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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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ECCLESIASTICAL NOTES.

THE Duke of Westminster has recently become one of the Vice-Presidents of the Church Army.

THE new church dedicated to St. Jude, situated in St. Paul's road, Preston, was consecrated recently by the Bishop of Manchester. The church has been erected at a cost of upwards of £6,600, and will seat 800.

THE church of St. Peter, Froxfield, Hants, which had been closed for nearly three months for improvements and repairs, has been reopened by the Bishop of Winchester. The cost of the works was met almost entirely by owners of property and residents in the parish.

ON the Feast of St. Luke the Bishop of Liverpool consecrated the new church of St. Luke, Warrington, which will seat 500, and is intended to meet the wants of the rapidly extending districts of Sankey Bridges. On the following day he consecrated the new chancel of St. Augustine's, Shaw street, Liverpool.

PEOPLE are apt to forget, in recalling memories of Gounod (observes the London correspondent of the *Birmingham Post*), that he was at one time organist of St. Andrew's, Wells-street, and that it was during his tenure of office at this place of worship that the harp was introduced to accompany the organ at the High Celebration.

A parochial hall, originally a chapel in Huddersfield, was some months ago bought by a lady, Mrs. Laing, at a cost of £1,000, and presented by her to the vicar and churchwardens of Huddersfield Parish Church. The building consists of a large hall, which will seat between 500 and 600 people, recreation rooms, etc., and will be available for use throughout the rural deanery.

RECENTLY the new church of All Saints', Sutton, was consecrated by the Bishop of Liverpool, who was attended by Archdeacon Taylor. The Bishop gave an address from Revelation xxi. 22. Several changes have been made in the mode of conducting Divine Service. The choir is surpliced and the altar properly vested. An octave of services in commemoration of the opening of the church was held, when the church was appropriately decorated.—*Family Churchman*.

THE Bishop of Japan and Mrs. Bickersteth were presented by the Exeter Branch of the Guild of St. Paul, in commemoration of their marriage, with a beautifully carved oak reredos, designed for the morning chapel at Sakio-Cho-Shiba-Tokyo, Japan. On one side of the super-altar is incised the following inscription: "A.M.D.G., and in remembrance of the Vigil

of St. Michael and All Angels; A.D. 1893. Presented to the Right Rev. Edward Bickersteth, D.D., Bishop of the Church of England in Japan, and to Marion, his wife, by some members of St. Paul's Guild."

Contemporary Church Opinion.

Family Churchman, London:

The Archbishop of Canterbury's recent Visitation has been marked by those wise and statesmanlike utterances which his Grace knows so well how to make. His weighty words were devoted to some of the most burning questions of the day. Most thankfully do we welcome his treatment of the Christian Reunion question, which accords in every detail with the views we have consistently endeavored to advance in these columns. The Primate spoke with no uncertain voice of the recent Papal Aggression, and of the monstrous arrogance which the Roman Church has shown towards Anglican Orders. With equally resolute tone he condemned the foolish but well-meaning talk in which men like the Bishop of Worcester and others have been indulging at Lucerne and at the recent Church Congress. "If," said his Grace, "there be one thing more than another in which the English Church rejoices it is the sacredness of her Orders, if there be one thing more than another she is agreed upon, it is the necessity of maintaining them inviolate." To talk of setting them aside, even for a little while, and treating them as things indifferent, was like proposing to mutilate some beautiful statue. Our Apostolic Orders are the indefeasible signs of union with the ancient days, even from the beginning. No reunion could be dreamt of which would play fast and loose with apostolicity of Episcopal Ordination. These sentiments—coming as they do from the successor of St. Augustine on the eve of the thirteen-hundredth anniversary of St. Augustine's mission—will bring comfort and conviction to thousands of loyal members of the Church of England, who have of late been sadly distressed by the vagaries of the Bishop of Worcester and of those who think with him. The Apostolic succession of her ministry is not merely the *bene* but the *esse* of the Church of England. She would be no Church without it, but merely one of the multitude of Protestant sects. All the Church's great traditions in the past, all her work in the present, all her hopes in the future, rest on this sure foundation. Without it she would be nothing but the helpless state-bound creature which the Liberationists delight in depicting her. The Archbishop of Canterbury has done much for the Church of England since he has occupied the chair of St. Augustine, but nothing he has said or done will bear more good fruit than this bold and unhesitating pronouncement on a most vital point.

Church Bells:

The Archbishop of Canterbury in his recent Visitation uttered a word of rebuke to those indiscreet and somewhat aggressive persons in

the English Church who are for introducing all manner of bygone and foreign customs into our churches and services. Correspondence and articles on the same theme have but lately been appearing in some of the papers, and not without reason. The Archbishop protests against this 'solicitude for decayed usages,' this 'pursuit of novelties and addition of trivialities to our very altars.' 'What a moment,' he says, 'to be fingering the trinkets of Rome, when it is denying, not the power (that would be hopeless), but the authority of the Church of this country with an audacity never used before.' Those who have a fancy for these novelties, these trinkets, are likely enough to reply that similar warnings and protests were made thirty years ago against many customs which now-a-days have become accepted and even quite ordinary. But without entering upon that argument, it cannot be denied that at the time of the Reformation there was a distinct intention on the part of the English Church to make for a certain simplicity alike in its liturgy and ritual, to free itself from that elaborateness, that fidgetiness which had grown to overlay the services of the Church. About this there can be no doubt, although, of course, there may be plenty of doubt now and again as to exactly what ceremonies may be permissible. The single ordinance that the services were to be held in the vulgar tongue is, indeed, by itself a proof of what we are stating, and in the preface to the Prayer-book we have a distinct declaration that simplicity—a comparative simplicity—was the end aimed at. To return, therefore, to a multiplication of minutiae, as some men seem to wish to return, is to fly in the very spirit of our Church, as evidenced in her service-book, and even explicitly there stated.

THE HORDEN MEMORIALS.

Two of the memorials to the late Bishop Horden, of Moosonee, which are to be placed in the city of Exeter, were formally handed to their custodians on the 25th Oct. The chief memorial will be in Exeter Cathedral, and will probably take the form of a lectern, by Mr. Pearson. The memorials unveiled are tablets—one of marble, the other of brass. The memorial in the school-room of St. John's Hospital takes the form of a cenotaph, and is the work of Mr. J. E. Orchard, of Newtown. The design in Early English Gothic, panelled, with tracery, moulded caps, columns and moulded bases worked out of the panel. Between the tracery a mitre is carved in high relief. The following inscription fills up the remainder of the panel:—

In memory of
JOHN HORDEN, D.D.,
Who was educated at this School.
He was consecrated
Bishop of Moosonee 1872, and died at Moose Fort,
12th January, 1893.
"Faithful unto Death."

After leaving the day school the future Bishop became first a scholar and then a teacher in the Sunday school at St. Thomas, where he came under the influence of the rector, who afterwards became Bishop Medley. As it is probable he

here received the impression which led to his undertaking the missionary work associated with his name, it was thought fitting to place a record of his association with St. Thomas in the parish church. This tablet of ornamental brass, mounted on a slab of dove-coloured marble, is the work of Mr. A. Angel, of Exeter. It has been fixed on the wall of the south transept, and bears the following inscription:—

To the memory
of

The Right Reverend JOHN HORDEN, D.D.,
A native of Exeter, and for some years a
teacher in.

St. Thomas Sunday School.

He was a missionary in Rupert's Land for 42
years.

Became Bishop of Moosonee in 1872,

And died at Moose Fort, January 12th, 1893.

"Brethren, by Love serve one Another,"

THE CHURCH CATECHISM AS A BASIS OF DOCTRINAL TEACHING.

(By Rev. Canon O'Meara, of Winnipeg.)

(CONTINUED.)

Neither the time nor the occasion demands from me a further treatment of the subject matter of the Creed. Let me indicate another point connected with the order in which the Church presents her teaching. We hear a good deal in these days in disparagement of doctrine. "Not creeds but conduct; not doctrines but duties." Such, in some quarters, seems to be the clamorous demand of modern thought. To some, creeds and doctrines seem to be the worn-out garments handed down to us from a by-gone and scholastic age. Garments with which the riper culture and more practical spirit of the present day can easily dispense. Not so thinks the Church—for in the catechism we have doctrines first, then life; first the creed, and then the Commandments: first faith, and then obedience. And as the Church, so also the Word of God. Notice all St. Paul's Epistles. Paul was an intensely practical man, and yet in every case the first part of his Epistle is an exposition of Christian doctrine, the last part the building on that doctrine, the superstructure of a consecrated Christian life. And, after all, as a matter of fact and experience, is it not the doctrine of the creed, the belief in God as our Father and Christ as our Saviour, and the Holy Ghost as our solace and strength; is it not just the personal faith in the presence and the power of the Triune Jehovah that makes possible at all the victory over sin and the up-growth and out-growth of the spiritual life of God's believing people. And again I notice that the Church does not at all shrink from introducing the child to the creed as a set and founded epitome of Christian faith. And here let me say that it is at its peril that any Christian body whatever lets go of creeds. The creeds of the Church based as they are in their every line on sure warranty of Holy Writ; the ripened product of the clearest Christian thought; brief but pregnant epitomes of God's eternal and changeloss truth; crystallizing into outward expression and definite form the great cardinal beliefs of all the centuries; anchors of the faith, to which our clergy and people may securely moor their thought, so that amid the tossing waves of doubt and the shifting currents of ever-changing popular opinion, though they may swing round them, heading now in one direction of opinion, and now in another, they can never swing utterly away from them without a wrench of thought which will force intense reflection, careful enquiry, rigid self-examination, and therefore make probable their

return to the truth of the Catholic Faith. Let the Christian Church in each and every branch keep closely to its Creeds; let it fling them forth triumphantly before a doubting world; fling them forth as banners round which those who love the Lord Jesus Christ and worship Him as God and King may rally increasingly to fight with closed ranks the age-long war against the forces of unbelief and sin.

Pass we now from creed to conduct and under the wise guiding of the Catechism, follow the child as he is bidden to repeat the Ten Commandments. And here again the very order is full of teaching. Faith is the foundation of the Christian life, but it is not the superstructure. In the teaching of Scripture, and because of Scripture therefore of our Church, Christianity is not a doctrine, but a life; and only a doctrine that it may become a life. We do not work in order that we may be justified; but we are justified in order that we may work.

"This is the will of God, even your sanctification." "Predestinated to be conformed to the very image of God's dear Son." "Herein is my Father glorified that ye bear much fruit." Faith is but a means to an end, and that end is a life of increasing union with Christ and of more and more perfect obedience to the Father's will. Here we see our Church to be as far removed from Antinomianism on the one hand as she is from Pelagianism on the other. Passing by the abundant opportunities afforded by the recital of the Ten Commandments for enforcing them as practical precepts operative in the daily life and experience of the child, and just suggesting the wisdom of establishing in the child's mind a very close connection between the articles of the Creed which it has just professed, and the Ten Commandments, which it is now called upon to obey, I shall pass on to notice one most valuable feature in the compendium and interpretation of the Commandments, with which their statement is followed. Notice now, in the case of both the first and second tables, the child is taught to read the mandates of the Old Testament by the larger and more loving message of the New, and shown, as the outcome of each, the duty of love to God, and therefore of love to man. And thus from the answer of the child in the Catechism we catch the echo of the pregnant words of St. Paul: "Love is the fulfilling of the law." Love with its holy fires welding into a complete whole of consecrated obedience the varied enactments of the Decalogue; love carrying the law as the wings carry the bird, and lifting it from the low level of a hard legality to the loftier heights of joyful service; love to God and love to man uniting and fulfilling itself in the heart's loving surrender to Jesus Christ, the God-Man, as its Master, its Saviour and its Lord.

