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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. X.  
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MONTREAL, WEDNESDAY, JANUARY 23, 1889.

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## ECCLIASTICAL NOTES.

THE office of Warden of St. Peter's College, Radley, has been given to the Rev. H. L. Thompson, rector of Iron Acton near Bristol.

ON the 18th, of Dec. the Bishop of Pennsylvania pronounced sentence of deposition on Howard T. Widdemer, in the presence of two presbyters as required by the Canon.

CHRIST CHURCH, Harpurley, has been reopened after being enlarged and completely restored. The improvements have been made at the sole cost of a lady who was formerly a parishioner.

A SCOTCH DEACONESS.—Lady Grizel Baillie, of Dryburgh Abbey, has been formerly admitted to the office of deaconess for the Presbytery of Selkirk. She is stated to be the first who applied for admission to this office in the Church of Scotland.

THE ordination by Bishop Howe of Mr. E. N. Holtings, a young negro theologian, to the diaconate, took place on Dec. 22nd, at St. Mark's Church, Charleston, S. C. Mr. Holtings is the second colored man who has taken holy orders in the diocese of South Carolina.

Bishop Gillespie, Bishop of Western Michigan, made a nine days' visitation in the diocese of Ohio last month, during which he confirmed sixty-nine persons, one of them being by a late Presbyterian minister, now a candidate for Holy Orders.

A new altar has been given by Mrs. Nightingale, of Shadingfield Lodge, to the Parish Church of Great Yarmouth, as a memorial of the late Mr. Samuel Nightingale. The altar is of teak, supported by solid oak pillars, and the panels are of solid mahogany.

A beautiful stained glass window has been placed in the south chapel of Lindfield Church in memory of Miss Ann Harriet Davis, of Winstead, Lindfield. The two lights represent scenes from the Acts of Mercy. 'I was a stranger and ye took me in,' and 'I was naked and ye clothed me.'

It may be true, but it savours of absurdity, that Bishop Barry is coming home to be coadjutor to the Bishop of Rochester. Undoubtedly he would be welcomed in that capacity, but the descent in point of dignity is very great. At present, he is virtually an Archbishop.—*The Family Churchman*.

SEVERAL churches in North Yorkshire are undergoing or have recently already undergone restoration, among them being Seamer Church, and Holy Trinity Church, Scarborough. St. Hilda's Church, Whitby, is to be completed at a cost of £2,500, and Winterringham Church, near Rillington, is to be restored.

WHY.—Forth five thousand copies a week says *The Living Church*, is a liberal estimate of the circulation of the five weekly Church newspapers in this country (i.e. the United States).

Counting five readers to each copy (and these are not all communicants), more than *one half our communicants know nothing of the work and thought of the Church outside of their own parish or diocese.*

[We believe the ratio in Canada is still less, Ed].

CLERGYMEN'S SONS.—Not only Lord Nelson, but also the two Admirals Hood, (afterwards Lords Hood and Bridport), and in later times, Commodore Goodenough, and Admiral Sir Richard Collinson, the Arctic voyager, were all clergymen's sons. Among seamen, there are the late Hobart Pasha, Lord Charles Beresford, and Sir Evelyn Wood. Among the lawyers, there are Lord Selborne and the late Lord Chancellor Thurlow and Lord Chief Justice Law. These indicate that clergymen's sons have played no inferior part in different callings.

THURSO, which has had no place of worship for members of the Anglican Communion for one hundred and twenty years, although it was once the seat of a Bishop of Caithness, will shortly have this want supplied, as a fine stone church, which will cost upwards of £2000 and accommodate two hundred people, is now rapidly approaching completion. The nearest place of worship belonging to a Church is twenty-two miles distant from Thurso. The people who are very poor and mostly engaged in fishing and agriculture, have contributed liberally towards the structure.

According to the testimony of the Bishop of Jamaica, Church work progresses in that island, although Mr. Gladstone withdrew state aid in 1870. The number of communicants is 30,000. Last year the contributions of the people—mostly colored—amounted to £20,000, and the endowment fund has reached £50,000. The education is mainly carried on by the Church, and one third of the marriages are of the Church. The training of the native clergy and the catechists is one of the chief pressing needs. The Bishop desires to make British Honduras into an independent Diocese.

At a crowded and hearty meeting, held in the mission room of St. John's, Isle of Dogs, the Bishop of Bedford received from the Rev. J. M. Stack, curate in charge of that parish, a cheque for no less than £160, which had been collected in boxes for the East London Church Fund. Of this total £72, 4s. 6d. was given by friends outside the parish, who had been stimulated into action by the example of the parishioners. If all East London parishes would aim at this result, which had been achieved by one of the poorer communities among them, the Bishop would be easily able not only to maintain what Bishop Walsham How began, but also to make adequate spiritual provision for the 700,000 people in Islington, Clerkenwell, and Shoreditch, who have been lately added to the East London District.

Australian Churchmen are much vexed at the home coming of Bishop Sandford. They contend that there are already too many ex-Australian bishops in England. The following

acts speaks for themselves. When Bishop Sandford has assumed the role of a "returned Colonial" there will be living in England two ex-Bishops of Melbourne, two ex-Bishops of Brisbane, two ex-Bishops of Tasmania, one ex-Bishop of Bathurst. The Australian Province now consists of thirteen Dioceses! Dr. Sandford is expected to be in England early next February. And this is not enough but it is even said that Bishop Barry the Primate is to return at Easter and take the position of assistant Bishop of South London! (Returned empties.)

OREGON is taking steps for admission as a Diocese at the next general convention of the Protestant Episcopal Church of the United States. It is now a missionary jurisdiction and has received the care of the Board of Missions for thirty-five years. It has acquired a fund of \$11,000, and the real estate value at \$20,000, towards the endowment of the Episcopate. Under the conditions of Mr. Harold Brown's gifts, it can claim an appropriate of \$10,000. This will give a very respectable start, which should call forth from the field at least \$20,000 more, giving the Bishop an assured support.

## SOME SUNDAYS ABROAD.

### A SUNDAY AT LINCOLN.

The change from the great city—the world's capital—to a cathedral town is of itself a preparation for the day of rest. The Sabbath quiet of the country surrounds one in place of the ceaseless hum and bustle of the crowded streets. The day of rest is indeed restful and the tourist at least will not question the wisdom of the Divine appointment of one day in seven with its freedom from toil,—its quiet opportunities for rest. The Sunday at Lincoln was one such as Herbert sung of:

Sweet day, so calm, so bright,  
The bridal of the earth and sky.

We had reached this ancient town the evening before. We had climbed the steep ascent till the top was reached where the glorious Minster stood "on its sovran height." Our welcome at the Precentory was most grateful. The rain drops were falling, bringing to the parched plants a welcome refreshment. We did not pause longer than was requisite to remove the traces of travel and directly repaired to the Minster. Even-song had just begun and we took our places in the midst of a crowd of working men who had come, like ourselves to the Minster service and, like us were too late to find places in the choir. We found seats and kneeling cushions in the nave just outside the screen and directly all were reverently participating in the exquisite choral service going on in the choir. It is a special charm of the Church's worship that it depends not at all on the varying feelings or fancies of the officiating minister but is the same grand offering of praise and thanksgiving coming down to us from the earliest ages of the faith. We were making use of the devotions of the saints of all past time in our approach to our God as we knelt on the

stone pavement where a few centuries ago Anne Askew, one of the martyrs of England's reformed Catholic Church, had read fearlessly to her town-folks and all who cared to hear God's words from the black letter volume of the Scriptures chained, as was the custom then, to the lectern in this very Minister nave. Both the words we used and the spot where we knelt were sacred, and memories of the past came crowding in upon us with a force we could not, if we would, resist. It was with great delight that we noticed the reverent attitude of those who were kneeling about us, evidently by their dress and bearing, artisans having a day's "outing" and devoting no little portion of that day to the worship of God. The service was exquisitely rendered and the Anthem was given with a brilliancy and beauty of execution rarely to be excelled. The service over, our companions scattered about the vast structure evidently interested in the architectural details about them and quite alive to the magnificence of the shrine they were visiting. Under the guidance of our kind host, the Precentor, we visited all portions of the Minster, climbing up above the triforium and examining the wonderful strength and stability of those portions of the structure rarely exposed to view. We had the opportunity of studying quite at our leisure the successive styles of architecture which tell in enduring stone the history of this sacred edifice. First erected in A. D. 1073 by Remigius on the transference of the See from Dorchester; in less than a century Bishop Alexander was compelled to repair the injury occasioned by fire by replacing the wooden roof of the nave with one of vaulted stone and erecting the three west doors of exquisite Norman work and raising the western tower rent "from turret to foundation stone" by an earthquake in 1186. Bishop Hugh, of Grenoble, began to rebuild the ruin in the early English style of which it is the earliest example of which we know the exact date. Prior to the bishop's death in 1200 he had completed the choir, the eastern transept and part of the great transept. This latter together with the Nave and Chapter-house were finished during the Episcopate of William of Blois, 1203-1206, and Hugh of Wells, 1209-1235. The celebrated Bishop Grossete, 1232-1255 is believed to have finished the west front and rebuilt part of the great central tower. A little more than a century was required to complete this grand Minster of which the lower part of the west front and the first bay of the nave, are Norman; the rest of the nave, the choir, transept and chapter house are early English. The western doors and towers are transition; the cloisters, the central tower and the south gable of the transept and organ screen are decorated, while the monumental chapels of the choir are perpendicular. Full of interest are the fragments of the famous shrines of old, despoiled and ruthlessly shattered in the cruel wars. But a single stone remains of the magnificent altar tomb erected over a portion of the remains of the beloved Queen Eleanor who dying at Harby, where we had spent a waiting hour on our pilgrimage to Lincoln, had been so lovingly commemorated by her royal husband who raised memorial crosses wherever the funeral cortege rested at night between Lincoln and Westminster Abbey. Bits of the shrine of little S. Hugh, the Christian boy, who, in the story repeated again and again of old and finding credence in the minds of the ignorant mob on the continent even within the last few years, had been scourged and crucified by the Jews at the Passover in mockery of our Lord's sufferings, and his body thrown into a well. Chaucer in his *Prioress' Tale*, thus alludes to this popular legend:

"O, young Hew of Lincoln slain also  
With cursed Jews as is notable,  
For it isn't but a little while ago."

The date assigned to this wretched calumny is 1255. A large number of Jews suffered death on this charge, some at the Tower of

London and some in Canwick Hill opposite to Lincoln, while the Jew named Chopen or Jopen, in whose house the child's mutilated corpse was said to have been found, was dragged to the gibbet through the streets of Lincoln at the tail of a horse. The Cathedral Clergy interred the little body with great pomp and raised a magnificent shrine of which traces still exist Beneath the shrine is a small coffin of stone which, when opened in 1741, were found to contain the remains of a child, enclosed in lead. The burial place of S. Hugh, of the noble Grossete and others are still to be recognized, though the great and good S. Hugh finds in the wonderful sculpture of the Angel Choir his fitting monument.

It was the twilight hour ere we left the Minster to find in the cloisters the wonderful Roman remains which attest the importance of Lincoln in the days of Roman occupancy two thousand years ago. Thence we visited the library, which among most interesting and priceless manuscript volumes, rich in their blazonary of ornament and interesting as proofs of the learning, the industry, and love of letters and the taste of the so-called "dark ages," contains one of the two copies of the Magna Charta placed by the barons in the possession of the cathedral chapters, that there might not fail witnesses of their victory over the vacillating and mendacious king. We noticed the first edition of Lytidas, or rather the rare, almost unique collection of poems in which this poem of Milton's first saw the light. But time failed us and the eve of the day of rest found us at the Precentory meeting.—  
*From the Iowa Churchman.*

(To be Continued.)

