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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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TO BE NOTED.

Some of our Subscribers seem to forget that the One Dollar per annum rate only applies to Subscriptions PAID STRICTLY IN ADVANCE. We are continually receiving remittances three, six, nay even twelve months after the due date at the dollar rate; whereas in such cases the subscription is really \$1.50 per year. WE CANNOT RECEIVE PAYMENT OF SUBSCRIPTIONS AT THE RATE of One Dollar per year, unless PAID STRICTLY IN ADVANCE. Will Subscribers please note this.

ECCLESIASTICAL NOTES.

LIBERALISM VS. THE CHURCH.—There are evidences forthcoming that an effort will be made before long to attempt the reunion of the shattered Liberal party on the platform of a combined attack on the English Church Establishment. The campaign is to open in Wales, and the Welsh Church will be made the battleground in the first instance. Mr. Morley has sounded the note of onslaught, and it will do no harm for the English Church to make herself ready. At the same time we believe the Church of England was never stronger than at the present moment, and a disastrous defeat of her enemies during the next Parliament would be an unmingled good.

TO THE COLONIAL CLERGY.—The Committee of the Church Emigration Society most heartily thank the clergy of Australia, New Zealand and Canada for the valuable returns sent by them as to the openings for the emigrants in their various parishes. A more valuable and interesting body of information it would be impossible under any circumstances to gather. These returns will be asked for annually, so as to keep the clergy at home in touch with their brethren abroad. In this way the Church Emigration Society will be the Central Emigration Agency for the Church at home and in the Colonies.—*The Emigrant*, London, Eng.

SHORT SERMONS.—Brevitas, in the *Ecclesiastical Gazette*, writes:—

If the clergy knew the agonies they inflict on many of their hearers by long sermons, and the deterrent effect they have on the attendance at Church, they would in very charity try to avoid discursiveness.

It is surely a more precious privilege to address five hundred people for ten minutes, than fifty for half an hour.

THE CHURCH AND EDUCATION.—The Bishop of Manchester in preaching for the day schools of St. Thomas' Red Bank, Manchester, remarked that the Church of Christ considered the education of her children a matter of the first importance. They believed that no nation could be great and that no man could be happy unless life was governed by the prescriptions of Christian morality, and they did not consider that any morality could be effective unless it was moved by religion. It was therefore a

matter of essential importance that the Church should maintain and improve her schools. The Church of Christ could never consent to have the religious instruction of her children dependent upon chance; she was therefore bound to maintain her schools.

ONE'S OWN EXECUTOR.—The wills of Mr. Tilden and Mrs. A. T. Stewart very forcibly point a moral if they do not adorn a tale. They pointedly illustrate the duty of being one's own executor, and of doing, not sending to, have done. They law of the land is good, but a man's living will is far better than his dead one. Usually the law makes the best will for any one; but if he have special wishes he should, beyond all doubt, see to them in person, and that while in health, and while his own word is law over whatsoever he is seized and possessed of, real personal and mixed.

SEVERE.—Dr. Parker and his congregation owe a joint debt of gratitude to the Bishop of London. He has forbidden Mr. Haweis to preach in the City Temple, and has thus enabled the eminent Nonconformist who visited him to pose before an applauding audience as the defeated but not disgraced champion of Christian Unity. It is always difficult to take Mr. Haweis seriously, and it is particularly so in this instance. We could understand a High Churchman wishing to address a Dissenting congregation as the best opportunity of convincing them that they ought not to be Dissenters. But as Mr. Haweis' Churchmanship does not differ in any essential particular from Dr. Parker's, and as Dr. Parker's congregation is perfectly free to go and hear Mr. Haweis at St. James', Marylebone, Mr. Haweis' temporary migration seems hardly worth the time and thought bestowed upon it.—*The Guardian*, England.

THE BISHOP OF ROCHESTER'S ADVICE TO THE CLERGY.—And now I make bold to press another counsel, which, if it has an otiose side to it, will, in the end, justify itself by its results. Always arrange for one quiet evening at home during the week, besides Saturday, and keep to it. If you are married, it is a simple duty to others. If you are unmarried, it is still a duty to yourself. Wife and children and the domestic charities have a paramount claim, which we neglect at our peril. Constant and furious driving of the best parochial plans must in the end mean empty or tired brains for our sermons; feverish, immature impetuosity for our plans; worst of all, scanty leisure for our devotions. To suggest some books may be useful:—Allen's *Continuity of Christian Thought*, Prof. Milligan on *The Revelation of St. John*, Salmon's *Introduction to the New Testament*, Westcott's *Christus Consummator*, Dean Church's *Advent Sermons* and *Sermons on the Disciple of the Christian Character*, Sir F. H. Doyle's *Reminiscences*, Henry Taylor's *Autobiography*, Marion Crawford's *Tale of a lonely Parish* (I have not yet read this), John Morley's *Miscellanies* (vol. 3), *Life of Henry Bazeley*. Do not set aside this counsel as impossible, nor resent it as presumptuous. If a man marries, and has a family growing up around him, he has plain duties to them, which he must not think airily

to abdicate by saying his parish wants him. It is a very morbid conscience indeed which makes a diligent man uneasy about once a week watching the blaze of his own fireside, and indulging in the heart affluence of discursive talk with the wife of his youth, the mother of his children. The Church at large is less likely hereafter to be scandalized by the eccentricities of a family whose father has been too busy to train them for God. As to the parish, not one sensible or just man will grudge you your rest at home.

GIRL CHOIRS.—The subject of girl choirs has been attracting some attention. A correspondent of the *Family Churchman* (England) shows that in the great majority of country parishes a boy choir is simply impossible. It is further pointed out that while a boy's voice is likely to grow worse daily, a girl's is certain to grow better. Twenty girls can sing where one boy can. It is strange that, considering all this, and the fact that girls are more easily managed and behave better, they have been so little utilized in the music of the Church. It may be called another instance of the way in which we have all along ignored woman's usefulness in the work of the Church.

SECTARIAN TITLES.—Our Nonconformist friends themselves call their societies "connexions" or "denominations," and their edifices "temples" or "tabernacles," yet they are always exceedingly mad when we refuse to call either one or other a "church." What will they possibly think when they stumble across the following passage in Mr. Cunningham's newly published Hulsean Lectures:—"Those who deny the name of 'church' to any of the Protestant sects are not in any way guilty of intolerance, since they are perfectly willing to admit of the members of these bodies what they claim for themselves. The Independent who denies that there is a visible Catholic and Apostolic Church, and applies the word either to the invisible aggregate of the elect or to his own congregation, can hardly be hurt when those who do believe in a visible Catholic and Apostolic Church decline to assert that his congregation is a part of that body the very existence of which he himself denies."—*Family Churchman*.

THE BISHOP OF WINCHESTER ON THE BOOK OF COMMON PRAYER.—"My judgment is that the Prayer Book which belongs to the Churches of England, Ireland, Scotland, the Colonies and America, is an heritage and gift that cometh of the Lord, and that we had better leave it intact—at least till a time of fuller vision be vouchsafed to our people. The American Church herein is setting us an example of filial piety. There is a proposal among them to have a 'Book Annexed,' which chiefly consists of additional prayers and services. Even this book is looked on by the gravest and ablest of their bishops and divines as to be very carefully considered lest it should in any way impair the value of that precious possession of which we are all joint heirs. Every effort to reform services and produce new prayers proves plainly how inferior we of this age are to our forefathers in liturgical skill. As in Church architecture, so

in Church, liturgies and prayers, we seem utterly helpless but as we follow the great models of antiquity. Let us check the hand of sacrilege, but not paralyse efforts to grow up from our infant lisping to a clearer utterance of the heart to God—a true *rema theou*. We want new prayers and new services. Let us gravely and honestly, not hastily and petulantly, give our thoughts to this great question of enlarging the helps to public devotion, without disfiguring the beautiful robes of our Prayer Book with the rough rags of modern innovation.”

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

The Ruri-decanal Chapter of the Avon Deanery met at Windsor on November 30th, the following members being present:—Revs. Canon Maynard, D.D., R. D., Canon Brock, M.A., J. O. Ruggles, M.A., F. J. Oxford, H. A. Harley, B.A., J. Harrison and W. J. Ancient, Rev. Kenneth Hind was also present by invitation.

Morning service was held in Christ Church. Prayers were said by Rev. F. J. Oxford, first lesson by Rev. W. J. Ancient; second, by Rev. Canon Brock. A very excellent sermon was preached by Rev. J. Harrison from Acts xx 28, “Feed the Church of God,” for which he received the unanimous thanks of the clergy present. The Dean was celebrant, assisted by Rev. J. O. Ruggles.

In the afternoon the Chapter was called to order and the meeting opened with prayer by the Dean. After reading and approval of the minutes of the last meeting, the office for ordering of Deacons was read. A letter from Rev. H. How, of Shelbourne, late secretary of this Chapter, was read and ordered to be entered in the minutes. A letter from Rural Dean Ellis, of Sackville, was also read on the advisability of localizing “Our mission news,” or some other paper, as a Ruri-decanal organ. After some discussion it was decided that the difficulties in the way of making this successful were too great to make the attempt advisable. But all present pledged themselves to do all in their power to increase the circulation of the CHURCH GUARDIAN and our mission news.

A long discussion followed upon the best method of teaching and preaching distinctive church doctrine.

A very valuable paper was read by Rev. J. Harrison on the best way of utilizing the lay element in the Church, for which he again received the unanimous thanks of his brethren.

In the evening the shortened form of prayer was said by Rev. J. Harrison, and the lesson read by Rev. J. O. Ruggles. Addresses were given as follows:—Opening address by the Dean; Rev. Canon Brock, Apostolical Succession; J. O. Ruggles and J. Harrison, on the necessity of a missionary spirit in the Church; W. J. Ancient, Regeneration and conversion; F. J. Oxford, increased life in the Church of England as witnessed by him during his recent visit to that country. Rev. Kenneth Hind ably presided at the organ at both services. At the close of the evening service, the Rev. Canon Brock was unanimously requested by the clergy to send his paper on Apostolical Succession to the CHURCH GUARDIAN for publication.

It was decided to hold the next meeting of the Chapter on February 2nd, 1887, at Aylsford, if possible, otherwise in the Parish of Cornwallis.

The clergy were hospitably entertained at dinner and tea by the Dean and family. Afterwards Rev. J. O. Ruggles was the guest of Professor Hind; Rev. W. J. Ancient, of William O'Brien, Esq.; Rev. F. J. Oxford, of the Dean, and Rev. J. Harrison, of Rev. H. A. Harley; to all of whom our hearty thanks are hereby tendered.

AMHERST.—The services of the Rev. J. R. S. Parkinson, of Londonderry Mines, have (with the consent of the Bishop) been secured for every alternate week during the winter. This has been done to assist the Vicar to carry on the work of the Church in this parish and surroundings more effectually if possible. On Sunday, the 5th instant, after the Litany at 3 o'clock, the reverend gentleman delivered an address on temperance, which was listened to with marked attention, and on that subject he gives no uncertain sound.

The active agent of the GUARDIAN, W. B. Shaw, has just paid this parish a visit in the interests of this very valuable paper. It should be in the hands of every persons who loves the Church.

PERSONAL.—Rev. James Simpson, late of Trinity College School, has been called to the incumbency of St. Peter's, Charlottetown, and enters upon his duties at Christmas.

The Venerable Archdeacon of Prince Edward Island is spending the winter in England.

The ever active Rural Dean Moore is pressing through the American papers for a fitting celebration of the Canadian centennial, and a good representation from the United States.

Rev. Dr. Partridge has been lecturing at New Glasgow.

HALIFAX.—St. Paul's.—Argyle Hall was well filled by the “fai. sex” together with a sprinkling of the sterner element of St. Paul's congregation one evening last week, the occasion being the formal organizing of the St. Paul's Church Young Men's Society. The young men made themselves agreeable and useful in dispensing the good things provided by their lady friends. The band of the 66th P. L. F. discoursed sweet music during the evening. The Rector, Rev. Dr. Hole, gave a short and inspiring address in which he called attention to the fact that in thus encouraging the young men in their undertaking they were laying the foundation stone of the future prosperity of St. Paul's Parish in that the young men of to-day would in a few short years be the heads of families. At the close of Dr. Hole's remarks the senior vice-president of the Society, R. Taylor, took the platform and informed those present that as a happy coincidence this was also the Rector's birthday, and he in the name of those present took much pleasure in expressing the spontaneous wish that he might be spared to spend many such happy anniversaries. The Rector made a suitable reply and the band playing “God Save the Queen” terminated what was universally considered to be a most enjoyable evening.