Notice finally how utterly the child is cast, for strength to lead the life of faith and obedience, on the grace of the Divine Spirit, sought and found by the prevailing power of prayer. "My good child know this that thou art not able to do these things of thyself, nor to walk in the Commandments of God and to serve Him without His special Grace which thou must learn to call for at all times by diligent prayer." What an opportunity does this question put into the hands of the faithful teacher to point the child to the strong for strength and to unfold to it the inestimable blessing procured by fervent and believing prayer.

I could wish that the space at my disposal allowed me to enter into a discussion of the terse, scriptural, and moderate teaching of our Church in regard to the Sacraments, but I find that I must hasten on to the reasons why the Catechism should receive even an increasing attention in our Sunday schools.

The whole tenor of the paper has, I hope, offered one reason why the Catechism should not only find a place in the teaching of our Sunday schools, but should form the very back-bone of our system of instruction. If it is of the very

first necessity (as was so well remarked by Mr. McMorine and Mr. Mulock on Monday night) that the child should learn above all else the essentials of Christian Faith, the main outlines of God's plan of salvation, and the first principles of Christian life and privilege, where can we find such an epitome of Christian truth as in the Catechism of our Church? And notice that here, as all through her services and her teachings, our Church gives us Christian truth in its proper measure and relation. Limited as to our range of vision, we are very apt in our teaching and thinking to propound certain pet doctrines, and so to develop what I may call a lop-sided theology in our views of Christian truth. Against this well-known fruit of human weakness our Church well and tersely guards in her Catechism. And not only there, but all through she hesitates not to declare unto her people the whole counsel of God. In the well-ordered entirety of her system of lessons, and also of the Epistles and Gospels, and also by her round of fasts and festivals, she presents in due order and relation the whole body of Christian doctrine as a splendid and complete summary of Christian truth; therefore I would press the supreme value of the Catechism upon the thought and attention of our teachers.

I would press the importance of its being taught also from the fact that it is the *Church Catechism*. I wish very distinctly to announce and emphasize my growing sense of the supreme necessity of bringing up our children to be loyal sons and daughters of the grand old Mother Church of England. While I would not in the slightest degree narrow their sympathies for direct work, wherever or by whomsoever that work is being faithfully done, I still hold strongly the value of impressing on them in very early years the privilege that God has given them in being born sons and daughters of the Church of England. I believe that the amorphous, jelly-fish kind of instruction which leads a child to fancy it makes no matter to what denomination it may belong is most harmful, and leaves the young soul afloat, like a drifting ship, on an uncertain and changeful sea, tossed hither by every passing breeze of any or every varying current of popular opinion till at last perhaps the young life is shipwrecked altogether. Increasingly do I believe that the Church of England rightly understood and rightly worked affords means of grace and opportunities for deepening spirituality and widening usefulness and power furnished by no other Christian Church or organization on the face of the globe. Increasingly do I realize the value of the maxim of the great, good Bishop Whipple, given to me when a very young clergyman. "My young friend," he said, "preach the Gospel and work the Church," and this deepening conviction of mine as to the value of the Church of England I would like to see impressed with deepening power on the minds of the children that are rising up around us.

To all Sunday school workers in our Church I would say then, "Teach the Church Catechism; teach it regularly; teach it earnestly; teach it in constant reference to Holy Scripture; teach it so that it shall become, not a form, but a living power in the hearts and lives of your scholars." And thus taught it shall have a force reaching far beyond what you can ever know. It may seem sometimes a dull and a fruitless thing to print on these young minds the words and the teaching of "The Creed, the Lord's Prayer and the Ten Commandments," but by God's blessing and in God's providence these may become of incalculable value to those to whom you teach them. To one, almost overwhelmed in some maelstrom of doubt, the unquestioning and triumphant "I believe" of his early teaching may come as the hand of Divine deliverance lifting his sinking feet to the unshaken rock of the Church's eternal Faith; to another, battling as for life in some great crisis of temptation the uncompromising mandates of

the Divine Law, borne to him by the Spirit's voice from the far off years of childhood, may prove the Divine weapon with which he shall rout his leaguering foes; to yet another, crushed with some great sorrow, silenced by some bitter grief, the "Our Father" taught to him in boyhood's happy days may lend to his faint and quivering lips a vehicle to bear to the listening ear of God the weary sigh of a crushed and breaking heart. Sow your seed beside all waters, and surely it will come again to you though it may be after many days.

RURAL MISSIONS.

BISHOP GRAFTON'S INTERESTING PAPER AT THE MISSIONARY COUNCIL AT CHICAGO.

(Continued.)

HOW TO ORGANIZE A MISSION.

Let me venture to point out a mistake formerly made, of hastily transforming a Mission into a parish, and giving it a Parish organization. In the eagerness to secure this end persons have been too often selected for Wardens and Vestrymen, those who have had little or no knowledge of the Church, its Canons, its Prayer Book or its theology, and perhaps have been unbaptized. It has been urged that this bestowal of office upon individuals will help to bring them more fully into membership with the Church, and feeling their responsibility will seek to instruct themselves in the Church's ways. This may be the result in some instances, but in more cases the result I fear has been, that being in authority they think they know enough already, and having given of their means to the Church and obtained office in her, seek to use the Church for their purposes, and regard the Clergymen not as one set over them in things spiritual, but as merely their hired servant, engaged to do their bidding and please them.

Again let the work be organized as a Mission and remain under the Diocesan Board of Missions, of which the Bishop is the head. In my diocese this Board consists of the Bishop, the General Missionary or Archdeacon, and two Clergymen appointed by the Bishop, together with three laymen chosen by the Council. The Missionary for any station is nominated by the Bishop and subject to election by the Board. The rural Mission has for its officers two Wardens, Treasurer and Clerk, nominated generally by the Missionary in charge, and appointed by the Bishop. This plan of organized Missions secures to the enterprise strength of Diocesan organization. It places responsibility on those who most feel its importance. Regarding the support, the Mission should pledge a certain sum yearly to the Board, which, unless regularly paid, may lose them their missionary, as he is subject to the Bishop's recall. The real estate and the Church building and endowments of Missions should be held by the Trustees of the Diocese. This provision prevents the diversion of resources to local or selfish objects. Keep these rural Missions as such: do not try to galvanize them into city parishes.

THE CHURCH BUILDING.

The time must come, and it may come very soon in a missionary enterprise, when a Church building is a necessity. In some localities and under some pecuniary conditions, it may be well to begin with a Parish House. The plan for such a building would include a large room in the lower story, with a recess closed by curtains and folding doors for an altar, so that the room could be used for social purposes or for worship. There should be at least two smaller rooms, one for a kitchen and another for a robing room, or for the use of the Woman's Auxiliary. Such building would continue to be use-

ful after the Church is built, for week-day services, for the Sunday-school, and generally for Parish gatherings and work. If the people are in earnest they will make large sacrifices to erect a house for God, and unless they are ready to do so it will not be wise to assist them with money given by the laity elsewhere.

One thing a Parish learns to avoid is the acceptance of lots of land, given in positions which may render other property of the donor more valuable, but which is unsuited for the Church. We all believe in helping those, and those only, who help themselves: but I do not think that all our wealthy laity east and west, realize their duty of especially aiding the Church in those quarters from which they derive their wealth. Many have accumulated fortunes out of the copper and iron mines in the northwest, and out of the great forests of Wisconsin, who are content to give of their abundance to their own city Parish Church or to other charitable works, but who have not given anything back to the source whence their temporal blessings come. My own Diocese, without any large city, perhaps the poorest of all established Dioceses in the state, at one time under my predecessor almost ready to perish for lack of means, lies like a Lazarus at your own gate. I need, for instance, aid in building half a dozen churches in northern Wisconsin, where the people are ready to respond to the utmost of their ability, and I do not know a more effective memorial any man can make to perpetually plead for mercy and blessing upon himself and family, than to build a Church for the worship of Almighty God.

THE KIND OF MISSIONARIES WANTED.

When Missions are established and churches built, they can be most economically worked by being grouped together. A clergyman with two laymen living with him, or one or two clergymen associating themselves together, can cover a very large field and maintain services in a number of towns. I know of one such effort where a district was covered within a radius of fifty miles, where as a result, in six or seven places, two clergymen presented in the course of a year, a hundred candidates for Confirmation. Such work, of course, is hard and laborious, and needs men of a self-sacrificing spirit, men willing to adapt themselves to the conditions of their environment, who will study to be in touch with the people and their interests and way of thinking.

In order to get hold of men I advise that Missionaries join the Knights of Pythias, or that honorable body, the Free Masons. It is easier to reach the women, who are by nature more spiritually endowed: it is harder to get hold of men, whose spiritual perceptions have become dimmed by the rust of worldliness, and whose undogmatic religious convictions, such as they may have, are satisfied by the ceremonial and brotherhood of the lodge. We must go after them and find them where they are. We need Missionaries who will be broad enough thus to follow their Master, and wise enough to value the privilege of laying foundations,—men of stable means, not those whose foot is ever in the stirrup and ready at any other call to leave; men who are willing, along with St. Paul, to endure hardness, as good soldiers of Jesus Christ. Often I have applications for places where there is a good rectory, and so it is described, a small salary of \$1,000 or \$1,200. I have not half a dozen such places through my diocese, and for the most part the wives of the married Clergy do their own housework. To all those who are looking for a comfortable place and for easy service, we can say, none such need apply. Christ, who demands much, will in his own way give much in return. But above and beyond all, the clergy who seek to do good work, who desire to do fruitful work in the rural Mission, must be a converted man, a man who has had

practical experience of the convicting and converting power of the Holy Ghost. Book learning is very useful, and philosophy is the handmaid of theology, but the Church has suffered from the learned and critical, the perfunctory and professional. The Church needs Gospel men, men full of the Holy Ghost, men with the living fire of Pentecost in their hearts, and who preach as Heber said he did, writing as a private headline to every sermon:

"I preach as if I never should preach again,
A dying sinner unto dying men."

VALUE TO THE CHURCH OF RURAL MISSIONS.

They are the strength of the Church, just as the country supports and feeds the town. I think some may be inclined to question the aptness of this illustration, for it rather seems as if the churches of small towns were rather dependent on those of the cities, and were destitute of the power of making any return. But in what does the real strength of a spiritual organization, like the Church consist? Is it in its wealth or in its learning, or in its spirituality? Is it not by the exercise of its faith and spiritual powers that the Church sets heaven in motion and increases the energy that quickens and develops it. And though there are shining examples of saintliness everywhere, in the city mart and forum and exchange, yet the smaller places present the best opportunities for cultivation of the spiritual life and its fruits. "The strength of England's Church," says one of the most notable living Bishops, "lies in the country." And there is a reason for this, as applicable here as there. While Rector of a large city parish I could not but feel, with all its crowded congregations, that I was preaching largely to a procession. A large proportion of the congregation lived in the city but little more than half the year. For the rest they were under some other spiritual guidance and had a divided allegiance, or under the ever growing diversions and amusements of summer, lived apart from nearly all the Church's ministrations. They took a vacation from the Church along with their other vacation, and on their return rewarded themselves by entering with renewed vigor into all the pleasurable diversions of winter city life. What with balls and lectures, concerts and receptions, theatres and dinner parties, sleigh-rides, and reading-clubs, and the so-called "society duties," the Church had a struggle to get hearing, and had to be content with a Sunday congregation, and so had little opportunity to train and mould her children in the higher forms of Christian character. The competition of the world was so great that the utmost I found I could reach were comparatively small, and had to be content, if out of 600 or 700 communicants, about 50 per cent. were to be found earnestly and daily trying to cultivate a close walk with God and grow in that sanctity upon the development of which the Church's power with God depends. But in the smaller towns and country places the conditions are far different, and clergy who think they can obtain wider fields in a city than in the country, are often in error. For a greater work for God and the Church can under most circumstances be done in the country and in small congregations, than in a large city one. There indeed larger congregations, and larger statistical results may be obtained, but the Church labors at a disadvantage in the production of piety. Each has some trials and difficulties of its own. We must work in loving concord together. You of the city, blessed with wealth, must help us in rural missions by your alms, and we in our poverty uphold you by our life and grateful prayers. The mountain like a strong brother, must protect and shelter the valley, and the valley, like an attending Hebe must hold up its dew of blessing for its strong brother the Mountain, to drink.