#### THE DISCOURAGEMENT OF LEARNING.

From time to time there appear in the columns of *Church Bells* and of other Church papers various suggestions for opening the door of the ministerial offices to candidates who are not men of learning. An appeal made some weeks since in our correspondence columns on behalf of a gentleman of middle age who had succeeded well in business and was anxious to devote his latter years to Church work, was excellently answered by 'Nella Wheatland,' who showed, by arguments which cannot be gainsaid, that middle-aged men without adequate training can do better work as laymen than as clergymen. And in the *GUARDIAN* of Dec. 15th there is a very silly letter, complaining of the difficulty of the 'Cambridge Preliminary,' and urging that 'men should be taught English composition and elocution thoroughly, and that familiar knowledge of the Bible which gave Bishop Selwyn such a power of apt quotation, instead, it would seem, of the 'three languages, Latin, Greek, and Hebrew,' which are such a stumbling block to 'the average non-University candidate.' This writer, who signs himself 'Exsul,' concludes with the remark, 'The diffident, sensitive, fastidious student is not needed now, so much as the social, sensible teacher.'

It will be seen from these extracts that 'Exsul' begs the question in the most barefaced manner. The natural inference from his reference to Bishop Selwyn would be that the Bishop was an 'English reader' only of the Bible; whereas, in fact, he was a brilliant classical scholar, who obtained the second place in the first class of the classical tripos, and took mathematical honours as well. His 'power of apt quotation' from the New Testament arose from a sound acquaintance with the original Greek, without which 'quotation' might very possibly be by no means 'apt; and perhaps it would be better for everybody concerned if the 'social, sensible teacher' of theology, who has learned no Greek

or Latin, and whose mind has never been trained and disciplined by hard study of mathematics or logic, would learn a little of that 'diffidence' which 'Exsul' notes as the characteristic of the 'student,' who, according to him, is 'not needed now.'

With 'Exsul' and persons of his class it would be hopeless to argue; but to many Churchmen who feel the need of more labourers in the vineyard, and are inclined to think that the way to supply this need would be the lowering of the standard of learning requisite for the ministry, it may profitably be pointed out that this is a question which has two sides to it. For to encourage the unlearned is tantamount to *discouraging the learned*. The more the ignorant and unlearned men are admitted to the ranks of the clergy, men of real learning and culture will be dissuaded from doing so. There are, in these days, comparatively few posts which clergy without fair private means can afford to accept. If any of these posts are filled by the appointment of unlearned men, the same number of learned men are thereby excluded; and, moreover, while distinct encouragement is thus given to 'literate' to press forward and seek ordination, discouragement no less distinct is given to University Honourmen to offer themselves for that work for which they have signal qualifications. The late Bishop Baring of Durham, though himself an Oxford First Classman, promoted Low Churchmen with such utter disregard of educational qualifications, that he disgusted such University men as were not decidedly 'Low,' very few of whom were willing to accept work in that diocese; and it is said that at one time there was not more than one clergyman of Oxford or Cambridge in the whole of the large town of South Shields! Bishop Lightfoot, on the contrary, has effected a notable change for the better by encouraging graduates, and especially Honourmen, to seek charges in Durham—an example which several other Bishops would do well to follow.

There is, indeed, plenty of scope for the energies of devout laymen without their 'seeking the priesthood also,' which requires long and careful previous training. Educated congregations require *highly* educated clergy, and there would, without doubt, be far more of these if it were not for the grave and mischievous abuse of private patronage which, by encouraging ill-qualified men to come forward, discourages and turns aside to other work many highly cultured men who, if pleased in positions of influence, might be eminent bulwarks of the Church.—A. M. W. in *Church Bells*.

#### CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR.—The information afforded by your Rupert's Land correspondent, in your issue of the 9th, inst., respecting the communications which has passed between the committee of the Provincial Synod of Rupert's Land and, the committee of the Synod of this Province in regard to Church union, must have been read with interest and disappointment by many members of the Church of the Ecclesiastical Province of Canada.

The question of such union is one of the most important with which the Provincial Synod will have to deal; and it is desirable that no opportunity should be lost of ascertaining fully and accurately the views of our fellow churchmen in the West, and the nature and conditions of union which would be acceptable to them. It must, therefore, be a matter of regret to many that the committee of the Provincial Synod consider themselves precluded by the terms of the resolution under which

they were appointed from conferring with the representatives of Rupert's Land and British Columbia. This resolution is on page 29 of the last Journal of the proceedings of the Provincial Synod, and is as follows:—

"It was moved by Mr. E. Baynes Reed, seconded by the Rev. E. P. Crawford, that the Upper house be respectfully requested to concur with the Lower house in the appointment of a special committee to consider the advisability of procuring the Incorporation of the Provincial Synod and also to consider the whole subject of the relative positions of the various Dioceses of this Ecclesiastical Province of Canada with the Provincial Synod, and, if requisite, recommend such legislation as shall so extend the powers of the Provincial Synod that it may be enabled to legislate for the Canadian Church as a whole, to bring about a uniform method of procedure in all matters pertaining to Church government, a uniformity of Canons and of discipline of the Clergy and Laity.

And further to consider and advise what legislation may be necessary in the several Dioceses to bring about the beneficial result of an entire and united Church in the Dominion of Canada.

The committee to report at the next meeting of the Synod. Carried."

Persecution can scarcely be claimed as one of the merits of this resolution, and it is conceivable that the members of the committee may be in some perplexity as to the scope of their labours. The first two subjects of inquiry and consultation are accurately enough defined, but the third is not free from difficulty, "if requisite, to recommend such legislation as shall so extend the powers of the Provincial Synod that it may be enabled to legislate for the Canadian Church as a whole."

What is meant by the "Canadian Church?" The Church of the Ecclesiastical Province of Canada? Or the whole of the Dioceses of the Church within the Dominion of Canada? The former interpretation is most consonant with the rest of the resolution; and further, it seems premature to recommend such legislation as will extend the powers of the Provincial Synod to Dioceses which at present have no connection with it. But on the other hand, this is not more premature than to consider and advise "what legislation may be necessary in the several dioceses to bring about the beneficial result of an entire and united Church in the Dominion of Canada," before consultation with the Province and Dioceses with whom it is proposed to unite. Further, it is impossible for the Committee to advise what legislation is necessary without authentic information as to the nature of and form of the general organization of which that Province and those Dioceses would be willing to form a part.

The Committee of the Provincial Synod certainly are not authorized to negotiate a basis of union with the representation of Rupert's Land and British Columbia, and to report the same to the next session of the Provincial Synod. But surely not only would they be within their powers in consulting with the Committee appointed to meet them, but such consultation is necessary to enable them to report as required by the Synod. It is earnestly to be hoped that no such technical view of their duties will prevail as will be the means of withholding from the Provincial Synod the valuable assistance to its deliberations, which the Province of Rupert's Land and the Dioceses of British Columbia offer to it.

Yours, D. SMITH.  
Sydney, C.B., Jan. 14th, 1889.

Sir.—Much has been said about commercial union with the United States involving disloyalty and ingratitude towards the Mother Country, which has done so much for us, and finally as many of us do see, culminating in annexation, even to have it forced upon us a exhibited in the out throat expressions of the

wide-mouthed Senator Blair who might fairly be ranked among the detestable Fenians.

There are in Canada those so devoted to the interests of mammon that any means adopted towards the getting of gain would justify themselves in pursuing them so long as their object was attained however perilous to their country.

To what then would we be annexed? to a nation under the cover of whose flag the most abominable laws exist with respect to marriage and more particularly as shown by the Rev. Herrick Johnson in last week's GUARDIAN wherein the number and ratio of divorces stated are fearful to contemplate. Who among us ought to desire to live under such a flag and assimilate ourselves to a republic which sooner or later should it continue in such a wicked course must surely (as it has been with other nations) be visited by God in his anger and spued out for its filthiness. It is true that for ourselves we cannot claim freedom from any law of a kindred character as we too well know since the passage of that vile Girouard Bill which legalized the incestuous marriage with a deceased wife's sister entailing upon us a corruption which we may have to suffer for. But whatever may be the evil consequences of that Act let us not increase them, or countenance a union with a country which would bring ruin upon all through its defiance of Divine laws.

Yours truly,  
Jan. 15th, 1889. W. S.

SIR.—It has come to my knowledge that a report is being spread about, by persons who must be aware that they have no sufficient authority to justify them in circulating so grave a charge, that I have forbidden the teaching of the Church Catechism in the Sunday School of St. Paul's Parish, of which I am Rector. As I know this has been repeated to clergymen in different Dioceses of this Dominion, I crave your kind permission to allow me to give this report as emphatic a contradiction as words can convey. It is an utterly baseless calumny, set abroad and disseminated without the least foundation. The only thing I have done with reference to the Catechism in my Sunday School since my appointment has been to make an arrangement for its more systematic and thorough teaching.

I may here also ask permission to allude to another statement made by the persons responsible for that above referred to, to the effect that I disparage the Sacraments. This also is utterly false. I have done what no other Clergyman in this city has done so far as I am aware, namely, formed a 'Communicants' Union,' the object of which is to encourage the practice and urge upon Communicants the duty of participating in the Holy Communion regularly; for which purpose I invite to meet me all who will come, twice a month expressly to show the true nature and preciousness of this Sacrament.

I have the honour to be, sir, your obedient servant,

CHARLES HOLE,  
Rector of St. Paul's, Halifax, N.S.

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

PARSBORO.—Our happy Christmas season has gone. The octave was ushered in by a carol service in the tastefully trimmed Church on Christmas Eve, at 8 o'clock, when a large congregation came through the wet streets to hear the Christmas Carol. The following was the order of service:—

Carol, carol sweetly carol. Prayers.

"In the fields with the flocks abiding." Reading St. Luke ii. to 14 verse.

"Carol Brothers carol." Reading from How.

"Stars all brightly beaming." Reading "Steam age."

"We three Kings of Orient," an address, "Where Christ was born of pure Mary." Benediction.

On Christmas Day there were two celebrations of Holy Communion in the parish Church, one at 9 o'clock by Rev. A. Watkins, being his first communion as a priest in the Church of God, and another at 11 o'clock with sermon by the Rector, Rev. S. Gibbons. In the afternoon there were services at Port Greville and at Diligent River. At either place the churches were crowded.

The Rector paid a visit to Five Islands and gave the few consistent Church people at this place the first opportunity for over a year to obey, "Do this in remembrance of me." The church people are working well for an organ towards which they have already secured a considerable sum. A new altar cloth has lately been added to the church furniture, and a hanging for the reading desk.

On St. John's day, the Freemasons attended service at St. George's Church, when a sermon was preached by the Rector. It is good for the Freemasons to show by their attendance, as a body, at public worship that they are not so worthy of excommunication as some people think.

The Rev. Albert Watkins, curate of this parish, was ordained to the priesthood upon the 4th Sunday in Advent.

The Rev. Edward DuVernet, Canon of Christ Church Cathedral, Montreal, died at the Rectory Parrsboro, upon Jan. 3rd. He was born in the Island of Ceylon, where his father was at the time quarter master general of the commissariat, educated at King's College School, Windsor, and was graduate of King's College, Fredericton, was ordained Deacon by the Bishop of Fredericton, and priest by the Bishop of Montreal, held successively and successfully the Rectories of Hemmingford, Clarenceville and Chambly, was made a Canon of Christ Church Cathedral, Montreal. For the past few years he has been incapacitated for active work.

### DIOCESE OF FREDERICTON.

PORTLAND.—St. Luke's.—A handsomely bound and printed "Jubilee Souvenir" of St. Luke's Church, Portland, N.B., (one of the most historic churches in all Canada), will shortly be published. It will contain a dozen or more cabinet size illustrations—photographic process. Among the portraits will be those of the Reverends Dr. Gray, father and son, Rectors of Trinity Church, St. John, and closely connected with the early history of the Church of England in Portland; Messrs. James Simonds and the Hon. Charles Simonds, father and son, the latter a churchwarden and for 35 years either as member or speaker connected with the New Brunswick House of Assembly; he Rev. Canon Harrison for nearly forty years Rector of St. Luke's; Sir Leonard Tilley, for fifteen years its efficient Vestry Clerk, and the Rev. Harrison Tilley, his son, Curate of St. Luke's, subsequently Rector of Cronyn Memorial Church, London, Ont., and later assistant minister of St. James' Cathedral, Toronto, and whose early death at the age of 33 was far and widely lamented.

