Doubtless higher Synods than Provincial there were and are, such as patriarchal, national, ecumenical, but these have not ordinarily been resorted to except in some great emergency, and such a necessity does not in our case exist,

4. Our Mother Church of England has not found such a higher system necessary.

5. Not only would a General Synod as proposed be unnecessary, but it would tend to impair the influence of the Provincial by treating of the matters usually and sufficiently dealt with by the latter. Several speakers of the Winnipeg Conference admitted that either this injury to the lower Synods would happen or that the influence of the General Synod would be fulfilled.

6. To have one General Synod for the whole Dominion would be inconvenient, on account of having to draw its members from distances of 2,000 and 3,000 miles, and of the great expense thus needlessly incurred, and the time taken in transacting or discussing business belonging to all sections of British America, whereas, under the provisional system, dioceses are grouped together as most convenient for their different localities.

7. A good deal has been said of a General Synod, enabling the Church to speak with one voice, on moral and religious questions, having greater power to influence governments and fostering the idea of unity; whereas in these days governments are not moved by ecclesiastical authority, but by public sentiment, which must be influenced not once in three or five years, but continually by sound teaching of the clergy and Christian example and conversation of faithful lay members of the Church, creating not one voice, but many voices, everywhere in furtherance of the pure, the good and the true.

8. An instance has been adduced favoring the proposed Synod of the General Convention of the Episcopal Church of the United States, attended by all the Bishops and selected clergy and laity every three years, from all parts of the States, but the following resolution is a testimony that the system is inconvenient and needs amendment in the direction of provincial organization.

NEW YORK, Oct. 5th, 1889.

General Convention: "The Bishop of Central New York offered the following resolution, which was adopted: Resolved, The House of Deputies concurring that a committee consisting of five members of this House, including the presiding Bishop, with five clerical members and five lay members of the House of Deputies be appointed to consider and report to the Convention of 1893: (1) whether a territorial division of the whole Church in the United States and the territories is expedient; (2) by what changes in the constitution and canons of the

Church a system of provincial legislation and discipline could be established, and (3) on what general plan such a division might be effected.

Still closer union may be fostered by us, and may be accomplished by extending throughout the Church of the whole Dominion institutions in which all may have a common interest, and also by joint committees from time to time upon subjects on which united and similar action may be desirable. It might be well for each diocesan and provincial Synod to have a standing committee on mutual relations, with a view to a practical closer action of the Anglican Communion in British America.

It was moved by Ven. Archdeacon Scriven, that this Synod, while sympathizing with the desire to draw together in closer union the various branches of the Anglican Church in B. N. A., is unable, at present, to concur in the scheme for the formation of a General Synod.

Rev. J. Good said that no doubt this Synod would like to hear more about the Winnipeg Conference.

Major Dupont asked how it happened that this diocese had taken no part in the Conference.

The Bishop said that representatives had been appointed, but they did not attend.

Judge Crease explained that domestic cares prevented his attendance. Rev. Mr. Bolton had been unable to be present, while Sir Joseph Trutch was absent in England.

Other discussion followed. The Bishop considered this Synod to be entirely under control. As he had said, he had received no official report of the Winnipeg meeting, but he had had a private communication from the Metropolitan, who had said that in his opinion it would be long before a union was entered into by the Diocese of Assiniboia.

The motion was carried.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette:

The annual pastoral address, issued to the Wesleyan Methodists of Great Britain, laments the serious leakage from the society for the last five years, no less than 131,758 persons having ceased to meet in connection with the society. The pastoral, which is understood to have been prepared by the Rev. Thomas Allen, chairman of the Sheffield district, and which by regulation of the Conference will be read in all the leading Wesleyan societies throughout the country, will be of especial interest to Wesleyan Methodists, coming immediately after the recent important discussions on the spiritual state of the Connection.

Southern Churchman.

The Hebrew title of the Psalter means 'the book of praise;' the Greek title *Psalmoi* [which we have transliterated *psalms*], indicates that these praises were accompanied by music. So that the chief idea of the Psalter is, a book of praises musically rendered. Prayer is difficult, praise more difficult. The concentration of mental and religious energy in the act of prayer is not common; and yet without these, prayer is but a form. If, when the prayers of the Church were repeated, the minister could concentrate all his mental and religious strength on what he was doing, there would be no complaint of the dullness of the service. But as we have this treasure in earthen vessels, we have imperfections, and so the service seems, at times, dull and the prayers not devout. But the minister who has failed to day, can try again and yet again to do better.

Church Review:

We learn with great pleasure that the Bishop of Rochester will be the successor of the Bishop of Winchester. His Lordship has been on a vii it this week at Farnham Castle, but people did not connect his name with the vacancy. The Bishop, a member of an old Lincolnshire

family, was, when vicar of St. Pancras, one of the most earnest and hardworking of the London clergy. When, on Bishop Cloughton choosing St. Albans on the division of Rochester, Dr. Thorold was appointed by Mr. Disraeli, no one conceived that he would make so exceptionally able a Bishop, and develop such great powers of organization. He has been the Bishop of no party, but, courteous, kindly, and considerate to all, he has won golden opinions from clergy and laity alike. The loss to the diocese of Rochester, and especially to the scheme for the restoration of St. Saviour's, Southwark, is very great. Lord Salisbury has exercised a very wise judgment in filling a see of traditional importance at a crisis in the Church's history, and we feel confident that Dr. Thorold's future career will not be less brilliant than his past. The epigrammatic language of his sermons and speeches, his shrewd common sense, his wonderful sympathy, and his power of seeing points of agreement rather than of difference, have made him an ideal Bishop. He is popular both with clergy and laity, with men and women of all classes and the most diverse opinions, and we anticipate that there will not be a single cavil at the Prime Minister's choice.

Church Bells:

Canon Knox Little is unquestionably a great preacher, and it would appear that his preaching has those characteristics about it which appeal with singular force to our Nonconforming brethren. Some years ago a Nonconformist is reported to have said of Mr. Little that 'if all the clergy were like him there would soon be an end of dissent'; and the other day, in a Baptist newspaper, the *Freeman*, a correspondent fervently expressed the wish that in the Baptist denomination there were a dozen men with the culture, eloquence and enthusiasm of Mr. Little to devote their gifts to the service of all the Churches. Such testimony as this may be called enthusiastic, even excessive in its praise, but it shows what power there is in fine preaching to touch men's hearts and break down barriers. We use the epithet 'fine' advisedly; we mean by it the preaching of a man on whom God has bestowed the great and incommunicable gift of public utterance, and who speaks from his heart of those things which concern him most, and which he believes are of the highest concern to all men, as beings of like nature with himself. To the making of a great preacher there go three things—sincere conviction, immense humanity, and a singular power of utterance. Conviction by itself is not enough; human sympathy by itself is not enough; eloquence by itself is not enough. Each element is of immense value, and may alone do strange things, but the great preacher must have all three elements in combination. That God would raise up in our midst men so endowed should be the prayer of every Christian who mourns over our sins and our divisions, for to-day, as much as in the days of old, is the true preacher's voice powerful, irresistible.

THE LORD'S SUPPER.

In every congregation there are some who become careless and negligent as to the duty and privilege of remembering the Lord's death in the Holy Communion.

The result is always seen in the Christian life in a coldness of heart and a carelessness of conduct that are grievous to our Lord and hurtful to His Church.

The Holy Communion ought never to be neglected by any Christian. It was instituted as a constant means of grace, was celebrated, as many believe, in the early Church every Lord's Day, and was intended, like prayer and public worship, to be devoutly used by all as a means of drawing near to Christ.

The Eucharist is the central act of united

Christian worship, and is the same in kind, though higher in degree, with other acts of devotion. None who are penitent, believing and struggling for the new life, should suffer themselves to lose this grace, needed greatly by all and necessary for the Christian life wherever it may be had.