SPRINGHILL.—The canvasser for the CHURCH GUARDIAN met with much success in this Parish last week.

Quite a spirited discussion has been raised in the local paper on the Apostolicity of the English Church and the local historians are studying Church history.

The ladies are energetically working for a bazaar to take place in the spring; proceeds for liquidating the debt. More accommodation being now needed there is some talk of either enlarging the present Church in the spring or else proceeding with a new building. Help has been asked to the Halifax papers.

Dr. Byers, our organist, has generously provided musical editions of H. A. & M. for the use of the choir. If any lady of means with a spirit for God's service would like to devote some of her time to work for God among colliers there is an opportunity for her here; the work will bring its own reward here and hereafter.

GIRTON HOUSE AND ITS PRINCIPAL.—It was with the most extreme regret that we noticed the sensational telegrams which appeared in the secular papers lately regarding an attack

on the character and position of Professor Sumichrast. Distant as we are from the scene we did not deem it wise to refer earlier to the matter. We have now had laid before us the statement on both sides; and without entering into the merits of the case as to the legality in the eye of the Church of the Professor's marriage we cannot refrain from expressing our entire disapproval alike of the means taken to impeach it and of the spirit manifested throughout by the attacking party. As we read the statements sent us they appear to us to be the product of a malevolent spirit, not alone towards the friend of former days, but also against the honored and able Bishop of the Diocese. We cannot imagine how any one could conceive that the Church is benefited by such a course of action as that which has been taken in this instance; and we join our sympathy with that already extended by others to Mr. and Mrs. Sumichrast and trust that the good work done and doing may not suffer in consequence. The Presbyterian *Witness* of Halifax thus refers to the matter:—“An extremely cruel attack has been made upon Mr. Sumichrast and his school by an old friend of his. The attack was based on an incident, now 17 or 18 years old, and which Mr. Sumichrast never attempted to conceal. His “friend” is now using it with a view of ruining Mr. Sumichrast's school. Mr. Sumichrast called a meeting of the parents of his pupils on Thursday afternoon and laid all the facts before them in the frankest manner. Bishop Binney corroborated the statements of Mr. Sumichrast. Several gentlemen having spoken, a resolution was enthusiastically adopted expressing the deepest sympathy with Mr. and Mrs. Sumichrast and unabated confidence in Mr. Sumichrast, and their determination to support the institution as they had heretofore done. We are glad to add that Mr. Sumichrast's character never stood higher than at the present moment, and that the extremely cruel attempt to injure him will rather do him good.”

DIOCESE OF FREDERICTON.

KINGSTON, KINGS, NEW BRUNSWICK.—On Tuesday November 2nd, the Bishop Coadjutor on his way to administer the Apostolic Rite of Confirmation at St. Paul's, visited this parish and after evensong at Old Trinity, preached an eloquent and deeply instructive sermon, bearing on the teaching of the Festival of All Saints, which was listened to with unabated attention by a very fair congregation. At this service an adult was admitted into the Church by the Holy Sacrament of Baptism.

On Wednesday morning, through mists and rain, His Lordship proceeded to St. Paul's, 12 miles distant. Here he found within the little unpretentious building an overflowing congregation anxiously awaiting his arrival. It being the first time, since the church was consecrated in Bishop Inglis' days, that a Bishop had passed over the sacred threshold, the good people in that vicinity made the most of the occasion. The service commenced with the reading of the proper preface in the order of Confirmation. Then followed a very excellent address to the congregation and to the candidates; after which in due order, nine men and as many women kneeling before the Bishop received the Gift by the laying on of hands. Then after addressing to the newly confirmed words of fatherly counsel, the solemn service was closed and the congregation dismissed with the Episcopal Benediction. All went away pleased and impressed with what they had seen and heard. And it is to be earnestly hoped that abundant grace was bestowed on all, to show itself hereafter in increased zeal and good works for Christ and His Church.

After luncheon, provided by some kind par-

ishioners, the Bishop drove back as far as Clifton where evening service was held in All Saints. This being the first anniversary of the consecration of this Church, as well as a service of thanksgiving, the Church was handsomely trimmed with sheaves of oats, etc., flowers and various fruits of the earth. Here, too, the Bishop preached, drawing many deep spiritual thoughts from the teaching of the Harvest. Though the evening was rainy and very disagreeable a great many persons attended the service which was bright and cheery.

It was nigh on to midnight when finally His Lordship reached the shelter of the Rectory. The next day the Bishop parted company with the Rector (who drove with him through rain squalls to Hampton) for a season only we hope. Thus begun, continued and ended another bright gleam of sunshine which does so much to brighten and enliven the purely country clergy in their toilsome and oftentimes lonely work.

The Chapter of Kingston Rural Deanery met in the parish of Kingston on Wednesday and Thursday, 10th and 11th of November. The Rural Dean, Rev. Canon Medley, took the chair at 8.30 a.m., and after prayer by the Secretary, Rev. O. S. Newnham, the regular work of the Chapter was entered upon. As this was of a purely local character, it would not be interesting to the general reader. A warm welcome was accorded to the Rev. A. J. Cresswell, who succeeds the Rev. J. H. Talbot (late secretary, now removed to another Deanery) in the Rectory of Springfield. (Our Rev. Brother Talbot was a most efficient and painstaking officer in the Deanery and much regret from all its members was expressed when his removal was communicated to us.)

Evensong was said in Trinity Church at 7.15 p.m. by Rev. J. R. DeWolf Cowie, the lesson read by Rev. A. Cresswell and D. W. Pickett. The Rev. C. P. Hannington presided at the organ. The choir was composed of white robed priests, the usual choir and organist taking their seats among the congregation, which was unusually large both in the body of the church and in the galleries. The Rev. J. M. Davenport, appointed preacher, delivered a very powerful and interesting sermon on the Christian method of giving, which was attentively listened to by all present. After blessing by the Dean the congregation remained standing until the Clergy had retired through the western door on their way to the Rectory.

Thursday morning 7.35 found the clergy and several lay members in the Church and gathered round the altar table. The Rev. the Dean Rural celebrated and the Rev. J. R. DeWolf Cowie served. It was not expected that many lay communicants would be present at this high service, for the great bulk of them live from three to six miles away from the Church and further the morning was wet and stormy. Yet, in spite of all, twenty-four were present and received. After breakfast the Chapter were again in session till the dinner-bell sounded. The Rural Dean read a suggestive paper on pastoral theology, the second of a series which, by request of the members of the Deanery he has promised to prepare. At three o'clock the visiting brethren, twelve in number, began to make ready for their return homeward and soon after their presence remained only in pleasing memory. Present:—Rural Dean, Canon Medley, Revs. S. J. Hanford, E. A. Warnford, D. W. Pickett, D. J. Wetmore, J. M. Davenport, O. S. Newnham, W. Hancock, C. H. Hatheway, C. P. Hannington, J. R. DeWolf Cowie, A. J. Cresswell, H. S. Wainwright.

DIocese OF QUEBEC.

The Rev. A. T. Balfour, Rector of Richmond, has returned to his parish after a prolonged trip to England, for the benefit of his health. We may express the hope that the

reverend gentleman has benefited very materially by the change.

The Rev. Lennox Williams preached the first of the lectures which are to be delivered in St. Peter's Church, Quebec, during the present Advent season.

We regret to hear of the continued illness of the Rev. Dr. Roe, which obliges him to forgo his lectures for the present. His place is being supplied by the Rev. Dr. Allnatt, Rector of St. Matthew's, Quebec.

DEANERY OF ST. FRANCIS.—The anniversary meeting of the Church Society, together with the meeting of the Deanery Board of the district of St. Francis, was held in the Church Hall, Sherbrooke, on the 7th and 8th inst. The Bishop of Quebec, and sixteen out of the 22 clergy of the district were present, and were also favoured by the presence of the Rev. Mr. Roberts, of Concord, N.H., and Rev. Mr. Hooper, of Newport, Vt. Regret was felt at the absence of the Rural Dean, Rev. Dr. Reid, through sickness, and C. E. Wurtele, Esq., Treasurer, whose recent severe illness has led him to press the acceptance of his resignation. The afternoon of Tuesday was taken up with reading the reports of the clergy and routine business. The Rev. Dr. Roe was again elected Secretary. The Rectors of Sherbrooke and Lennoxville, Messrs. Heneker and Winton, Executive Committee; and C. E. Perry, Esq., H.M. Customs, Treasurer for ensuing year.

At Evensong in St. Peter's Church at 8, the preacher was Rev. Mr. Roberts. A large and attentive congregation had the pleasure and blessing of hearing this (styled by the Bishop of the Diocese) "ever eloquent Divine." Wednesday early celebration of Holy Communion at 7.30, and Litany service at 9.45, followed by meeting of the Deanery Board at 10.30 and 2.30. In addition to the clergy mentioned twenty-two lay members of the Churchwardens and delegates to Synod from the district were present. The subject of Church extension was taken up and earnestly discussed. So important and pressing seemed the need of more clergy, that in addition to the amounts already pledged in Quebec and the district R. W. Kennedy, Esq., offers \$100 annually for three years. This places the stipends of three additional Missionaries on a firm basis, and the Bishop will at once find if possible suitable men. The establishment of Branches of the Church of England Temperance Society in every parish was recommended and also the calling a convention of Sunday-school Teachers at Sherbrooke, and opening a Branch Depository of the Society for Promoting Christian Knowledge were decided upon, and committees appointed for arranging the detail. Thanks were tendered to the Rev. Mr. Thornloe for his indefatigable labors, and to the Churchwardens and people of Sherbrooke for their kind hospitality. The annual Missionary meeting was held at 8 o'clock; a very full and encouraging report was read by the Secretary, followed by an address from Rev. A. Judge, of Cookshire, [styled the "ever ready"], on Mission work in Central Africa. The Rev. Mr. Roberts delivered one of his racy and exhaustive orations on Missionary work in general, which was loudly applauded. The Bishop then called upon the Rev. Mr. Hooper, introducing him as being both "ever ready and ever eloquent," who gave a very instructive account of the early work of the venerable Society for the Propagation of the Gospel on this continent, from which has grown the Church in Her greatness, both in the United States and Dominion of Canada. A collection was made for the Missionary Diocese of Algoma, and thanks tendered to the Bishop of the Diocese and the visiting clergymen, when

one of the most encouraging and pleasant meetings of the Association was brought to a close by the Bishop pronouncing the Benediction a little before 11 o'clock.

DIocese OF MONTREAL.

MONTREAL.—St. Martin's.—The Rev. G. Osborne Troop, the newly appointed rector of St. Martin's Church, preached in this Church his first sermon on Sunday morning last, and in the evening was inducted into the charge of the parish by the Lord Bishop of Montreal.

After the chanting of the Litany, the Bishop and Clergy took their places at the entrance to the chancel, the Rector, Churchwardens and Delegates to the Synod standing before them in the aisle, the Bishop saying: "Brethren, we are here assembled to induct the Rev. Geo. Osborne Troop as Rector of this Church, he having already been instituted to the cure of souls."

Rev. Mr. Troop then read aloud the declaration of assent as enjoined by Canon II., and which he had signed.

The Bishop then said: We, by Divine permission, Bishop of this Diocese of Montreal, do by these presents, constitute and appoint you, the Reverend George Osborne Troop, M.A., in whose learning and sound doctrine we do fully confide, to the office of Rector in this St. Martin's Church, hereby conferring upon you full power to perform every act of ministerial function as such Rector among the people committed unto you, so long as you continue in communion with us, and comply with the rubrics and canons of your Church, and with such lawful directions as you shall at any time receive from us. And, as Rector of this Church and parish, you are faithfully to feed that portion of the flock of Christ which is now entrusted to you, not as a man pleaser, but as continually bearing in mind that, in the great and important work of winning souls to Christ, you are acceptable to us, and above all to the Chief Shepherd and Bishop of the Church.