The Souvenir will also contain the inaugural sermon preached at the opening of new St. Luke's, by the Rev. Professor Steenstra, D.D., of the Theological Seminary, Cambridge, Mass., a most eloquent and masterly defender of the being and continuity of the Christian Church, and itself alone worth the subscription price of the book, \$1. Number of copies to be issued strictly limited to number of subscribers. All who desire to possess a copy of the Souvenir are requested to send their name and address to Messrs. J. & A. McMillan, publishers, St. John, N.B. Time for subscribing will end Feb. 2nd.



**ST. JOHN.**—The St. Paul's Needlework and Woman's Aid Society held their annual meeting on the evening of the 14th inst., at Mr. R. P. Starr's, where about 45 ladies were present, Mrs. W. Hazen in the chair. The minutes of the last meeting having been read the secretary reported that the Christmas sale had been successful, having realized \$200, including the knitting work, that the subscriptions had all been paid, and \$20 had been received in donations, that the proceeds of the year amounted to \$270. The committee of management reported that a grant of \$500 from the funds of the Society had been made by them toward the repairing and painting of the church. A letter of thanks from the vestry was read; also a communication from the vestry giving a minute report of the repairs of the church and the expenses incurred, amounting to \$34. The report and letters were ordered to be entered on the minutes. On motion, it was resolved to place \$60 in the hands of the Committee of management for Missionary purposes, the balance of the year's proceeds to be placed in the Savings Bank, increasing the deposit to \$767. The committee, Miss Coster and Miss Simonds, on the "Girls' Branch," reported progress and were requested to continue their efforts. At the election by ballot Mrs. W. H. DeVeber was chosen president; Mrs. G. Sydney Smith and Mrs. Wm. Hazen, vice-presidents. There was a tie between Mrs. Hazen and Mrs. J. Harrison, the latter retiring in Mrs. Hazen's favor, Miss Murray, secretary. Committee of management—Mrs. J. C. Allison, Mrs. Baker, Mrs. Brock, Mrs. W. L. Busby, Mrs. Harris Allan, Mrs. T. R. Jones, Mrs. J. Harrison, Mrs. Gray Merritt, Mrs. W. O. Drury, Mrs. Shaw, Mrs. R. P. Starr, Miss Wright.

**BATHURST.**—A rood screen has been placed in the Church of St. George the Martyr, and was first seen in position on Christmas Eve.

It was given in memory of Frank J. Miller, choirman, who perished in the terrible Carquet Railway disaster of last year, by his brother and sister, Mr. John and Miss Emma Miller.

This very handsome piece of work, was made by Messrs. Ross and McPherson, of Sussex, N. B., who are well known for their ability in turning out all manner of articles for church adornment and use. Any persons desiring altars, lecterns, reredos, or screens, &c., have only to send their designs to above firm, to receive goods perfectly made, of thoroughly dried lumber, and at very moderate prices. The screen is of black ash polished, with side bays and centre gable. A closed front, of tongued and grooved vertically boarded panels, set into heavy posts, surmounted by a trelles-like border of quatrefoils, and battlemented ridges, is on each side of choir front, and in the central space are gates of same design. Posts turned and carved rise from this and support the upper part, consisting of five arches; four lesser ones on each side, and a wide central one under a gable, which in turn supports the rood.

The arches are in all cases notched after the general architecture of the building. The corners are pierced with, in each case, three narrow slits, and the beam above richly ornamented and battlemented. The rood itself is five feet in height, and of plain and massive finish. A brass plate is to be affixed to the screen, having this inscription:

"To the Glory of God, and in loving memory of Frank Joseph Miller. Obit. Dec. 18th 1867, aged 21 years. Jesu meroy!"

At the midnight celebration at Christmas a dedication and memorial service was held before the screen.

This church has also, during the last three months, been painted and decorated inside. The chancel is done in two shades of terra cotta, and the nave in two shades of green. The interior is now very attractive, and almost perfect too in furnishings; the only defect being a

pulpit, which we hope to have some day. The usual Christmas services were held and the priest's heart made glad by many handsome and useful presents, among them being a purse from members of the congregation; gift of clothing from choir, and four bags of all sorts of produce from New Brandon, and various donations from Tete-agouche and Salmon Beach.

**L. C. E. G. F. SOCIETY.**—The annual festival of the Ladies Church of England Girl's Friendly Society was held in St. John, on January 8th, in the Church of England Institute, and was attended by a large audience, composed principally of ladies. Rev. Canon Brigstocke delivered a brief introductory address, which was followed by vocal and instrumental selections by Mrs. Morrissey, Miss Coy, Miss Halliday, Mrs. Walker, Mrs. Gass, Misses Underhill and John A. Wilson. Miss Murray presented the girl of the Society who had been married during the year, (Mrs. Anderson), with a handsome framed card. During the evening refreshments were served. The society had a membership of 57 girls and 20 associate members.

An increasing interest is taken in this Society; the girls meet every Tuesday in a pleasant large room; they sit in groups, some form a knitting class, others learn various kinds of both plain and fancy needle work. Lately a large class were interested in cutting out dresses by chart. Some of the associate ladies play and teach the girls hymns, and a fortnightly Bible class is held. The motto of the G. F. S. is "Bear ye one another's burdens," and the object to bind together "women and girls for mutual help." It is chiefly designed for working girls, but many others join in order that the object of the Society may be carried out. We commend the G. F. S. to the attention of Canadian churchwomen.

**NASHWAAKSIS.**—On the last Sunday in Dec. the Church at Nashwaaksis the Right Rev. Dr. Kingdon, Bishop Co adjutor of Fredericton administered the rite of confirmation to five candidates. A large congregation was present. His Lordship delivered a very impressive sermon.

**DIOCESE OF QUEBEC.**

**ACKNOWLEDGMENT.**—The Rev. H. H. Johnston and Mr. Robertson offer their sincere and heartfelt thanks to the kind friends and parishioners of L'Avenir, Ulverton and Kirkdale, who so generously gave them such useful and needful gifts, viz: a fur coat, cap and mitts, so necessary in the long drives—oats for the horse, enabling him to perform his share; and a lovely hall lamp to Mrs. Robertson, thus assisting her in making the parsonage (as it should be) bright and cheery, and best of all, kind sympathy and encouraging appreciation, which helps so much to brighten all labor. To all these kind givers Mr. and Mrs. Robertson feel deeply indebted and trust and believe that in such giving they may be "twice blessed."

**WINDSOR MILLS.**—A. A. Briggs, Esq., Lay Reader, of St. George's Church, was the recipient of a very handsome hanging lamp from some of the members of the congregation. For the presentation they organized a surprise party on the evening of the 11th instant, when they were very cordially received, and had an agreeable entertainment. The collections for Foreign Missions in response to the Epiphany Appeal were larger throughout the Mission district of Brompton and Windsor than any former year. Namely Windsor Mills, \$3.85; Women's Auxiliary, \$2.50; Brompton Church, \$3.25; Brompton Falls, \$1.50; Hardwood Hill, \$1.40. Total \$12.50 for S. P. G. Heathen Missions. On the evening of the 17th a social was given by Mrs. Nelson Riff for the benefit of the Organ Fund, at which nearly \$16 was raised. This

fund now reaches \$60, mostly raised by the Ladies' Association from the proceeds of socials. It is purposed getting a new cabinet organ for the church at Windsor Mills during this Epiphany season as the one in present use is too small for the church.

**DIOCESE OF MONTREAL.**

**MONTREAL.**—*Grace Church.*—We regret to learn that Rev. Canon Belcher, for many years Rector of Grace Church, Point St. Charles, is dangerously ill. He has been suffering from a severe attack of pneumonia, and last week was so low that it was feared his illness might take a fatal turn.

*Cathedral Parish.*—Rev. Canon Cooper lectured last Friday evening in the Synod Hall, his subject being: "Scenes in the Diocese of the Saskatchewan"; illustrated by stereopticon views. In the course of his lecture Canon Cooper made touching reference to the last illness and death of Rev. Dr. McLean, first Bishop of Saskatchewan. The audience were very attentive during the lecture, and seemed to thoroughly enjoy it. Canon Cooper having been detained in Montreal through the illness of his wife, is improving the time by furthering the interests of the Church Emigration Society, and also by such lectures as the one referred to explanatory of work in the Great Northwest.

**LACOLLE.**—The Ladies' Guild of the Church of St. Saviour have issued their annual report showing receipts of \$249.88, derived from fees of members, socials, lawn party and bazaar. They were able to make a payment of \$180 to the Churchwarden towards paying off a debt on the Church. The Secretary, Miss Brewster, in concluding her report expresses the hope that "the ladies will not grow weary in well-doing, but continue doing their best in God's service, considering the toil a duty and a pleasure, in view of the end, and trusts that others will join them in their good work"; and we trust her hopes may be realized, and that there may be a large increase in members and in earnestness of work for Christ and His Church.

**IN MEMORIAM.**—*Canon DuVernet.*—We cannot allow the announcement of the Rev. Canon DuVernet's death to pass without a few words to his memory. To those among whom he laboured and to whom he was known, the following brief sketch may awake interesting recollections of the past. Edward DuVernet was born in Ceylon, where his father, Captain DuVernet of the Royal Staff Corps, afterwards Quarter-Master General of the army in India, was then stationed engaged in military engineering. His mother was a sister of the late Chief Justice Parker, of New Brunswick; by the latter, who after his father's death became his guardian, he was sent to King's College, Fredericton, now the University of New Brunswick, where he graduated, and was ordained deacon in 1850 by the present Metropolitan. His first work was in connection with Trinity Church, St. John, N. B., being licensed as curate to Dr. Grey. In 1851 he was ordained to the priesthood by the late Bishop Falford, and for thirty-five years laboured earnestly and successfully in this diocese, in the Mission of Hemmingford, as Rector of Clarenceville, and Chambly, being made Rural Dean, and appointed honorary Canon of Christ Church Cathedral.

In 1886 he retired from active duty, being a great sufferer from sleeplessness, which gradually undermined his health until he fell peacefully asleep in Jesus, soon after the dawn of the New Year.

His remains, accompanied by his son-in-law, the Rev. Simon Gibbons, Rector of Parraboro, N.S., with whom he was living at the time of his death, and by his eldest son, the Rev. F. H. DuVernet, of Toronto, were taken to Lockport, N.S., where he was buried beside his wife, Frances Eliza Ellegood, whom he survived only

fifteen months. Side by side, close to the sea, from which the morning sun daily rises, their bodies lie awaiting the Resurrection Morning which will usher in the Day that has no night, and the Year that is ever New. Four out of seven children are left to mourn their loss.

**DIOCESE OF ONTARIO.**

**KINGSTON.**—Our winter Missionary meeting campaign has set in earnest, and many of our deputations are now prosecuting their annual tours. The prospect, however, is far from bright, as in the western and central portions of the Diocese they are encountering frequent rain storms, and there is a total absence of snow. There may be a shortage in the returns from these meetings, but the Parish priests, upon whose fidelity to the cause its success mainly depends, will no doubt see that the deficiency is made up in the Parochial collections.

The Bishop, who has gone to England again, will not return before June. His only unmarried daughter will be married in England next month. Archdeacon Lauder accompanied his Lordship as far as New York. He has been appointed Commissary. It is said that the Bishop of Niagara has consented to act for our own Diocesan at the opening of the enlarged Church of St. James', Kingston, and at a Confirmation in the Cathedral early in March next.

The quarterly meeting of the Kingston branches of the Women's Auxilliary to the Board of Foreign and Domestic Missions of the Church of England in Canada was held in St. Paul's school room and was well attended. Mrs. MacMorine, one of the vice-presidents, occupied the chair. The statement for the quarter ending Dec. 31st, showed that there had been contributed by the ladies as follows:—St. George's Church, cash, \$56.60; boxes, \$75.76; St. James', cash, \$22.25; boxes, \$131.65; St. Paul's, cash, \$29; boxes, 108.60. Letters of acknowledgment, for goods received, were read from Odessa, Plevna, Sharbot Lake, Bancroft, Sydenham, Bracebridge and Fort McLeod, N. W. T. Two excellent addresses were delivered upon mission work and Woman's share in it, by the Rev. W. J. Young, of Renfrew, and Rev. J. W. Weatherdon, of Parham. The next quarterly meeting will be held in St. George's Hall, on the last Thursday in April.