Why do men and women stay away from the Lord's supper?

With some there is a superstitious fear that they are not worthy to come to this divinely given feast, and they fear lest they may be guilty of dreadful sin if they partake unworthily.

Is this superstitious fear well grounded? There is nothing in the Bible or Prayer book to support it.

It is true that the Holy Communion is a very precious, solemn and lofty service, and ought never to be approached but with reverence and love. But its very design as a means of grace is to help the unworthy and the sinful, if they repent and believe. If you wait until you are worthy you will never come.

Coming to it with repentance and faith, you will by God's gracious help become more worthy, for it brings you into Communion with God in Christ Jesus.

Nothing more is required of you by God to come to this Sacrament worthily than is needed to pray and worship him acceptably and worthily. Repentance, faith and love are all required to pray acceptably. That is, God hears the prayers of those who repent truly of their sins, who believe in Him and their brethren. He will not hear the prayers of those who are not in charity with their neighbors, for if ye forgive not men their trespasses against you, God will not forgive you your trespasses.

Now He requires no more than these to come to His Supper.

The Church requires that you shall be confirmed, be examined by your pastor and received by your Bishop so that you may understand these things.

The greatest reason why communicants do not commune and why men do not become communicants is that they are conscious of deliberate sin, which they will not forsake. Whatever it is, envy, anger, evil speaking, profanity, impurity, dislike of anyone, it is some sin that keeps you away, my friend.

Then this is the very reason you should seek to come, to find grace and help to fight the Christian fight. Repent of that sin, believe in God's grace, and seek it in this Sacrament.—*Church Monthly.*

RECTORS AND VESTRIES.

One of the most vexing, perplexing questions of the day in the Church is the proper, Christian relation that should exist between the priest in his parish, and the vestry. That there is confusion of thought and action, as to this relation, goes without saying. Throughout the Church the clergy are complaining of what are somewhat impatiently called lay-popes, that is of the rough riding of laymen over the persons and spiritual rights of the clergy.

Now, whenever there is a great smoke there must be some fire; whenever there is a general complaint there must be an underlying grievance. If the clergy generally are complaining of lay interference, there must be some cause for it. It does not, of course, follow that all the clergy complain of is true; for clergymen, like other men, see things from their own point of view, and are apt as others to take a one-sided view of their difficulties. The lay view of things is necessary to complete the picture.

But that friction exists cannot be put out of sight. Now it is self-evident to any thoughtful man that the Church cannot prosper as it ought to prosper, while either the clergy on the one hand, or the laity on the other are self-

seeking or oppressive, the one class to the other. If the clergy usurp authority over laymen, (or seek to do it,) which, either by the law of God, or the canons of this Church is not theirs to possess, confusion, and weakness, and loss must inevitably result. The clergy are not lords over the household of God, but their servants for Christ's sake. But on the other hand, the laity are not masters over the clergy, to dictate to them how they shall conduct themselves in the House of God.

The laity have their lawful and proper remedy, if they think at any time the priest oversteps his plain right and duty under the law. The canons define that remedy. The rector should see to it that his laymen are properly instructed as to the extent of their lawful right and duty. No priest should wait until a difficulty arises between him and his vestry to instruct the latter as to their functions and duty. At that time passion is apt to put aside calm consideration of the subject.

It may, we think, be safely asserted that nine-tenths of the difficulties that arise between the clergy and their vestries spring from ignorance of their mutual relations and duties, and the consequent want of Christian consideration for one another's rights. * * * Too often the clergy, as well as the laity, are ignorant of the common law. The priest too often concedes to his vestry what he has no right to concede. Too often the vestry assume in perfect good faith rights which do not belong to them.

When the clergyman yields, either from ignorance or weakness, what is not his own to yield to his vestry to order it: or when the vestry assume it by force, moral or financial, then the foundation of parish troubles is laid. A succeeding rector will naturally reassume his own lawful rights, the same as a succeeding vestry will resist the assumption, and will put in operation the prevailing modes for bringing the priest to terms. If it were only a question between the priest on the one side, and five, seven, or nine of his parishioners on the other it would be still a serious matter; but it is far more than this. It generally means a chronic row in the parish for long, weary years, and the utter prostration of Christian life and growth, as well as of brotherly kindness. Every priest is apt to have his friends in the parish who take his part. If they are the majority they support the rector, and alienate the minority, who either stay at home sulking in their tents, or go to some other place of worship. If the rector's opponents are the majority they force him out and alienate his supporters.

The vestry go into the clerical market afresh for a man that will just suit them. They will either find a puppet who will agree to dance when they pull the strings; or another man who will have to go through the exact experience of his predecessor. In either case the old difficulty continues. A puppet priest never yet built up a parish in Churchly life and strength. The vestry themselves will not respect a Punch and Judy priest, however lively he may dance when they pull the strings. The puppet sooner or later, must go, and the vestry finds itself once more with its hands stuck deep in the ecclesiastical grab-bag, hoping to find a fifty-cent prize by the investment of a nickel.—*The Diocese of Nebraska.*

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order

The label on each paper shows the date to which subscription has been paid.

Be master of thyself, if thou wilt be the servant of virtue.

MAGAZINES.

The Church Eclectic.—The original articles contributed to the October number are: The Real Presence in the Holy Eucharist, by Rev. Dr. Jewell; The Western Doctrine of the Procession of The Holy Ghost, by Rev. L. Hoskins; A Catholic Sunday School, by Rev. H. P. Dyer.—W. T. Gibson, D. D., Editor and Proprietor, Utica, N. Y.

The Spirit of Missions—Issued by the Board of Missions of the P. E. Church in the United States, gives the latest news of Mission work under the control of the Board, at home and abroad. It is ever fresh and interesting.—22 Bible House, N. Y.

Littell's Living Age, now in its 187th volume, presents to its readers, week by week, selections from the best magazines and reviews of the day. It is too well known to need commendation. Littell & Co., Boston.

The Homiletic Review, in its Sermonic section, (which contains monthly, outlines of sermons by the leading preachers in the different religious bodies), has as representing the Church a sermon on 'The Law of Growth, by Rev. H. R. Harris, of Brooklyn, N. Y. There is also a useful article on 'The Preacher's voice and his use of it.' Funk & Wagnall, N. Y.

The Treasury contains amongst much else worthy of notice, a rather severe critique of Prof. Drummond's 'The Greatest Thing in the World,' by Prof. Watts, Assembly College, Belfast, Ireland. We cannot say that it is without cause.

The New England Magazine is a new but welcome visitor to our table. It is well illustrated and well printed, and its contents are such as to make it interesting and instructive. A paper on 'The Cotton Industry,' by George Rich; and another on the 'Indian Question,' by Herbert Welsh, are well worthy of attention. Under the title 'Where England legislates,' a full and interesting description of the Houses of Parliament, London, Eng., with excellent views of the different portions thereof, is given by A. B. Willard. The New England Magazine Corporation, Boston, Mass.

The English Illustrated Magazine.—The new Trade Union Movement in England, by W. A. Forbes, with portraits of the Chief Officials,—Edinburgh, [illustrated], by Mrs. Oliphant; In New Guinea, [illustrated], by Hame Nisbet, and The Vicar of Wakefield, [illustrated], by Austin Dobson, form part of the contents of an unusually excellent number. Macmillan & Co., New York.

The Pansy, Our Little Men and Women, and Babyland—all issued by the D. Lothrop Co., Boston, Mass., are always attractive and highly instructive, and we can confidently recommend them to our readers.

Our Little Ones and The Nursery is intended for little people generally, and is so charmingly illustrated and so full of nice stories, as to make it always acceptable. The October number is exquisite. The Russell Publishing Co., Boston.