The keys of the Church were then handed to the Rector by the Senior Churchwarden, Mr. Strachan Bethune, Q.C., who said:

In the name and behalf of this Church, we do receive and acknowledge you, the Rev. George Osborne Troop, M.A., as Rector of St. Martin's Church; and in token thereof I give into your hands the keys of this Church.

To which the newly inducted rector replied: I receive these keys of the House of God at your hands, as the pledge of my institution, and of your reception of me as your appointed Rector. And I, on my part, do promise, by God's help, to be a faithful shepherd over you. In the name of the Father, and of the Son, and of the Holy Ghost.

The Bishop then presented the Church books, saying:—

Receive these books and let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotions of the people, in administering the Sacraments of Christ, and exercising the discipline of the Church. And be thou in all things a pattern to the flock committed to thy care.

Two verses of the hymn "Veni Creator" were then intoned, after which prayers for the Rector and for the congregation were made, and the Benediction was pronounced.

The Venerable the Archdeacon of Montreal preached from I Cor. iv, 1 and 2.

[We extend to Mr. Troop a hearty welcome to the Diocese of Montreal, and trust that he may—as we feel he will—prove a worthy successor to the two able men who have preceded him as Rector of this important Parish.—Ed.]

MONTREAL.—The Girls' Friendly Society.—On Wednesday afternoon, the 8th instant, the Diocesan Branch of this admirable society held its annual meeting in the Synod Hall here under the presidency of Mrs. F. W. Henshaw, who was re-elected Diocesan President, and Mrs. Mercer, Secretary. A special service was held in the evening in the Cathedral, at which the Lord Bishop of the Diocese preached an earnest sermon from the words "She hath done what she could," in the course of which he referred to the fact that the Parent Society in England had now 821 branches with 124,000 members and associates. He also intimated that the success of the Branch Society would depend greatly on the formation of Parochial Associations. These certainly are most necessary; and we much fear that so far the "Branch" has been too local and too little known throughout the Diocese. A vast field for good work lies before it, and if conducted with energy on sound church principles it may become a most important factor for good in this Diocese. We are sure that the work is one which only requires to be more fully known to be heartily joined in.

After the conclusion of the service the members of the society and their friends—to the number of 200—were entertained by the President at the Synod Hall, where a pleasant evening was spent.

Bishop's College Medical Faculty.—The Undergraduates of this Faculty held their annual dinner in the Windsor on the evening of the 9th inst., Dr. F. W. Campbell, the popular Dean of the Faculty, occupying the chair. Amongst many others present were:—The Chancellor of the University (Dr. Heneker), Principal Adams, the United States Consul, Alderman White, Dr. Hingston, Dr. Geo. Ross, Dr. Proudfoot. In proposing the toast of *Alma Mater*, Dr. R. A. Kennedy referred to the rapid progress made by the Faculty of Medicine of Bishop's College since its establishment in Montreal, and to its influence in raising the standard of medical education. The present is its 16th session and it numbers some 120 graduates, many of whom have taken first rank in their profession and are carrying the fame of their *Alma Mater* into all quarters of the world.

Having every facility for imparting a thorough practical medical education, the Faculty possesses equal advantages with any other school of medicine in Canada, and in respect to Obstetrics its advantages are far superior.

The General Hospital and Dispensaries afford every opportunity to students to receive clinical instruction in medicine and surgery. At the Western Hospital special advantages are afforded for the practical study of Obstetrics and Gynecology.

The College building contains three large lecture rooms, one of which has been specially fitted up for Physiology, several smaller lecture rooms for Practical Chemistry, Histology, etc. and a large, airy, well-lighted dissecting-room at the top of the building, isolated from the rest of the class-rooms.

The Faculty is recognized by the Royal College of Surgeons, England, and the Royal College of Physicians, London, its class tickets for the various courses being accepted as qualifying candidates for examination. The Royal College of Physicians of Edinburgh, the Royal College of Surgeons of Edinburgh, and the Faculty of Physicians and Surgeons of Glasgow also accept the class tickets of Bishop's College, and the Diploma of this University exempts its owners from being examined on the subjects of the Primary branches and Matriculation. The Scottish Colleges acting conjointly grant only one examination and therefore confer a triple qualification.

The degree in medicine and surgery of this University being accepted by the licensing bodies of Great Britain its possessor is entitled to the same exemptions as are allowed all other

recognized colonial degrees. The College of Physicians and Surgeons of Quebec accept the degree without further examination.

Dr. Kennedy having referred to the suggestion for the removal of the University of Bishop's College to Montreal, Chancellor Heneker (in replying to the toast of *Alma Mater*) said that though nothing was known of the project at Lennoxville yet a larger sphere of usefulness would no doubt be opened to the University if removed, and the matter was well worthy of consideration.

Rev. Dr. Stone.—*The Church of Philadelphia* says:—

The new Rector of Grace Church, Philadelphia, the Rev. J. S. Stone, D.D., was welcomed by a large congregation last Sunday morning. The floral decoration in and around the baptismal font was of white chrysanthemums, pink roses and trailing vines of smilax, very tastefully arranged.

HOCHELAGA.—Among the many Sunday-schools in the city proper, those on the outskirts are apt to be overlooked and perhaps underrated. Amongst these is that of St. Mary's, Hochelaga, where a great work is being done. The school has an average attendance of over sixty scholars and an efficient staff of teachers, including five gentlemen, who go out from the city, while the use of Egerton's Leaflets shows that the doctrines and principles of the Church are promulgated among the pupils. On the first Sunday in Advent a Children's service was held for the first time. The service, which commenced with Hymn 49 A. & M. was fully intoned by the Superintendent, Mr. Mawley; the Rev. A. French reading the lessons, and afterwards delivering a very earnest and eloquent address on the subject of Advent, and pronouncing the benediction. The Rev. Mr. Borthwick is to be congratulated on carrying on so good a work in his parish and having so earnest a band of workers under him.

DIOCESE OF ONTARIO.

OTTAWA.—*St. John's.*—The special effort to rouse the careless and encourage the faithful in their Christian walk has ended, and all that is left is the remembrance of its services and the effects of the Holy Spirit's working.

We speak simply of our own sphere and of the services in St. John's Church. The Clergy of the city, and indeed the laity also, heartily united in the Mission, and it has been shown, we think, that workers of very different lines of thought in the Church—for her limits are as wide as the Gospel—have been able to join in a vigorous effort on behalf of Christ, and to attack the strong-hold of Satan—indifference and apathy, and vice.

The Rev. E. P. Crawford, of Brockville, one of the Missioners, pursued a definite plan in all of his instructions and addresses. For, at the morning instruction, his subject was the "Fruit of the Spirit," as stated by St. Paul in Gal. v. : 22. These were of a highly practical character and certainly made a deep impression. The simple, earnest way in which the different points were explained and enforced, and the continued holding up of the Saviour as the model in every case, could hardly fail in creating a desire to be "like Him" in the ordinary duties of life.

In the afternoon the subject was "Help to Holy Living." Dwelling first on the need of Growth in Spiritual Life, then the Missioner afterwards treated of Prayer, Bible Reading, Meditation, Public Worship, Holy Communion, showing how each and all would contribute to the formation of the Christian character and how impossible it was to become true Christians unless the Means of Grace, which God had given were freely used.

The chief service, as far as attendance, was in the evening, when the whole scheme of Man's Redemption was very practically and forcibly preached. Beginning with the need of Con-

viction of Sin, the Missioner dwelt on Repentance, distinguishing between true and false, then on the Love of God in Christ, leading to the full and free Forgiveness of God. Then he spoke of Faith and Conversion; the state of Salvation in which Christians are placed by Baptism, the need of sanctification in which God requires our help: and finally he set forth the necessity of perseverance, which lead to the full assurance of hope, because of the promises of God in Christ.

Throughout the whole Mission the attendance was good, shewed a continued increase, especially in the evenings, when there was usually a crowded congregation, and the last Sunday evening taxed the space in the Church to its utmost, every chair that could be brought in being occupied, whilst many crowded round the doors and others even obliged to go away. The heartiness of the singing was very marked, it seemed as if everyone was joining, and this was rendered possible, because each one was handed a hymn book on entering, and the choir and organist ably led the volume of voices in the body of the Church. Perhaps this was partly owing to the plan adopted by Mr. Crawford of practising the tunes for half an hour each evening before the commencement of the service.

A very strong feature in the Mission was the number of requests for intercessions made each evening. Doubtless the prayers were answered—indeed it is certain many were—and it suggested the thought that as so many availed themselves of the opportunity of asking prayers for their friends, could we not as a congregation continue the practice for the benefit of our fellow-Christians. How shall this be done?

The Children's services were very bright and hearty, and to watch the sea of upturned faces, both in Church and at the Opera House was a pleasure.

The men's meetings were overwhelmingly successful. At St. John's the first Sunday, about 500 were present, and the earnest words of Mr. Crawford found an echo in every heart. At the Opera House on the 21st ult., some 2,000 were assembled, and none will forget the solemnity of the scene when all were bidden pray at the close of the address, nor the volume of voices when all joined in singing, "When I survey the Wondrous Cross."

We thank God for the Mission and pray that its effects may be felt on all our lives, so that the Last Great Day may declare the blessed result of this grand effort.

[We much regret that we only received the foregoing interesting report after the last number of the GUARDIAN had gone to press. Correspondents would confer a great favour on us by sending items regarding parochial work promptly.—Ed.]

KINGSTON.—In our account of the Anniversary meeting of the Kingston Branch of the Women's Auxiliary to the Board of Domestic and Foreign Missions—the Board should have been credited with receiving in money the sum of \$562, not \$52, as erroneously reported.

DIOCESE OF HURON.

LONDON.—The visit of Mrs. Greaves, who has come from England as a representative from the Church of England Zenana Missionary Association, has been very successful in the Diocese of Huron. She came to London on the 26th November, and remained till the following Tuesday, during which time she held three meetings, in two school-houses and the Cronyn Hall, all of which were well attended. Having had personal experience of Zenana work she could speak with great force of the sufferings of the child, wives and widows of India. Her visit, no doubt, will prove an additional stimulus to the Huron Diocese and thereby will strengthen the hands of its Bishop, whose most

ardent wish is that it should be pre-eminently "A Missionary Diocese."

DIocese OF ALGOMA.

The following is the continuation of the Bishop's Triennial Report:

To the Most Reverend the Metropolitan of Canada:

ENGLISH VISIT.—My visit to England in the winter of 1883 and 1884 more than realized my most sanguine expectations. Personally, almost wholly unknown, and the name of Algoma familiar to only a few scattered individuals here and there, the prospect, at first, was most discouraging, but by the blessing of God, and through the influence of commendatory letters given me most kindly by the Archbishop of Canterbury and York, and several Bishops, doors were opened in abundance, and, as the result of sermons (preached in pulpits, representing every conceivable variety of theological thought), platform addresses, drawing-room meeting personal interviews, and communications by letter, \$6,798 were collected for the Endowment Fund, \$2,008 for the Missionary boat, \$730 for the Widow's and Orphan's Fund. In this connection I desire to acknowledge very gratefully the courtesy of the Rev. W. H. Tucker, M.A., and Rev. H. Grove, M.A., secretaries of the 'S.P.G.' and 'S.P.C.K.' respectively, in affording me every assistance in their power, in the arduous work in which I was engaged. Committees of ladies were organized in several places; which already served as valuable channels for the circulation of our missionary intelligence, through the medium of the "Algoma Missionary News," and also as centres for the collection and transmission of such gifts as may come from interested and sympathizing friends in the Mother country. It is to this quarter, also, I must look mainly for the increase in our Endowment Fund, as shown by the fact that during the last three years, but little has been contributed to it in Canada. I am well aware that this is not owing to indifference to our needs. It is due rather to the multiplicity of them, and the impossibility of obtaining from the Canadian Church of to-day, already heavily overburdened with the presence of her own local claims, enough not only for our current necessities, but for the permanent maintenance of the Episcopate of the Diocese through all the future. A large percentage of our population is contributed by England, and it is only to ask her to give us also, in part, at least, the means for a time of providing for their spiritual nurture.