**DIOCESE OF TORONTO.**

**TORONTO.**—*Trinity College.*—At the corporation meeting on Wednesday the 9th inst., there were present: The Chancellor (Hon. G. W. Allan) presiding, the Provost, the Dean, Professors, Boys and Clark, Chief Justice Hagarty, Revs. Dr. Davies, A. J. Broughall, J. D. Cayley, and Mr. Elmes Henderson.

A communication was received from the Toronto Conservatory of Music, intimating the acceptance of the terms on which the corporation had offered to grant affiliation with the University.

On the recommendation of the Executive Committee, a by-law was passed to enable students of the Royal College of Physicians and Surgeons, Kingston, who are undergraduates of Trinity, under certain circumstances to take the written part of their examinations at Queen's University, Kingston. Students of the third and fourth year on registering before the 15th March next to obtain the benefit of this arrangement.

It was also decided to revive the Faculty of law, and the following committee was appointed to take the necessary steps in the matter; The Chancellor, the Provost, Chief Justice Hagarty, Edward Martin, Q. C., Christopher Robinson, Q. C., James Henderson, M. A., H. W. M. Murray, M. A., and J. A. Worrell, B. C. L.

Professor Jones gave notice of a statute to establish the degree of Doctor of Dental Surgery.

The Rev. Professor Symonds, Librarian of the University was appointed. The hour of general meetings of the corporation was changed to 2.30 p. m.

**APPEAL.**—An event which it is hoped will prove to be of benefit to Apsley and its neighborhood, took place the week before Christmas in the opening of the Parish Room. It is a fine lofty building. The main room is 45 feet long, with a portico and balcony 10x20. Many visitors expressed surprise and pleasure at such a Room, well lighted by eight high narrow windows, beautifully decorated and supplied with tables and seats along the two sides. It will easily accommodate 150. The proceedings began with the inevitable tea after which Rev. P. Harding, gave an account of the origin of the Room. When he was appointed to this cure 14 years ago there was much drunkenness, it was not uncommon to see men lying in that state in the public roads, and several men, who from their antecedents ought to have been highly respectable, have died through excessive drinking. There was no place where any one could go to rest or to meet an acquaintance but the taverns and shops. It was hoped that in consequence of the burning of one tavern and the introduction of the Scott Act, a better state of things would exist but it is not so, drunkenness is encouraged, and it is so much worse than before as being in defiance of all law. Mr. Harding thought such a place as this Room was necessary to counteract these evils. He made an appeal, which by the interest of an old lady in Toronto, a clergyman's widow, now 92 years old, and of a gentleman leaving Toronto for England, and through the great kindness of the editor of "The Net," a missionary magazine connected with the S.P.G., in which the appeal was inserted, he received a gift of £500 in one sum, which was sent to the Bishop of Toronto. Other sums were sent to Mr Harding; and the result of all is, this property, three churches with their grave yards and a public cemetery, all free from debt, a good parsonage and large glebe, and other property aggregating a value of \$5,000 added to the real estate of the Church in this Diocese.

The Room is to be a reading room supplied with newspapers and magazines and a library, free to the public at certain hours. It is intended also for lectures and entertainments, also for a penny savings bank in connection with the Post Office savings bank, a Church of England Temperance Society; and to be furnished with convenience for writing, chess, draughts, &c. All funds raised by any means will be for the benefit of the Room, not for any individual or other purpose, unless specially notified. After Mr. Hardings address a most interesting programme of instrumental and vocal music was given, closing with the National Anthem. The second-day of the festival was given to the children of the Sunday Schools, their parents and friends. A large handsome Christmas tree with its gifts being the great attraction.

Rev. P. Harding begs to acknowledge the receipt of a valuable lot of very appropriate Christmas gifts and Sunday School prizes, and to thank very earnestly Mrs. W. T. O'Reilly, and the other ladies of the C. W. M. A. for so timely and so welcome a gift.

Christmas day was observed in the old fashioned way; Church in the morning, friendly reunions later. There was an early celebration at St. George's Church, the service semi-choral. More than an average number of communicants. And a good congregation, all of whom stayed till after the ablutions. There was also a mid-day celebration at St. Stephen's Church.

**DIOCESE OF NIAGARA.**

**PORT COLBORNE.**—The 93rd meeting of the Ruridecanal Chapter was held here on Monday and Tuesday. Present, Rev. Rural Dean Gribble, Revs. J. Ardill, E. M. Bland, G. B. Bull, R. Cordner, E. J. Fessenden, R. Gardiner, A. A.

Macnab, and F. W. Pigott. The sermon on Monday evening was by Rev. E. M. Bland, on St. John i, 51: "Angels ascending and descending." The leading thought in this discourse, which was admirably worked out, being the order of angelic work. Firstly, ascending to worship, and, secondly, descending to work as the type of the Christian life in which the same order was necessary. Holy Communion was celebrated at 8 a.m., on Tuesday morning. At the morning service, parts of St. John xix. and xx. were especially considered. In the afternoon, the report and resolution of Lambeth Conference on Parity were discussed. The great question being what steps the clergy could take to carry out the recommendation of the Conference. This question of such vital importance, several suggestions were made, and among others the formation of branches of the White Cross Army, or of other societies not in this Brotherhood of the Iron Cross.

**DIOCESE OF HURON.**

**GLENOC.**—The church here, and the Diocese at large, has suffered a great loss in the death of Mr. Nathaniel Currie, which event took place on the 13th. Mr. Currie was looked upon as the father of the village, and one of the most loyal and faithful supporters the Church had. He had occupied the highest positions in the gifts of the people. He was elected member of Parliament on different occasions, and up to his death was a member of the County Council. He was not only a member of the Synod but one of the most useful and highly respected members of the Executive Committee.

The funeral services were conducted in the church, on Tuesday by the incumbent, Rev. W. Lowe, assisted by Rev. G. W. Wye. The church was crowded to overflowing with a congregation of sorrowing friends, who were present to pay their tribute of respect to the memory of a worthy citizen, and a faithful Churchman.

**SARNIA.**—Sunday, January 13th, the Rev. Principal Fowell, of Huron College, preached two most interesting sermons in St. George's Church, in connection with the opening of the New School house. The congregations were very large and deeply interested in the services. In the afternoon the Principal gave a most practical address to the Sunday School. The Schoolhouse, which is of brick with stone foundations, and out stone facings, is about 60 feet in length, by forty in width. It has a seating capacity for 400, with all the conveniences for class rooms and the requirements for a well organized Sunday-school. It cost \$4,600.

On Monday evening the building was formally opened by the Bishop of the Diocese. The Rector, Rev. T. E. Davis, had besides his Lordship the Bishop, the Rev. W. Davis, of Woodstock; the Rev. Canon Davis, of London, and several local men on the platform. Addresses were delivered by each of a congratulatory character. The Bishop gave one of those addresses which cheers the mind, encourages hope and urges all on to active work. The building was crowded to the doors, and Rector and congregation are to be congratulated on having one of the finest church properties in the Diocese. The church and schoolhouse having cost over \$26,000.

**AILSA CRAIG.**—A parochial mission, or series of Evangelistic services, has been arranged by the Rev. Morton Shore, of Ailsa, Craig. The Rev. W. J. Taylor, of Mitchell, is to be the Missioner. The work will commence on Saturday next, and is to close on January 21st. Two services will be held daily.

**WALKERVILLE.**—Mr. H. Walker, purposes erecting a large summer hotel in this village, near where the church is situated, but is moving that building to another and more convenient place, and will increase its size and improve it

generally. Rev. Mr. Holmes is doing a good and prosperous work here.

LONDON.—An Ordination was held in Christ's Church, Sunday, the 18th, when Revs. A. T. Wright, of Gorrie, and F. Murphy, of Forest, were advanced to the priesthood. Mr. Bray, of Huron College, and Mr. Moore, of the old country, were ordained deacons. The Bishop preached.

SOUTH LONDON.—Sunday week was Foreign Mission Sunday in St. James' Church, and both services were largely attended. In the morning the rector, Rev. Canon Davis, occupied the pulpit and preached an eloquent and pointed sermon from the words:—"That thy way may be known upon earth, thy saving health among all nations." In the evening Rev. Mr. Wright, who was ordained by the Bishop in the morning, preached and made a very favorable impression. The collections, which will be applied to the Foreign Mission cause, netted about £60.—*London Free Press.*

On Thursday night week the annual Christmas treat in connection with the Sunday School of St. James' Church was held. From six o'clock until half-past seven the children were plentifully supplied with good things by the teachers and friends, and so large was the crowd that these tables the full length of the school room were inadequate to supply the demand. After all had been satisfied the scholars adjourned to the church where they were joined by their parents and others. A beautiful service of song was carried out by the school and choir in a manner which reflected credit upon all concerned, and interesting addresses were given by Rev. Canons Smith and Davis. The statistical report which was read during the evening, showed the school to be in a very prosperous condition. Having a membership of about 350.

#### DIocese OF ALGOMA.

The Eastern District Convocation assembled at Huntsville on January 8th, 9th, and 10th. There were present:—

Right Rev. E. Sullivan D. D., D. C. L., Bishop of Algoma; Rev. Rural Dean Lloyd, Huntsville; Rev. Rural Dean Chowne B. D., Rosseau; Revs. James Boydell M. A., Bracebridge; H. A. Burden, Uffington; G. H. Gaviller, Parry Sound; W. T. Noble, Gravenhurst; A. J. Young, Magnettawan; Mr. L. Sinclair, Catechist, Ilfracombe; Mr. A. H. Allman, Catechist, Port Sydney; and Rev. E. A. Vesey, Secretary, Burks Falls.

1st. day—Celebration of the Holy Communion at All Saints Church at 8 a. m.

9.30—The Convocation having been opened with prayer, the Bishop delivered his address, alluding in opening to the objects of the gathering viz., more frequent opportunity and for consultation among the clergy on matters affecting the welfare of the Diocese and also a larger degree of social and religious fellowship. He then glanced at the large question of the Lambeth Conference, touching on the interest attaching to its "personal" as representing the wide-spread diffusion of the Church of England and also in somewhat more of detail on one or two of the subjects debated, more especially that of "Home Re-union" with regard to which while thankfully recognizing the many tokens of promise, he was not sanguine as to an early result, more especially in view of the non-appearance as yet, of any indication of a spirit of concession on the part of the other religious bodies. It was a question of "give and take," but the "giving" was to be altogether on our side and "taking" on the other. Still the movement was the result of the workings of the Divine Spirit and might be brought about in

ways wholly unexpected. Allusion was also made to the formation of a Mission Board by the Convocation of Canterbury and the increased interest taken by the Church at home in the welfare of her children in the Colonies.

Passing to Diocesan matters the Bishop touched briefly on nearly all the questions that had been selected for discussion, such as: 1. "The co-operation of the laity." 2. "The formation of a Diocesan Library." 3. "Sunday School government and Discipline." 4. "Helps and Hindrances peculiar to Missionary work in Algoma &c.

With regard to the co-operation of the laity more special emphasis was laid on the functions of Lay Readers as (a) widening out the area of a clergyman's work by enabling him to occupy ground that must otherwise be left untilled (b) finding scope for religious desires and aspirations in the minds of laymen by giving them something to do, (c) setting an example to the listless and indifferent and, (d) holding congregations fast in their allegiances that otherwise would inevitably drift away. On the other hand there were many difficulties such as sometimes of proper material, the effect of social personal and political piques and prejudices reluctance on the part of good men to expose themselves to their neighbours petty cavillings, the pressure of hard constant work, the unwillingness of some congregations to be "put off" with lay readers &c. The propriety of a public and authoritative induction was pointed out, and possibly also their admission to the District Convocation.