News from the Home Field.

Diocese of Nova Scotia.

THE MISSIONARY CONFERENCE HELD AT YARMOUTH, N.S.

To the Editor of the CHURCH GUARDIAN:

Sir,—The paper of the Rev. J. Simpson, M.A., of P.E. Island, which was read at the Conference at Yarmouth, and which is printed in your issue of the 15th inst., opens up for settlement a very important question. The question is indeed of very vital importance not only to the clergy and laity of our Church in P.E. Island, but also to our clergy and laity in N.S. The question as to whether P.E. Island is in the Diocese of Nova Scotia or not is the question I venture to refer to. Certainly it either is or is not. It might be a rather delicate question to open up even in the columns of THE CHURCH GUARDIAN, but certainly it should now be authoritatively settled as many legal points are involved. In the first instance if P.E.I. is not a part of the Diocese of Nova Scotia, then we think N.S. quite large enough for a Diocese by itself, and we shall be glad to have the undivided energy and oversight of the Bishop of Nova Scotia.

Next, if P.E.I. is not a part of the Diocese of N.S., then the clergy of P.E.I. are not entitled to assistance from any of the Funds provided for the clergy of N.S. The time they serve in P.E.I. is spent outside of the Diocese of N.S., and not any more to be considered in giving them the benefit of such service than if the time were spent in Australia. The fact that they hold the same Bishop's licence does not bring them into the Diocese of such Bishop.

Mr. Simpson has no doubt about the fact; neither have I. Mr. Simpson proves his point from the terms of the Royal Letters Patent; but those said Letters are now not worth the paper they are written upon. Our present Bishop does not derive his appointment or jurisdiction from them. I think he was elected by the *Diocesan Synod of Nova Scotia* and to be *Bishop of Nova Scotia*. I do not think any mention was made in the Resolution of his being elected to "exercise Episcopal jurisdiction in the Island of Prince Edward." This point can easily be ascertained from reference to the reports of the Synod of N.S.

I desire to support this fact from the very act of incorporation of the Synod of N.S. I draw all my quotations from the recently printed "Constitution, Canons, Rules and Regulations of the Diocesan Synod of Nova Scotia." The opening of the "Original Declaration of Principles," which was "adopted October, 1855," reads thus: "We, the Bishops and Clergy, and Representatives of the Laity of the United Church of England and Ireland, within the Diocese of Nova Scotia, etc., etc." The italics are mine. In the "Constitution of Synod" we read "Periodical meetings shall be held composed of the Bishops, Clergy and Laity of this Diocese, and shall be called "The Diocesan Synod of Nova Scotia." Rule 2: "Every clergyman in the Diocese, duly licensed by the Bishop, shall have a seat in the Synod." This Synod of Nova Scotia was incorporated by the Provincial Legislature in the year 1863, that is eight years after the Declaration of Principles was adopted. The terms of this Act of Incorporation are: "The Synod, consisting of the Bishops, Clergy, and Representatives of the Laity of the United Church of England and Ireland in this Province shall be a body politic and corporate by the name of "The Diocesan Synod of Nova Scotia." Surely we had then a true *Diocesan Synod of Nova Scotia*, and without the

presence of the clergy and laity of P.E. Island. At this time there would seem to be no great doubt on the question now under consideration. But we find that some time later "an Act to amend the Act to Incorporate the Diocesan Synod of Nova Scotia" was passed, which thus reads: "Notwithstanding anything contained in the Act to incorporate the Diocesan Synod of Nova Scotia, the Clergy and Laity of the Church of England in the Province of Prince Edward Island, may, so long as they continue to be under the jurisdiction of the Bishop of Nova Scotia, be admitted as members of such Incorporated Synod, and may enjoy and exercise the same rights and privileges therein as the Clergy and Laity of the Church of England in this Province." It is not given at what date this Act was passed, but it seems to have been in 1874. Thus there was a legal incorporated Synod of the *Diocese of Nova Scotia* consisting of the clergy and laity of the *Diocese of Nova Scotia* for a period of eleven years, before the clergy and laity of Prince Edward Island obtained a permissible legal admittance. Does not this legally prove that Prince Edward Island is not a part of the Diocese of N.S.? The clergy and laity of P.E.I. are not an original factor of the Diocesan Synod of Nova Scotia, but by a special Act of the Provincial Legislature "may be admitted as members of such Incorporated Synod." Then P.E.I. is not an integral part of the Diocese of N.S.

But I would also show the same result from the Acts, etc., of the Diocesan Synod of Nova Scotia.

I begin with our Board of Home Missions. Our By-Laws state that the B.H.M. of N.S. shall "consist of the chairman, vice-chairman, secretary, assistant-secretary, and treasurer of the Board, of all clergymen licensed by the Bishop of the Diocese, together with twenty laymen to be chosen by the Diocesan Synod." By the 5th rule "the members of the Church in every part of the Province"—not Diocese—"are invited to co-operate with the Board, etc., etc." It is generally understood that this B.H.M. is limited to the Province of N.S., yet all clergy licensed by the Bishop are members, which makes the clergy of P.E.I. members; and the Synod in which they sit is to elect the twenty lay members of said Board. There is no rule to limit the selection of such lay members to those who belong to N.S. I find that in the face of the 3rd rule above quoted which says the Board shall consist of "all clergymen licensed by the Bishop of the Diocese," the authority which put forth the "Report of the Board of Home and Foreign Missions for 1891," printed the list of the several committees on the back of the said Report. It gives this Committee as consisting of "all clergymen in the *Archdeaconry of Nova Scotia* licensed by the Bishop of Nova Scotia." According to this authority-report not only are the clergy of P.E.I. excluded from the B.H.M. of N.S., but also the clergy of the *Archdeaconry of Cape Breton*. Thus the B. H. M. of N.S., while limited in its field of operation to the *Province of N.S.*, consists of all clergy all over the world, licensed by the Bishop of N.S., and must make its Report to the Synod of N.S., in which these clergy are entitled to sit, and its lay members are to be elected by this Synod, including the laity and clergy of P.E.I., some lay members from which have a perfect legal right to be elected and to sit on such Board.

How are we to understand such an apparent anomaly, that whereas by the Rule of our B.H.M. the clergy and Church members of P.E.I. are excluded from being "invited to co-operate with the Board," and the clergy and Missions in the same Island are excluded from any assistance from the said Board, yet that the clergy and lay representatives sit in the Synod of N.S., which elects the lay members of the said Board, the clergy being thus ex-officio members of the Board, any of such lay repre-

sentatives in the Synod being eligible to be elected on the same Board, and thus have the power of controlling the funds of the Board! The fathers of our Synod, and the framers of the By-laws of our B.H.M., must most certainly have had wisdom enough to see this anomaly! The key then to unravel the anomaly is the fact which must have been present to their minds that P.E.I. was not a part of the Diocese of Nova Scotia. Thus, when the 3rd By-law refers to "all clergymen licensed by the Bishop of the Diocese," it no doubt was intended to mean only the clergy of Nova Scotia. If it can be explained in any other way I hope the gifted one will explain. I think it is supposed and generally understood that the members of the Synod from the Province of P.E.I. do not vote in Synod on the election of our Board of Home Missions, but they refrain from so doing by courtesy, having a legal right to vote in the matter.

Then, one of the objects of this B. H. M.—11th object—is "to provide for the widows and orphans of deceased clergymen, and for superannuated and incapacitated clergymen." We now have both these objects in operation, and called respectively the C.W. and O. Fund and the C.S. Fund. The "Rules and Regulations" of each of these Funds were drawn up by the Synod of the Diocese of Nova Scotia with the presence of its members from P.E. Island. Rule 4th of C.W. and O. Fund says: "Every clergyman of the Church of England within the Diocese wishing to avail himself of the benefits of this Fund" shall fulfil certain conditions. Then Rule 18th says: "The clergy of Prince Edward Island shall be entitled to participate in the benefit of this fund on equal terms with the clergy of this Province." What a huge anomaly! The clergy and laity of P.E.I. sit in our Synod, assist us to frame Rules and Regulations for the W. and O. F. of this Diocese in which "every clergyman in the Diocese" may participate, and then a special rule has to be added to extend the benefit of the Fund to the clergy of P.E.I. Does not this prove that P.E.I. is not within the Diocese of Nova Scotia?

The same anomaly appears in the Rules and Regulations of our Superannuation Fund. The said Rules are drawn up by the Synod of N.S., including its members from P.E.I. Its first Rules refer to "every clergyman of the Church of England in full orders within this Diocese;" but in Rule 15 we find this: "The clergy of Prince Edward Island now and hereafter in active service shall be accorded the same privileges as the clergy of Nova Scotia in relation to the Superannuation Fund."

Does not this prove that the Synod of N.S., with the admitted members from P.E.I., knows, and acts upon the fact, that Prince Edward Island is not a part of the Diocese of Nova Scotia?

My letter is getting very long, but I wish just in conclusion to refer to our "Church Act." The first fact is that it is limited in its powers and effect to "the Church of England within the Province of Nova Scotia."

Of course no Act of the Legislature of N.S. could be effective in P.E.I. Again, by this Act, the powers granted to the Bishop of Nova Scotia in Section 13 are limited to "this Province."

Mr. Simpson specially refers to the working of our Church Endowment Fund. I might take the liberty of writing you on that subject also.

Yours truly,

CANDID FRIEND.

P.S.—The Latin in my last should be "Ecclesia non recipit pro persona Ecclesiae." I might say I am, and was, when married, a Parson, i.e., a *Persona Ecclesiae*.

We have reason to be encouraged as long as we have the Spirit of God remaining among us to work upon us, for so long we have God with us to work for us.—M. Henry.

Diocese of Fredericton.

The *St. John Globe* referring to the visit of Rev. Mr. Wiggins to that city last week in behalf of the Medley Memorial Fund, pays the following well merited and true tribute to the late Metropolitan. It says:—No doubt it is quite a large undertaking to raise this sum of money, but it ought not to be a really difficult undertaking when the object is considered. For forty-seven years Dr. Medley went in and out among the people of this province—forty-seven years "marked by singular devotion, saintliness of life, patient, persevering labor, and unflinching liberality" in the work to which he was consecrated. Few men live constantly in the public gaze for nearly half a century without undergoing much criticism, and yet how little there was of hostile criticism of the Bishop of Fredericton. He lived closely within the realm of labor to which he was assigned, to which he felt himself assigned by the Almighty. He devoted himself unsparingly, unflinchingly and constantly to his work. He may have been narrow or broad, or high or low, just as men regard these things, but he was so earnest, so untiring, so prodigal of his strength and resources, that men could not look upon him in any other light than that of a truly sincere man, working according to his knowledge; and in Dr. Medley's case it was a very broad and generous knowledge. Looking at the work he did in consolidating his Church, in the erection of the Cathedral, in the constant care of the distant parishes of his diocese, in his readiness to give counsel and comfort, in his never-tiring devotion to the work which he had to do—a devotion which overcame all selfish considerations—we cannot fail to have great admiration for the man. Doubtless Dr. Medley might have lived a life of comparative, if not inglorious, ease. He could have let a desire for comfort, for the study of literature (of which he was really fond), for the possession of power in the community, triumph over his sense of duty. But he did not. There were times when he showed great aptitude for general public work. When the British troops passed through here at the time of the "Trent" affair he made an address to the soldiers which proved that he possessed the capacity to command the attention of great masses of men in purely temporal things. But he yielded everything (except his study of sacred literature) to the one purpose of aiding and assisting in the religious development of this people, in strengthening the moral forces which underlie the whole political and social fabric. This was the great purpose of his long life. According to his view, this should and could be done within the Church, and so he generally kept aloof from all institutions of a civil or political kind. His faithfulness to this ideal often caused him to be misunderstood, but now, as his life can be clearly viewed, his purpose should be clearly seen. The remembrance of the life of such a man deserves to be perpetuated by some substantial memorial in which both art and sentiment, utility and beauty, should have their influence. In a young country like this we cannot too greatly reverence the noble dead, and we should endeavor to stimulate the highest and best feelings of patriotism, love and veneration, by substantial evidence of our appreciation of these. England is a country of shrines, a land of monuments of men who have done great deeds. But contrasting the opportunities of the old land with the opportunities of this, there have lived among us, and died here, many men whose lives were as great, as true and as noble as some of the most renowned heroes whose deeds are recorded in the almost imperishable records of the great Abbey. Sometimes we think there is in us hardly enough steadfastness of purpose. Perhaps we are not yet old enough. We plan and

plan, but do not always execute. In this case the men and women who are cognizant of all that the late Metropolitan was should go to work earnestly and determinedly, in the spirit of the sacrifice which he so often exhibited for the good of others, and carry out at once the determination come to some time ago to do proper honor to his memory. For in so doing they honor themselves.