ENGLISH SOCIETIES.—Algoma still continues to lie under a deep obligation to the English Societies, which have nursed so many Colonial Dioceses through their respective stages of weakness and dependence. But for their annual subsidies, our Missionary work would be most seriously crippled. Distributed in small sums over seventeen of our twenty-four Missions, they are invaluable in supplementing local contributions, so enabling us, with aid from the Mission Fund, to find stipends for as many missionaries. The withdrawal of even £50 by either Society would inevitably seal the doom of some one mission, and compel its abandonment. The "Society for the Propagation of the Gospel," over and above its past and promised, aid to our Endowment Fund, grants £650, annually, for stipends, and £100 to the maintenance of the "Evangeline," to which it also devoted its last Quarterly Leaflet. The "Colonial and Continental Church Society," out of its more limited income, contributes £258, and also kindly undertakes the transmission of boxes of clothing, books, &c., free of charge, to Montreal. The "Society for Promoting Christian Knowledge," over and above its grants for church building, which are always most promptly voted, on compliance with the proper

and reasonable conditions attached to them, continues its periodic and liberal benefactions of tracts, service books, maps, Sunday-school libraries, &c., and also grants assistance to Theological students, in cases recommended by the Bishop.

ENDOWMENT FUND.—Very substantial progress has been made towards the solution of this important problem. Less than three years since, we were in possession of little more than conditional promises of £1,000 each, from the "Society for Promoting Christian Knowledge," and the Council of the "Colonial Bishopric Fund." The amounts required in the conditions attached to these promises have been raised, and the sum of \$25,000 has been securely invested at 4½ per cent. towards the support of the Bishop of the Diocese, the management of the fund being provided for by the execution of a trust deed, which has been accepted by the donors of the grants above referred to, and according to which the Bishops of Toronto and Niagara, with the Treasurer of the Missionary Diocese, for the time being, are constituted Trustees. Whether the annual interest shall be allowed to swell the sum total, or become immediately available for the reduction of the several diocesan assessment towards the Bishop's income, the Provincial Synod will, doubtless, determine.

The Synod will also be glad to learn that the 'S.P.G.' and 'S.P.C.K.' have responded favourably to my application for further aid to the same fund by each granting \$500 more, to meet the balance of the second £5,000, to be obtained from other sources by December 31st, 1891. There is every reason to believe that the Council of the "Colonial Bishopric Fund" will grant the same additional aid. I trust that the generosity of these noble Societies will stimulate Canadian Churchmen to give this fund a place in the appropriation of their annual free-will offerings, and also to remember it in their last wills and testaments.

PORT CARLING.—His Lordship, the Bishop of the Diocese, paid his annual visit here on Sunday the 25th of November. His Lordship preached in St. James' Church here at 11 a.m., administered the rite of Confirmation to one candidate; there was a celebration of the Holy Communion. His Lordship went to the Point and held a service there at 3 p.m.; returned to Port Carling for service in the evening at seven. On Monday we left in Mr. Lewis' swift and comfortable steamer "Lady of the Lake" for Port Sandfield, where service was held at 11 o'clock. We enjoyed the hospitality of Mr. and Mrs. Cox, and then proceeded to Brackening. We had to land on the edge of the forest, and tramp through the woods deep with snow; we got into an ox sleigh, which was sent to meet us, and went on to the school-room, where there was a good congregation awaiting us. The Rev. Mr. Chowne, of Rossau; the Rev. Mr. McDonald, Methodist Missionary of Port Carling, and Mr. Butler, Lay Reader, accompanied us. The ox sleigh brought us back the greater part of the way to where the steamer awaited us. His Lordship held a vestry meeting in the evening, and left Tuesday morning for Lake Nipissing.

Please permit me through the GUARDIAN to acknowledge a box of Christmas presents for our Sunday-school, from the C.W.M.A. Society of Toronto. We feel gratified to the ladies for their kind remembrance of us. The gift is most valuable to us.—S. E. Knight, incumbent of Port Carling.

The Bishop of Algoma acknowledges with many thanks twenty dollars received from C. D., for the Diocese; the delay in acknowledging arising from his frequent journeys.

The Bishop of Algoma begs to acknowledge, with very warm thanks, the receipt of \$20 from "Anonymous," Nova Scotia.

PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSEHORN, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

DIocese OF ATHABASCA.

The Rev. J. Gough Brock, late of Fort Dunwegan, now of Shaftesbury Mission is on his way east on a mission which is best explained by extracts from Bishop Young's letter of recommendation. "After four years of hard work and much privation Mr. Brock goes out with my permission to raise funds for a proposed Mission, to be called 'Christ Church Mission, Shaftesbury,' on the Peace River, to which he has been transferred from the Mission of St. Saviour's, Dunwegan. He has to commence from the beginning. All the buildings have to be erected. There are for the present, a Mission House for the resident Missionary, a school-house, to be used for the first year or two for Divine service, until a Church can be built." The Bishop then goes on to state that an appeal is made for funds for a flour mill, where the Indians can have their flour ground free of charge. Rabbits have almost totally disappeared, and the larger game is uncertain, so that the Indians are in "a chronic state of semi-starvation." "The next hope is for them to settle down and cultivate the soil." The upper portion of the Peace River enjoys a climate more favourable than Manitoba. Seeding the Bishop says can be done as a rule earlier, and the crops mature more quickly. On the low land by the river barley and oats were ready for cutting this year on Aug. 9th. The flour mill will also be a benefit to the Missionaries. A sack of flour is worth \$20 at Dunwegan, owing to charges of transportation. At the school the Indian children will be taught, and where necessary fed and clothed.

In the interest of this Mission work Mr. Brock will visit Eastern Canada and probably England this winter.

DIocese OF NEW WESTMINSTER.

SAFE ARRIVAL OF THE BISHOP.—The Venerable Archdeacon of Columbia received a telegram on Monday, Nov. 29th, announcing the safe arrival in England, of His Lordship the Bishop and Mrs. Sillitoe.

HOLY TRINITY, N.W.—A special course of sermons is being delivered here during Advent on Christ's coming, viewed under the following heads, viz., "A motive for repentance," Dec. 2nd, Venerable Archdeacon Woods; "A motive for watchfulness," Dec. 9th, Rev. C. Croucher; "A motive for diligence," Dec. 17th, Rev. W. Bell; "A motive for patience," Dec. 23rd, Rev. H. G. Fiennes-Clinton.

HOLY TRINITY BELL TOWER, N. W.—The ladies of Holy Trinity have announced their intention of holding a Fancy Fair on Wednesday and Thursday, Dec. 15th and 16th, in the Drill Shed, in aid of the Bell Tower.

MAPLE RIDGE.—An entertainment was given in this parish on the evening of Nov. the 4th, when the sum of forty-five dollars was cleared, in aid of church work. Quite a novel feature of the entertainment was "The Broom Drill." Sergt. McKenney undertook to drill a number of young ladies who used brooms for rifles and dustpans for knapsacks. They presented quite a soldier-like appearance dressed in white with scarlet facings, and did great credit to their instructor, by the precision with which they carried out all his commands. The benefit to themselves by the drill must have been equal to the pleasure they gave the audience. The most kindly spirit was shown by members of the various Denominations, who were active not only in getting up the entertainment, but also in making it a success.

LILLOET.—The repairing, re-roofing, and fencing in, of St. Mary's Church, has lately been completed at a total cost of some \$230, the bulk of which has been raised by the people of Lilloet and a few friends of the place. It is a cheering to see God's house once more fit for His service, after some years of neglect and delapidation.

LYTTON.—On November 4th the Lord Bishop administered the holy rite of Confirmation to forty-seven persons—nineteen males and twenty-eight females—many of whom had travelled long distances and had patiently endured a week of Lytton's most trying weather to attend their final preparation classes. The Indians were most reverent and attentive throughout the service. In the afternoon, after Evensong, the Chiefs addressed the Bishop through their delegate, W. Mitchell, calling his attention to certain irregularities amongst their people, especially the custom of Suney trading. His Lordship spoke some words of sterling good counsel to the people in reply, explaining to them the object of his visit to England, and advising to put an end to the scandal caused by the unnecessary trading on Sundays. The offertories, amounting to \$14.85, were handed to the Bishop towards the purchase in England of a new cross for the altar of St. Paul's Church, which has been lately beautified by the addition of a pair of handsome wing curtains, the gift of the Rev. E. L. Wright. On the 4th, eleven adults received Holy Baptism before proceeding to Confirmation the next day.

YALE.—The Bishop of the Diocese on the 4th confirmed at the Indian Church here three male and seven female candidates, all from the lower Fraser district, with the exception of one girl from the Sisters' School. The Indian candidates had been in Yale all the week attending daily instructions, and submitting themselves to be catechized before being presented to the Bishop. One of them, the father of George, the interpreter, was brought up to the church on his bed, having been crippled last year by falling off the roof of a church he was helping to build. After the Confirmation, the Bishop appointed a fresh watchman for the Yale Indians.

KAMLOOPS.—The Bishop arrived at Kamloops on Saturday, the 7th, at 3 a. m. He preached twice on Sunday at the Church, and on Monday evening held a Confirmation, at which five persons received the Holy Ordinance. He left for Donald on Wednesday morning, and arrived there safely at 4 p. m.

SPUZZUM.—A few Indians of this place, some months ago, brought the sum of \$20,000 to the Bishop, asking him to provide some altar hangings and cloths for their Church. These were placed in the little Church by one of the clergy last week, consisting of altar frontal and super-frontal of satin cloth, and a dorsal and side curtains.

FRASER RIVER INDIAN MISSION.—Church building is going on at Popum and Ohumil Indian villages, through the kindness of benefactors, under the supervision of the Rev. E. L. Wright. Four dollars has been received by the Bishop from Mr. Seward, Lytton, and \$5 from Mr. James Pearson, of Lytton.

ST. PAUL'S SCHOOL.—The sum of \$28.62 has been received by Mr. Edwardes, for St. Paul's Indian school, from St. Mary's Rugeley, England, which has enabled the clergy to receive another pupil. Contributions of toys, &c., for the children's Christmas Tree at St. Paul's Mission house, will be thankfully received by Mr. Small or Mr. Edwardes and may be sent to Keefer's Station, C.P.R.

CONTEMPORARY CHURCH OPINION.

The *Parish Visitor* (N. Y.), under the title "Advent," says:—

It has been well said that it is "the peculiar computation of the Church to begin her year and renew the annual course of her services at Advent, therein differing from all other accounts of time whatsoever. The reason of which is that she does not number her days, or measure her seasons, so much by the motion of the sun as by the course of our Saviour, beginning and continuing her year with Him, who, being the true Sun of Righteousness, began now to rise upon the world and as the 'Day Star' on high 'to enlighten them that sat in spiritual darkness.'" Christ is the centre around which His Church revolves. Of the years that have past, as of the years to come, it may be truly said:—

"Christ is the end, for Christ is the Beginning,
Christ the Beginning, for the end is Christ."

How beautiful this association of our time with Christ! Every day in every year bears His mark and comes not to us till it has first been linked with Him. Thus His life is practically united with ours, as is ours with His.

The *Family Churchman* (London, England) says:—

The highly advertised "Conference on Christian Unity" at the City Temple proved (as indeed might have been expected) only a reasonable advertisement of Dr. Parker and Mr. Guinness Rogers, whose popularity evidently requires periodical reinforcement by some such means. A few more such conferences will effectually reconcile us to our unhappy divisions. There cannot be much disadvantage in being separated from gentlemen who, like Mr. Rogers, hold that the State has no religious or moral duties to the people; like Dr. Parker, who believe that his existence and consistency depend upon his "vital differences" from the Church; or with the so-called Bishop Gregg, who had to explain that he no longer belongs to the Free Church of England, but to a body which seceded from that body which had seceded from the Church. Christian unanimity does not consist in the trick of concealing your feelings in the presence of "vital differences," or the art of smiling while the heart is bursting with bitterness and all uncharitableness; Christian Unity, in short, is something more than worldly wisdom. Until we can approach the consideration of it in the right spirit, let us cheerfully put up with our unhappy divisions: after all, we are probably more honest in our differences than we are likely to be in sinking them. There was as much brotherly love as there was shrewd practical wisdom in a remark of the late Hugh Stowell, of Manchester—a thoroughly liberal-minded and Evangelical clergyman, who was always ready to fraternise with Nonconformists in proper ways: "I have found that the best way to promote peace and harmony with our Dissenting brethren is to love them at a distance."