With reference to a Diocesan Circulating Library the Bishop stated that nearly 1000 volumes were already secured for this purpose by donations from publishing firms and individuals in England. A movement is also on foot in Brockville for the extension of the idea to the Dioceses of Ontario and Algoma in common, and contributions coming in towards the payment of the necessary "Book Postage."

The difficult question of Sunday-school management was also dwelt upon, and emphasis laid on the absolute necessity for the future of the Church, of distinctive teaching on sound Prayer Book lines, without this the Church may as well save herself present trouble by turning her children over to the care of other religious bodies. In cases where it was impossible to secure properly qualified teachers, the Bishops urged the expediency of a return to the Church's method of public catechising by the clergyman, as provided in the Rubrics immediately following the Catechism; this would familiarize the children with an intelligent knowledge, not only of Scripture truth, but also of the Church's methods and observances, besides restoring them to their proper place as an integral part of the congregation, and it would also establish a direct personal relation between them and the clergyman, which does not now exist.

The difficulties attendant on Missionary work were then sketched out; such as inadequate stipends, scattered mission fields, involving a large expenditure of time and strength in "journeyings oft," the pressing consciousness of work left undone; lack of religious sympathy and fellowship; want of needed cooperation on the part of the laity, the petty tyranny of unreasonable men and women in parish matters, and lastly the pressure and contact of non-conformity, producing, as it does, unholy strifes and rivalries, and perpetuating the melancholy spectacle of a church torn asunder into contending factions, which He meant to be "one." Over against all this must be set God's Promise, Christ's sympathy, and the prayers and substantial gifts of hosts of friends in England and Canada, especially the church women on both sides the sea, who have sent their offerings in such lavish abundance.

The Bishop closed his address with the fervent prayer and hope that the same Divine Spirit who presided in the councils of the Apostles

might be with us, giving us a right judgment in all things.

(To be Continued)

#### DIocese OF RUPERT'S LAND.

RAT PORTAGE.—The Bishop of the Diocese held Confirmation on Sunday morning last in St. Alban's Church, and also preached in the evening. Twenty-five candidates were presented by the incumbent and received the laying on of hands. One being privately confirmed, owing to illness. Fifty-five received the Communion, the largest number at one time in the history of the parish. This parish has now one hundred communicants, a very large percentage of the congregation. Five years ago there were only thirteen.

GRANTS FROM EASTERN CANADA.—A correspondent writes us as follows: The Treasurer of the Board of Domestic and Foreign Missions of the Church of England in Canada, has lately sent us \$700 for Rupert's Land, being the first received for eighteen months, except the \$11 reported and not including the grant for Routhwaite from St. George's Church, Ottawa, which is \$500. We dare not make grants laid on anything from Eastern Canada, as we never know how much we shall receive or when we shall receive it.

#### DIocese OF CALGARY.

CALGARY.—The Christmas treat for the children was a grand success. It was held on the evening of the last day of the old year, in the Opera house. All day long the Rector, teachers and friends of the Sunday-school worked hard. At six the children sat down to a well loaded table. The hearty singing of the grace, "Be present at our table Lord," was beautiful indeed. Two trees were laden with presents, each gift accompanied by a gauze bag of candies, nuts and raisins. They were also lit up with small wax candles, and when the electric light was turned off for a short time the effect was beautiful. Several carols were finely sung by the children. The large attendance of the parents and people generally was very encouraging to all. As usual in the Church treats all was free as air. No charge of any kind being allowed, thus making a treat in act as well as name. The Sunday school is in a flourishing condition. The vestry are arranging to build a Parochial hall, which amongst other things will be a Sunday-school, and during week days a high school for girls.

#### CONTEMPORARY CHURCH OPINION.

The *American Church Times and Michigan Churchman*, thus concludes an article on "Fasting Communion:—"

In this connection something further about the neglect of Holy Communion occurs to us. We believe that many persons are disappointed as to the apparent effect, or non-effect of the sacraments, or rather of single sacramental acts. They expect entirely too much, and not experiencing a magical something in the act, fall away into disobedient coldness. For, no doubt, neglect of Holy Communion is the height of disobedience. Modern Protestantism has deliberately chosen the tenderest and more affecting of Christ's beseeching commandments as the one which it will not obey. But as to effect, that is to be looked for in the temper, tone color, of the sacramental life, not in the single sacramental act, though it may, and sometimes does, come there. And the sacramental life is not the mere routine of receiving, any more than an actor could act acceptably without rehearsing. The sacramental life is simply a life of holy and tender obedience to Christ, where due preparation is made, and mysteries are celebrated for reasons only some



of which are apparent. Less questioning and more doing would benefit us greatly. Christ knows the reasons and the blessings of His institution. Let us trust Him to bless us. He is not limited by time to do His work upon us. He has all eternity to justify to us, His believers, the reasonableness of the Sacraments.

**CONVERSION OF ST. PAUL, FRIDAY, JAN. 28.**

*From Department of Parish suggestions—Church Record.*

A festival commemorating the martyrdom of St. Peter and St. Paul was observed at an early date, but it was not until much later that the Church kept a day to celebrate the conversion of St. Paul. No doubt this event confirms the belief of some people in the need of an instantaneous conversion. But even if this was a "conversion" of the modern kind St. Paul was certainly not possessed with that assurance which some find so comforting and necessary: "I am saved, and nobody shall say I am not, and nobody, not even God or myself, can stop my being saved." St. Paul himself was strongly convinced that constant effort and progress was yet required. If all he aimed at was to be sure he was saved he might as well have rested upon his conversion. No need to be so particular about putting on the whole armor, no need of "keeping under my body," no need to "count not myself to have apprehended," no fear "lest I myself should become a castaway." The preachers of the "only believe" doctrine would not as a rule talk like this. They have "got saved" and have done with it. What would be the use of "pressing toward the mark for the prize of the high calling of God in Christ Jesus"? If to "get saved" be all, according to their own assurance, they have already intalibly and inalienably attained the great goal.

But in point of fact it need hardly be said that St. Paul's was no conversion of the modern kind. It was merely a change from one kind of intense, earnest service of God to another. He only needed the conviction which followed upon much "kicking against the pricks" to go just where God sent him. In witnessing the death of Stephen, in making "havoc" of the Church, he was just as eager to do God's will and devote himself to His service as when he was setting out for Europe for the first time. He simply transferred himself and his talents from one kind of God's service to another. The qualities which made him a good persecutor were the talents which made him a good apostle.

And, by the way, do you not think it is much the same with you? The qualities which make you a good man of business, a good talker, an agreeable companion, are just those qualities which would make you a valuable worker in Christ's Church. Nay, even your personal strength, your good looks, your money, your taste, your—just those possessions or qualities on which you congratulate yourself—these are just the talents which God has given to use for Him. Perhaps you have ten, perhaps only one. Take care you do not bury them, like that "wicked servant," by using them only selfishly, or still worse, lose them altogether by squandering them on the world, the flesh, and the devil.

If any one wants an illustration of the above remarks, or has any idea that Christian work can be left to the weak and unpractical, let him attend the next convention of St. Andrew's Brotherhood men. He will soon discover that the best workers are the strongest men fitted to be kings of men in any line of life. It is men of that stamp that are wanted in the Church.

But "blessed are the meek." A strong man of the world seems to be "meek." Quite right, too, if "meekness" means what the world supposes. But does it? We presume that St. Paul must have been "meek" or we should not call him "saint." We are sure that Jesus Christ was "meek." But neither of them were "meek" in the sense in which the world uses the word. The world would never call a man "meek" who faced the cross as Jesus did, who saved others but could not save Himself, simply because He gave self up entirely for the salvation of others. The world is just enough to call this heroism, which was the highest exhibition of Christian "meekness." No man is a hero, no man is meek, if he does not sacrifice self for others or for a great cause. Self-sacrifice, then, constitutes heroism, and Christian meekness and heroism are really one and the same thing. The strong man need never be ashamed of being "meek" after the fashion of Jesus. The world has spoiled our word for us.

**MAGAZINES FOR JANUARY.**

The *Church Eclectic* is more than usually interesting, containing as a leading article, part of a paper by the Rev. A. W. Little entitled "An Unrepeated Rubric" or "Unction of the Sick" being an examination of St. James v. 14, and 15, also selections from the English Congress Papers, specially one on "The Church and the Intermediate State" by Canon Lucock. In the Correspondence Column, will be found a letter reference Saravia, in which the pretention that Episcopal Ordination was not regarded as essential in his days and the assumption that he himself was never so ordained are examined and refuted.

An excerpt from the sermon by Dr. Liddon on "Marriage of the Clergy" will be found to be really interesting.

The whole number is excellent. W. T. Gibson D. D., Editor, New York; Jas. Pott & Co. 14 Astor Place, New York:—\$3 per annum.

The *Homiletic Review* contains as its leading article a paper, by the Rev. Dr. Eilenwood on the duty of the Church with references to the speculative tendencies of the times.

Also another by professor Warfield regarding Darwin's arguments against Christianity and Religion; Prof. Schodde contributes an article on modern Roman Catholicism. The sermonic section contains sermons or parts of sermons from leading divines of the various denominations, but The Church is not represented. Funk & Wagnalls; \$3. per. annum; Clergy \$2.50.

The *Century Magazine* is, as usual full of interest, and in every department is supplied with attractive matter, Ed. L. Wilson supplies an illustrated paper entitled "Round about Galilee" which is well worthy of attention.

In "Topics for the times" appears a short article on annexation and Federation, in which the writer thinks that Federation should be tried before annexation be ventured upon, and in this respect we heartily agree with him. We fancy that the American people are grievously deceived in regard to Canadian sentiment on the question of annexation. The Century Co., Union Square, New York., \$4. per annum.

The *Atlantic Monthly* contains an interesting article entitled "Studies in factory life," also a carefully written consideration of some characteristics of Von Moltke.

There is also an article by Frank B. Cooke in regard to difficulties arising under the American system of government, which is not without interest to Canadian politicians. Houghton, Mifflin & Co., Boston and New York; \$4. per annum.

The *Treasury* in its "Leading Thoughts for Sermons" contains an extract from one preached by the Bishop of Ripon in regard to the edu-

cation of the child, which contains suggestions of value. Amongst the sermons proper is one by the Rev. A. Ritchie, of St. Ignatius, New York, preached on "All Saints' Day," and having special reference to the doctrine of the Communion of Saints. Bishop Walsham How is also of record in this number in a short article entitled "Walking in Love."

E. B. Treat, 751 Broadway, New York: \$2.50 per annum.

The *English Illustrated Magazine* contains the sixth paper of the series on "Glimpses of Old English Homes." This number refers to Berkely Castle, the property of Lord Fitz-Hardinge. Beautifully illustrated and containing portraits of Henry the VIII., and of Queen Mary, from pictures in Berkely Castle. There is also an illustrated article on "Gwalior" Hindostan, a point of very considerable interest for all English readers. Macmillan & Co., New York; \$1.75 per annum.

*Treasure Trove*, under the title of "Our Own Land," contains descriptive illustrations of San Francisco, also the usual number of stories and good selected articles for young people. We regard this magazine as one of the best which we receive, and one which we are sure every young lad would find interesting. The Treasure Trove Co., 25 Clinton Place, New York; \$1 per annum.

*Our Little Ones and The Nursery* always seems to us to improve and to be more and more attractive. It is equally suited for either boys or girls and is filled with short articles, well illustrated and suitable for children up to the age of twelve years. The illustrations in this number are particularly pleasing. The Russell Publishing Co., 26 Bromfield street, Boston; 1.50 per annum; special club rates.

*Our Little Men and Women* is intended for children rather older than those for which *Our Little Ones and the Nursery* is prepared, and is also admirable. It furnishes its readers in this number with a small plate illustrating the "Flight into Egypt," and with another "A Christmas Treat," both of which illustrations are suggestive and well done. There is an article by Frances Humphrey on "Queen Victoria's Dogs," which will interest many. D. Lothrop Company, Boston, Mass.; \$1 per an.