Diocese of Montreal.

MONTREAL.

St. George's.—The JUBILEE celebration on Sunday and Monday was carried out according to the programme already published, save and except that, to the extreme disappointment of all, the Rector of the Parish, the Very Rev. the Dean of Montreal, was unable to take any part therein, being confined to his house by a serious attack of influenza. There were a large number of communicants at the Sunday services, the Lord Bishop of the Diocese and the Lord Bishop of Algoma were both present and took part in the Monday service; his Lordship of Algoma reading the Special Sermon of Bishop Bond (formerly Rector of the Parish) who himself was forbidden to preach by his medical adviser. The musical portion of the services was well rendered under the direction of Mr. J. Usley, organist. The large surpliced choir of men and boys with the clergy entered in reverent procession, most of the congregation standing as they passed from the vestry into the choir and sanctuary respectively. In the afternoon the event was suitably marked in the S. S. by a Special Service in the School-room with addresses by the Bishops and Rev. Canon Dumoulin of Toronto. At the evening service the Church was crowded in every part, and the Lord Bishop of Algoma preached an eloquent and appropriate sermon from 1 Sam. vii-12.

It is said that the Rector of the Parish asked for some \$16,000 as a Jubilee offering in order to complete the tower and spire of St. George's, a work much needed and which will fittingly complete this beautiful Church edifice. It is also said that very nearly the whole sum required has been secured, one ever generous member of the congregation alone contributing \$5,000.

The Jubilee events closed with a Special Service on Monday evening week at which the Rev. Canon Dumoulin was the preacher.

The Rev. L. N. Tucker, M.A., preached his farewell sermon in St. George's on Sunday morning last; and with Mrs. Tucker left for his new home in Vancouver, B. C., and new field of labor in the one Holy Catholic Church on Tuesday, 5th inst., followed by the good wishes and affection of all.

Grace Church.—The Lord Bishop of Algoma preached in this Church on Sunday morning last. His Lordship and Mrs. Sullivan have been spending some days in the city—guests of Mr. and Mrs. A. F. Gault.

St. Martin's.—On Thursday evening, 30th ult., a Special Service for men only was held in this Church, at which 200 or more men were present, and addresses were given by the Rector, G. Osborne Troop, M. D., and Dr. Davidson, Q. C. The Chapters of the Brotherhood of St. Andrew also attended. On the morning of that day special celebrations for Brotherhood then took place in *St. Martin's* and *Grace* Churches respectively.

Outremont.—A movement is on foot to secure a proper church building for this important suburb of the city, in which there are now some twenty or more families. Services have been held for several years past in a room in the town hall—a most unsuitable place, but the

best that could be had—by a student, with only occasional visits from the clergy. If the Church is to hold her own and extend as she ought to do something better than this arrangement should be devised and that speedily.

Diocese of Niagara.

GUELPH.

There will be special sermons on Advent Sundays and Wednesday evenings appropriate to the season.

Classes will be formed for the English Sunday School Institute examinations after Christmas.

It is expected that the Bishop of Athabasca will officiate in St. George's on the 3rd Sunday in Advent. An ordination also is among the probabilities.

The children's sewing class will commence its work after Christmas. It is a most important and useful branch of Parish work.

WRETCHED LOOSENESS OF THE ONTARIO MARRIAGE LAW.

In his last pastoral address the Bishop of Niagara calls attention to the reckless legislation that has opened the door so wide to the practice of fraud and deception in the most sacred of all ties.

THE SOLEMNIZATION OF MATRIMONY.

"I deem it my duty to urge publicly upon my brethren in the ministry the grave and responsible nature of their act before God and His Church in solemnizing each and every marriage.

"The laws of the land define the conditions under which the civil contract of marriage may be made. These conditions do not fully coincide with those under which the Church amongst us will countenance marriage, and by prayer and benediction invoke God's blessing on the union of man and wife. The degrees within which marriage may be contracted, and the provisions for securing publicity laid down by the civil authorities in this Province are so exceedingly lax that little or no protection is afforded to society.

"The law of this Province allows marriage to be contracted after the banns have been published once, and that either before, or during, or after service. The law of our Church requires that the banns "must be published in the Church on three several Sundays, during the time of morning service, or of evening service if there be no morning service;" the aim being to secure the most extended publicity through the presence of the largest congregation. Notwithstanding this publicity, the case has actually occurred of a man being married by one of our clergy to a woman in this city in which his lawful wife was residing at the time. How frequent must such cases be where one publication of banns either before, or during, or after service is regarded as sufficient.

Because two persons may have possessed themselves of a marriage license it does not follow that they ought to be married, nor does that license impose any obligation on our clergy to marry them, nor does it relieve our clergy of all responsibility.

The blessing which we invoke and bestow on every marriage is not ours, it is God's. Surely we clergy are bound to make as sure as we can that the union is such a one as God would bless—that it is in accordance with His Holy will and laws."

The Bishop also points out that the Church is the proper place for marriages, and that deacons should not undertake to use the marriage service, as it implies the presence and act of a priest.—*St. George's Church Parochial Magazine.*

Diocese of Huron.

LONDON.

The Rev. Canon Mills of Trinity Church, Montreal, preached the anniversary sermons in St. James' Church on Sunday, the 19th, to large and deeply interested congregations. He also gave two lectures in the new school house while here. His sermons were full of thought thoroughly prepared, and well delivered. His lectures were instructive and very interesting. His Lordship the Bishop of Huron was present at each and moved a vote of thanks to Canon Mills for the impressive and instructive lecture. It is hoped that the Rector of Trinity Church, may soon visit London again.

The Bishop of Huron held a Quiet day at Huron College on Wednesday 29th. In the evening a union service, according to the appointment of the Archbishop of Canterbury, was held in St. Paul's Cathedral, when the Rev. A. H. Baldwin, M. A., of Toronto, preached. On Thursday morning the Holy Communion was administered in St. Paul's at 11 o'clock, in commemoration of the 10th anniversary of the Bishop's consecration. An address was given by the Bishop. On Thursday afternoon from 4 to 7 the Bishop of Huron and Mrs. Baldwin gave an at home to the clergy and their families, the lay delegates and wardens of the city churches, the officers of the synod and friends.

St. George's.—On the third anniversary of the opening of St. George's Church, able sermons were preached by His Lordship the Bishop of Huron in the morning and in the evening by Rev. Principal Miller, of Huron College. His Lordship took as his subject "The Church's Mission."

COMBER.

The Bishop of Huron held a Confirmation here on Sunday, 26th inst., when 74 candidates were presented by Rev. G. Elliott from the two churches under his care.

SARNIA.

The Rector has organized a series of Cottage meetings throughout the parish in view of the approaching "Mission," which Rev. Mr. DuVernet is to open Dec. 2nd. Some evenings as many as four meetings are held in different parts of the town; as faithful work by way of preparation is being done, good results are looked for.

ORDINATION.

An ordination in Christ Church, London, on Sunday morning, Dec. 3rd, was announced for which there were three candidates for the office of deacon, viz., Messrs. F. Leigh, of Tilbury; H. W. Jeanes, of Dungannon, and E. C. Clarke, of Wingham. Three deacons were to be advanced to the priesthood, Rev. J. T. Korrin, of Bayfield; E. Lee, of Princeton, and E. W. Hunt, of Southampton. The examining Chaplains were Rev. Canon Hill, of St. Thomas, and Rev. Canon Richardson, of London.

Diocese Saskatchewan.

ARCHDEACON GEO. MCKAY.—The announcement that the Von Archdeacon Geo. McKay, for the past six years rector of St. Alban's Church in this town and a member of one of the oldest and most respected pioneer families of this locality had determined, owing to continued ill-health, to remove to a milder climate and seek renewed health on the shores of the Pacific, was received with feelings of sincere regret by

the reverend gentleman's many friends in Prince Albert and throughout the district. Archdeacon McKay's removal is a direct loss not only in the church circles in which he moved while here, but to the community which can, at this time especially, ill afford to lose such a talented minister of the Gospel as well as such a respected and useful citizen. A faithful minister, always eager and anxious to diffuse the knowledge concerning the great cause for which he worked, a true friend to the poor and a genial, honest and frank companion, made him a citizen of whom Prince Albert was justly proud. The City of Vancouver has gained by our loss and we have no doubt that the appreciation of Archdeacon McKay's merits will be as hearty in the coast city as it has been here. Mrs. McKay's absence will also be much felt, for in her sphere all that has been said of her husband, may, with truth, be applied to her, and as the daughter of the late Bishop MacLean, the founder and protector during his life of the Church of England and her interests in this diocese, Mrs. McKay was especially endeared to the residents of Prince Albert. Previous to Archdeacon McKay's departure the members of his former congregation together with many citizens assembled in St. Alban's Church where an address was presented accompanied with a well filled purse as a slight token of the respect and esteem with which both the retiring pastor and his wife were held in this community. The address, expressing sentiments of regret at their departure and hope for future welfare, was presented by Mr. J. E. Sinclair, people's warden and signed by Messrs. Sinclair and Wm. Parker, Wardens, on behalf of St. Alban's congregation. The rector made a feeling reply. On Sunday evening following the farewell sermon to his flock drew forth an eloquent and touching address to the people, the church being crowded to overflowing with many citizens of other denominations, besides members of St. Alban's. Monday morning Archdeacon McKay and family took the south-bound train for their new home on the coast, followed by the hearty good will of the people of Prince Albert.—*Times*.

Correspondence.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—It is very unsettling to us poorer country clergy who are trying, in the midst of many adversaries of our Church, to set forth our Church as a pure branch of the Church Catholic, to find a Bishop giving Communion to ministers of non-Episcopal bodies; and to find Rural Deans assisting at the marriage of parties by a Baptist minister. Is it not time for our House of Bishops to take notice of such irregular practices by a Bishop, and for the Bishop of the Diocese to admonish his Rural Dean for setting such an example to the clergy of his Rural Deanery, and helping to unsettle the people of poor country parishes, and undermining the full Church teaching some of us country clergy have been honestly trying to inculcate? "COUNTRY PARSON."

To the Editor of the CHURCH GUARDIAN:

Sir,—The sacred purpose, the true principles, and the simple rules of the Brotherhood, of which I enclose a brief notice, inspire a confident hope that the "Men's Help Society" will prove worthy of its name; and I rejoice to hear that more than forty of our English Bishops and numerous clergy have expressed their sympathy with its objects, and their desire to promote its success.

Not only because the Church in these days of hostile invasion needs the support, in addition to her regular army, of all her auxiliary forces,

but because there are special temptations to unbelief and ungodliness among the working classes, which make these aids so precious to individual souls. May they be welcomed in the same spirit which has evoked them from loving hearts, and with the same desire to follow His example, Who came to seek and to save.

Yours faithfully,

S. REYNOLDS HOLE,

Dean of Rochester.

