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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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MONTEREAL, WEDNESDAY, OCTOBER 21, 1891.

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ECCLIASTICAL NOTES.

THE BIBLE.—In Wales, at the present time, forty-nine Board Schools refuse to have even the Bible read to or by the children.

The Right Rev. W. K. Macrorie, D. D., who recently resigned the episcopal charge of Maritzburg, is returning to England to take the office of Bishop Suffragan in one of the Southern dioceses.

NOT WANTED.—The Bishop of St. Albans continues the liberal policy of his predecessor in the matter of admitting non-graduates, who are altogether denied orders in the diocese of Rochester, and can only with difficulty secure a "title" in London.

NERVE.—There is probably, says a weekly paper, not another Church of England Bishop in the world who would have the nerve to do what Dr. Churchill Julius, Bishop of Christ Church, New Zealand, did the other day. He laid the top brick of his cathedral spire at a height of 270 feet from the ground, having been hauled up, seated in a chair fixed at the end of a rope. Dr. Julius was a Norwich curate and Islington vicar before he went to the antipodes.

WANT TO PRAY IN PEACE.—Speaking of the movement of Presbyterians to the Episcopal fold, *The New York Sun* says: "They have changed their ecclesiastical allegiance because they are attracted by the Episcopal liturgy and were repelled by the severe simplicity of the worship and the hard logic of the doctrines of Presbyterianism. They wanted to gratify their desire for worship without being required to grapple with the knotty questions of predestination, preterition, and effectual calling. In other words, they wanted to pray in peace."

LOS ANGELES CHURCHMAN.—Confirmation, or the "laying on of hands" is not "joining the Church," nor a pledge given to a few pious people who think they are better than others, and so privileged to be partakers of the Lord's Supper by reason of their goodness or spiritual discernment and understanding. It is a divine gift, or "sealing of the Holy Ghost" of universal application for all the baptized members of the body of Christ. It is a part of the "birth-rite" of every child of God, which the Church hath thought good to order, shall be administered to children so soon as the parents and sponsors have exhibited *their* faith and duty in teaching and training the child and in bringing them to the Bishop for the confirmation of its blessings and privileges.

One Majority.

IN answer to many questions, we would say that we have information which we believe to be trustworthy, that the bishops consented to the consecration of Dr. Brooks, by a majority of one. Some two weeks after the majority had been obtained, it was increased to two by the consent of a foreign missionary bishop.—(*Living Church*.)

A Loss Indeed.

A CABLE despatch to the mission rooms at New York, received on Tuesday, states that Bishop Wm. J. Boone of the China Mission, died at Shanghai on Monday, Oct. 5th. of fever. No further particulars have been received. Bishop Boone was a native of China, the son of our first Bishop to China, and born at Shanghai, May 17, 1846. He was educated and ordained deacon in this country, and received priest's orders in Hankow, China. His early ministry was spent in Georgia and Alabama. In 1869, he was stationed at Wuchang, where he remained ten years, when he went to Shanghai as head of the Theological School in St. John's College. In 1884 he was elected Missionary Bishop to succeed Bishop Schereschewsky, and was consecrated in Shanghai, on the Feast of SS. Simon and Jude of that year.

The Church Missionary Society.

THE report of the Church Missionary Society for the year 1890-91 shows that the society occupies 327 stations, viz., 44 in West Africa, 13 in Eastern Equatorial Africa, 1 in Egypt and Arabia, 11 in Palestine, 2 in Persia, 109 in India, 17 in Ceylon, 8 in Mauritius, 23 in China, 11 in Japan, 36 in New Zealand, 43 in North-west America, and 9 in North Pacific. It employs 4,358 missionaries, pastors, teachers, etc., of whom 655 are Europeans, 30 Eurasians, etc., and 3,673 natives. The total number of native Christian adherent is 195,463, the number of communicants being 50,005. The Baptisms during the past year were 10,491. There were also 1,720 schools and seminaries in connection with the society, with a total 70,311 native scholars.

Queer Prayer.