The *Church Review* is now being published in weekly parts (instead of monthly or quarterly as before) of thirty pages each.

The editor, under the title of current events, reviews the history of the magazine, in which he is forced to make confession of a deficit, but in view of the great interest throughout the United States and Canada in such a periodical, is determined to continue it as above—in weekly parts. It is his intention to treat the current topics of the day promptly, and more thoroughly than can be done in the newspaper, and also hopes to keep Clergy and laity advised of the chief events of the current history of the times.

We have always regarded the *Church Review* as of great value and hope that in its new form it may have the success which it richly deserves. The *Church Review*, 21 Park Row, New York; \$3 per annum, or 10c per number.

Another lady in Ontario writes:—"I like the paper, it being a real Church paper."

An Incumbent in Ontario writes:—"I consider your paper one of the best Church papers in Canada, and well worthy of every Churchman's loyal support."

Another subscriber writes:—"Our family enjoy very much the reading of your valuable Church paper, and I trust you may have a prosperous year."



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR JANUARY.

- JAN. 1st—Circumcision.  
 “ 6th—Epiphany.  
 “ 13th—1st Sunday after Epiphany.  
 “ 20th—2nd Sunday after Epiphany.  
 (Notice of Conversion of St. Paul)  
 “ 25th—Conversion of St. Paul.  
 “ 27th—3rd Sunday after Epiphany.  
 (Notice of Purification.)

## “THE PRIVILEGE OF PETER.”

The overdone extravagance of the Papal pretensions in these latter days, and the systematic fraud by which they have been invented and upheld, are sufficient in themselves to forbid the supposition that they were ever either ordained by our Lord, or present to the consciousness of St. Peter.

But in respect that “the Privilege of Peter” is still used, and, as the case of Mr. Luke Rivington shows, occasionally with effect, to entrap unwary souls, it may be worth while, even at this time of day, to go back once more to the fountain-head, and ask what is “the plain, obvious meaning of our Lord's words to St. Peter.”

The words of our Lord, on which the Romanists rely, are these:—

(1) “I say also unto thee, that thou art Peter; and upon this rock I will build my Church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”—(St. Matt. xvi. 18, 19.)

(2) “Simon, Simon, behold, Satan asked to have you (plural), that he might sift you as wheat; but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned against, establish thy brethren.”—(St. Luke xxii. 31, 32.)

(3) The three-fold injunction—“Feed my lambs;” “Tend my sheep;” “Feed my sheep;”—(St. John xxi. 15-17.)

The first and third of these passages, according to Mr. Rivington, imply that our Lord “constituted His Apostle His own representa-

tive as Head of the Church,” and, in their plain, obvious meaning, “involve the institution of a visible Head to His visible Church.” The second is adduced by Romanists in these days as the Scriptural proof of Papal Infallibility in matters of faith.

Now in regard to the second passage under consideration, it must strike one as a very remarkable fact that the supposed enunciation of Infallibility is sandwiched, as it were, between our Lord's declaration that no one of His Apostles was to exercise authority or lordship over the rest, and His announcement of St. Peter's thrice-repeated denial of his Lord—between a rebuke of assumed supremacy and the prediction of a grievous apostacy. “There arose a contention among them which of them should be accounted the greatest. And He said unto them, the kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so. . . . Ye [the Apostles—not St. Peter alone], shall sit on thrones judging the twelve tribes of Israel.” Immediately after this, comes the alleged conveyance of Infallibility, and just on the back of that the announcement of the fall.

It says much for Ultramontane courage that it should venture to pluck its coveted flower from so prickly a bush; but it would need something more than courage to lead an unprejudiced person of ordinary intelligence to believe that “the plain, obvious meaning of our Lord's words,” uttered under such circumstances, implied not only the personal infallibility of St. Peter, but a like prerogative to eighteen centuries of Popes. Much more plain and obvious is it that St. Peter was in special danger, on the brink of a singular fall, and therefore was made the subject of his Saviour's special intercession. Whoever goes beyond that, oversteps, I fear the bounds of the plain and obvious.

The passage from St. John's Gospel, in like manner, finds its most natural and instructive explanation in a reference to St. Peter's fall. As St. Augustine so beautifully puts it, “To the threefold denial there is now appended a threefold confession, that his tongue may not yield a feebler service to love than to fear, and imminent death may not appear to have elicited more from the lips than present life. Let it be the office of love to feed the Lord's flock, if it was the signal of fear to deny the Shepherd.” To St. Peter it was, no doubt, a sufficient comfort at such a time to be restored to the grace of Apostleship from which he had fallen; and we should not be justified in reading into our Lord's words a declaration of supremacy, unless the words themselves clearly transcended the limits of expressions that might be applied to the rest of the Apostles. But surely nothing can be more of the ordinary connotation of Apostleship than feeding the flock of Christ; and nothing, therefore, is of less use for the differentiation of St. Peter from the rest. “The care of all the Churches” was an Apostolic burden and not a Petrine prerogative. How little conscious Peter was of any Lordship in the matter, is touchingly revealed to us by his own subsequent exhortation; as a presbyter to his fellow-presbyters, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage but being examples to the flock.” If St. Peter had foreseen with prophetic eye all the voices that would disfigure the administration of his successors, and all the virtues that would in too many cases be conspicuous by their absence, he could not have focussed them with greater skill.

We come, I think, to this, that “the Petrine privilege,” whatever it was, is to be sought, not in the passages now discussed, but only in the first quoted extracts from St. Matthew's Gospel. Undoubtedly a signal privilege is there conferred on St. Peter, and the only question is as

to its extent and significance. It will not do to say, grandly, that, by the plain and obvious meaning of the words, Our Lord “constituted His Apostle, His own representative as head of the Church”; still less that He, with equal obviousness, extended the privilege to all the Bishops of Rome. All this is necessary for the Roman contention, but it is certainly *not* in our Lord's words. In truth, there is not in these words a single reference to the headship of the Church. There is reference made to a foundation; to a gift of keys; and to acts of loosing. It is admitted that all of these privileges were not exclusively restricted to St. Peter. The power of binding and loosing for instance, was, by a subsequent act of Christ (St. John xx. 22), conveyed to all the Apostles. We are further assured that the Church was built “upon the foundation of the Apostles and Prophets,” and not upon St. Peter alone. The gift of the keys may be either a synonym, as most authorities appear to take it, for the binding and loosing, or it may be something different. I incline to the latter opinion, and think that it receives its most appropriate explanation in the high privilege which was unquestionably accorded to St. Peter of being the chosen one of God for opening the doors of the Christian Church, to the Jew first, and afterwards to the Gentile. But of course, as Dr. Littledale points out, “as that was done once for all, it cannot be done over again by any one, so that there is nothing left for the Pope to be special heir to, any more than the heirs of Columbus, if any be alive, could enjoy a monopoly of continuing to discover America.” In like manner as to the foundation. The plain and obvious meaning of our Lord's words is certainly not restricted to St. Peter; for our Lord could have so easily said, “And on thee I will build my Church,” that His not saying so is rather an indication that he did not mean to say so, and that St. Augustine's view is the true one which takes “this rock” to mean the Confession of Christ as the Son of the Living God, which St. Peter had just made. But even if we grant that St. Peter is, in the fullest Ultramontane sense, the foundation of the Church, what then? Is the foundation to be repeated in every successive stone that is laid down upon it to the top-most course? If the Petrine Privilege makes Peter the foundation, so be it; but do not let us be told that the foundation is to shift with each successive year.

On the whole, then, the Petrine Privilege is just the privilege of Peter. I thoroughly agree with Mr. Rivington when he says of St. Peter—“His dogmatic utterances stood by itself, the result of a special, personal revelation, and his reward is correspondingly personal.” St. Peter was first in Confession of Christ, and he was the first of the Apostles to be laid as a foundation on the one ultimate foundation of Jesus Christ; the first to open the doors of the Church to Jew and Gentile; the first to receive the power of binding and loosing. His privilege, in a word, was his priority, and there is not a shadow of an argument to prove his supremacy. Still less can it be shown that his privilege was either transmissible or transmitted.—T. T. in the Scottish Guardian.

## APOSTOLICAL SUCCESSION—ITS ANTECEDENT PROBABILITY.

On the second Sunday in Advent our Lord's Prayer for unity happened to be read in the second evening lesson; and the great subject of the following Sunday, the third in Advent, is His commission to the Apostles. These two subjects are intimately connected together, and the coincidence of their both being brought forward on two successive Sundays suggests some remarks on the Apostolical Succession.

Many excellent Churchpeople are probably not aware that what is called the Apostolical

Succession of the clergy, that is, the fact that they derive their authority through long lines of Bishops up to the Apostles and Christ Himself, is not so much a matter of doctrine as of common sense and plain history. It will be seen from the following considerations that it was the only conceivable method by which our Lord's intention for His Church could be carried out.

We may assume that the Divine intention, though always liable to be much frustrated by the perverse free will of men, was: 1. That the Church should be an outward and visible body, consisting of believers in Christianity. 2. That the doctrines and discipline of the Church should be in the hands of the officers of the Church, appointed for that purpose, and forming a sort of *imperium in imperio*. 3. That the first officers, chosen by the Founder Himself, should not continue for ever, but die after a few years: and yet that the Church and its great work should continue after their death. 4. That the whole world should ultimately be gathered into the Church, and that unity in doctrine and worship should always be the aim and object of the members of the Church. 5. That after the lifetime of the Apostles miracles should cease.

Now, granting these premises or postulates, in what other way than by Apostolical Succession could the intentions of the Founder have been carried out? It was to His eleven Apostles that He gave the commission to go and make disciples of all the nations. Is it conceivable that, knowing as He did that they would not live to fulfil this commission, He had no intention that they should hand on their work to others chosen by them, as they were chosen by Him? Upon these eleven and Matthias, whom they elected to the vacant Apostleship of Judas, the Holy Spirit descended visibly on the great Day of Pentecost, teaching them all the truth, and fitting them for their great work, as well as showing that the appointment of Matthias was 'from heaven' and not merely 'of men.' Is it conceivable that it was the Founder's intention that the future officers of His Church should be chosen anyhow, by no well-established rule, or that they should choose themselves? If miracles were to cease, and the precious deposit of faith committed to the chosen Twelve was to be carefully guarded and adequately taught till Christ should come again, how was it possible that this should be done if the principle of consecrating bishops, ordaining priests, and making deacons, which has come down to the present time, was not a part of the system instituted by the Founder, and, in all probability, one of those 'things pertaining to the kingdom of God,' of which He spoke during the great Forty Days?

It may be objected that, after all, candidates for the ministry do 'choose themselves,' since they come forward voluntarily. But it must be remembered that there is very decidedly an outward call, consisting of many circumstances which have resulted from the providence of God, as well as an inward call, to the ministry. There are millions of people who are clearly not called to any sacred function, and the choice of the bishops as to those upon whom they shall lay hands, is distinctly limited to a comparatively very small number. We cannot, for instance, believe that it was Christ's will and intention that ignorant and unlearned men (the very reverse of inspired Apostles) should be chosen to preach and to teach laymen of high education and cultivation. If no such considerations as these had been intended, and mere holiness (of which no man can judge aright) had been meant to be the sole qualifications for the ministry, the result would have been most disastrous in many ways, and in this among them, viz., that those who, by reasons of blindness of heart, like that of the Pharisee in the Parable, were themselves 'far from the kingdom of God,' but thought themselves better than other men, would be most ready to put

themselves forward and to 'rush in' to sacred offices, where others would 'fear to tread' with out an assurance and outward pledge that they had been 'called of God.'—A. M. W. in *Church Bells*.

### THE INDICATIVE STRAW.

This is (for English lay Churchmen, but for no one else) in Church questions, the age of laxity. The Church Greek, and the Church Roman, have, and impress, distinctive tenets upon their members. The lay folk of the Scots have their (however erroneous) strong notions and prejudices. But the English lay Churchman is too often, it must be owned, only a Churchman at all because of his being born so, and because to be so is respectable. He sees no vital difference between Churchmanship and Dissent. Orders, the Apostolical Succession, the Christian priesthood, grace in Sacraments—of these he knows, and is content to know, nothing. Indifferentism—euphemistically or ironically called Catholicity—is the creed of the English lay Churchman as the rule. One creed is as good as another in his eyes, and, as the Irish say, better too.