The Deanery, Rochester, England, 20th November, 1893.

CHURCH OF ENGLAND MEN'S HELP SOCIETY.

Chairman of Council, Duke of Newcastle; Hon. Secretary, Mrs. Papillon; Hon. Treasurer, F. A. Bevan, Esq.; Bankers, Messrs. Barclay & Co., 54 Lombard street, London.

This is a parochial Society formed in 1889 with the object of helping men to lead Christian lives. They are banded together with Rules of Life bearing on their daily duties, and there are different and appropriate Rules for married and unmarried men. These are a special help to fathers and much valued.

Each Branch works under the direction of the clergyman of the parish, assisted usually by a committee of workingmen, of which he is President. The Branch Secretary is generally a workingman, and he is, as well as the President, *ex-officio*, a member of the Central Council which meets annually in London. Colonial Branches, which are as yet unattached to a Diocesan Centre, are asked to nominate a representative in England for election on the Central Council.

Departments of work are strengthened by affiliation to the Church Temperance and Church Purity Societies, an arrangement which obviates the necessity for separate Branches of these Societies, thus simplifying parochial machinery. An alliance is also formed with the "U. B. W. Emigration Association," so as to give help in emigration, and with the "Army Guild of the Holy Standard," to which men enlisting in a parish can be commended. The Society is specially useful in connection with Workingmen's Clubs, and in helping to start them, and the clergy find it a valuable means of Church union amongst the men of their parishes, as well as for bringing them into personal touch with themselves.

It is believed that this organization would be equally useful to the clergy in Canada. Co-operation between distant Branches and the London Centre, or an independent central organization, would be heartily welcomed, and the communication between them would enable a system of commendation to be carried out which would be very useful to men leaving one country for the other.

Further information about the Society will be gladly supplied on application to the Secretary, M.H.S. Central Office, Church House, Westminster, London, S.W.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—I have always felt that THE GUARDIAN was an upholder of good sound Churchmanship, but what is meant by the item in your issue of November 15th, page 5, in which you give an account of the opening of a Church in Hespeler? You say "It was pleasant to notice Rev. Mr. Strachan of the Presbyterian Church, and the Rev. Mr. Harvey of the Methodist Church, WITHIN THE COMMUNION rails, in company with the Bishop and Rev. Mr. Ridley." And you further say in so many words, "It was a practical exhibition of Christian Union."

Do you really think it was? Was it not rather a practical denial of Church principles and practice? We clergy in the Eastern Townships have hard work enough to fight the bat-

tle of the Church against rampant sectarianism, against the spirit which says that "one Church is as good as another," which laughs at the idea of "One Holy, Catholic Church," and Apostolic Ministry, which denies that "the Sacraments are means of Grace," and "generally necessary to Salvation." We are trying hard to instil true Church principles into our people, and such an act as that of the Bishop of Huron, and the words of approval of his conduct in such a well-known Church paper as THE GUARDIAN, are a sore blow to us. It has been "cast in my teeth" more than once already: What can the words of a country parson avail, as against the acts of Bishop Baldwin, and the words of THE CHURCH GUARDIAN. I am not up in Canon Law, but I have an idea that such an act on the part of a Bishop, is a serious violation of the laws of the Church, and a practical denial of his consecration vows. Yours,

R. H. A.

24th Nov., 1893.

We have received several communications of the same purport as the foregoing in regard to the incident referred to by our correspondent. All our friends mistake our position relatively to *Home Field News*. We are not responsible either for the facts or the opinions expressed in this department. We desire it to be used by correspondents in the various dioceses as freely as possible. The expressions of pleasure at the occurrence in question and the opinion deduced therefrom as to Christian Union are those of our correspondent and not of ourselves.

Replying, however, directly to our present correspondent's enquiries we are bound to say:

1. That we do not consider the occurrence in question as any evidence whatever of Christian Union. It was more than a doubtful compliment to the Presbyterian and Methodist Minister.

2. That although there may not be any positive Canonical Law forbidding the entrance of Ministers of the denominations within the chancel rails, yet we believe that the spirit of the Church and of her regulations and requirements, especially as to Ordination, are against the practice.

3. We have no doubt that such incidents as that to which our correspondent refers tend to retard rather than advance the cause of Christian Union; and they also give rise to grave misunderstandings in regard to the true position of the Church and her clergy, and also give occasion for offence in those parishes or missions in which an effort is being made to hold firmly to the teachings and doctrine of the Church.

We do not regard the report from Hespeler as necessarily implying that the Ministers referred to were invited within the Chancel rails by the Bishop. It may be that he was quite surprised in the matter.

In this connection we might refer to the instructions given by the Bishop of Algoma to his Lay Readers—and published in last week's GUARDIAN—who hold his licence and exercise a quasi-official character, forbidding them to enter within the Chancel rails as evidencing the necessity of Episcopal Ordination in order to have right within the Chancel. This, we take it, has been the practice of the Church for ages. We deprecate sincerely all departures in this respect from what we think is the well established practice of the Church.

Ed.

BEFORE the good Samaritan's conscientious and warm charity all distinctions of nature and religion, all prejudices of education and habit and association vanished, so that he was only intent upon fulfilling the law of love.—*Watson*.

THE PRAYER BOOK.

(From Teachers' Assistant.)

Our book of Common Prayer is suited for the various conditions of men. We have seen how it ministers to our joys—it also has words of comfort and consolation in times of suffering and of sorrow. If any person is sick the Prayer-Book directs that notice shall be given to the minister of the parish, whose duty it is to visit the sick man and offer to him such comfort and counsel as he may deem necessary. But the Prayer-Book has her office of Visitation of the Sick, in which not only is prayer offered for the recovery of the sick man's body, but counsel given and directions laid down to aid the minister in healing the maladies of the soul, and leading the sick man through repentance and faith into reconciliation with God. So careful is the Church that her sick shall have all the opportunities of grace, that she has provided a service for the Communion of the Sick, the special collect, epistle and gospel, with which the priest is to begin the service, after which the service proceeds with the short exhortation in the Public office, "Ye that do truly," etc., and all that follows.

As she provides for her sick, so too is the Church careful to care also for the proper committal of her dead to their last resting place on earth. Recognizing that the body has been redeemed as well as the soul, that it has been the Temple of the Holy Ghost, and that at the general resurrection at the last day it will come forth from the grave, those who rise to everlasting life made like unto Christ's glorious Body, she is careful that the body be laid to rest with the utmost reverence. While the main object of her office is the comfort of the mourners, at the same time she does not forget to make a statement as to the "joy and felicity of those who depart hence in the Lord," or to offer her petition that "we (the living), with all those that are departed in the true faith of God's Holy Name, may have our perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory."

The services of the Church are not only for land, but also for use at sea; consequently we find provision made for the daily offices on board ship, and special prayers for use during a storm, or, in time of war, before, during and after engagement. For the burial of the dead at sea, the office for the Burial of the Dead is to be used, as on land, the only alteration being in the form of committal, when the words, "we therefore commit his body to the ground," etc., are altered to "we therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ," etc.

The Prayer-Book has one other service, which is authorized only by Royal authority, neither Church or State having sanctioned its use, viz.: the service for the Queen's Accession. In it is recognised the Scriptural truth that the sovereign's authority is received from God, and that for Him does the sovereign wield the sword, and that it is the duty of the subject to be loyal to the Throne.

The XXXIX. Articles are not Articles of the Faith, but Articles of Religion: they are statements of the Church on certain points of controverted doctrine, drawn up in the reigns of Henry VIII. and Elizabeth. Beginning with a statement concerning the Nature and being of God, they pass on to the sufficiency of Holy Scripture, touching also upon such subjects as Original Sin, Justification, Predestination and Election, the Church, the Sacraments and their doctrine, the validity of the English Ordinal, and so on.

"MALE AND FEMALE CREATED HE THEM."

By REV. T. DE WITT TALMAGE, D.D.

(From the Ladies' Home Journal.)

[CONTINUED.]

HOME ABOVE THE BALLOT-BOX.—Now, can you tell me how many thousand miles a woman like that would have to travel down before she got to the ballot-box? Compared with this sort of training kings and queens for God and eternity, how insignificant seems all this work of voting for aldermen, and common council, and sheriffs, and constables, and mayors, and presidents. To make one grand woman as I have described, how many thousand would you want of those people who go in the round of godlessness, and fashion and dissipation, distorting their body until in their monstrosities they seem to outdo the dromedary and hippopotamus—going as far toward disgraceful apparel as they dare go, so as not to be arrested of the police—their behavior a sorrow to the good and a caricature of the vicious, and an insult to that God who made them women and not gorgons, and tramping on, down through a frivolous and dissipated life to temporal and eternal damnation? Oh, woman, with the lightning of your soul strike dead at your feet all these allurements to dissipation and to fashion. Your immortal soul cannot be fed upon such garbage. I have not one word to say against good society, no matter where or in what form it may be found. But let those whose natures crave more sociability than do those of others first see that the society into which they enter is good, the atmosphere pure and clean, the influences elevating, and not degrading. In much of the society of to-day these elements are more conspicuous by their absence than for their presence, and that is why women, and especially mothers, cannot be too careful.

FROM THIS TO THAT.—God calls you up to empire and dominion. Will you have it? Oh, give to God your heart; give to God your best energies; give to God all your culture; give to God all your refinement; give yourself to Him for this world and the next. Soon all these bright eyes will be hushed. For the last time you will look upon this fair earth—father's hand, mother's hand, sister's hand, child's hand, will be no more in yours. It will be night, and and there will come up a cold wind from the Jordan and you must start. Will it be a lone woman on a trackless moor? Ah, no! Jesus will come up in that hour and offer His hand, and He will say: "You stood by me when you were well; now I will not desert you when you are sick." One wave of His hand and the storm will drop; and another wave of His hand and midnight shall break into midnoon; and another wave of His hand and the chamberlains of God will come down from the treasure-houses of Heaven with robes lustrous, blood-washed and Heaven-glinted, in which you will array yourself for the marriage supper of the Lamb. And then with Miriam, who struck the timbrel by the Red Sea; and with Deborah, who led the Lord's hosts into the fight; and with Hannah, who gave her Samuel to the Lord; and with Mary, who rocked Jesus to sleep while there were angels singing in the air, and Florence Nightingale, who bound up the battle-wounds of the Crimea, you will from the chalice of God drink to the soul's eternal rescue.

To discover truth is the best happiness of an individual; to communicate it, the greatest blessing he can bestow upon society.—*Townsend*.

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CALENDAR FOR DECEMBER.

- DEC. 3—First Sunday in Advent.
 " 8—Friday—Fast.
 " 10—Second Sunday in Advent.
 " 15—Friday—Fast.
 " 17—3rd Sunday in Advent. (*Notice of St. Thomas and Ember Days.*)
 " 20—Ember Day—Fast.
 " 21—ST. THOMAS.
 " 22— } Ember Days—Fast.
 " 23— }
 " 24—4th Sunday in Advent. [*Notice of St. Stephen, St. John and Holy Innocents, Christmas.*]
 " 25—CHRISTMAS DAY.
 " 26—ST. STEPHEN.
 " 27—ST. JOHN THE EVANGELIST.
 " 28—THE HOLY INNOCENTS.
 " 29—Friday—Fast.
 " 31—1st Sunday after Christmas.

Advent.