The Baptist *Examiner* has the following: "A friend coming from morning service a few Sundays since said: 'The minister gave a good homely talk on every-day duties, but he made a mistake and put it into his prayer instead of his sermon. He told the Lord how people ought to bring up their children and how they ought to behave generally, just as though the Lord didn't know. It was really a better sermon than the one he preached afterwards; but it was a mighty queer prayer.'—There are thousands of such

so-called extempore prayers made every Sunday, to congregations who despise the Prayer Book and scoff at the piety of "Episcopalians" who "pray out of a book."

Prayer for the Dead.

BISHOP POTTER replies to a Protestant critic who has found fault with an address of his delivered on the Feast of the Transfiguration:

He is quite right in his conviction that I have never encouraged the prayers for the dead. But who are the dead? How far have those who are departed out of this life gone beyond the reach of the care and love of God? May we not commend them to it, wherever they are? And—for that was the main point of what I had to say on the occasion to which he refers, when I was trying to indicate the significance of the Transfiguration as revealing the inter-relations of the two worlds, seen and (to the eye of sense) unseen—may they, the departed, not reach back and down in loving sympathy and aspiration for us? I confess I am unable to see how any such vicious doctrine of mercenary masses for the dead denies to one such a pious hope as that, or why the perversions of the doctrine of the Communion of saints denies to me the privilege of believing in it; and, if of believing in it, then in all the glorious and consoling corollaries which go with it. I do not forget the texts which your correspondent quotes, I am simply unable to see their pertinency. And, as to his interesting and characteristic quotations from the "Westminster Catechism," I am much comforted by the thought that, whatever dogmatic burdens I am called to bear, they do not include allegiance to a symbol which, in such plain terms, denies the teaching of Catholic Faith.

Sectarianism.

A WRITER in *The English Pulpit* in giving his impressions of Christianity in America, says:

The bane of excessive sectarianism is often seen in small towns and villages. In the midst of a population of five hundred or a thousand it is not uncommon to have several churches where scope exists only for one, or at the utmost, two. The consequence is that a number of small, weak, struggling, religious communities are called into existence, the ministers of which hardly know how to live. In the many new settlements which have sprung up like mushrooms in the West there has been a rivalry amounting to a mania in establishing churches and missions. The cost of the erection and the support of worship mainly devolved upon the home mission boards of the various denominations. A marvellous spirit of generosity has been evoked, and the motive is beyond all praise. Wealthy churches and individual donors in the Eastern and Middle States have contributed enormous sums for this purpose, and are continuing to do so. But it is unquestionable that no small portion of the money is wasted upon places which are already supplied with the means of grace. The little "garden walled around" might, with advantage, form part of a much larger religious plantation. This could be worked far more efficiently and economically, and it would soon become self-supporting, and help to send the Gospel to regions beyond.

News from the Home-Field.

Diocese of Fredericton.

St. John.

The bi-monthly meeting of the Church of England Sunday School Teachers' Association was held Tuesday evening, Oct. 13th. Rev. Canon Brigstocke presided. He directed attention to the days of intercession for Sunday schools, the 18th and 19th instant, and also to the special services to be held on Nov. 5th. Excellent papers on the subject of uniform Sunday school lessons were read by Rev. W. O. Raymond and Mr. H. W. Frith.

Rev. W. O. Raymond has been elected chaplain of St. George's Society in place of Rev. J. M. Davenport, resigned.

St. Paul.

The sale and entertainment at St. Paul's (Valley) church school house, Wednesday evening, Oct. 14th, under the auspices of the Junior Branch of St. Paul's Needlework Society, was very pleasant and successful. During the afternoon tea was served and the number of patrons was large. In the evening an excellent programme was carried out and some very pretty tableaux were shown.

Diocese of Quebec.

Windsor Mills.

The regular meeting of the sub-deanery of the Richmond district met at the new parsonage, Windsor Mills, on Wednesday, Oct. 7th.

There were present: Rev. J. C. Cox, the incumbent of Windsor, Req. D. Horner, Kirkdale, the Revds. J. Hepburn and L. Rudd, Richmond.

Not all the clergy of the district were able to attend, however those who were able, had a very pleasant and also a very profitable meeting.

The subjects under consideration were very practical ones, and called forth some very interesting and useful discussions.

The Rev. D. Horner preached the sermon from John xiii, 7. "What I do thou knowest not now, but thou shalt know hereafter."