The Ladies' Home Journal has now a special column appropriated to *The King's Daughters*, edited by Mrs. M. Bottome, President of the Order. The Curtis Publishing Co., Phila.

Christmas Music.—Our Royal Prince, a service of Scripture and song, by Emma Pitt, 631 N. Carey street, Baltimore, Md., having tried, we can recommend; 5c per copy; \$4 per 100, by express; \$4.40 by mail.

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.]

"LAYING ON OF HANDS."

To the Editor of the Church Guardian :

Sir,—Your correspondent *Messenger* invites you to throw open your columns to a discussion of the question raised in his Catechism, to the teaching upon which I entered a protest. He states the point at issues with admirable clearness: Since the Day of Pentecost (he says) the Holy Ghost has come to be in some mysterious manner a Personal Indwelling Presence in men. Is that special Presence the gift bestowed in Baptism or in the Laying on of Hands? His answer is that the gift is not conveyed in Baptism: I believe that the Scripture most plainly teaches that it is through the latter, not the former.

Messenger complains that I have not controverted his statement from Holy Scripture and invites a discussion on that ground. But is this reasonable? Supposing *Messenger* writing as a loyal member or accredited teacher of the Church, were to challenge me to prove from Scripture that Jesus is truly God, would that be a reasonable challenge? For those within the Church, the question is, what is the Church's teaching? If one outside were to demand Scripture proof for this or any other doctrine of the Church, I should readily comply. I am not prepared to grant that the gift of the Holy Ghost in Baptism is one of those open questions, those matters of opinion, upon which the Church has no definite doctrine. If there is anything which the Church teaches and has taught from the beginning definitely, it is that the gift of the indwelling spirit is imparted in Baptism. This I am prepared to make good in your columns (while deeply regretting its necessity) against the novel teaching of *Messenger's* Catechism.

And here I must say that it is with much regret that I have noticed, since my attention was called to the subject by an eminent Bishop of the Church some three years ago, ever increasing signs of the mistaken zeal with which the denial of the great Catholic Unity of the Baptismal gift of the Holy Ghost is being spread. That the same danger is being felt in England was shown by the Bishop of Lincoln uttering a note of warning in his last year's address to his Diocesan Conference, against such an exaggeration of the grace of Confirmation as left scarcely any privilege to the great Sacrament of Baptism.

That there has been much hazy teaching upon the grace of Confirmation, I am well aware, and when I said, no one denies that there is a special gift of the Holy Ghost in Confirmation! I meant, of course, no well-instructed Churchman. But the true way to cure short coming on the one side is not by monstrous exaggerations on the other. One can exerce some over zeal in urging the importance of Confirmation, but not such as leads to a degradation of the great Sacrament of our new birth. The gift of the New Covenant is the gift of the Holy Ghost; and yet we are now taught that we may be fully in covenant with God, born again, made members of Christ's Body, and Sons of God, and all the time not have received this great covenant gift! And that in the face of the express words of our own Church in the service for adult baptism, 'Doubt ye not therefore, but earnestly believe that He will bestow upon them the gift of the Holy Ghost,' and in the face of St. Paul's equally express declaration that 'If any man have not the Spirit of Christ (dwelling in him) he is none of His' Such are the absurdities into which an indiscreet zeal for one point in the Christian system may plunge us.

The rationale of the true Catholic doctrine of the gift of the Holy Ghost in Baptism needs only to be stated for its reasonableness to be seen. In our Baptism we are engrafted into Christ, and made a real living part of His mystical Body the Church. But it was to this Body of Christ that the Holy Ghost was given once for all on the day of Pentecost to abide with her for ever. And it is by the fact of our so becoming members, parts, of the Spirit-bearing Body of Christ that we become partakers of the Personal Indwelling Presence in her of the Holy Ghost. Let any thoughtful person only consider well with himself, how it could be thinkable, or possible for one to be a true living part of that Body of Christ which has the Indwelling Presence of the Holy Ghost, and not himself to have that Indwelling Presence.

But now let me return to the point upon which I am anxious to insist, namely what has always been the teaching of the Catholic Church.

In my former letter I sent you two testimonies, which ought to be sufficient for any reasonable Churchman,—testimonies, not simply from two Masters of Theology of great authority in the Church, but who are experts upon the question of what has been the teaching of the Church from the beginning. They both distinctly say that the Church has always taught that the Indwelling Presence of the Holy Spirit is given in Baptism. Surely this is a matter of fact upon which no one in our century has been better qualified to bear testimony than its most learned Patristic Divine.

But here *Messenger* makes a distinction. He says 'The two (Baptism and the Laying on of Hands) were in early times generally so closely joined together that when the gifts pertaining to Baptism were spoken of, the Laying on of Hands—the complement of Baptism was comprehended therein.'

Now I will here subjoin not any answer of my own to this but the answer of Dr. Pusey, in which he distinctly *con'verts* this mode of interpreting the Fathers. At the close of a long and learned discussion of this very point, he says. (Scriptural views of Holy Baptism, p. 154), 'It is plain also that those passages of the Fathers which speak of the gift of the Spirit as belonging peculiarly to Confirmation are to be understood (as indeed their words convey) of an especial strengthening and confirming grace (which our Church holds) not as though Baptism conferred simply remission of sins, and the gift of the Spirit was altogether reserved for Confirmation; both because they hold Baptism to be 'the birth of water and the Spirit,' and themselves repeatedly affirm the spirit to be given in Baptism.'

Now the point I would put to your readers is this: *Messenger* claims to prove from Scripture that the Holy Spirit is not given in Baptism. Dr. Pusey affirms that the Church has always taught that the gift is given in Baptism. Which of the two is to be believed?

HENRY ROX.

Bishop's College, Oct., 1890.

TRACTS ON THE CHURCH.

Sir—Do any of your readers know of Tracts on the history, organization, work and privileges of the Church which will do good if circulated. Will they please send copies, or communicate with

J. A. S., Mission House,
Neil's Harbour, Cape Breton.

Sir,—I find that there are several printers' errors in my letter on the Essentials of Christianity due probably to my bad handwriting. I must however claim space to correct one, as it materially affects the sense. Instead of 'Believe in any denomination' read 'Believe in my denomination.'

Yours &c.,
E. J. HEMMING.
Drummondville 23rd Oct., 1890.

The Church Guardian

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CALENDAR FOR OCTOBER.

- Oct. 5th—18th Sunday after Trinity.
 " 12th—19th Sunday after Trinity.
 [Notice of St. Luke]
 " 18th—St. LUKE, Evangelist.
 " 19th—20th Sunday after Trinity.
 " 26th—21st Sunday after Trinity. Notice of St. Simon and St. Jude.
 A. & M. Athan. Creed.

ANGLICAN BROTHERHOODS.

Ven. Archdeacon Farrar read the following paper before The Church Congress lately held at Hull, England, on Brotherhoods—Recent Proposals for their Formation: Alternative Schemes.

The proposal for the establishment of Brotherhoods is not new. Five hundred years ago Wyclif established, under Episcopalian sanction, an order of "Simple Priests, which was to unite the regular and secular elements, to be poor without mendicancy, and to combine the flexible unity and swift obedience of an order with free and constant mingling among the poor. The suggestion of such an order attracted the attention of Convocation. Many years ago it received the emphatic sanction of two prelates so widely different as Bishop Blomfield of London, with his practical and statesmanlike sagacity, and Bishop Fraser of Manchester, with his quick intuition and vigorous sympathies. Two Prelates supreme in scholarship—the late Bishop Lightfoot, in one of his last speeches, and the present Bishop of Durham, in a sermon on disciplined life, preached 30 years ago, have given their emphatic testimony to the principles of co-operation and deliberate self-sacrifice on which the proposal rests. I have no time now to insist on that pressing urgent need for some new departure which has been admitted by all who are not completely blind to the signs of the times. That need, together with alternative suggestions for meeting it, was carefully considered last year by a committee of both Houses of the Southern Convocation, on which, among other eminent and experienced churchmen, sat eight Bishops of widely different

schools of thought. Many of the leading clergy of different views were consulted. The alternatives were weighed, and were rejected as inadequate.