Every man may have his own theory of doctrine, his own formula of religion, but it is Christ's coming that furnishes the true doctrine, the right teaching. We may have our social schemes for righting wrongs, for amending the friction of classes, for abolishing poverty and suffering, but the Advent of the Son of Man made a living truth in human hearts is the sole healing. We may have our philosophy of life, our theories of happiness, our moral defences against sin and temptation, our methods of relief in sorrow, but it is only the Coming of Jesus the Christ into the world that interprets the meaning and purpose of life, that shows the way out of sin and misery, that assures the joy of final victory through doubt to trust, through night to light, through grief to peace.—*Missouri Church News.*

The beginning of the ecclesiastical year is the time when Churchmen should ask themselves some very plain questions with regard to the duties and privileges of the past, and with regard to those which are to be again presented to them, if life be spared, during the unrolling of the next volume of Church life. There is certainly much cause to think that the present moment in the history of religion has something of critical importance in it. The world was never so keenly applying itself to the solution of spiritual problems. Sometimes we are inclined to think that there is a dilettante flavor in present-day religious investigation, and men talk of Buddha and Mohammed, and the claims of Christianity as if they were entering upon speculations of the intellect, which could be entertained without much regard to the personal and subjective importance of these topics. There is a certain amount of interest and excitement in the way men regard these questions, but too

often the light gaze with which they are contemplated reminds us of the amusement and delight with which the Gallic barbarians looked upon the Roman engines which were operated against them, and were to be fatal to their homes and lives. Advent should bring with it an earnest wish to deal under a sense of deep responsibility with things which are of tremendous importance to each single man. Life is so short to learn the why and the wherefore of everything, and Christianity merely counsels, "While we have time, let us do good unto all men." The sense of human accountability, the consciousness of a coming day of reckoning with the One Lawgiver, are sufficient motives to practical work, to continuous worship, to alms-giving, to repentance and reformation, as well as to those larger schemes of Gospel labor whose sphere is not confined to the parish or the diocese, but concerns the evangelization of the whole world. Missionary work commences in the heart of the individual, it spreads to the household and the neighborhood, but is not complete until it has embraced the world from pole to pole. This is the time when new expedients are to be tried, when old ones are to be revived, when personal religion is to be quickened and to take fresh measures of vigilance for the future. The Church must now wake once more to the trumpet call, and its forces go out once more to the battle. This is the lesson of Advent.—*The Churchman.*

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

SECOND SUNDAY IN ADVENT.

"Patience and comfort of the Scriptures."—Rom. xv., 4

I.—The Lesson of this Sunday is addressed to thought rather than feeling; calling upon the mind to grasp the truth of God in Christ, revealed in the Scriptures. The Collect composed in 1549, when the people were rejoicing in the opening of the sealed Book of Holy Scripture, prays (a) for grace to read, mark, learn, inwardly digest "His Word;" and then (b), with special Advent reference, to find it not only a source of present comfort, but hope of futures glory in Christ. The truths of religion were made known by God through the Holy Scriptures or writings of the "prophets," who addressed themselves in time past to the "Fathers"—ancestors of the Apostle and the Hebrews of his age. The "written" word only another form of the "spoken" word. The Apostle claims Divine Inspiration for these "things" that "were written aforetime." He commends the ancient Scriptures—from which he quotes Ps. xviii., 43; Deut. xxxii., 43; Ps. cxvii., 1; Isa. xi., 10,—to the study of the Gentiles as the work of the Holy Ghost, and shows his own reverence and knowledge of the *Old Testament* by constant quotation and an ever-present desire to show that his own doctrines were in harmony with those Scriptures—of which his race was the guardian—and founded upon them.

II.—The Old Testament Scriptures were written for the instruction of the people of God. The purpose of this great provision of Divine Wisdom was instruction, education, enlightenment as to Nature of Jehovah. The capacity and destiny of man—the restoration of the Fall. The Old Testament is not a scientific treatise or complete historical record of any age or people. The object of the Holy Scriptures—

the messages of the prophets—was to bring God and man nearer to each other, and to give patience, comfort and hope to the fallen sons of Adam. But the Jews misused the gift for which they professed to have so great respect. When Moses was read a veil was upon their hearts—i.e., a blindness of mind, unbelief. II Cor. iii., 14. They also "wrested" the Scriptures and perverted their meaning, II St. Peter iii., 16. The written Word a two-edged sword which may save or destroy. Its great purpose is ever to be kept in view: *It was written for our instruction.* By it God teaches us about Himself, ourselves, the world we inhabit, the past and future of our race. The beauty and final victory of Holiness—The misery and deceit of sin. Man's inefficiency. God's power, love, sovereignty.

III.—"That we through patience and comfort of the Scriptures might have hope." The three fruits of a right and faithful use of Holy Scripture: i, Patience; ii, Comfort; iii, Hope. To mark that the purpose of God was to bestow these blessings through his written Word. He is called the "God of patience and consolation," and also "The God of Hope," i.e., the God Who is the Author of Hope. A right use of Holy Scripture also should promote *unity in the Church*, a *like-mindedness* one toward another which sets forth the glory of God, even the Father of our Lord Jesus Christ, "with one mind and one mouth"—a visible unity and outward oneness; one glorious creed; one fellowship. The reception of one another in this oneness of the Holy Church a duty and a privilege: we accepting the brethren, as Christ has accepted us, to the glory of the Father. As the reverential use of the Word of God promotes peace, joy, unity in the Church, a misuse of the sacred writings develops jealousy, pride and division. The sin of schism the result of reading for controversy or curiosity, or criticism of the sacred text, and not for edification or to find what the Will of the Lord is. Like all the good gifts of Divine Providence, the Bible has been unhappily misused, e.g., by the proud and disputatious who, turning aside from the law of the commandment, which is charity out of a pure heart and a good conscience and faith unfeigned, have given themselves up to new and strange opinions and vain jugglings, and have found "death" where they ought to have obtained "life." The fate of those who "corrupt the Word of God," II Cor. 2, 15, 16, 17.

IV.—The interpreter of Holy Scripture is the Church by her ordinances, ritual and Book of Common Prayer. No Scripture is of private interpretation. The Articles of the Church declare: i, Holy Scripture containeth all things necessary to salvation; ii, The Old Testament is not contrary to the New, for in both everlasting life is offered to mankind in Christ; iii, No Christian man is free from the obedience of the Commandments which are called moral; iv, It is not lawful for the Church to ordain anything that is contrary to God's Word written; neither may it so expound one place of Scripture that it be repugnant to another; v, The Church is not to decree anything against the Scripture or to enforce anything not found therein as necessary to salvation. (Art. vi, vii, xx.) The Bible to be read with the recollection of the Divine Purpose in revealing Truth to us. The Creeds and ordinances of the Church will guide us to its meaning. To read the Bible or listen with reverence to its teaching (e.g., the Lessons in Public Service) is to obtain for ourselves comfort and hope; power that we may say with the Psalmist of old, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth!" Ps. 119, 103.

REJOICE, ye heirs of glory, in the presence and the promise of God! Confidence is the parent of courage, and hope the herald of success.—*Rev. Justin E. Twitchell.*

THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE.—I.

(From the Irish Ecclesiastical Gazette.)

Sir John Lubbock, in his famous list of the "hundred books best worth reading" included The Apostolic Fathers. An enterprising journalist submitted this list for criticism to all the chief literary and representative men in England. Of those who confined themselves to suggesting the substitution of one book for another, only two suggested the omission of the Apostolic Fathers. The one was the then President of the Baptist Union; the other was a Welsh Nonconformist, who preferred "Matthew Henry or Barnes' Commentaries." The President of the Congregational Union also omitted it from his list, which contained *no theological or devotional writer earlier than William Tyndale!*

Blunt in his "Parish Priest," which was long the standard work on Pastoral Theology, suggested that we should do well to discard all Commentaries upon Holy Scripture, and to study instead The Library of the Ante-Nicene Fathers. He considered that we should find this a sure antidote against both Puritanism and Romanism. In this Library the Apostolic Fathers are by far the most important. We give the reason in the words of a writer two centuries ago: "Those times which came nearest to the Apostles were necessarily the purest, and less subject to suspicion of corruptions either in doctrine, manners, or Christian discipline; it being reasonable to believe, that if there be any corruptions crept into the church, they crept in by degrees, by little and little, as it happens in all other things." Whatover, therefore, was held or practised by those who came nearest to the Apostles, and retain in the undivided Church for over a thousand years, we, who are "Catholic and Apostolic" Churchmen, dare not now in the exercise of private judgment under any pretext set aside. We are not concerned to ask if a particular institution that has been handed down to us be expedient or necessary; for us the question is closed as soon as it is determined to be Apostolic. The whole question resolves itself into one of fact; and for our principal witness at first hands we must go to the Apostolic Fathers.

The writings of the Apostolic Fathers have also a special value in this age. It is a day of division, defection, and scepticism; yet withal of great hopefulness, for it is characterised also by an earnest pursuit, and intense love, of truth for its own sake. Some, wearied with the strife of tongues, cast themselves helplessly into the wide bosom of the Church of Rome, beguiled by the confidence and persistency with which she urges her exclusive claims. Others, impatiently rejecting all authority, cast away the cords which bind them to the past, and set up their private hill-altars, claiming to do that which is right in their own eyes. Each one looks into the New Testament to find his own opinions, and each equally thinks that he sees them there. By others the genuineness of much of the New Testament is denied; the history of our Blessed Lord is said to "reach us through a triple veil of legends;" His claim of Divinity is explained to mean merely that He was the first individual to realize in its fulness the Divine Fatherhood of God; and even the organization, sacrament, and dogmas of the Church are said to be in large measure the gradual outcome of the purely natural influence of Greek life and thought upon primitive Christianity. Many who have not the time or the mental aptitude to gauge for themselves the heated discussion on the vexed questions of the day, are sorely perplexed by alleged results, or hopelessly ask, "What is truth?" Who is there that thinks, and whose heart at times does not respond to the mournful cry of Porphyry, who spoke of "the

pain of craving after truth, which all have felt who have at times wished that some Divine manifestation might be given them to set all their doubts at rest by trustworthy information?"

It is under these circumstances that the Apostolic Fathers offer their invaluable testimony. In simple language they tell us plainly and unmistakably what were the faith and the practice of the early Christian Church, the ground of their hopes, and the manner of their lives. In the words of Irenaeus (A.D. 178), they had seen the blessed Apostles and conversed with them; when they wrote, they "had the preaching of the Apostles still sounding in their ears, and their traditions before" their "eyes;" or at least they were the contemporaries of those who had sat at the Apostles' feet.

(To be Continued.)

UNDULY AUTHORISED MISSION IS AT ONCE THE ORIGINAL AND PERPETUAL CAUSE OF ALL DIVISION.

(Earl Nelson.)

All who truly love the Lord Jesus Christ must acknowledge the importance of the unity of His Church, and yet, in the perverseness of our human nature, we allow our eyes to be blinded to the true remedy for all our divisions, and to blind ourselves the more we willingly rush off into *false issues* that can never solve the problem, or into *side issues* which, though nearer the truth, prevent us from grasping it in all its fulness.

We propose the interchange of pulpits and outward demonstrations of unity. We seek to minimise our difference by giving up as matters of minor importance principles which have long been deemed essential; but, if we by any of these means succeeded in obtaining apparent concord, the unity for a time restored would be shattered again into the same system of ever-increasing division so long as we allow free and independent missions to be the law of the Church.

Again, when we begin to realize the real source of all division, how eagerly we seek after *side issues* in dealing with it. 'The origin of the the Episcopate,' 'the form of the Episcopate,' the proper relations between Bishop or Elder or Apostle,' and the like, with varying propositions as to how our present difference in this respect may be squared under the acceptance of Episcopal rule in time to come. But these are only red herrings across the path, turning us from the vital question, How true missions is to be secured?

An Episcopate apart from a duly authorised mission would keep us as far from unity as we are at present. Our good friend Dr. Lunn, in joining the Episcopal Methodists, has got no nearer a true mission for his ministry than he had before, unless he can show that John Wesley, who professed to give, had received himself the proper mission to transmit the same; and so we may go on arguing on these side issues, which only keep us from considering the only vital question, What is true mission?

"As my Father has sent Me, even so send I you," were our Blessed Lord's words.

Are those right who see in them the apostolic foundation of this visible Church, with the due administration of all appointed means of grace, and with which He has promised to abide till the end of the age? or are those right who take them as uttered to *all*, not to the Apostles only, and thus give to two or three to unite in appointing ministers and in forming new Churches, as the Spirit moves them so to do?