The new toast, which has superseded that of 'Church and State,' is the straw—if we may call such a thing a straw, merely,—which shows how the wind blows. 'The Bishops and Clergy and the Ministers of other denominations!' Other Denominations! Then THE Catholic Faith is, in the estimation of Churchmen in this land—to the contempt of Romanists and other Dissenters alike—only one among many phases of belief. The ancient Church of England, restored at the Reformation to primitive purity, but *The Church* of this land since time immemorial, is to be regarded as merely one of several 'denominations,' all equally wrong or all equally right; and her Apostolical ministry is to be merged into the mass of so-called 'ministers' who have, rightly, neither *Commission* nor *Authority*! And this wrong is done to her, not by her foes, but by her sons. These wounds are given to her in the house of her 'friends!'

But why cannot a loyal Churchman accept such a classification? Because he believes that the Church of England is THE Church of England; the true and ancient branch of the Catholic Church among us, not one of many 'persuasions' in our midst. He claims for her *unbroken continuity* with the Church of the Apostles' times. He knows that she is the ancient Church of England; and that when, at the Reformation, she reverted to Evangelical truth, she most zealously and sedulously cared for the maintenance of Apostolical Order. She did but cleanse the good ship from the weeds and barnacles that had encrusted it; she did but scrape the whitewash from the columns of the temple, and unbrick the windows so as to let in God's light and air. It was the same ship, the same temple; only cleansed, restored. How often has this been reiterated; yet dishonest assailants continue their untruths with regard to the unbroken continuity of The Church of this realm, and English lay-folk care not; and the attack is unscrupulous and incessant, and the defence indifferent and languid.

So it is easy and matter of course to obtain an English lay Churchman to preside at a public dinner, and there and then to degrade his grand old historic Church to the level of sects that set up for themselves, the *eldest* of them, 1,500 years after the commission and authority were given to the Apostles, upon which we base our claim to have a Church and to be Churchmen. 'The ministers of other Denominations!' So the Church layman gives up the point. It is not the Church of England; THE branch among us of the Church Catholic. No. It is but the *Denomination Episcopalian!*—A thing not

w'orth fighting for. If she be one of severally good, the Church is going—let her go. But we who love the dear old Church of our fathers—we who believe in her as our spiritual Mother; we believe in her true Orders, in her valid Sacraments, in her Evangelical truth and her Apostolical Order—we, both clergy and laity, who are loyal to her, cannot sit at these feasts and endure to hear our Mother insulted, we cannot lower her to the level of the last yesterday-invented sect. So we must stay away. 'Tis pity, for at club dinners, agricultural dinners, and the like, it seem wells for Churchmen, lay and cleric, to be present or to preside. But to listen without protest to such a dishonour done to England's Church would be, for her loyal sons, impossible. And if we protest, we should be justly blamed for coming to bring an element of discord into the harmony of the meeting.

So we stay away. It is, no doubt, according to the ideas of the day, very bigotted, very narrow-minded. But there is an old French saying appropriate to the case, '*Fait ce que tu dois, advienne que pourra.*' And '*Don't care*' is good sometimes. 'Men will call you narrow-minded, a bigot.' *Don't care.* 'You will be a loser if you prefer principle to expediency.' *Don't care.* 'Do you know, sir,' said a lady once to F. Robertson, of Brighton—whether he was just then arguing for orthodoxy or heterodoxy I know not—'do you know, sir, what '*Don't care*' came to?' 'Yes,' was his reply. 'Yes, Madam; to the Cross on Calvary.' So we must sometimes disregard *vox populi*; and question its being always (as when they cried 'Crucify Him!') *Vox Dei*. And as to the 'different regiment, different uniform, yet one army,' fallacy—more in another comment.—I. R. V. in *Church Bells*.

### WHAT IS THE CHURCH?

Christianity is a living organism, an institution, and not merely a philosophy or scheme of doctrine.

Christ did not write a book. Other great masters did, and left their doctrines to work their way in the world. Christ did not do so. The very first act of His ministry was to gather a few persons around Him and form a society. We know the names and number of that society—the twelve disciples. At first they were only disciples—learners. He kept them near Him; He taught them by word and example. His parables He explained privately to them only. He trained them for their work by sending them out two and two, to preach and heal. Later on He chose seventy others and sent them out. There were evidently three ranks among these; Himself, the head; the twelve next, and third the seventy. Just before His Ascension Christ raised the twelve to the first rank, saying, "As my Father hath sent me, even so send I you."

The first act of the Apostles after this was to choose one to take the place of Judas, showing thereby that the society, or organization, was to be kept up. At that time the disciples in Jerusalem had increased to one hundred and twenty. Acts i. 15. The organism was complete, but it had not received the breath of life. On the day of Pentecost the Holy Spirit was breathed into this organism, and it became active and aggressive. This was the baptism, the new birth of the Church.

Soon after this we find the Church choosing deacons, and the Apostles ordaining them by laying on of hands. Next we read of elders, or presbyters, or priests, evidently differing in office from Apostles and deacons. The Apostles go forth to the cities of the world, preaching and ordaining elders in every city.

Thus the living society is enlarged, and has in it all the germs for continuance. All this is in full operation years before the first line of

the New Testament was written. It shows that Christ's first and great method for saving souls was not to write a book or propound a philosophy, which might have been done by some prophet, but was to found a Church in living connection with Himself, He being foundation and Head. That great purpose was realized, and to day, the Holy Catholic Church exists as the result. Through the Church, the last consecrated Bishop, the last baptized child, is linked in living human connection with the Man Jesus of Nazareth. The hands of Jesus were lifted up over the Apostles, theirs laid on their successors, and so on until they rest on Christians to day—practically the hands of Jesus stretching down through the ages. This is the Church, Christ's body, and no book, no philosophy, no mere human association can take the place or do its work.—*Selected.*

## FAMILY DEPARTMENT.

### WORK FOR LITTLE FOLLOWERS.

There's always work in plenty for little hands to do,  
Something waiting every day that none may try but you  
Little burdens you may lift, happy steps that you can take,  
Heavy hearts that you can comfort, for the blessed Saviour's sake.

There's room for children's service in this busy world of ours;  
We need them as we need the birds, and need the summer flowers;  
And their help at task and toiling the Church of God may claim,  
And gather little followers in Jesus' holy Name.

There are words for little lips, sweetest words of hope and cheer—  
They will have the spell of music for many a tired ear.  
Don't you wish your gentle words might lead some souls to look above,  
Finding rest and peace and guidance in the dear Redeemer's love?

There are orders meant for you—swift and jubilant they ring.  
O the bliss of being trusted on the errands of the King!

Fearless march in royal service; not an evil can befall  
Those who do the gracious bidding, hastening at the Master's call.

There are songs which children only are glad enough to sing—  
Songs that are as full of sunshine as the sunniest hour of spring—

Won't you sing them till our sorrows seem the easier to bear,  
As we feel how safe we're sheltered in our blessed Saviour's care?

Yes, there's always work in plenty for the little ones to do,  
Something waiting every day that none may try but you—

Little burdens you may lift, happy steps that you may take,  
Heavy hearts that you may comfort, doing it for Jesus' sake.

—Mrs. Margaret E. Sangsterr.

### MAUDIE'S TEXT.

BY THE HON. KATHERINE SCOTT, AUTHOR OF "MISS BROWN'S DISTRICT," ETC.

[Continued]

One day, later in the week, Maudie was having a nice play with Teddie, the little ones having all gone to bed, and father and mamma were busy talking very gravely. Maudie's

attention was aroused by hearing father say—  
"Well, poor Tom must be helped somehow, and it really is difficult to see how we can do it. Maudie's text has been in my head all day. Angel, and I almost think I've hit on something!"

"What, Eddie? Do tell me!"

Maudie always liked to hear father and mamma call one another "Angel" and "Eddie;" she thought it sounded like a book; and Teddie was called after father.

"What is that in thine hand?" you know. Why! my pen, Angel! I have enough to do at present without it, but sitting up at night I could manage something."

"Oh, Eddie, that is a good thought! And your Angel isn't much use, is she? What could I do?"

"What you are always doing, and what keeps everything straight and happy, my Angel in truth!"

Father was stooping over mamma, whose eyes were full of tears, and Maudie quite forgot Teddie in looking at them. Then father went out, and Maudie crept up to mamma, and putting her hand softly on her cheek, found the tears were running down.

"Mamma! what are you crying for? What kind of tears are these?"

Mamma was laughing now.

"What kind of tears, darling? Sorry tears out of one eye, and glad out of the other;" and mamma laughed merrily.

"Do tell me, though—what were you and father saying about the text? I was almost forgetting it, because it's such a long time since Sunday."

"Yes, darling, but we mustn't forget it. And now I'll tell you. Uncle Tom, who has just come home from India, is very ill, and father wants to send him some money, but you know we have not very much; so father has been thinking and thinking, and now he's going to write something, and use his head and his pen. That is what God has given him in his hand; do you see, darling?"

"Oh! I see! That is nice! But what did father say you had? and what made you cry glad and sorry, mamma?"

Mamma laughed again. "The sorry was because I can do very little, as I am ill; and the glad was because father reminded me of something I have in my hand; and we all have. There is a beautiful hymn which says—

"Take Moses' rod, the rod of pray'r."

That was what father meant; That is one thing I can do which will help us all; so you see it is true, we have each something in our hands."

Maudie was considering very gravely.

"I'd like to be like father, and do something for Uncle Tom."

"Well! perhaps you will, for father is going to ask Uncle Tom's little girl to come here: and if she does, my little helper will have to do a great deal, for she is only Rosie's age, and has no nurse, and can't speak English."

"Oh, mamma! what fun! what grand fun!"

"I'm afraid perhaps it won't be all fun, dearie, but we'll try and make it." Maudie was so excited at the thoughts of an Indian cousin, that she would hardly go to bed when nurse came for her, and was surprised to find that nurse was very grave and rather cross at the mention of the cousin.

"Your poor mamma will be worn out, and you'll have to be a pattern of goodness, Miss Maudie, or we'll never get on. So Maudie began to feel a little sobered.

The following Tuesday the little cousin really did come, and Maudie found what mamma had said was quiet true. Violet was her name, and Rosie and Violet ought to have been two very dear little sweet flowers, but Violet had never played with any children before, and she did nothing but cry and scold. Mamma was the only person who could make her good—her

cold hands and her gentle voice always quieted her; but no one knew but father how often mamma had to use her rod of prayer for patience for herself, and patience for nurse, and for dear little Maudie too.

Nobody but father knew how it was that, in spite of mamma's being ill, things went on smoothly, and how many little squabbles were settled peacefully by mamma's sofa.

One day nurse made the jam, and Maudie was allowed to go to the kitchen and really help, pulling the fruit off the stalks, and doing various little things; but the next day some help was needed which Maudie did not at all want to give.

Violet was asleep on Mamma's sofa, and mamma was doing some needlework for nurse, when she appeared at the door.

"If you please, ma'am, could you write some labels for the jams and jellies, just to know the different kinds apart?"

"Miss Maudie shall do it, nurse. I'm sure she'll be able to, and I'll get on with your work. Come, Maudie, here's my indelible pencil, and here are the tickets, and I'll show you how."

Poor Maudie's face fell. She could write very tidily for her age; but it was the lesson she liked least, and if she was to write at all, she liked ink.

"Oh, mamma, please, I needn't do it. I do want to play. Violet has been so tiresome all day, and upset all my house, and I'm just putting it tidy."

"And how about helping mamma? You know I told you if we tried to help Uncle Tom it would be hard work for us all—even for you, my darling."

"If I were big, I'd like to help you, but I can't now, mamma," and Maudie went back to her doll's house. After a bit she looked round and saw mamma with her eyes shut, looking very tired. Something inside gave her a little prick, but she went on playing. Then she looked again, and there was mamma stitching away so hard, and looking so white.