THE ORGANIZATION OF BROTHERHOODS

was unanimously recommended, and its adoption all but unanimously approved by the Lower House. The Church of England has acted in this matter with her usual extreme caution. She has weighed every suggestion, watered down every proposal, waited for the sanction of the most responsible authority, listened with trembling respect to the alarmed outcries of every prejudice. Whatever may be the faults of the Church of England, she certainly never errs out of precipitation. In the last century one of the commonest themes of her pulpit oratory was the depreciation of enthusiasm. The result was that tepid, or rather, that dead, cold, Laodicean apathy which has lost her, and as yet irretrievably, any real hold on the affection and allegiance of the great mass of her working classes. Has there not been enough of talk? Is it not at last time to act? The hour has long struck, alas. The man lingers. Meanwhile, among ardent spirits who aim at something more high and heroic in religion than this age affecteth, the Church of Rome is gaining adherents on every side. By those who shy at words and are swayed by headstrong and unreasoning aversions this proposal has been called *un-Protestant*. But if we are to abandon not only the errors of the Church of Rome, but her truths; if, in shunning her spirit of arrogant assertion and encroaching proselytism, we are also to reject the practical wisdom and self-devoted energy of her saintliest sons, *we are directly playing into her hands*. Those who would paralyse this proposal

ARE SERVING THE CAUSE OF POPERY

by preventing those great efforts by which the Church of the Reformation can alone effectually resist its encroachments. There is nothing which will delight Romanists more, or make them smile more disdainfully than to see this proposal fall dead. Some of them have angrily reproached me for suggesting to the Church of England the adoption of means in closest connection with the spirit of the Gospel, of which history and experience have taught them the efficacy. Those who flaunt the Protestant flag to prevent the Protestant advance are doing what Rome would have them do. They serve the cause, they secure the victory of their enemy. But then we are told that this is a revival of

MONASTICISM;

and prejudice dies so hard that it seems vain to point out that the conditions of those Brotherhoods are not the revival of monasticism, but direct antitheses to every element which renders monasticism dangerous and pestiferous, while they enlist those eternally fruitful principles which made monasticism for a time and in spite of its inherent evils, a mother of saints and the most powerful of all agents for the preservation of Christian truth. He must, indeed, be ignorant of all Church history who is not aware that every principle advocated in the formation of these Brotherhoods existed *long before the Romish apostacy*, and has continued to this day in communities like the Moravians and Methodists, which were most fundamentally opposed to the Church of Rome. All this has been urged and proved again and again, and if this proposal be defeated by blind misrepresentations, or if it wither among us for lack of adequate enthusiasm, what will be the future of the Church of England? Is there any one who is at all able to read the signs of the times who can fail to see that her sky is red and lowering? Population is increasing at a stupendous rate, and this increase is predominately among those over whom The Church has scarcely any hold. There are entire areas of our great cities of which it may be said—as

may be said of transpontine London—"that Christianity is not in possession of them"; and, as of parishes in East London, that the Church in them "is more like a hulk unable to move than a ship with its sails set, being as she is ill-equipped with material resources and manned by a depressed and insufficient crew put on board to do a task which is impossible." Not five per cent. of our working men are communicants; not ten per cent. are regular worshippers. By the testimony of one our largest and most important London Rural Deaneries our service offers them what they do not want and what they cannot understand. We are making hardly any impression on the national sin of drunkenness. Other social vices have gathered head and are spreading with the virulence of an epidemic. Is there, I say, any one who has eyes to read these menacing indications who can yet fold his hands in immoral acquiescence and say that we are doing enough? Nor is it only the vast increase of population with which you have to grapple. There is

BACK WAY TO MAKE UP.

There are immense arrears of the eighteenth century to recover. Whole nations of the young are growing up around us over whom, after Confirmation, we lose our grasp. Our parochial system, transcendently valuable for pastoral work, breaks down hopelessly and on every side for aggressive and missionary purposes. Adequate to support the faithful, it is wholly inadequate to grapple with the lost, and "What will ye do in the end thereof?" We have talked, we have discussed, we have debated, we have wrangled, we have suspected, we have hesitated, we have criticised and found fault, and suggested no other remedy; we have done everything but act. Had we acted, the difficulties and objections would have been but as threads of gossamer to one who strides through the summer fields. Already the Episcopal Church of America has seized upon the suggestion, and her "Brothers of Nazareth" are actively at work. Meanwhile the opportunity is rapidly ebbing away from us, because no one whose position would render that possible has the courage and self-denial to put himself at the head of this movement. I would give tons and carloads of this caution for one sand-grain of real enthusiasm. Even the enthusiasm which flares like fire in straw is better than the valley which was full of dry bones: "And behold they were very many in the open valley, and behold they were very dry." It was enthusiasm which first kindled the flame of Christianity, that enthusiasm with which St. Paul called on all Christians to be "boiling in spirit"; that enthusiasm which not only leaps and flashes, but is as the steady glow of a fire of love burning on the altar of man's heart. All England has just been

RINGING WITH HEARTFELT EULOGIES

of that great son of the English Church whom the Church of England lost to the Church of Rome. Why did she lose him? It is more than the lesson of the moment. She lost him, in part at least, for lack of the wisdom and elasticity and sympathetic large-heartedness which might have retained such a soul as his. She lost him because, as the hardheaded historian has told her, she has never learnt the wisdom of that unreformed church which neither submits to enthusiasm nor prescribes it, but uses it; because, as another of her sons has said, "the Church of England is ever in danger of dying of respectability," and is almost always too late. Listen to some of his own words: "Mistiness," he said, "is the mother of wisdom. A man who can set down half-a-dozen general propositions which escape from destroying one another only by being diluted with truisms, who never enunciates a truth without guarding himself from being supposed to exclude the contradictory—this is your safe man and the hope of the Church. This is what

the Church is said to want—sensible, sober, temperate persons to guide it through the channel of no-meaning, between the Scylla and Charybdis of aye and no." Again, "Oh, my mother, whence is this that thou bearest children and yet darest not own them? How is it that whatever is generous in purpose and tender and deep in devotion falls from thy bosom and finds no home within thine arms?" One of the sweetest and most solemn voices in our own Church has just told us that the Church of England lost the splendid intellect and glowing

SPIRITUALITY OF JOHN HENRY NEWMAN

because he desired a mode of life which seems nearer the ideal of the New Testament than what he called the "snug and comfortable" life of the English Church and its vulgar success in making the best of both worlds. The Church of Rome attracted him in spite of her errors and her crimes because, more conspicuously than the Church of England and more conspicuously by virtue of the very principles which, in the proposed Brotherhoods, we would fain evoke and utilize, she has been the mother of saints. In the Order of Philip Neri he found a brotherhood such as the Church of England could not offer him. When, a year ago, every voice was raised to canonize Father Damien, his Romanist friends wrote: "To those outside the Church (such is their arrogant phrase) such a life appears more wonderful than to us who are its members." We know that there are hundreds and thousands of priests and *religieux* whose sacrifice is no less perfect than Father Damien's, and whose complete surrender of all earthly comfort is as great as his. Nothing has been more absurdly vilified in our proposal than the necessity of a brief celibacy as a temporary sacrifice, no greater in reality than already exists as a necessity of circumstances. Yet Bishop Lightfoot called it "a denial of history" to question that celibacy is just as sacred a thing as matrimony, and that in some works it is indispensable for success. And the ardent love of Newman was fascinated by a spirit which made