The *Southern Churchman* of Richmond, Va., says:

The Richmond *Central Presbyterian* thinks it useless to speak of unity if we require the historic episcopate as one of its foundations. We shall hope not, though our Presbyterian brothers, it says, are firmly persuaded that Presbyterianism is the apostolic form of church government: Presbyterian brothers were at once persuaded that surplice was rag of popery; and organs of the devil; they think so no longer. Little by little people will come to the conclusion, that as after the first century *Episcopacy was in every Church in Christendom*, so, without shadow of doubt, it must be that form left us by the apostles. Even if not necessary to the being of the Church, it surely is necessary to its unity. Let us aim after unity, pray for it

strive for it, work for it; let us most ardently long for it, and then we will come to what are its true and real foundations. The divisions of Protestant Churches are not only a shame, they retard the conversion of the world. Christ prays that all his people may be one, "that the world may believe." No conversion of the world without Christ's people being one.

THE DECAY OF NON-CONFORMITY.

We hear a great deal now-a-days about the progress and vitality of dissent and we are asked to believe that at least one-half of the religious portion of the English nation have separated themselves from the Church of England and by choice throw in their lot with some one or other of the Non-Conformist bodies. We must confess that we have never been able to accept this statement, and the *Church Times*, has never ceased to appeal to the marriage statistics as a standing proof that such calculations have no real foundation in fact. And a very strong argument against their truth has always been afforded by the bitter dislike which Non-Conformist entertain to any thing like an actual religious census of the nation. Their opposition to this very simple expedient is so violent and so unreasoning that it manifestly betrays the weakness of their case. Scarcely a single Churchman has any objection to a religious census; but you have only to mention the proposal in Parliament and the whole dissenting phalanx is up in arms at once.

As to the real numerical power of dissent in England we are obliged therefore to fall back upon the returns set out by the various bodies themselves, which may or may not be accurate, but which certainly do not understate the number of Non-Conformists. Now these have some very curious lessons to teach us. They shew for instance very clearly the *numerical weakness of dissent*, and gave no ground whatever for the statement so often made, that one-half of the population of England and Wales have left the Church. Take for an example such a body as that of the Wesleyan Methodists. Including probationers they claim considerably less than half a million out of a population of just 26,000,000 or less than two per cent. The actual numbers are 441,730 by the last return. Or take away their building operations. On paper the number of Chapels appears large, and the amount of money expended on them considerable. But when we come to look behind the scenes a very different picture is presented. When Churches are built or restored they have to be paid for at once, and it very seldom happens that there is more than a nominal debt owing when the Church is brought into use, and in the case of new Churches the payment of even that has to be securely guaranteed before the Bishop will consent to consecrate. It is very different with dissenting Chapels. Such buildings are very seldom more than half paid for and the real owners of most of the *Chapels in England and Wales are the insurance companies*. It is they who really find the money and hold in their hands the destinies of scores and scores of places of worship. This plan no doubt has its advantages; not the least of which is that it certainly tends to conceal the real position and to cover up the weakness of dissent.

Another point to be noted is that the increase of dissent has for some years ceased to keep pace with the increase of the population. While most of the sects can show a small increase it is usually considerably below what it would be if the sect were merely holding its own. This really then means that decay has set in and that if it continues extinction is a mere question of time. It must be remembered too that such decay, when once established, invariably in-

increases its ratio as the body declines in influence and numbers. If it is only one per cent now, it will be probably ten per cent, ten years hence.

Another very striking point in the enormous loss of members which Non-Conformist bodies experience from year to year. Take the Wesleyan Methodists again for an example. They lost by death last year 5373 members; but in the course of it the various circuits reported new members to the extent of 45,230. The increase for the year therefore ought to have been 39,857. But the fact is that there is a decrease of 779 on the total membership. It is clear therefore that some 40,630 members have disappeared in the course of the year, and no attempt is made to explain how or when further than that we are told, that over 13,000 were lost by removal, and that more than 27,000 ceased to be members. And this is no new and strange phenomenon; but the normal state of things, which has been in full progress now for some years. It speaks most conclusively of the real instability of the body; and gives token of an inherent weakness which we should hardly have suspected.

There are many other points which might well be noticed, but our article has already exceeded the limits we had intended. The whole subject observes very careful study, and far more thought should be bestowed on it than it has yet received. That at the present time non-conformity possesses the power of representing its influence as being out of all proportion greater than it really is, we are convinced. We are not however amongst the visionaries who would maintain that dissent is about to die, and the Church to become paramount; but we do think that the religious world of England is on the eve of great changes. Dissent in its present form seems clearly doomed, and the next generation will almost unquestionably see an entire re-arrangement of religious parties, whether for good or evil we hardly dare to prophesy.—*Indian Churchmen, Calcutta.*

THE CENTENARY OF THE COLONIAL EPISCOPATE.

The complete organization of the Church of England in the colonies took its origin from the foundation of the See of Nova Scotia. Dr. Charles Inglis, its first Bishop, was consecrated at Lambeth on August 12th, 1787, the same year which had witnessed the foundation of the Episcopate of the American Church.

Since that time to one and another of the colonies and dependencies of Great Britain has the Church in her integrity been extended until now as upon England's Empire so also upon England's Church the sun never sets. With profound gratitude to God the Colonial Church can at this time review the century of its history. "A little one has become a thousand and a small one a strong nation."

God has given to the Anglo-Saxon nature never to rest whilst there is any more land to be possessed and that nature carries the Church with it wherever it goes. Christian England never goes abroad leaving the Church of God behind. Indeed again and again in England's history the prime object of colonization has been to plant the Christian Church abroad. As a rule, however, the Church has moved out for missionary work far beyond the national advance for its commission is to go into all the world and preach the Gospel to every creature. Marvellous has been the growth of the Colonial Episcopate during the past hundred years. Including those in the American Church there are to-day upwards of one hundred and fifty Anglican Bishops outside of the British Isles. Well may an event so important as the foundation of the Colonial Episcopate—an event which marked the commencement of a new era in the

Christian Church—be commemorated with special thanksgiving. At the Synod held in Montreal in September it was agreed upon that a central commemoration be held at Halifax, N.S., where Bishop Inglis resided, on or including August 12th of next year; and that the Archbishops of England and Ireland and the Primus of the Church of Scotland shall be requested to make such arrangements as may be practicable for a simultaneous commemoration in England and throughout the British Empire. It was further resolved that the creation of the See of Nova Scotia ought to be commemorated by a lasting memorial, and it was agreed that nothing would be more appropriate than a Cathedral in the city of Halifax, where such a building is very sorely needed, and its want very manifest to all visitors.

It is considered an anomaly in these days that the oldest Colonial Diocese of the Anglican Church should be without its Cathedral, and it is, therefore, well that the erection of such an edifice should have been decided upon when all Churchmen are considering what would be a fitting thank offering to Almighty God for what He has wrought through the Colonial Episcopate.

A Cathedral erected with this view in the city of Halifax should be an imposing edifice and should elicit contributions from Churchmen everywhere throughout the world. H.

CORRESPONDENCE.

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

EARLY ENGLISH CHRISTIANITY.

To the Editor of THE CHURCH GUARDIAN:

SIR,—One of my parishioners has called my attention to the following sentence which occurs in the Bishop of Southwell's article in your issue of November 17th: "It is a delusion that the Church of England was ever Roman, or ever acknowledged as a Church, any subjection to the Pope, or any other relation but that of an English Church or Churches, established by the preaching of missionaries from Rome." The part of the sentence objected to by my parishioner is that which I have italicized. My friend reminds me that in a course of Sunday evening addresses on the early British and Saxon Church, I have been showing that the Church of England was *not established by missionaries from Rome*; and he, having confidence in me, and wishing also to be loyal to one of our most learned Bishops, would like some explanation. Perhaps other readers of the same article were struck as he was.

I have been telling my people that there is the solid ground of historical fact for a Church in Britain two hundred years before the Roman missionaries appeared. They came in 597; but the names of three British Bishops with attendant presbyter and Deacon are found in the roll of attendants at the Council of Arles, held in 314. Augustine found an ancient British Church in England, and very sturdy resistance did seven of its Bishops offer to him when they twice met him in conference on differing usages. I have been saying that Italian missionaries under Augustine, and later on under Birinus, did indeed labor most successfully in the Kingdoms of Kent and of Wessex; but that the evangelisation of by far the larger part of England was finally due to the Celtic missionaries of Iona, and the Scottish missionaries of Lindisfarne, for they permanently evangelized the Kingdom of Essex, Mercia and Northumbria, as the third Book of the Venerable Bede tells us at length. It was under God, by the labors of the missionaries from the schools of St. Columba and St. Aidan that England was chiefly converted, rather than by the school of Rome.

Let Augustine be honored for what he did, but it will certainly mislead the unwary to use in an unqualified sense, the Bishop's phrase of

the "*English Church or Churches established by the preaching of missionaries from Rome.*" It would be more to the purpose to remember the far more abundant and extensive labors of the missionaries St. Columba and his disciples St. Aidan and St. Finan, St. Chad and St. Ninian, and many another honored Celtic, Scottish and Saxon missionary name, to whose abundant labors, the real conversion of the people and establishment of the Church of England was mainly due.

J. ROY CAMPBELL.

Dorchester, N.B., November 28th.

EVENING COMMUNION.

SIR,—There appeared in the CHURCH GUARDIAN of 24 Nov. an extract from the charge of Bishop Stubbs in which he stated his disapproval of evening communions, and intimated that wherever practised, and wherever introduced they would be in direct opposition to his wishes and approval. This is very different to the expressed opinion and sympathetic feeling of the late Bishop Frazer, Manchester, as given in his first charge. He says:—"I found evening Communion, I may say, established in the Diocese when I became Bishop." He goes on to say that he saw no reason for forbidding them, and described the sense of solemnity with which he had himself taken part in one on the Thursday in Holy Week. (See Edin. Rev. Ap. 1866 Art. Charges of Bishop Frazer.) Here we have two distinctly contradictory utterances by two celebrated Bishops of our Church, in modern days, on one of the most important ordinances of the Church. Bishop Frazer worked his diocese with marked success for twelve years. We know that he was a sound Churchman and a consistent Christian, a man of remarkable natural tact and who governed his diocese with wonderful ability and practical common sense, gaining for himself the love and reverence of all classes of the community among whom he dwelt without in any manner compromising the claims and position of the Church. So that in a diocese like that of Manchester, a stronghold of dissent and nonconformity in all their aspects he was happy at his death in having his diocese in a most prosperous condition. He has now numbers of citizens and work people, many who had never entered a place of worship before, many who had been strongly opposed to the Church, to accept her teaching and enter her fold. He was a man simple in his manners towards those with whom he was brought into contact, and at the same time earnest and straightforward in the duties of his office. He saw in this diocese that most of the citizens and work people of Manchester, after six days of toil and strain, could hardly be expected to rise early enough to attend a seven o'clock communion on Sundays, or even a midday one; that absolute bodily rest on the seventh day was an equally absolute necessity and therefore the only time for such person to partake of the benefits of Holy Communion would be at eventide. One does not know clearly where Bishop Stubbs gets his reasons for expressing so decidedly his objection to evening communions. The Church has laid down no rule as to the time of day. Convenience, and perhaps local custom, have usually in many places fixed the early and mid-day celebrations, but where local custom finds either of those times inconvenient it should not be held to be reprehensive in any clergyman who afforded to his people an evening celebration when he found that they could not attend at other times, especially if priest and people have it in mind, that the first institution of the Holy Communion took place in the evening; that "*after supper He took the cup, etc.*" and that in carrying out even as to time our Lord's injunction there cannot be anything very faulty or deserving of censure.

J. W. H. ROWLEY.

Yarmouth, N.S., 4 Dec., 1886.