The one points to a duly authorised mission, to be handed on from Christ Himself and the

Apostles whom, as their name implies, He had sent to rule His visible Church; the other view points to no central source of government, but to the independent action of two or three brought together at any time to appoint ministers and to form fresh Churches. Right or wrong, this second view must militate against unity, and be the source of ever-increasing divisions.

If we turn to every-day life, we can find no true unity of action apart from some duly organized central authority. Take, for example, the temperance question. What an amount of power and zeal is wasted for want of one central authority, whilst free and independent action results in the starting of many different organizations, which too often are found to denounce one another as vehemently as they denounce the common enemy!

Or, again, what would become of our municipal institutions, and, indeed, of all good government, if any two or three ratepayers were to elect their own magistrates, refusing obedience to the rest, even if they did profess to be gathered together in the king's name when making the appointment.

Therefore, on the first blush of the thing, we should be tempted to hesitate about accepting an interpretation which would show that the God of order, and peace, and unity had chosen such an evident source of disorganization and division for the government of His Church. But great stress is laid on the words of Matt. xviii. 20: 'For, where two or three are gathered together in My Name, there am I in the midst of them.' Rightly to understand this, we must look at the context and weigh well the words. The sinning brother is to be brought before the Church or congregation, after which the promise is given, but given to those 'gathered together in My Name.'

Now, it is too much to refer this to the church or congregation mentioned above, and to read My Name as synonymous with My Church? In another place, the baptizing into the three-fold name was the admission into the Church, which is called the Bride of Christ, and the love and unity existing between the Father and the Son. Surely this is a most reasonable interpretation, and saves us from accepting an application of the text which, as we have before shown, and which, as our every-day experience so truly witnesses, must lead us into endless divisions.

There is also a very large consensus of opinion among all Christians upon the necessity of a duly authorised mission from a central authority. All Christendom, up to the time of the Reformation, accepted the necessity of a duly authorized mission for the ministry. All orthodox Presbyterians claim it now, although they are obliged to trace their Presbyterian orders through Bishops, or rather through Presbyters, of an Episcopal Church, and all the chief leaders of the Reformation on the Continent regretted the loss of that continuous mission which they allowed that we in England had preserved through the Episcopate; and, among our English Nonconformists, the Wesleyans, certainly would have gladly retained at least Presbyterian mission if they had been enabled to do so. How can it be an insult to any body of men to offer to restore to them that true mission which the exigencies of our abnormally divided state have prevented them from securing? One word more; all who believe in a visible Church and the visible unity for which Christ prayed, must acknowledge the importance of a duly organized ministry with a true mission, to transmit to others what they have themselves received, for by this alone true unity can be maintained. But, while maintaining the importance of a duly organized Visible Church in which the sacraments are duly administered according to our New Testament promises, we do not deny the overflowings of God's Holy Spirit in the hearts of men, and we cannot ignore the precious fruits

flowing from the gifts of God the Holy Ghost, so fully manifested in the labours of our non-conforming brethren. We believe that there were Prophets in the early Church, as well as Apostles, Presbyters, and Deacons. The prophets were ever to be judged by their fruits, but they did not supersede the duly authorised organizations. When the Holy Ghost was directly poured out upon any, as in the case of Cornelius or Saul, they were, nevertheless, baptized and sent forth. Neither did the Apostles wait the direct outpouring of grace, but formally laid their hands on those that had believed, that they might receive the ordained promises of Grace.

There is no antagonism between the ordained means of grace and the overflowing of Divine Mercy; they did work and can work side by side. And if, as we rightly believe, repentance and faith are necessary before baptism, and if man can do nothing by himself, we must allow the moving of the Grace of God to work, even among the hearts of those for a time outside the Covenant of Grace; but all these extraneous gifts of grace do not take from the importance of the Visible Church to which Christ has promised His presence to the end, which is the guardian and interpreter of Holy Writ; the school in which its ever increasing members are led on 'unto the measure of the stature of the fulness of Christ,' and which, with its duly ordained ministers and its appointed means of grace, is a witness to all ages, and through all adversities, of the blessed work which God has been pleased to do for man.

Family Department.

SECOND SUNDAY IN ADVENT.

"Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—*Luke xxi.*, 29-31.

LEAFLESS TREES.

The trees which stood in Summer-tide
With beauty on their brow,
Which Autumn loads with richest fruits,
Stand bare and leafless now.

But yet not dead. The Spring will come
And quicken all their blood;
And soon upon their leafless limbs
Will burst the emerald bud.

Then Summer will succeed, and cast
Her beauties o'er the scene,
And hang her wreaths of painted flowers,
About their branches green.

Sweet type of life! Lord Jesus make
That type my life to suit;
May seeds of grace grow in my soul
To bud, and flower, and fruit!

—Selected.

JULIE.

CHAPTER IX. [CONTINUED.]

"Oh," said Margie, "Major Brierley has a scar across his cheek. Go on, Guy; tell us what you'd like to be."

"My future is cut out for me pretty well," said Guy, a little pompously. "I'm going out into the army, of course. I hope we'll have a good big war with Russia or somebody as soon as I get in; and I should like to do something brave, and be made a V. C. Carry off my colonel, fallen wounded from his horse, under a heavy fire—something of that sort—and get a sabre cut upon my cheek; but I bar having a wooden leg," finished Guy, nursing one knee affectionately.

"A. V. C.!" cried the girls with shining eyes. "Oh, Guy! oh, Guy! how splendid it will be!"

"You will be a wounded hero, after all," said Elsie, clapping her hands.

And Margie added, "You'll have to come to my teeny cottage with your cross upon your breast, and let me show you to my Sunday class. Now your turn, Rose."

"I'd like to retrieve the family fortunes best of all," said Rose. "When papa was a young man, auntie says, he was very well off, and a bank broke and he lost nearly all his money, and had to go out to India to work hard for us all. I'd like to retrieve the family fortunes," repeated Rose. "First of all, I'm going to study hard; pass all the examinations, and then go out into the wide world as a governess, and send all the money I earn to papa. And then," she added, with a flush upon her face, "I shall be so learned and clever, that I shall write a book that will take the world by storm! I shall get thousands of pounds, and all the family fortunes will be retrieved."

"Oh, Rose!" exclaimed Margie with some awe.

"That is it!" cried Elsie, clapping her hands. "Isn't it a beautiful plan? I've known it all long! That's our secret, Julie," she burst out in her joy; "one of our secrets you've wanted to know about. She's making up little bits of it even now. Rose couldn't you tell them just that bit about Francesca leaning out of the casement window, and the cloaked figure pacing under the trees?"

"Not now," dissented Rose, with a very becoming blush. "Besides, it's not a Sunday story, Elsie, it's a novel you know. So we can't talk about it to-day."

"You'll tell me to-morrow at school, at lunch-time," Margie said. "Now, Julie—it's Julie's turn. What would you like to do when you're grown up, Julie dear?"

"I'll have a cottage like Margie's, covered with creeping things, and a Sunday-school too," answered Julie. "Only my cottage will be bigger than hers, and the girls will come and tell their secrets to me. And I'd like to get a lot of money for papa, too; and when I'm grown up, I'll go and ask Miss Templeton to give me some of hers."

"Miss Templeton!" cried Guy, and Rose, and Elsie, and Lance in an indignant breath. "Julie, you ought to be ashamed of yourself!" And Rose added, "It's just like Julie—talking of begging from Miss Templeton, indeed! Julie, for shame!"

Poor little Julie! It was not the first time she had suggested the idea of appealing to Miss Templeton when the children had set their hearts on something beyond the limits of their pocket money and auntie's purse, to the scoffing indignation of the four elder ones.

"You have no spirit," Julie, added Rose; "and not an atom of proper pride."

"Miss Templeton's our relation; she'd give me some money if I asked her; she's very rich," Julie answered in self-defence.

"Oh! would she?" scoffed the others; Elsie adding, "I wouldn't take it if she offered it me—not from her; that Miss Templeton who's too proud to look at us in the road even! And go begging for money from her! Julie, for shame!"

"But she looked at me; she spoke to me; she gave me a kiss once, she likes me," said Julie, triumphantly.

The others burst out laughing. "Oh, you silly thing! That wasn't Miss Templeton that kissed you in the road; that was somebody else."

"But it was," persisted Julie. "I know her quite well; and it was—and it was," she finished, a little plaintively.

"Why doesn't she notice you now, then?" asked Rose, impatiently.

"I don't know," said Julie, wistfully. "Perhaps she's forgotten me now."

"You may be sure she has. She never knew you to begin with," put in Guy. "Put tha t

nonsense out of your head, Julie; and don't talk of going begging from anybody, least of all from her!"

Julie nearly cried, not so much at their indignation at the thought of asking Miss Templeton for money, but because they would not be convinced that it was Miss Templeton who stopped and spoke to her one day as she was coming home from school. As if Julie was a baby, and couldn't tell one person from another! The corners of her mouth went down and her lips trembled, when Lance came to the rescue.

"Never mind, Julie he said; "you'll come and keep my house for me when I'm a man, and sew the buttons on my shirts when they come off; and sometimes I'll take you driving in my carriage when I go to visit my patients far away."

"Oh, Lance" cried Julie, with brightening eyes, "will you let me come and live with you? I'll mend all your clothes, and I shan't care if you make holes as big as potatoes in your socks, and I'll go and tidy up your room six or seven times a day, and get your collars from under the bed, and find all the things you lose." Julie's face now was wreathed with smiles. "I do believe I'd like that the best of all—even better than the teeny cottage, Margie."

Peace being restored, Margie said it was Chubbie's turn to say what she would like to do; and Chubbie grew quiet bashful suddenly, and covered her face with her hand, and peeped slyly through her fingers, and giggled a good deal. But Margie coaxed and explained, and explained and coaxed again, till Chubbie was induced to say that she would like to keep a lollipop-shop the best of all, if Puff would come and be her errand boy.

Puff said "Yes," at first, but changed his mind directly afterwards, and thought he'd "wather be a butcher's boy, 'cause he wode about on a horse;" and looked wistfully again at Chubbie, because he didn't quite like giving up the idea of lollipops altogether, and was not quiet sure which to choose between the two. The others laughed a good deal, and Margie cried, "How glad I am I came! What shall we do now, Rose?"

"I generally read aloud on Sunday afternoons; there are some lovely new short stories in our magazine this week."

"Oh, read some now!" begged Margie, earnestly. "I do love somebody to read aloud; better than reading to myself. I get Jane to read to me sometimes; but she leaves out her A's you know, and says some words so funnily. Mamma used to read to me," added Margie, wistfully, "before she died long, long ago. I can remember it only a teeny, weeny bit."

"Rose reads beautifully," whispered Elsie, who never got tired of sounding Rose's praises. "Margie, don't forget to ask her at luncheon-time to-morrow about Frances in the moonlight."

"Rose got up from the hearthrug to look for the magazine, and Puff and Chubby climbed up on the window-sill to watch the pigeons as usual. Guy politely offered Margie his easy-chair, and Lance said she could have his if she liked; but Margie declared she would like best to sit with Chubbie and Puff on the wide window-sill, where she could listen and look at the pigeons too.

So the children took their usual places. Rose and Elsie shared the sofa, and the boys took the easy-chairs; Julie found herself in her own place on the hearthrug, with her head against Guy's knee, while his hand wandered over her soft fair hair twisting and tangling and tickling it over her face. Julie said it made her feel so nice and sleepy; and Elsie marvelled how she could bear it at all.

Then Rose began to read. She had a clear sweet voice that was very pleasant to hear, and she read with spirit and intelligence; the others became as quiet as mice, and a Sunday air pervaded the place, broken now and then, but quite in tune, by a distant "Coothra-coo!"

CHAPTER X.

MR. ATHERTON'S TEA-PARTY.