THE SPIRIT OF CELIBACY

a mere matter of course to thousands as a condition of systematic ministrations to the bodies and souls of men. The great regenerative movements at the most decisive crisis of Church history are the work of Brotherhoods. In the third century brotherhoods of hermits saved the Church from lethargy. In the sixth century Brotherhoods of Benedictines prevented her from being overwhelmed by the deluge of barbarians. In the 13th century, in a wealthy and easy church, whose symptoms were fatally like our own, the *fratres minores* of Francis of Assisi supported her collapsing pillars by taking Christ literally at His word. Exceptional complications demand exceptional efforts. We have had martyrs in foreign mission fields—a Charles Mackenzie, a Coleridge Patison, a James Hannington; but in home work what clergyman has achieved what layman Thomas Clarkson did for the slaves, and John Howard for the prisoners, and General Gordon for his ragged waifs and strays, and Lord Shaftesbury for every class of the wretched and the oppressed? If we cannot do the work as individuals, can we not attempt it in

BROTHERHOODS,

strengthened by a corporate unity, organized for a common purpose, fired by the infinite interior reflections and refractions of a common and disciplined enthusiasm? The way in which the proposal has been received is sadly ominous. It was made most unobtrusively, in deep humility, in absolute sincerity. Dictated by experience, based on conviction, it sought at every step the most authorized sanction. Yet, on the one hand, it has been called "mischievous nonsense, retrograde folly, treachery to the principles of the Reformation, a party manoeuvre," of which I have been used as the

insignificant catspaw, "an allurement to young men to the vanity of playing at being monks, and a cheap plan for providing curates." All this matters nothing, but, on the other hand which is far more fatal, it has only secured a barren approval of a cold assent. I dread two things for the Church of England—(1) The one is lest she should be paralysed into inactivity, where action is imperatively needed, by the jealousy of parties, or should only grant to party zeal what should be the offspring of a splendidly united devotion to the cause of Christ. If this work ever be carried out by one party only, it will be due to the supineness and the suspicion of all other parties. Not once or twice only in English Church history has party jealousy maimed the energy and impeded the blessing of The Church, yet nothing could be less tinged with party spirit than a suggestion avowedly so elastic that, retaining its great motive power of self-sacrificing whole-heartedness, it may be moulded and utilized by the extreme Protestant no less than by the extreme Ultramontane. (2) But what I fear even more is apathetic inertness. The Bishop of Liverpool has said, "If the new Anglican monks are to work for nothing, I doubt whether there will be many of them." I repudiate the term

"ANGLICAN MONKS"

as a mere caricature and *captatio invidiæ*, and I do not share in the misgiving. Let some great and good Bishop give the call, and the men will come. When Garibaldi published his famous proclamation, "Soldiers, I have nothing but rags, wounds, hardships, and beggary to offer you; let him who loves his country follow me," the youth of Italy sprang to their feet in answer to that glorious appeal. Where thousands in Italy cry, "Dear City of Rome," shall there be none in the Church of England to cry, "Dear City of God?" But if I am wrong in this confidence; if it indeed be true that the Church of England is powerless to call forth that absolutely free, disinterested, gratuitous service which is ready to serve God even for naught, and which has never been lacking since the days of the Apostles; if she can no longer evoke any of the multitudes who in past ages have left all and followed Christ; if none of her innumerable wealthy sons be ready to serve and to enable others to serve her without adding to her present burdens; if the sole condition of working for God in the "waste places, fertile of sorrow," be £150 a year; if Salvationists and Methodists and Moravians can work together in devoted communities for little more than food and raiment; if all the young men in the Church of England, when the call sounds forth to them, begin with one consent to make excuse and are unanimous in their desire to join that whirling multitude of the neither one thing nor the other, among whom was the soul of him "who made the great refusal"; I say that I do not believe that this will be so; but if this, indeed, be so, I shudder lest the day should come when on the barren tree, exuberant of large and glossy leaves, the axe should fall and the fiat go forth, "Never fruit grow upon thee." (Loud cheers.)

EPISCOPACY AND CHURCH UNITY.

We are living in times when what is called the scientific spirit, growing in intensity and extent, demands of men who present claims such as our branch of the Church presents, that they be sure of the facts on which such claims are based.

Just because this is so, and because the great question between the Church and Christian societies about us is a question of facts, not fancies—of history, not sentiment—and because that question can be studied fairly and decided correctly only by the historic method, and because that is being more and more universally

recognized as the only method of determining such a question with any approach to scientific accuracy, I think the present time affords a favorable opportunity for presenting the claims of Episcopacy to the attention of our people. There is, beyond doubt, a longing in the minds and hearts of multitudes of pastors and people outside of our communion, not merely for a closer spiritual union of Christian people—but also for real *organic unity* such as our Saviour indicated and desired, when He prayed for His children who should be gathered out of the world, that they might be one in Him as He was one with and in the Everlasting Father.

Of these seekers after unity, there are many, and they the largest-minded and clearest-eyed among them, who confess that they see in our communion the type and form of a Church and centre of union the best entitled to imitation and adoption, having its strong grasp on existing institutions; its roots in the deep past; a vital and visible connection with the Catholic Church in all the world; and holding with free and tender but strong and unyielding hands, all the principles of historic doctrine, form, and life that are essential to the being of the Church, and without which the external union of religious societies can never become the real permanent and organic unity of the Catholic Church.

The influence which we have exerted on large numbers of large bodies of Christian people in this land is plainly seen in their adoption of parts of our Liturgy for their services of worship; of our fasts and festivals; our ecclesiastical architecture and music, and other forms and customs, many of which have been denounced by very sincere men, from pulpits, where now much wiser heads and sweeter voices declare them worthy of honor and imitation.

As it has been with these lesser things, so in my judgment it will be with the larger and more important question of the government and unity of the Church.

That very *historic continuity* of the Church which we have quietly and persistently maintained, and for which we have stood four-square against the accusations of uncharitableness and exclusiveness, is more and more coming to be recognized as the great desideratum of our times and of the world, on which alone, with all which it implies, the millions of Christian believers may come together in organic unity, and so economizing their money, time, and strength, may conquer in one united effort the result of cruel (if not cowardly) agnosticism and semi-atheism, and by absolute organic unity convince the world of the truth of Jesus Christ and His Church.

It is because I believe all this, and more, that I ask the clergy to preach with earnestness, and the laity to hear with interest, at least one sermon a year on the distinctive principles of our Church. Let the subject be presented, not in what Lord Bacon calls a "dry light," as if it belonged only to the dead past and is a matter of indifference—but rather in the light of modern thought and aspiration—not in a proud, imperious, and quarrelsome spirit, but rather in the spirit of humility, generosity and love.

Let us pray, speak and work for Church unity. But let us do nothing at the expense of truth. Let there be explanations, conciliations, confessions of shortcomings even; but let there be no abandonment of that which has been committed to us in trust for men; and let no man among us show the bad taste and worse manners of throwing contempt upon the character of the mother who bore us and gave us our Christian name.—*Bishop Rulison, Convention Address, 1890.*

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified canvasser—lady or gentleman—in every one or more of these cities.

FAMILY DEPARTMENT.

ALL SAINTS.