The little child had really a battle to fight, and then she got up slowly. "Mamma, I'll try and do them."

Mamma's pleased face was a reward.

"That's right, darling. Here's the one to copy from. I'm making it very short."

Kind mamma only put "R. Jam," for "Raspberry Jam," and "S. Jam," for "Strawberry," and "B. C. Jam," for "Black Currant;" but, oh! the labor it was for poor Maudie! After she had done six her fingers ached, and the last one look very funny.

"What is the matter with this one, mamma?"

"Why the J has turned its foot the wrong way, and the M is standing on its head," and mamma went into a peal of laughter, till Maudie, who had been beginning to feel rather grumpy, laughed too.

"But the others are very good, darling; and do you know you are doing the sermon again—doing it like father, too, with your pen?"

Mamma was so clever at thinking nice thoughts! Maudie felt quite happy again, and worked away until she done them all and her fingers were stiff.

But father's kiss when he came in, and his voice as he said, "Why, Maudie, you are remembering your text well," made her very happy, and the last time I heard of her she was still trying, not only to remember but "to do the sermon."

A Subscriber in Cape Breton writes: "The GUARDIAN is quite a welcome visitor, and we look forward anxiously for the day of its arrival. Cannot you make it tri-weekly?"

We want 10,000 subscribers; who will help in securing them?



## HOW MILDRED CONSIDERED.

"Mamma, what does consider mean?" asked Mildred when she came down from grandma's room one Sunday afternoon. "My verse said to-day, 'consider one another.'"

"Is that too long a word for you, dear one?" asked mamma. "It is a hard word for older people too." Then came one of those talks which Mildred loved; but these were the words she remembered best as she put her head on the pillow that night: "To 'consider' others means to obey the Golden Rule with them all the time, and do as you wish them to do to you."

The next morning mamma said, "Mildred, I think I shall stop at the cripple's home this morning and bring Janey here with me. Will you be ready to give her a happy-day?"

Now, Janey was a sick little girl with aching back and limbs, and it was very hard for her to be cheerful and keep from being cross. Mildred would have liked better to go out in the clear sunshine and romp with Carlo all day; but one little word came into her mind, and she was all sunshine as she said, "Oh yes, mamma! bring her, and I'll 'consider' her if she is real cross."

When Janey came she found the bright nursery in apple pie order. "Let's play you are the lady and I am the washerwoman," said Mildred as soon as her little friend was rested after her ride. "You must play your baby is too sick to leave and I will play that I'm very 'ficient and can do all the house work," she said. And she went to work with a will at the tub of doll's clothes waiting to be washed.

That evening Janey went home without a single ache in her tender heart. For Mildred had learned the meaning of "consider."—*Christian Observer.*

## LETTERS OF RECOMMENDATION.

A gentleman once advertised for a boy to assist in his office.

Nearly fifty applied for the place. Out of the whole number he in a short time chose one and sent the others away.

"I should like to know," said a friend, "on what ground you chose that boy. He had not a single recommendation with him."

"You are mistaken," said the gentleman. "He had a great many:

"He wiped his feet when he came in, and closed the door after him; showing that he was orderly and tidy.

"He gave up his seat instantly to the lame old man who entered; showing that he was kind and thoughtful.

"He took off his hat when he came in and answered my questions promptly and respectfully; showing that he was polite.

"He lifted up the book which I had purposely laid on the floor and placed it on the table while all the rest had stepped over it or pushed

it aside; showing that he was careful.

"And he waited patiently for his turn, instead of pushing the others aside; showing that he was modest

"When I talked to him I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk.

"When he wrote his name I observed that his finger nails were clean, instead of being tipped with jet like the handsome little fellow's in the blue jacket.

Don't you call these things letters of recommendation? I do, and what I can tell about a boy by using my eyes ten minutes is worth more than all the fine letters he can bring me."—*Christian Observer.*

## THE ART OF SELF-DEFENSE

"Do you think it would be wrong for me to learn the noble art of self-defence?" a religiously-inclined young man inquired of his pastor.

"Certainly not," answered the minister; "I learnt it in youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system, or Sullivan's system?"

"Neither. I learnt Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of proverbs:—'A soft answer turneth away wrath.' It is the best system of self-defence of which I know."—*Selected.*

A Maine girl who is a graduate of Vassar has re-shingled her father's house herself, just for the fun of it. Her father probably thinks she learned carpenter work at Vassar; and we cannot say that she didn't. There is no telling what a girl won't learn when she is away from home at school.—*Lowell Citizen.*

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**DIED.**  
**PAULCONER.**—At the Rectory, Cook's-hill, on the 14th Jan., Eva Kathleen, daughter of the Rev. W. G. Paulconer, aged 1 year and 18 months.  
**MCCLEARY-HEATHERINGTON.**—At Christ Church, Ormagh, Ont., on Jan. 9th, by the Rev. J. H. Fletcher, Alexander McCleary to Elizabeth Heatherington, both of Trafalgar Township County of Halton.

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MISSION FIELD.

The American Church Times and Michigan Churchman replying to the sneering remarks of the Detroit Free Press as to the cost of mission work says:

The appropriations to the Foreign field last year, by the Board of Missions of the Protestant Episcopal Church of the United States, including an old balance due on 1887, were \$175,000. By this sum were kept at work, in China, 1 Bishop, 9 presbyters, 18 deacons, 4 physicians and a miscellaneous staff of 77; in Japan, 1 Bishop, 8 presbyters, 1 deacon, 1 physician and a miscellaneous staff of 87; in Africa, 1 Bishop, 9 presbyters, 4 deacons, and 35 other workers; in Hayti, 1 Bishop, 9 presbyters, 4 deacons, and a staff of 36. We presume that a good deal of work represented here is voluntary. So much the better. But certainly the services of 65 clergy and the large number of foreign workers associated with them ought to be held cheap at \$175,000.

The mission field has recently received two new recruits from the University of Dublin. The Rev. Ralph Kidd, B. A., has been accepted by the Church Missionary Society, and goes out to Yoruba; and Dr. Marcus Eustace, B. A., M.B., goes to Persia as a medical missionary.

FALKLAND ISLES.—The Bishop of the Falkland Islands' efforts to raise funds for a church at Stanley, the seat of the Government of these islands, are in a fair way of being successful. The building is to cost £6,000, and of this amount the colonists have undertaken to raise £3,000. Nearly two thirds of the remaining £3,000 have been raised by the Bishop. The work is not to be commenced until all the £6,000 are in hand, as when it once began it must be carried to completion to avoid extra outlay. Everything except the rough stone will be imported from England. The Port of Stanley is the harbour of refuge for ships in that part of the South Atlantic Ocean, and is visited by vessels of all nationalities, many of them remaining for weeks together. Some of our captains in our Merchant Service were among the very first and largest contributors to the fund, a fact which of itself indicates the value that the church will be to seafarers. It is gratifying to note that the Government of the colony has given the site, £200, and the material of an old stone edifice which was destroyed by a landslip two years ago. The Church of England has since had no place for public worship there except a temporary and inadequate room.

BORNEO.—There is plenty of missionary work for the Church to undertake in Borneo. The area over which the authority of the British flag now extends is equal with that of British East Africa. In round numbers it is 70,000 square miles. In a part of this territory the Society for the Propagation of the Gospel has been

carrying on a good work for some time, but within the boundary of that new portion, authority over which we lately acquired, no missionary effort has been made. A missionary of the S. P. G. has, however, entered the region of the British North Borneo Company, and has secured land for a Church school and parsonage. The population here numbers 200,000.

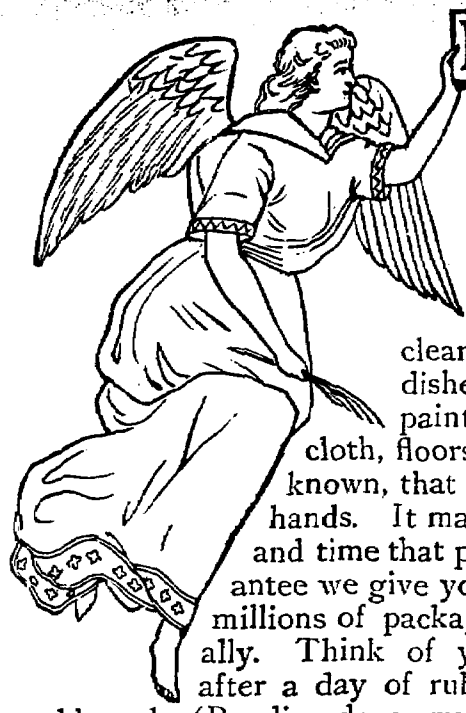
VOCATION FOR MISSIONARY - WORK.

(By the Rev. George Frederick McClear, D.D., Warden of St. Augustine's College, Canterbury, and Honorary Canon of Canterbury Cathedral.)

(Continued.)

V.

Certain Gifts and Predispositions.—If a man's mind is really predisposed towards a Missionary's life, and he truly looks forward to it as that sphere in which he seeks to please God, a further mark of vocation will be afforded by the possession of gifts likely to be useful in his future career. These gifts are, of course, many and various. But a man ought to possess some gift. And first he ought, as a foundation, to have and some general training. He ought to have an acquaintance with the rudiments of general knowledge, such as English grammar, geography, history, and elementary mathematics. An ill-informed missionary is useless. He only "cumbers the ground." In these days, when so much is being done for education in all parts of the world, he ought to be able to hold his own, and not betray deficiencies in general culture. Assuming the possession of this, there are various gifts which are especially valuable. Among these may be mentioned (1) musical skill. This is becoming every year more and more important. In a letter from Ontario, written the other day, occurs the following passage: "Tell the men musical knowledge is more important even than I thought it was. D—, M—, and P— have all to be their own organists train their own choirs, and lead the singing themselves." When we remember how largely music enters into the public services of the Church, and how much their reverence and effect depend upon a taste to choose that best suited for the congregation, however humble, and also a knowledge which can insure its being executed properly, it is obvious that deficiency has placed a man in some solitary Mission station at a great disadvantage. (2) Skill, again, in some mechanical art is no little advantage. "Every Missionary," Bishop Selwyn used to say, "should be able to build his own house, mend his own clothes, and shoe his own horse." St. Hugh of Lincoln used to work, we are told, as a mason on his cathedral, and a Missionary should be ready on occasion to take off his coat and work, like the great Missionary apostle "who laboured with his own hands," and like the great Master Himself, who came "not to do His own will, but the



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will of Him that sent Him." (3) Some knowledge, again, of medicine in its elementary form, or at least of dispensing, is found again and again, especially in Eastern countries, of the utmost use. But wherever a man may be placed, the skill which may be acquired by attendance at a course of St. John's Ambulance lectures is by no means to be despised, for it enables a man to deal with many of the ordinary accidents which constantly occur in the Australian Bush or the Kaffir encampment. This may not be so needed as it used to be in the early days of Missionary venture, but it is always a valuable gift to be able to deal with emergencies when they arise. (4) A taste, too, for some branch of natural history is most helpful to men. However isolated they may be, and isolation is one of the trials for which a man must be prepared, if he has a gift for botany, geology, or entomology, he has something with which to occupy his leisure moments and interest his mind. This tells more than is often thought on the spiritual life. It is impossible to read the biographies of Charles Kingsley or Bishop Hannington without noticing this. The possession, then, of some gift, which may be hallowed to the Master's service, has the most important bearing on the question of "vocation."

(To be continued.)

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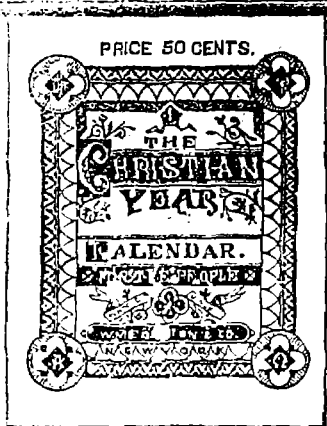
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