The Church Guardian

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Special Notice.

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CALENDAR FOR DECEMBER.

- Dec. 5th—2nd Sunday in Advent.
 " 12th—3rd Sunday in Advent.—(Notice of Ember Days.)
 " 15th }
 " 17th } EMBER DAYS.
 " 18th }
 " 19th—4th Sunday in Advent.—(Notice of St. Thomas and Christmas.)
 " 21st—St. Thomas, A. & M.
 " 25th—CHRISTMAS DAY.
 Pr. Psa. M., 19, 45, 85: E. 89, 110
 132—Athanasian Creed. Proper Preface Com. Service till 1st of January inclusive.
 " 26th—St. Stephen—The first Martyr.
 1st Sunday after Christmas.—(Notice of St. John, Innocents' Day and Circumcision.)
 " 27th—St. John, A. & E.
 " 28th—Innocents' Day.

THE COMING OF THE END.

"The end of all things is at hand; be ye therefore sober and watch unto prayer."—1 St. Peter iv. 7. (Epistle.)

In the latter Apostolic times it was widely believed that the second advent of our Lord was at hand. Probably the repeated warnings giving by Christ to prepare for it may have given rise to this idea, which was certainly general, as we see by St. Paul's frequent references and allusions (Rom. xiii. 12; Philippians iv. v; Hebrews x. 25). The petition "Thy kingdom come" in the Lord's Prayer may also have helped to spread the belief. Men lived in daily expectation of it, thinking that it might come at any moment, and watched earnestly for it, trying to be prepared.

If by the "day of the Lord" and the end of all things" we understand the Second Advent alone, then it may not be close at hand as men judge time. It must, of course, be nearer than in Apostolic days; and the necessity of watching is equally urgent. St. Paul tells us we "shall not all sleep," and we know that Christ will come to "judge the quick and the dead. But virtually it comes to us at death, as far as our final destiny is concerned. After death, although we do not at once enter the final state, yet we are in certain anticipation of it, awaiting, in bliss only less than only less than that of Heaven, or despair little better than that of hell, the sentence of the Judge. There can be no change from the one state to the other after death (St. Luke xvi. 26). With our last breath, time vanishes into eternity. We shall no longer use time in measuring the interval until the day of judgment. For us,

therefore, there remain at most but a few years until the "end of all things."

If we would not be taken unawares, we must take the advice of the Apostle, and be "sober" and "watch unto prayer." Our business, pleasures, and in fact our whole lives, must be sober, or restrained, and we must give way to neither labour nor enjoyment so completely as to forget all else. If we are conscious that if God the Son were to appear at any moment He would approve of what we are doing, we we are doing that thing soberly. His presence being a restraint upon us lest we go too far, it ought not to detract from our thoroughness either in work or enjoyment to know that God approves of them.

Again, we must "watch unto prayer." We must not only watch for His coming, which may be delayed, but is none the less certain (St. Matthew xxiv. 48); we must also watch ourselves that we do not become lethargic or indifferent. We can, if we will, live in prayer, for prayer is not the expression of the lips, but the desire of the heart. We cannot always be praying in words to God, but we can so live in a state of desiring Him (Psalm xiii. 1) that our very condition is one of prayer, just as the dry and parched ground seems to be always mutely asking for rain. If we try to live thus, we shall not be among those who are taken by surprise, dismayed and terrified at the coming of the Bridegroom, but shall go out with joy to meet Him, our lamps burning brightly, as (those who have long expected and desired Him.—Selected.

APOSTOLICAL SUCCESSION.

[Paper read by the Rev. Canon Brock, M.A., President of King's College, at the meeting of the Avon Deanery, held in Windsor on St. Andrew's Day, 1886. Published by request of the Chapter.]

It may be well to begin with a definition of Apostolical Succession. Blunt, in his Dictionary of Doctrinal and Historical Theology, defines it as "The transmission, through the Episcopate, of the power and authority committed by our Lord to His Apostles for the guidance and government of His Church." In his Household Theology, the same author says, "The regular transmission of ministerial powers and authority from our Lord to the Apostles, from the Apostles to the Bishops whom they ordained, from these Bishops to others and so on to our own day, is called Apostolical Succession."

Apostolical Succession, therefore, in one aspect may be regarded as a fact, a historical fact, resting on a verifiable basis of history. As a fact it might be stated thus: The ministerial commission which our Blessed Lord gave His Apostles as the rulers of His Church, the Apostles entrusted to others, Timothy, Titus, and others who were the successors of the Apostles; these successors of the Apostles (who from the opening of the second century were universally called bishops), gave the commission they had received from the Apostles to others; and these last, Bishops as St. Ignatius, the disciple of St. John, repeatedly calls them, entrusted the original commission to others; and so through the numerous lines of Bishops of the churches of the East and West, the ministerial commission which the great Head of the Church gave His Apostles eighteen and a half centuries ago has come down to the Bishops and Priests of our day.

This is a historical fact capable of being verified in the records of that great Society which our Blessed Lord founded on earth—His Church. Its verification in reference to our

own branch of the H. C. Church I shall presently recur to. I want to show you that Apostolical Succession (I.) is *Scriptural*; (II.) is *vitally necessary*; (III.) is *held by our own Church*; and (IV.) is *not uncertain in the Anglican Church*.

I.—APOSTOLICAL SUCCESSION IS SCRIPTURAL.

The Risen Saviour thus addresses His Apostles: "As my Father hath sent Me, even so send I you." Was the authority here given to the Apostles to die with them? Was the ministerial commission which these words, and the words they stand connected with convey, to cease with Christ's Apostles? If so, what would become of the Church of Jesus which the Apostles founded? As a Divine Society it would need Divinely appointed rulers not only for its commencement, but also for its *continuance*. We are not left, however, to inferences in this matter. On another occasion the Risen Saviour thus addresses His Apostles: "All power hath been given unto Me in Heaven and on earth. Go, ye, therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo! I am with you all the days, even unto the end of the world."

Our Saviour's blessed presence is here pledged to be with His Apostles to the latest days of His Church's warfare, even unto the consummation of the age. This promise could not have been fulfilled unless our Lord was to be with the successors of His Apostles. A few years would pass away and every one of that band of Apostles would be gathered into the blessed rest of Paradise. But the Church would not die, nor would her rulers pass away. Therefore, when our Risen Lord pledged to that Church and her Rulers His perpetual presence, He contemplated the transmission of the authority and power which He gave His Apostles, in other words, the prescient eye of Jesus saw the fact which we now call Apostolical Succession. On this ground, therefore, I hold that it is scriptural.

II.—APOSTOLICAL SUCCESSION IS VITALLY NECESSARY.

Every one, I suppose, will admit that no one can authoritatively preach the Gospel of God, or administer the Holy Sacraments, to which Jesus Christ has annexed the promises of grace and pardon, *without a Divine Commission*. This admitted, the question arises, *How* is Divine Commission to be given? I only know of two possible ways.

First, by a miracle—that is, God designating by some miraculous sign those whom He sets apart and appoints to the ministerial office in His Church. God has not been pleased to adopt this mode. Indeed we could hardly have expected the ordinary government of His Church would be carried on by miraculous means.

We are shut up, therefore, to the other mode by which a Divine Commission can be given. The original commission which the great Head of the Church gave His Apostles must be transmitted, handed on, that is, by those who have authority, as the successors of Christ's Apostles, to call and send ministers into Christ's Church. Apostolical Succession, therefore, is absolutely necessary if the Church is to have a body of men who are the duly commissioned ambassadors of God the Father, and the duly accredited ministers of God the Son.

Do you think that God would send ambassadors to entreat men to be reconciled to Him, and not give these ambassadors clear credentials—credentials not only clear to *themselves*, as the inward call which our ordinal insists on presupposes, but clear *especially* to those to whom God sends them? Surely the Lord Jesus, who had received from the Father all authority and power, would take care that the ministers He sent to act as the ambassadors

of His Father, and to administer Holy Sacraments of His Church did not lack authority and power from Him so to do. Hence I infer, as miraculous signs are now not to be looked for, that Apostolical Succession is a vital necessity.

Let me briefly point out the inevitable consequence of rejecting it. There is no middle course between Apostolical Succession and the theory of Congregationalism. We must either hold firmly Apostolical Succession, or give in our adherence to Robert Brown's plan of ordination, by persons who have never been ordained themselves. Robert Brown, in the closing years of the 16th century, founded in England the Congregationalist, or Independent body; with that body each separate congregation is the source of ministerial power. If we deny the validity of such ordination, if we hold that the ministerial commission must come from God, not from the people; from above, not from below, then Apostolical Succession follows of necessity. Logically, as Blunt tersely puts it, there is not a foot of ground to stand upon between Apostolical Succession and the Independent system.

III.—APOSTOLICAL SUCCESSION IS HELD BY OUR OWN CHURCH.

This appears from the Preface to our Ordinal, the opening sentence of which is as follows:—"It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the Apostles' time there have been these orders of ministers in Christ's Church; Bishops, Priests and Deacons." Here our Church asserts Apostolic succession as a fact. She, then, goes on to formulate a law as the result of her acceptance of this fact, in the following words:—"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church of England, except he be called, tried, examined and admitted thereinto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination."

The words of this Preface to our Ordinal are sufficiently decisive as to our Church's views on Apostolical Succession. She asserts it as a fact; she then embodies it in a law. She will only recognize as her ministers those who have received our Lord's commission in the line of Apostolical Succession.

The service for the ordering of Priests bears witness in the most solemn way conceivable to our Church's belief in this matter. What are the words by which a Bishop ordains a Deacon to the Priesthood? They are these, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." What right has a Bishop to use these words, and to give by them the very commission Christ gave His Apostles, to the priests of our Church? Only as a successor of the Apostles does He possess this right. This doctrine of Apostolical Succession has been held by many of the most learned Divines of our Church; it is in fact the only ground on which Episcopacy can rest as a Divine Institution.

IV.—APOSTOLICAL SUCCESSION IS NOT UNOBTAIN IN THE ANGLICAN BRANCH OF THE CHURCH CATHOLIC.

On the uncertainty of the succession in the Church of Rome owing to the doctrine of Intention; and on the breaks in the succession in that Church during the middle ages owing to unlawfully intruded, and rival Popes, I must refer you to chapters 102 and 103 of Dr. Littledale's "Plain reasons against joining the Church of Rome."

Happily this uncertainty does not affect the Anglican succession: We do not receive the Roman doctrine of Intention, and so far as we

receive our succession of Bishops through the Church of Rome, we receive it at a period long prior to the middle ages, or at least at a far earlier and purer age of the Roman Church, before unlawfully intruded and rival occupants claimed the great Patriarchal See of Western Europe. The Church of Rome, of Gregory the Great, who sent Augustine to England, was very different from the Church of Rome, of the dark periods of the middle ages; very different from that Church as officered by the Jesuits at the Council of Trent; very different from that Church to-day with its so-called infallible Pontiff.

That humble but able servant of God, Gregory the Great, who repudiated the title of "Universal Bishops" as one which would be claimed by "the forerunner of Anti-Christ," would have repudiated with still more earnestness the claim to be infallible as a mark of that Man of Sin who sitteth in the temple of God showing himself that he is God.

To return to the subject before us. The Episcopate of the Church of England is in the strictest sense an Apostolical Succession, for every Archbishop of Canterbury can be distinctly traced up to St. Augustine, A.D. 598, or to Theodore of Tarsus, A.D. 668. Augustine was consecrated Archbishop of the English by Virgilius, Metropolitan Bishop of Arles, in Southern France, who, as the Churches of Southern France were originally from Asia Minor, could most probably trace the succession of his Episcopate back to the Apostle St. John at Ephesus. Theodore was consecrated at Rome by Vitalian, Bishop of Rome, who could trace his succession back to the Apostles St. Peter and St. Paul, joint-founders of the Roman Church.

There were many Bishops in ancient Britain BEFORE the coming of Augustine; and it is probable that through some of these, other lines of succession had been established, which were continued through those of the ancient British Church, who, towards the close of the 7th century, joined with some of the Bishops of the Roman succession in ordaining other Bishops.