'Neath dreary skies, in dull November weather,
When birds are silent and the trees are bare,
Some loving faithful souls are called together,
To seek God's comfort in his house of prayer.
With fragrant flowers decking font and altar,
And every token of a festal day,
With hymns and songs of praise that never falter,
The Church her tribute to her saints doth pay.
She does not call them dead or deem them sleeping
On the lone hill side, 'neath the grassy mound;
She knows them safe within the Saviour's keeping,
Where light and rest and blessedness abound.
And looking for the promise of that morrow,
That vision bright, which "eager hearts expect,"
She lifts our thoughts above all earthly sorrow,
To join the triumph song of God's elect.
O blessed day! Thy lessons sweet and holy,
Bringing new light to weary tear-dimmed eyes,
Move us to pray that with the meek and lowly
We soon may see our God in Paradise!
And even here we raise a glad thanksgiving,
And join the choirs of the heavenly host,
To Him who once was dead but now is living,
One with the Father and the Holy Ghost.

—J. O. S. in Minnesota Missionary

THE WAY IS DARK.

BY MARY THOMAS CARSTENSON.

The way is dark,
And lone, and wild!
I stumble oft—
Oh! Father! help Thy child!
Sharp thorns abound,
They press on every side,
Above, the tempests war!
Oh! whither shall I hide?
My feet are torn!
My panting breath comes quick,
My bruised and aching heart
With very fear is sick.
I faint! I die!
O Lord! lift Thou my head!
Lord, save! Lord, help!
Without Thee, I am dead!
Humbly I cry;
Thy wounds, Thy cross, I plead!
I cannot let Thee go,
Without the help I need.
See! low I lie
Prostrate beneath Thy rod,
I dare not flee,
For 'tis Thy hand, O God!
Lord, take my will,
It is no longer mine;
Into Thy hands I give,
Lord, make it Thine!
Then shall I see
That clouds, and thorns, and woe
Are all Thy will—
Why—is not mine to know.

—The Living Church.

THE TRUTH AT ALL HAZARDS.

Some time after the beginning of the present century there were living in a busy country town in the North, a pious couple who had an only son. For this son they daily prayed to God. So the foundations of an upright life were laid in the boy's heart, and among these

very especially a regard for uprightness and truth.

In the course of years, the boy's schooldays were ended, and also his apprenticeship to a business life in the country town; and, as there was no prospect for him there, he came up to England, to one of the great seaports, and by-and-by he got a good position in a merchant's office.

But he was not long in this excellent place before he was put to the test in a very painful way with respect to the lessons he had received about truth. It was part of the business of that office to have ships coming and going. And it was the rule, when a ship came into port, that its captain sent word to the office that he had arrived and was now waiting instructions where to discharge the cargo; and it was the duty of the manager of the office to send back instructions to the captain where and when this was to be done. A few months after the little lad from the North came to the office a ship laden with coal came in, and the usual message from the captain came; but somehow or other no answer was sent back to him. The captain waited a week, but still no word came back. Now, that was very hard on the captain. Until his ship got free of its cargo it had to lie idle in the dock; and all who belonged to the ship were kept idle too. So, at the end of a week, the captain sent word to the office that his ship had been kept so long waiting for instructions where to discharge its cargo that it had missed a good offer of a new cargo, and the office would have to pay him for the loss. This payment is called 'demurrage.'

When the manager of the office got this message from the captain he was very angry. He sent for the little lad from the North and said to him, 'Didn't I send you down to Captain Smith with instructions to discharge his cargo?'

The little lad said, 'No, sir; I do not remember being sent down.'

'Oh, but I did,' answered the manager. 'You have forgotten.' And there for a time, so far as the office was concerned, the matter was allowed to rest.

But the captain did not intend to let it rest there. He applied for his demurrage. And when that was refused, he took the master of the office to law. And, by-and-by, his complaint came before the judges in the court of law.

The day before the trial the manager came to the little lad from the North and said to him, 'Mind, I sent you to the dock with those instructions to discharge the coal.'

'But, I assure you, I cannot remember your doing so,' said the lad.

'Oh, yes, but I did. You have forgotten.'

It was a great trouble to the lad. He had never been sent to the dock. He could not say that he had been sent; and he foresaw that he would have to say before the judges what would certainly offend the manager, and lead to the loss of his excellent place.

On the morning of the trial he went to the court. The manager came up, and the poor lad tried once more to assure him that he was mistaken, but he would not listen.

'It is all right,' he said hastily. 'I sent you on such a day, and you have got to bear witness that I did—and see you say it clearly!'

In a little while he was called into the witness-box, and almost the first question put to him was whether he remembered the day when Captain Smith's ship came in. And then this: 'You remember during the day being sent by the manager of the office to the dock with a letter for the captain?'

'No, sir.'

'Were you not sent by the manager of your office to the coal-ship on that day?'

'I was not, sir.'

'Nor the next day?'

'No.'

'Nor any other day?'

'No.'

The gentlemen who put the question was a barrister. He had been engaged by the manager to win the case for them. But when he heard the little lad's reply he turned to the judge and said; 'My lord, I give up this case. My instructions were that this witness would prove that a message to discharge had been sent to Captain Smith, and it is plain no such proof is to be got from him.'

So the case ended in the captain's favor and against the office in which the little lad had found so excellent a place.

He went to his lodgings with a sorrowful heart and wrote to his father and mother that he was sure to be dismissed. Then he packed his trunk to be ready to go home next day; and in the morning, expecting nothing but his dismissal, he went early to the office. The first to come in after him was the master. He stopped for a moment at the little lad's desk and said, 'We lost our case yesterday.'

'Yes, sir,' answered the lad, 'and I am very sorry I had to say what I did.'

By and-by the manager came in; and after a little time he was sent for to the master's room. It was a long while before he came out. Then the little lad was sent for. 'I am going to be dismissed,' he thought to himself. But the master said to him, 'I was sorry yesterday, but not with you. You did right to speak the truth; and to mark my approval of what you did, I am going to put you in charge of all the workings and sales of our Glenfardle mine.' Then he sent for the manager and told him what he had said, and added, 'And the young man will make his reports direct to me.'

Six months afterwards the manager left the office, and, young though he was, the little lad was appointed to his place. And before as many years had passed he was admitted as junior partner in the firm; and he is now at the head of the entire business—the managing partner.

In his case truth was the best. But I want to say that, if things had turned out other than they did, and he had been dismissed, it would still have been the best for him to speak the truth.—*Sunday Magazine.*

WHY THE LITTLE BOY WAS BORN DEAF AND DUMB.

Once a minister paid a visit to a deaf and dumb asylum in London, for the purpose of examining the children in the knowledge they possessed of divine truth.

A little boy on this occasion was asked in writing, 'Who made the world?'

The boy took up the chalk and wrote underneath the question. 'In the beginning God created the heaven and the earth.'

The minister then inquired, in a similar manner, 'Why did Jesus Christ come into the world?'

A smile of delight and gratitude rested on the countenance of the little fellow as he wrote, 'This a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.'

A third question was then proposed, eminently adapted to call his most powerful feelings into exercise, 'Why were you born deaf and dumb, while I can hear and speak?'

'Never,' said an eye witness, 'shall I forget the look of resignation and chastened sorrow which sat on his countenance as he took up the chalk and wrote, "Even so, Father, for so it seemeth good in Thy sight."'

These are truly beautiful answers, especially the last. Many of us, I fear, think much more of our tiny troubles, than did that dear boy of his one great trouble, of not being able to join in conversation with those around and hear what is said.

Oh! let us remember that nothing happens by chance to those who can call God their Father, and if trouble fall to our lot, say, like the deaf and dumb boy, 'for so it seemeth good in thy sight.'

REGULAR CHURCH GOING.

Like anything else of the same kind, church going is a great deal a matter of habit. Some of us have been brought up in the habit, and find it perfectly natural to go to church at least twice on Sunday, and to receive the communion at least once a week.

On the other hand, some of us have made it a habit to stay at home and loaf on Sunday, and to read through the Sunday newspaper. Of course, this entails a good deal of hard work, now that the Sunday newspaper has grown into a volume.