Auntie had to be told about the trick they had played on Mr. Atherton, and how Lance had gone and apologized to him for having squirted at the window. She was very angry, of course; but I dare say would have been angrier if the story of the apology hadn't come directly after. She rubbed her nose with her forefinger, and wasn't sure whether she would let them go tea, and kept them in suspense for half an hour while she thought about it. The agonies the little Bridgeses endured during that half-hour of consideration was punishment enough for having "insulted the sick gentleman," perhaps auntie intended it should be so for she relented when the half hour was up, and gave ungrudging consent. It was wonderful how anxious the children were to make the acquaintance of the Other Inquisitive, who had been such a bugbear to them up to this. Such a washing of faces and dressing up as there was, with never a thought to the dirty pinafore he had often seen them in from the window overlooking the garden.

He had been there during the morning, Julie said, ever since she had come from school. He had nodded to her, too, and waved his hand, and Julie had waved hers back, and Julie had waved hers back.

"How funny it seems!" said Elsie. "I can hardly believe it, can you? It seems quite an age since we called him the Other Inquisitive, doesn't it?"

"Oh, hush!" cried Rose; "never mention those words again. It's hateful to think of it! I wish we could forget that quite. 'Stuart G. Atherton' is written in the book he lent to Lance. Elsie, isn't it a beautiful name?"

"Beautiful!" said Elsie. "It's just like one in a book. Oh, I can't imagine we're going to know him now."

They were ready at last, and auntie saw them out of the door the minute the clock struck five, giving Julie's sash a final twitch, and arranging Chubbie's bow. They made up a party by themselves, the seven of them together.

"What a lot of us!" said Guy. "Julie, walk a head with Chubbie and Puff."

Julie was too happy to resent this indignity—she hadn't forgotten the special invitation that had been sent to her; so she took a hand of each and trotted blithely along.

Mr. Atherton was lying on his couch when they were shown up to his room, but he got off the sofa directly to welcome the little girls. Rose said afterwards, "What a beautiful smile he had!"

"Rose," and "Elsie," and "Julie,"—he had their names quite pat, with a kiss for each of the girls; shook hands with Guy, and with "my old friend Lance."

As for Chubbie and Puff, after one solemn glance at Mr. Atherton their eyes wandered to a table, and lighted on some delicious-looking cakes, and having spied them once, they could look at nothing else.

Mr. Atherton invited the elders to

the window and with something like a twinkle in his eyes, asked them how they liked the view of their garden from there.

Poor Rose blushed, though we know she had the least cause to do so. "Why, you can see the whole of our garden from here!"

"Too bad, isn't it?" said Mr. Atherton. The landlord had no business to put this window here!"

And Guy threw up his head—he was really a handsome fellow and said in a manly way, "I have to beg your pardon too. I could have prevented Lance from playing that trick on you. It was quite my fault as much as his, sir."

And Mr. Atherton looked at him a second before he spoke, admiringly, and with a little sigh as well; for the boy looked so big and strong, and the sigh was no doubt for his own shattered health.

"I'm not sorry you let him play that trick on me now—not sorry if it is the means of giving me seven staunch little friends."

And Elsie said afterwards, "It felt so funny to be standing at that window there, with the Other Inquisitive between Rose and her, with an arm about each girl's shoulder."

They felt at home with him directly—he seemed to know them so intimately, and all about their games; and when the maid brought in the teapot, he escorted Rose to the head of the table, and begged her to make the tea, telling her she knew best which of them took sugar and which of them did not, and placed Elsie on one side of him and Julie on the other, at the other end, and let the rest find places for themselves.

[To be continued.]

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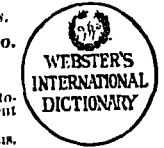
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Mission Field.

[Notes of the Missionary Council of the P. E. Church in the U. S.]

The right of way was yielded to prayer in connection with missions. That subject was given precedence in the Council and happily it dominated all the sessions. As the first topic it was treated with such emphasis that every one felt it to be the power that is wanting to lift all our work for God upon the right plane. At the hour of noon each day the Council was bidden to prayer, and all who bowed the knee must have felt that it was indeed a Christian Council, not for wasteful debate, but for earnest conference upon the things pertaining to the Kingdom of God.

BISHOP TUTTLE, in a paper on "The Episcopate and Missions," claimed that Bishop and missionary are synonymous. The title Missionary Bishop is tautological, since a Bishop is necessarily a missionary Bishop or he is no true Bishop. Missions are the supreme function of the Church in which Bishops are the constitutional leaders. A Bishop ought to go out as a brother of men and as a worker for humanity; a shepherd of souls to hold up the weak, heal the sick, bind the broken, bring again the outcasts, seek the lost. Bishop Talbot and Captain James Parker spoke to the same effect, urging the extension of the Episcopate as a spiritual power in evangelizing the world.

THE Rev. Dr. Bunn's paper on "Prayer and Missions," reinforced by the speeches of Dr. Abbott and Dr. Satterlee, deeply impressed the Council, which was pervaded by the spirit of devotion from beginning to end. Said Dr. Satterlee: "If we should spend the whole of the first day in intercessory prayer for the various missionary jurisdictions and stations we should feel a great elevation of our own hearts and make discoveries in the work of the Church, and, moreover, this Council would be a witness to the whole Church of the faith of the Gospel."

DRS. TAYLOR and FAUDE pressed home upon the Council the value of the Prayer Book as a missionary. When placed in the hands of earnest people it does a quiet and effective work. In the beginning of the last century the president of Yale College, Timothy Cutler, Samuel Johnson, Jared Eliot, John Hart, Daniel Brown and others obtained and studied a Prayer Book, and as a result accepted its teachings, and four of them were ordained to the Ministry. Both speakers asked earnestly for some plan by which the Prayer Book could be set free upon its mission. There was no mistaking the intense interest in this subject from the moment it was introduced in the paper of Dr. Langford.

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The report of the committee which Bishop Tuttle, as chairman, read to the Council closed with these ringing words: "The members of this Missionary Council send greeting in the Lord to all the givers and helpers of the great work that they and we are set to do; they ask for continuance of love and sympathy and prayers from those shut away from the joy of giving by the present distress, and for kind thoughtfulness and redoubled generosity from any who may be untouched by financial disaster; and to all they beg to be permitted to avouch that we can heartily thank God and take courage, and can say one to another, 'Come, arise, be of good cheer, go forward.'"

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"The calendar (at Stafford), like so many others which came before the judges of assize, indicated most strongly the evil effects of drink in this country, and ought to make everyone ask himself the question, Are we using our influence to the utmost to diminish this source of evil and misery?"

Mr. Justice Denman :

"He had often mentioned, and he did not know that he could do better than mention it again, a most remarkable instance of the connection between offences of violence and excessive drinking. On one occasion, in a northern country, he sat to try a calendar of 63 prisoners, out of which 36 were charged with offences of violence, from murder downwards, there being no less than 6 murderers for trial among those 36. In every single case not indirectly but directly, these offences were attributed to excessive drinking." (1874.) "Drunkness is the parent of every crime."

Mr. Justice Mellor

"He thought he might express with some authority after fifteen years' experience as a judge, that most of the crimes of violence proceeded either directly or indirectly from drunkenness. . . . It was the duty of all who valued the prosperity of the country, to strive to diminish and put an end to this vice of drunkenness; and in doing this they must not be too nice about it."

Mr. Justice Fitzgerald :

"It had been the habit of judges on the bench and of speakers on public platforms to address very wise observations to the public as to the crying and besetting crime of intemperance—a crime leading to nearly all other crimes—a crime which they might very well say led to nineteenth-twentieths of the crimes of this country."

FOR THE MEDICAL STANDPOINT.

And, after all, it is but a small part of our indictment against drink that it is the chief cause of crime. It is also the chief cause of multiform disease and misery. Sir W. Gull said, before a Committee of the House of Lords, that "a very large number of people in society are dying day by day, poisoned by alcohol, but not supposed to be poisoned by it." Sir H. Thompson said that "there was no greater cause of evil, moral and physical, to the inhabitants of this country." Mr. Mulhall, in his statistics, attributes to drink 48 per cent. of the idiocy in England. Sir James Hannen said that seventy-five out of every hundred divorce cases are brought about by it. In the organ of the National Society for the Prevention of Cruelty to children we are told that out of eighteen selected

cases of typical fiendishness, thirteen were directly connected with drink. The more competent the witnesses the more fatal and overwhelming does the case against drink become.

(To be continued.)

FORTUNATE GIRL.

THE SUBJECT OF SINCERE CONGRATULATIONS FROM HER FRIENDS.

Was Thought to be Sinking into a Hopeless Decline—How Her Restoration to Health Was Brought About—An Example Worthy of Imitation by Other Young Ladies.

From the Sherbrooke Gazette.

A number of reports have reached the *Gazette* office of marvelous cures effected by the use of Dr. Williams' Pink Pills. To satisfy a legitimate public curiosity about a fact which, if true, should be proclaimed to suffering humanity, the *Gazette* requested a reporter to go to Rock Forest and investigate the facts in the case of Miss Maggie Simpson, who was said to have been restored from a very low condition.

The reporter took the afternoon train for Rock Forest and, after a short walk from the C.P.R. station, reached Mr. James Simpson's home, situated on a well cultivated farm beautifully located on the banks of the Magog River.

Upon communicating the purpose of his visit the reporter was informed by Mrs. Simpson that her daughter was, at that time, absent at the Sherbrooke Convent, where he might easily interview her. She spoke with the warmth of genuine gratitude of her daughter's cure, strongly corroborating the facts obtained later from the young lady herself. She told him she lost no opportunity to recommend the Pink Pills, and that, as an immediate result, Miss Delaney, a near neighbour of theirs, had also been recently rescued from premature decline by their use.

Upon his return to Sherbrooke the reporter called upon Miss Maggie Simpson at the Congregation de Notre Dame Convent. Miss Simpson is a handsome blonde of seventeen years, of prepossessing manners and winsome address, whose clear, rosy complexion, full round merry face and bright eyes are a source of delight to the beholder. Miss Simpson had no hesitation in candidly stating what had brought her to her present happy state of health, of which she is the very picture. She expressed herself as follows :

"Since the age of fourteen up to last spring I had been gradually losing health and strength, without our doctor being able to do anything to help me. For a year preceding my case got to be desperate. I was constantly troubled with headache; my lips were of a livid paleness and sometimes perfectly blue for want of blood; I had to gasp for breath upon the least exertion; I had become a living skeleton and had lost my strength to the extent that I was unable to walk upstairs. I had become discouraged when my doctor could not offer any relief, and I found that

I was rapidly sinking into a hopeless decline.

"A friend recommended Dr. Williams' Pink Pills, but I had tried in vain so many different kinds of medicine that I lost confidence in any further experiment. Very fortunately my mother insisted upon my trying the pills. It was but a short time before I could see that they were doing me good. I continued to use them without interruption, and when I had taken six boxes I was completely restored to my former perfect health and strength. My mother, however, insisted that I should continue the use of the pills until I had used nine boxes. These I had finished taking some time last summer.

"When I returned to the convent, at the opening this autumn after a long absence through my illness, those girls who had previously known me were astonished at the transformation that had taken place. I frequently have occasion to be amused by the amazement of former friends and acquaintances that I now chance to meet. I can tell you I don't lose an opportunity of recommending Pink Pills to them. I always keep a box on hand, and whenever any of my convent friends are ill I am always ready with a sure remedy. When the girls, as they often do, make the remark to me, 'Oh, Maggie, you are a fortunate girl to be so happy and jolly,' I tell them I am making up for lost time."

The gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss Simpson, prove that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood, and bring a rosy glow of health to the cheeks. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system, such as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, the tired feeling resulting from nervous prostration, all diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

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APPOINTED UNDER THE AUTHORITY OF THE

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THE ADVENT NUMBER, ISSUED 15th NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work of feeding her lambs.

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