Northern and Central England, embracing the powerful kingdoms of Northumbria and Mercia were brought into the Church by Bishops, Priests and Deacons from Iona; and whence did Columba who founded the missionary brotherhood at Iona, receive the Episcopate? By succession from St. Patrick, the Apostle of Ireland. St. Patrick was consecrated to the Episcopate, we have every reason to believe, in France, probably by the celebrated St. Martin, Bishop of Tours. Through St. Patrick and St. Columba, then, we have another line of succession interwoven with the Italian and British lines, serving to connect the Bishops of the Anglican Communion and, therefore, our Priests and Deacons with the Apostles and through them with our Blessed Lord.

It is sometimes represented that if one link in the chain of Apostolic Succession is wanting the whole must fall to the ground. This is quite a mistake. The Canons of Nicæa ruled that every Bishop should be consecrated by at least three Bishops; the first link, therefore, in the chain is three-fold: as each of these three consecrating Bishops must have been consecrated by at least three Bishops, the second now might be nine-fold. The Rev. A. W. Little, in his most admirable book lately published, "Reasons for being a Churchman," puts this matter very forcibly, "Apostolic Succession is not a chain consisting of a single row of links, but rather an intricate network, no one strand of which is essential to the continuity of the whole. To prove it, take a net of wire rings and strands, each ring representing a Bishop, and the entering strands his sacramental connection with those who ordained him, and with those whom he, in conjunction with others, ordained; extend it so as to represent one century or eighteen centuries of the Church's life; then apply a galvanic current at one end of the net;

of course it will be felt at the other. Take out a ring here and there; nay cut and slash the wire strands and break the rings by the score, the circuit will still be unbroken. So it is with the Catholic Episcopate." Invalidate it here and there, demolish if you can several of the Episcopate links, the Apostolic succession, still remains intact.

We maintain, therefore, that in our Anglican Branch of the Church Catholic, Apostolic Succession is not uncertain. Test it at any point in the history; take a crucial case. Elizabeth, the Virgin Queen, has ascended the throne of her ancestors. Reginald Pole, the 68th Archbishop of Canterbury breathed his last within a few hours of the death of Queen Mary. 'Tis a critical time in this history of England's ancient Church. Patient and painstaking care is taken in the election of Pole's successor; every presented requirement is fulfilled, every precaution is taken that all in that eventful consecration may be in order. On Sunday, the 17th of December, 1559, the third Sunday in Advent, the solemn and sacramental ceremony of consecration was performed in the presence of Bishops, Bishops elect, Priests, Royal Commissioners, Noblemen and Commons of England. In the Chapel of the Archiepiscopal Palace at Lambeth, Dr. Matthew Parker was, on that day, consecrated 69th Archbishop of Canterbury; his consecrators being: William Barlow, Bishop of Bath and Wells; John Scory, Bishop of Chichester; Miles Coverdale, Bishop of Exeter, and John Hodgkins, Bishop Suffragan of Bedford. Of these four Bishops two had been consecrated according to the Latin form of the Old English Ordinal in the days of Henry VIII; and two according to the English form of the Ordinal during the reign of Edward VI.

What a scene was that in the Chapel of Lambeth Palace on that Sunday morning, December 17th, 1559! "How memorable the act which saved to England's venerable Church that ministry of grace and power, which Christ had ordained!" (See Little's Reasons for being a Churchman, chap. xvii.)

To conclude: The doctrine of Apostolical Succession, and, therefore, an Apostolic ministry is the key-stone of all that is involved in the doctrine of the Holy Catholic Church: it implies a belief in the grace of God; it implies a belief that the gifts of that grace are entrusted to a corporate body established, by God Himself; in other words it implies a belief in the Church of God; it implies a belief that the ministers of God's Holy Word and Sacraments are not authorized to exercise their office simply by a sense of inward fitness, nor by an authority residing in the Church at large, nor in the secular powers; but by an appointment from God Himself; in other words it implies a belief in the grace of Holy Orders: and it implies a belief that the office of ministering to the outward call and appointment belongs to those alone to whom the Apostles gave it—Bishops: in other words it implies a belief in the validity of Episcopal Ordination.

"Yes, here, eternal ocean cross'd,
And long, long ages past;
In climes beyond the setting sun,
They preach the Lord at last;
And here, Redeemer, are Thy priests,
Unbroken in array,
Far from Thine Holy Sepulchre,
And Thine Ascension-day!
Unbroken in their lineage,
Their warrants clear as when
Thou, Saviour, didst go up on high,
And give good gifts to men."

MORE FREQUENT SERVICES.

I appeal to clergy and laity, the one to undertake, and the other to sustain and encourage, the more frequent assembling of our people together for the Church's prayers. In almost, I might indeed say, every congregation these week-day prayers could be multiplied with profit. In their integrity, without unauthorized omissions or changes, for which there is neither occasion nor excuse, they might be instituted throughout this diocese at least on the

fasts and fasts of the Church, and the ancient prayer days, showing forth the Lord's death till He shall come again, there would be built up among us that primitive piety which is nourished by prayer, the reading of God's Word, and the Sacraments. I speak from the personal experience of years when I thus urge this multiplication of services. It will tend to the glory of God and the edification of the Church of Christ.—From the *Bishop of Iowa's First Episcopal Address, 1877.*

FAMILY DEPARTMENT.

A PLEA.

BY FLAVEL S. MINES.

As, Lord, before Thy throne we pray,
Our minds out wander far away,
Upon some wordly train of thought,
Upon some trifling thing of naught,
And straying thus, we do not hear
Thy Word, nor feel Thy presence near.
Then, Saviour, bending from on high,
Do Thou our heart and soul draw nigh;
Let earthly things forgotten be,
And let us only think of Thee;
Feeling that peace none understand,
Thou grantest us Thy chosen band.

August 6, 1886.

—The Church.

A LUCKY MISTAKE.

CHAPTER VI.—CONCLUDED.

(Continued.)

Mr. Johnson had walked to the window, and was busy rubbing his spectacles. Of course, when he had his spectacles off, he couldn't be expected to look at anybody. To the intense surprise of the children, no one answered Leo's question, and mother looked very grave.

Lily looked from her mother to Mr. Johnson. She could not see his face. Perhaps he was angry. "Have we been naughty?" she asked.

"He deserved it. He shouldn't have thought such things of us."

"Who is it says 'overcome evil with good?'"

"But mother—"

"But, my boy, was that the example our Master gave us to follow—to pay out every one who thinks or says an unkind thought or word of us or our doings?"

The children hung their heads; it had never occurred to them that there had been anything unkind or wrong in their conduct.

"We did not mean to be unkind. It was only fun."

"And did you not think you might destroy Mr. Johnson's fruit, moving it carelessly?"

"Oh, we did think of him; he's been so kind to us; and we were very careful, really."

"And we didn't taste one, though they did smell so good, because he had trusted us."

"Oh, mummy darling, don't say any more! We were wrong, I see now; but I didn't think it before;" and Lily's arms were round her mother's neck, and she was clinging close and kissing her cheek.

The next minute both children were within mother's arms, and her next words were, "And you too, Leo darling, you know and are sorry?"

"Yes, mother. We never meant to do wrong."

"Mr. Johnson, are you very angry with us?"

"No, my dears, not a bit. You never meant to do wrong, I am sure. But however such an idea came into your heads, I can't imagine;" and to the children's delight he actually laughed.

Then Lily checked herself. "But mother says we did wrong." Then, "But, mother, do you think Dawes did wrong, too?" and both pairs of eyes were fixed earnestly on her face.

"We have nothing to do with Dawes, dear children. But suppose you try and fancy yourselves in his place. What I think he thought was this, 'Here are two little people who are sure to like apples; if they see me going up, they will probably follow me. The apples are not mine to give away. They will only be disappointed; better they should know nothing about it.'"

"I don't think he really had such nice thoughts, mother; and I am quite sure he looks upon the apples as his own though they are not."

"Suppose we try and think he had these thoughts. It is happier and better for ourselves to think kindly of other people's motives than unkindly, isn't it?"

"Yes; but it was not kind of him to wish us to be punished, was it?"

"I think we must taste those wonderful apples," said Mr. Johnson with a smile.

Mrs. Maynard shook her head at him. "You will spoil the children."

"No, I don't think that. But they are sorry now, and I can't forget that they were careful of them out of love for me. A stupid old man!" but he could get no further; for Lily half smothered him with kisses, and Leo was shaking his hand vigorously.

"You are a dear," announced Lily. "Isn't he?"

"Yes he's the jolliest, kindest old gentlemen I ever came across!" said Leo.

"Run away, and take off your walking-sticks," he said, the moment he was released.

"We are not to be punished," said Lily, in a doubtful tone, looking at her mother.

"You are both to go and tell Dawes you are sorry."

Their faces expressed the dismay they felt. "Oh, mother, that's a horrid punishment! Please send us to our own rooms for an hour instead."

"You can go there if you like as well, but you must tell Dawes."

They left the room slowly and sorrowfully. Before they shut the door they looked imploringly at Mr. Johnson, who turned and said something in a low voice to their mother, who only shook her head in answer. "You must go, my children," she said to them. So they went.

Dawes had just come down from replacing his apples in their former place, so they found him in the kitchen.

Marching up to him, their heads thrown back, and a bright color on their cheeks, they said together, "We are sorry;" and Leo added, we couldn't resist saying it, "And for giving you a fright."

Dawes said nothing; he did not quite know what to say. Lily stepped forward, and, laying her hand on his arm, looked up at him, and said softly—

"Please, Dawes, tell us if you had kind thoughts about us that night?"

"Kind thoughts?" he echoed.

"Yes; because if you had, we are very sorry. Mother said we were wrong to hide the apples; we ought to have returned good for evil."

This was too much for Dawes. He answered "Don't say any more about it, miss, I'll forgive you;" and hurried out of the house.

"I wish we knew what his thoughts were—don't you Leo? But, at any rate, we'll do what mother says, and try to think they were kind;" and, twining their arms around one another, they went slowly upstairs.

The next day Leo returned home, but Lily remained at Mr. Johnson's, and the days were numbered by weeks before Roy was strong enough to be moved. In some way he managed to get a fresh cold, and for several days was seriously ill.

During all that time Lily was Mr. Johnson's frequent companion. She had few opportunities to get into mischief; for, somehow, mischief, like a quarrel, requires two to make it; and Mr. Johnson was as little inclined to mischief as he was to quarrelling.

A whole month had passed, and it was February. A warm, bright day had made its appearance, as it sometimes does in that month, sent to cheer us up after the long cold, gloomy months, and to give us a promise and foretaste of all the bright and summer days that are in store for us.

Roy took his first walk that day, and as he drank in the soft spring air, he exclaimed, "Oh mother, if we could always live in the country wouldn't it be nice?"

"Dr. Scott says country air is what Roy

requires, mother," said Lily, wisely. She had been very often a quiet listener to conversations between Mr. Johnson and the doctor, so quiet that they often forgot that she was present, and was making good use of both eyes and ears.

Mr. Johnson glanced at Mrs. Maynard. "You see what they want?" he said with a smile. "Children, I want mother to live at my other house as you call it. I want pleasant neighbors, and, above all, I don't want to lose my little companions."

"Oh, mother, mother, do!" cried Lily. Roy was a thoughtful, sensible lad, and knew how his mother was situated in regard to means; and although his eye lighted up at the prospect, he restrained all other expressions of pleasure as he said, "We have the house in London on our hands."

"We must look out for another, Roy, soon, the landlord is going to raise our rent there."

"Then I think it would be splendid to come here; and Mr. Johnson says there is a capital school near here for us boys, and Frank won't be with us much longer!"

"Yes, dear; you know he was to go to the branch house in China, as soon as there was an opening," said his mother.

"Is there an opening now?" she asked, looking rather puzzled at what was meant by an opening; but very soon she forgot everything in the delight of settling about the house called "The Elms," that had so taken her's and Leo's fancy, the first walk they had taken after their arrival.

"What made you think of it?" asked Lily of Mr. Johnson, later that day, as together they walked up to the house that Lily no longer called Mr. Johnson's other house, but "our house."

"Well, I think you and Leo put it into my head first. You said you would like to live there."