Why not set yourself to work till regular church going, which you know is a habit you ought to cultivate, has become second nature to you? You will find it the best discipline you ever set for yourself, and we venture to say that, when once the habit is formed, you will wonder how men can endure such a desperately dull piece of business as a churchless Sunday.

THE PUNISHMENT OF SELFISHNESS.

All Mukhar revelled in his riches. From morning till night he was inspecting his palace-like home, which was crammed with curiosities and treasures of all sorts. But he never thought of sharing his possessions with any one else. From liking riches he went on to love them and collect them more and more, till his house was a very mine of wealth, which could have enriched the whole city; yet not a soul benefitted, and he himself did not half enjoy them for fear that some robber might steal in unawares and carry them off.

Very different was the case of Akbar Salam, the poor travelling peddler, who led a precarious subsistence by carrying wares about the city on his mule to sell to such customers as did not scorn to buy from so mean a tradesman. Yet, though he was so poor, he always managed to have something to give to those more needy than himself, and often he went without a meal that he might help others.

One day when he was in special want he ventured with his laden mule to the door of the rich Ali Mukhar's lordly dwelling.

The great man was standing on his threshold bargaining about the purchase of a new horse, and was angry at the interruption.

'Order that beggar off my ground,' he cried, waving his hand, on which glittered a diamond ring of immense value.

His servants instantly obeyed; and then he went into his luxurious

home to smoke his pipe and eat a splendid dinner, never thinking that the crumbs from his overloaded table would have been a feast to the poor peddler.

And as he smoked, the red-hot a hes out of his pipe fell among the cushions on which he lay, and, unknown to him, were smouldering there when he went off to bed.

And at the dead of night he was awakened by a sound of crackling flames and he soon found that his house was on fire. Vain was every effort to extinguish it, and it was soon burnt to the ground, and he was left utterly penniless. What good had his riches done him in the day of evil but add to his misery? Indeed, they were the cause of his death, for as he stood in his paved court-yard, wringing his hands as he gazed on the wreck of his home, one of the walls suddenly fell forward and crushed him to death on the spot.

Children, if we keep all our good things to ourselves, as Ali Mukhar did his riches, we may be sure that some fiery trial will take them from us when we least expect it. Take warning from his sad fate, and avoid meriting the punishment of selfishness by using all God has committed to you in helping on his own blessed work.

A NEGLECTED PARISH.

A commission has just reported upon an inquiry held recently with reference to ecclesiastical affairs in the parish of Saltersford-with-Kettlethulme, Cheshire. The commissioners found that there had been no observance of Christmas day, Ash Wednesday, Good Friday, Ascension day, or any other holy day; and no administration of the Holy Communion in the parish church at Saltersford, not even on Easter day; whilst the administration at Kettlethulme had been irregular and uncertain. Whereas the population of the parish was about four hundred, the Sunday congregation in either place of worship scarcely averaged half a dozen; often it did not exceed two or three. The choir which existed up to eighteen months ago had disappeared. The people resorted to Taxal, not in their parish church, for baptisms and burials. The youth were not catechized, nor were they adequately, if at all, prepared for confirmation. The incumbent did not instruct the children in the day school, neither did he superintend their religious instruction. There was no Sunday school. It was stated that not more than five or six children, out of an average of fifty, belonged to the Church of England. No Easter vestry was held. No person was admitted to the office of church warden. The Bishop of Chester has written the Rev. H. Graham, stating: 'It is my painful duty to inform you that, not having received any explanation from you which can be considered sufficient in respect of the various matters to which my attention has been called, I must decide that you have incurred the gravest censure for the

meagre and inefficient manner in which you have administered the care of souls committed to you, and for the want on your part of a due sense of responsibility as the pastor of your people. Directions will be issued to you for the better fulfillment of the duties of the cure, of the performance of which you will from time to time be required to furnish evidence to me. I deem it necessary to publish the report and this letter.'—Southern Churchman.



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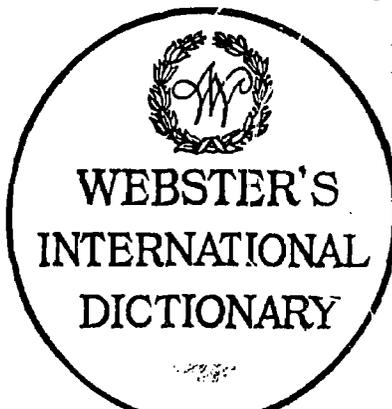
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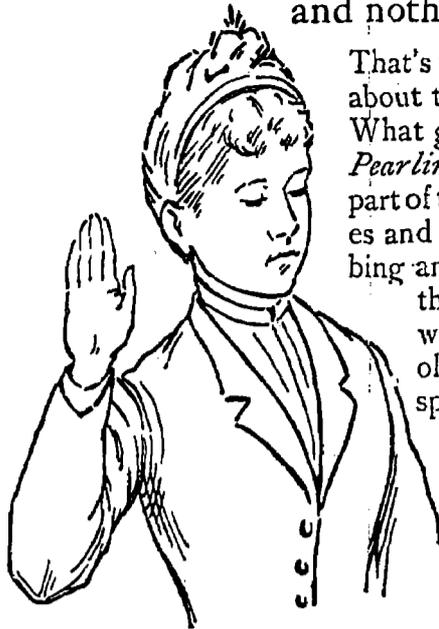
[From the S. P. G. Mission Field for October].

ENGCOBO IN THE TRANSKEI.

This is one of the stations connected with St. Alban's, Mission, in the Diocese of St. John's, Kaffraria. A new church has been erected there and we take from the 'Cape Mercury' the following account of the consecration:

'The newly erected commodious stone church at All Saints' Mission was dedicated by the Right Rev Bishop Key on Wednesday, the 11th inst, the clergy present besides the Bishop being the Rev John Gordon, of King Williams Town, the Rev. Canon Waters, Rev. L. Coaker, the Rev. W. Y. Stead, and some native clergymen. There was a celebration of Holy Communion at 8 a. m., when the Rev. John Gordon, at the Bishop's particular request, officiated. At 10 a. m. the Bishop conducted the prescribed service for the dedication of a church. There was a long procession, consisting of the Bishop, English and Native clergy, catechists and teachers, choir men and boys robed in cassocks and surplices, who walked round the sacred building chanting the 24th Psalm, and who, on entering the church, were followed by a congregation of over 300 Christian natives, a sprinkling of Europeans, and a goodly number of heathen. The service throughout was most impressive. The singing with Mrs Waters presiding at the American organ was really good. The Rev John Gordon was the preacher. This gentleman began the work at All Saints' when quite a youth, and to him it must have been most cheering to see how the good work begun by him thirty years ago, amidst difficulties which few would have faced, has increased and prospered. The entire district is now covered with villages of native Christians; whereas, when he began the work, not a single Christian was to be found in the country, and this notwithstanding the devastating hindrances of war and rebellion. Mr. Gordon's text was from St. John ii, v. 19: 'Destroy this Temple and in three days I will raise it up.' The sermon was delivered in the Kaffir language, which the preacher has evidently not forgotten, and was most intently listened to. The burning of the former church was alluded to, and the loss of labourers by death and removals, but the work—God's work—went on; other churches, other labourers, were raised up. The sermon will long be remembered by all who heard it. At the conclusion of the service a public meeting was held; Mr. A. W. Stanford, Resident Magistrate, made a most effective chairman. Addresses were given by the Chairman, the Bishop, Mr. Gordon, Dr. Weir, district surgeon, and others. It was explained that there was a debt on the church of £160. It is satisfactory to say that the entire debt was cleared off before the close of the meeting; sums of £s. to £5, besides sheep and oxen, were given. The resident Missionary, the Rev. Canon Waters, must have

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been greatly encouraged as well as his predecessor, the Rev. John Gordon. On Thursday morning, the 12th there was again a crowded congregation. Eighty converts from heathenism were confirmed by the Bishop, and Holy Communion administered to more than a hundred native communicants from the outlying stations. We can only repeat the closing words of Mr Gordon's sermon, 'What hath God wrought'.

Sometimes a condensed statement of the Society's (S.P.G.) operations is useful. This year, as we set forth at length three months ago, the Society was able to vote £33,135 in exceptional grants. Its ordinary annual grants amounted to £73,640. How is the sum of £73,640 spent? This is the question to which we propose to give a concise answer.

In America and the West Indies the Society spends £15,007 in helping to maintain 245 clergymen in eighteen dioceses. This sum includes £2,900 for 41 of the clergy in the bleak and poor Colony of Newfoundland; £4,560 for helping the foundation of the Church (including some missions to the Indians) in the regions of rapid settlement from Manitoba to the shores of the Pacific, to which thousands of persons emigrate each year; and £770 for the famous Missions of Guiana.

In Africa and the neighboring islands the Society spends £16,368 in helping to maintain 121 English and 26 native clergy. Of this amount £12,023 is spent in South Africa on work among the colonists, the coolie immigrants, and the natives; for the latter there are numerous Kaffir and

Zulu Missions, with an aggregate of many thousands of converts; the opportunities for extension of the Church's work are without limit; £3,200 is for the work in Madagascar.

In India and Ceylon the Society spends £33,660, bearing the cost of missions in which are working 64 English and 113 clergy, besides more than 2,000 native lay agents. Their work embraces about 2,000 villages and towns, and includes the following among its large Missions or groups of missions: Ahmednagar with nearly four thousand converts, including catechumens; Tourghoo with more than that number; Cuddapah with more 6,000; and Tinnevely with 40,000. Everywhere there is the same story of undermanned missions, of villages ready to receive teachers, of unused opportunities, of insufficient means, and of over tasked Missionaries.

In the Straits Settlements, Borneo, China, and Japan, the Society spends annually £6,485 a small sum indeed for such important and vast countries, and for the maintenance of some of the most wonderful and promising missions in the world. The Dyak Missions in Borneo are now bearing the fruit of the labour and patience of the first Missionaries; while in Japan the opportunity offered at the present time to the Church is in many ways unique.

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PASTORAL ON INTEMPERANCE.

BY BISHOP OF QU'APPPELLA,

At a meeting of the clergy of the Diocese held at Regina, the day subsequent to the meeting of the Synod in June, the very grave and important subject of the prevalence in our midst of intemperance in the matter of drink was brought before us, and I was asked (1) to establish a branch of the Church of England Temperance Society in this Diocese; (2) to appoint a Sunday on which the subject should be specially brought before our people; (3) and to issue a Pastoral which might be read in our churches on that occasion.

In accordance with that request I have taken the necessary steps to form a Diocesan Branch of the Church of England Temperance Society, and I have appointed this Sunday, October 5th, the 14th Sunday after Trinity, as the day on which I desire the clergy specially to urge upon our people the pressing need of vigilance and earnest work in this matter.

I have chosen this Sunday, as the Collect for the day seemed most especially suitable for the inauguration of this work. Drunkenness, and the excessive use of intoxicating drinks, is one of those temptations of the flesh, to be able to withstand which, we ask, in this Collect, for God's grace. And any conflict with sin must be begun, continued, and ended with prayer, in entire reliance on God's grace, which can alone give us the victory. [Drunkenness, the beclouding of the mind, and relaxing of the powers of the body, the degradation, therefore, of our true humanity to a level with the brute beasts, by our intemperate use of strong drinks, though too often regarded by men as a light offence, a subject perhaps for ridicule, rather than for shame and reproach, probably on account of its being so terribly common, is in reality one of the sins against which the wrath of God is most clearly and frequently revealed in the Holy Scriptures. "No drunkard," it is plainly written, "shall inherit the kingdom of God."

Can we wonder that it should be so when we know the awful thralldom of the captivity in which the excessive use of strong drink and stimulants, when the habit is once formed, holds men; the insidious manner in which the habit creeps upon men, almost unconsciously, and the intense misery that it brings not only to the individuals who are its victims, but to others, even to the innocent. Who can tell the number of lives with fair, bright prospects that have been early blighted, the fortunes that have been ruined, the hearts that have been broken, the souls that have been eternally lost, by this sin?

Its victims fill gaols, poor houses, and lunatic asylums!

We do not say that it is the greatest of all sins. The greatness

of sin in the sight of God is measured not so much by the difference between this or that sin, as by the circumstances under which any sin is sinned, its wilfulness, its persistency, and other aggravations. There are other sins as great in themselves, and which exercise as tyrannous a power when they are allowed to become habitual—in purity, gluttony, uncharitableness, covetousness, lying, pride, anger, envy, sloth. But there is scarcely any, if any, that entails such sad disastrous consequences in this life.

Surely it behoves us all as Christians to band together to do our utmost to expel this evil thing, that causes so much ruin, from our midst; to arouse popular indignation against it, and to make tampering with it to be felt as a disgrace.

Unfortunately the good cause of temperance has too frequently been marred by intemperate language. Men in great and justifiable zeal against the evil, seeing the havoc it has wrought, have forgotten that wine is a gift of God given us for good purposes, that our Lord wrought a miracle to supply it when it was needed at the marriage feast at Cana, and that it was used by Him as one of the elements in the Holy Sacrament of the Communion of His Body and Blood, of which all Christians are bound to partake. They have ventured to speak of the "fruit of the vine" as though it was an evil thing in itself, and not merely in its abuse. They have exalted total abstinence as though it were in itself a virtue above temperance, and not merely a means to an end; and have not infrequently made its practice a kind of shibboleth whereby a true self-sacrificing spirit was to be gauged.

All honor to those who for the sake of others deny themselves, and put away altogether what they are at liberty to use, lest their liberty become a stumbling block to a weaker brother, or in order that they may be as they think, the better able to help those who are fallen. There are many cases where such voluntary self-denial becomes almost an imperative duty. But we may not impose such a method of self-denial as a law for all. We must maintain our liberty as Christians in the matter. The man who is strictly temperate at all times and in all places, sets as high a Christian example as the man who totally abstains. Though all men who follow Christ must deny themselves, all are not called to exercise that self-denial in exactly the same manner.

[To be continued.]

Men often go up to a temptation, from which they should fly, in a self-confident way; and they often fly when they should stand and fight.

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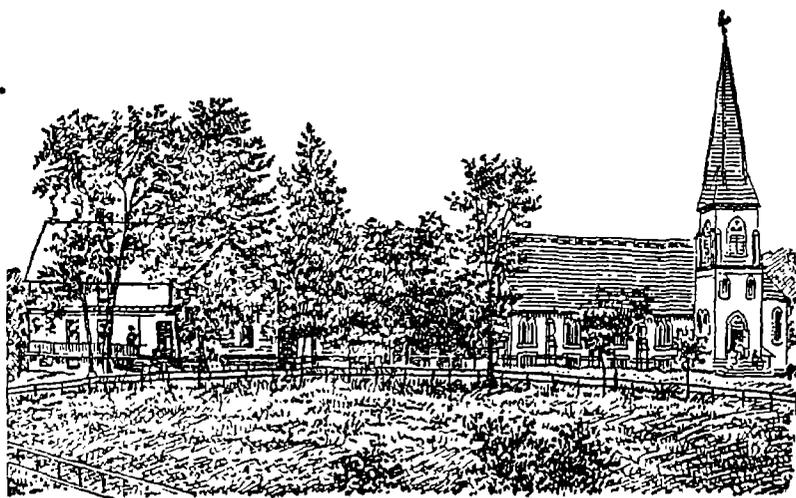
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