Lily clasped her hands with delight. "What a good thought of ours it was! but what a long time you have been thinking about it and making up your mind!"

"Well, there was a good many things to think about and talk over with your mother; and I always take a long time about every thing, don't I?" he asked.

"You didn't take a long time in letting us in that night."

"I thought you said I had been a very long time, that you had to ring twice before the door was opened."

"Yes, you were; but you weren't long when once you saw us."

"I little knew what a sweet little flower I was to find on my door-step, and what sunshine was to come into my life, when I opened my door that cold, gloomy night."

Lily looked up at him lovingly. "You did not take a long time to love me either, did you?"

"No, my dear; I have not been quick to love, or to make friends; I have taken a long time to learn that life, without love and friendship is very barren and lonely."

Lily did not understand him. "What do you mean by that?" she asked.

"I mean I was getting too fond of being alone; and, Lily, I actually thought all children were troublesome and mischievous."

"I am afraid we are that, Mr. Johnson." Here she looked at him anxiously. "I am afraid I shall be mischievous again sometimes, when Leo and the others are here."

"Well, we will make mistakes sometimes; I made a mistake you see, when I thought I did not like children."

"Mistakes are sometimes lovely."

"Not often, Lily—not often; generally we are sorry, and regret having made them."

"Not always; for we came to you by mistake, and I shall never be sorry for that, I think it was a very, very lucky mistake."

THE END.

NEW BOOKS.

THE LIFE OF CHRIST IN THE WORLD.—By the Rev. Arthur Brooks. — T. Whittaker, 213 Bible House, N.Y.; club, \$1.50.

The Rector of the Church of the Incarnation, New York, under the foregoing title puts forth a volume containing twenty-five sermons in which, amongst others, will be found discourses upon the following subjects: The Unity of God's work in Heaven and Earth. The use of the Bible; Music and Religion; The Advent Message; A Christmas Sermon; The Work of Lent: The Resurrection of Christ; The Ascension of Christ; The Knowledge of a Triune God. The Sermons are practical and good and well suited for use by Lay Readers. Whilst they do not contain any very positive or direct Church teaching, there is nothing (in so far as we have had opportunity of examining them) which is contradictory thereto or out of harmony therewith.

CHRISTIAN WOMANHOOD.—By Mary Pryor Hack; S. R. Briggs, Toronto, sole publishers in Canada; cloth, gilt, \$1.75.

This is one of a series of six books intended specially for young women, the remaining volumes being Faithful Service, or Sketches of Christian Women; Consecrated Women and Self-Surrender by the same author; The True Woman by W. M. Thayer, and Rifted Clouds, or the Life Story of Bella Cooke. The present volume contains, says the author, "Fragments of teaching from some comparatively unknown lives, and from others well known and often portrayed: among the latter are, Mary Fletcher and Frances Redley Havergal. The book is well written, and in a style calculated to fulfil the writer's hope that many will find help and cheer in their being brought into contact with others who have passed safely through some of the hard conflicts and deep joys of life."

STEPS AND STUDIES.—By Rev. Geo. B. Peck, D.D.; Howard Gannett, Boston; S. R. Briggs, Toronto; cloth, \$1.

Under this title the author presents his readers with an enquiry concerning the gift of the Holy Spirit. The nature and the result of what the author calls "a progressive Bible Reading, advancing step by step from one study or topic to another" may, perhaps, be summed up, as far as he is concerned, in one expression used by him, (p. 119), "We object to baptismal regeneration in any sense." The book bears the endorsement of the Rev. A. J. Gordon, D.D., of Clarendon Street Church, Boston.

MAGAZINES.

The Homiletic Review.—\$3 per an.; Funk & Wagnalls, N.Y., contains, amongst other articles two papers, which will, doubtless attract attention: 1. "Moral Thoughts and Public Morality," by D. S. Gregory, D.D., Lake Forest, Ill.; and 2. Has Modern Criticism affected

unfavorably any of the Essential Doctrines of Christianity, by Dr. Broadus.

The Church Eclectic.—\$3 per an. E. J. B. Young and J. Pott & Co., N.Y., has for its leading article a paper by Rev. F. A. Taylor, of Springfield, Ill., on "The Eucharistic Teaching of St. Cyril." The number is an excellent one.

The Pulpit Treasury.—\$2.50 per an.; E. B. Treat, N.Y., contains a Sermon for Christmas, by Rev. J. Hall McIlvaine, D.D.; a New Year's Sermon, by Dr. Jesse Thomas; and amongst its Leading Thoughts for Sermons, an extract from a very beautiful sermon of Dr. Dix, on "The Mystery of Godliness." The number seems better than usual.

The Century.—\$4 per an.; The Century Co., N.Y., contains the second paper of the Biography of Abraham Lincoln, treating of his life as a Soldier, Lawyer and Politician—the deeply interesting account of the Civil War is continued, the conflict in and about Gettysburg forming the chief subject. Amongst the open letters is one from Rev. Geo. R. Crooks, discussing "The Union of the American Churches," from a Methodist Episcopal point of view, in which the usual Methodist bitterness and opposition to the Church is displayed and the usual loose and unfounded statements as to the number of Methodists and "Anglicans" are made. There is, perhaps, no greater impediment to Church union than the spirit of the Methodist Body.

The Atlantic Monthly.—\$4 per an.; Houghton, Mifflin & Co., Boston & New York, comes to hand filled with the usual good matter, and containing also a supplement supplying the Oration by James Russell Lowell, and the Poem by Oliver Wendell Holmes, delivered Nov. 8th, 1886, on the occasion of celebrating the 250th Anniversary of the Foundation of Harvard University.

The English Illustrated Magazine.—\$1.75 per an.; Macmillan & Co., N.Y., in its brilliant crimson cover and with its very full list of contents and illustrations, forms a most attractive Christmas number. Its leading article (illustrated) is "Venice," an ever pleasing subject; but not less interesting will be found its 9th paper (also illustrated), "The Heart of London." It also contains a poem by John Halifax Gentleman, entitled "Colonial Papers please copy," which we hope to give our readers in full.

Our Little Ones and The Nursery.—\$1.50 per an.; The Russell Publishing Co., Boston,—is exquisitely pretty and attractive in contents, and would make a most pleasing Christmas gift to any child,

Treasure Trove.—\$1 per an.; The Treasurer Trove Co., N.Y.,—greet its subscribers with a "Merry Christmas," and by its pleasing and instructive contents adds its quota to the season's enjoyment,

We can recommend it to parents who wish a good monthly for their children. It also contains a Christmas' Carol with music.

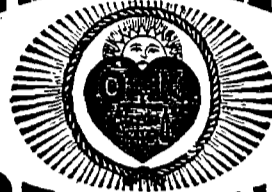
BAPTISMS.

At the Cathedral, Fredericton, N.B., Dec. 1st, by the most Rev. the Metropolitan of Canada, Edith, daughter of Henry and Elizabeth Wilmot.

MARRIED.

MOPHEE-BOWDEN.—On Nov. 23rd, by the Rev. Rural Dean Moore, in Christ Church, Abitibi Mines, Mr. Joseph McPhee to Miss Hannah M. Bowden, both of New Glasgow.

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MISSION FIELD.

ENGLISH CONTRIBUTIONS TO MISSION WORK.

Once again we have before us Canon Scott Robertson's carefully compiled summary of British contributions to foreign mission work during the year 1885-6. The total shows an increase of £8,000 contributed in 1885-6 beyond the total of the previous year:—

Church of England Soc.'s	£497,476
Joint Societies of Churchmen and Nonconformist	184,152
English and Welsh Nonconformist Societies....	354,547
Scotch and Irish Presbyterian Societies.....	186,088
Roman Catholic Societies	6,688

Total British Contributions £1,228,951

This total excludes all receipts from invested capital, all foreign contributions, and all balances in hand at the beginning of the year. 1884-5 the figures were—Church, £491,919; Dissenting, £346,980; joint, £178,618; Scotch and Irish, £190,439; Roman Catholic, £12,896; total, £1,229,861.

Considering the commercial and general depression, the small increase is very acceptable, but it is not, alas! so great an increase as we could desire, or the necessities of foreign mission work demand. Let us hope the ensuing year will be more favourable. We note again with pleasure that the Church societies nobly lead the van; and assuming that Churchmen are the largest contributors (as they undoubtedly are) to the "joint societies," the figures show that English Churchmen contribute about as much as all the others combined, including the Scotch and Irish Presbyterians.—*Family Churhman.*

A correspondent who dates from Mount Lebanon, referring to the assertion of Lord Lichfield that "the Church of England is still the leading Protestant Church" in Jerusalem, remarks that as regards numbers a body called Hofmanite rank first. They are Arians, and have for leading dogma the religious obligation of cultivating the soil of Canaan. The Church Missionary Society have established a body called the Protestant Episcopal Church. St. Paul's, their place of worship, is not consecrated, and the Queen's name is struck out of their prayer-book. Christ Church, so well known to us tourists, is in the patronage of the London Jews Society, and corresponds exactly with the Church as by law established in England. Its regular congregation is perhaps as numerous as that at Suez, smaller than Alexandria, or even Port Said, and nothing to compare with Cairo.

For twenty-one years Bishop Bompas has been making journeys of thousands of miles on snow and ice, or in canoes, in the sub-Arctic regions of Arthabasca lake and the Mackenzie river; only once has he been to England in all that time. Since he went out to British America 5,000 Indians have been brought into the Church.

THE COCAINE HABIT.

THE WORST SLAVERY KNOWN—NEW REVELATIONS OF POWER.

Cincinnati Times-Star.

When cocaine was discovered the medical world exclaimed "thank heaven!"

But useful as it is, it is also dangerous, especially when its use is perverted from the deadening of pain for surgical operations, to the stimulation and destruction of the human body. Its first effects are soothing and captivating, but the thralldom is the most horrible slavery known to humanity.

J. L. Stephens, M.D., of Lebanon, O., was interviewed by our reporter yesterday at the Grand Hotel, and during the conversation the doctor said: "The cocaine habit is a thousand times worse than the morphine and opium habits, and you would be astonished," he said, "if you knew how frightfully the habit is increasing."

"What are its effects?" "It is the worst constitution wrecker ever known. It ruins the liver and kidneys in half a year, and when this work is done, the strongest constitution soon succumbs."

"Do you know of Dr. Underhill's case here in Cincinnati?"

"That leading physician who became a victim of the cocaine habit? Yes. His case was a very sad one, but the habit can be cured. I have rescued many a man from a worse condition."

"What worse than Dr. Underhill's?"

"Indeed, sir, far so. Justin M. Hall, A. M., M.D., president of the State Board of Health of Iowa, and a famed practitioner, and Alexander Neil, M.D., professor of surgery in the Columbus Medical College, and president of the Academy of Medicine, a man widely known, Rev. W. P. Clancey, of Indianapolis, Ind., from personal experience in opium eating, &c., can tell you of the kind of success our form of treatment wins, and so can H. C. Wilson, formerly of Cincinnati, who is now associated with me."

"Would you mind letting our readers into the secret of your methods?"

"Well, young man, you surely have a good bit of assurance to ask a man to give his business away to the public; but I won't wholly disappoint you. I have treated over 20,000 patients. In common with many eminent physicians, I, for years made a close study of the effects of the habits on the system and the organs which they most severely attack. Dr. Hall, Dr. Neil and Mr. Wilson, whom I have mentioned, and hundreds of others, equally as expert, made many similar experiments on their own behalf. We each found that these drugs worked most destructively in the kidneys and liver; in fact, finally destroyed them. It was then apparent that no cure could be effected until those organs could be restored to health. We recently exhausted the entire range of medical science, experimenting with all

known remedies for these organs, and as the result of these close investigations we all substantially agreed, though following different lines of inquiry, that the most reliable, scientific preparation, was Warner's safe cure. This was the second point in the discovery. The third was our own private form of treatment, which, of course we do not divulge to the public. Every case that we have treated first with Warner's safe cure, then with our own private treatment, and followed up again with Warner's safe cure for a few weeks, has been successful. These habits can't be cured without using it, because the habit is nourished and sustained in the liver and kidneys. The habit can be kept up in moderation, however, if free use be also made, at the same time, of that great remedy."

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