On Thursday evening 8th Oct., the Annual Harvest Thanksgiving was held. The little church was very tastefully decorated and looked very beautiful. The decorations must have cost a great deal of time and labour and did great credit to the ladies of the congregation.

The Rev. J. Hepburn, Rector of Richmond taking for his text: Acts xiv. 17. "Nevertheless he left not himself without witness, etc.," preached a very excellent, and also a very appropriate sermon, which was listened to with pleasure by the whole congregation.

After the sermon the whole congregation repaired to the parsonage where a sumptuous harvest supper had been provided by Mrs. and Miss Cox and other ladies of the congregation. The young people indulged in music and singing, so that altogether a very pleasant evening was spent.

The Rev. J. Hepburn in a short speech congratulated the Rector and also the people on the beautiful house that they had just completed.

The most credit is due to Mr. Cox who has been most active in raising money, without whose untiring efforts the house could not have been built, or at least could not have been paid for, but now it is free from debt. It stands on an elevated piece of ground close to the church. It commands a splendid view of all the surrounding country, and is altogether a very comfortable and substantial house. May he live in it many years, and enjoy it. At the close of the evening the Rev. J. C. Cox pronounced the benediction and the happy and thankful people dispersed to their homes.

Diocese of Montreal.

Montreal.

The Missionary meeting in connection with the half-yearly Assembly of the Board of Domestic and Foreign Missions, was held in St. George's School Room, on the evening of the 14th. Only two of the Bishops put in an appearance, namely, the Bishops of Toronto and Huron. It was explained that the Bishop of Montreal was absent on a Confirmation tour. The Bishop of Toronto presided; and addresses were delivered by Ven. Archdeacon Reeve, Bishop Designate of the Diocese of Mackenzie, and by the Bishop of Huron. Rev. Dr. Mockridge read the annual report of the Board and also a summary of the report of the Woman's Auxiliary. The large room was completely filled and considerable enthusiasm manifested. The Bishop Designate of Mackenzie River, not only interested but charmed those present with his addresses; and doubtless by his tour throughout the Provinces of England will do much to interest the Church in his work. The singing was led by the boys of the choir of St. Georges. A number of the Clergy were present on the platform as well those attending the Board as others from the City.

The special committee of Synod on the scheme for the consolidation of the Church in B. N. A., met on Wednesday the 14th inst., at the Synod Hall. The Dean of Montreal submitted the letter of Mr. Jenkins which appeared lately in the columns of the CHURCH GUARDIAN; and it and the scheme proposed by the Winnipeg conference was considered. The committee, however, were opposed to the retention of the Provincial system, if a general assembly were formed, considered one general synod for the whole Dominion sufficient, and cannot see its way to advise the Synod to modify the decision already arrived at. It also considered it unnecessary at the present time to decide as to sending any delegation to the proposed meeting in 1893; as the action of the Provincial Synod of 1892 might render such conference impossible.

Frelighsburg.

In the account of the consecration of the Bishop Stewart Memorial Church given in the GUARDIAN of the 4th inst., the important fact that the Church was erected not only as a memorial, but also as "non proprietary forever as to any private rights," was overlooked. It should also have been mentioned that the cost, completed, was probably \$14,000.

Knowlton.

The ceremonies connected with the laying of the corner-stone of the new church here on the 9th inst., were of an unusually interesting character. It was not considered sufficient to have a foundation stone right and truly laid by the Ecclesiastical Head of the Diocese, the Lord Bishop of Montreal, in the presence of a number of the clergy and according to the form prescribed by this branch of the church catholic, but also the aid of the Masons was invoked to add additional interest to the occasion by the laying of a corner-stone upon the foundation stone, which had been previously laid. The former ceremony took place in the morning at which there were present a number of the clergy of the District and a considerable concourse of people. Before the laying of the stone by the Bishop the Hon. Mr. Justice Lynch delivered a short address and presented the Bishop with the trowel. An address was also delivered by Rev. Mr. Bancroft, formerly Rector of the Parish, and the stone was laid according to the Ritual of the church, after which the service was closed with the Doxology and Benediction. A dinner followed in the Agricultural Hall at the Fair Grounds, at which the clergy and the members of the Masonic Fraternity, who had then arrived from Montreal, Ottawa, St. Johns, and Farnham, were present. After dinner the Grand Lodge was duly constituted from those present, after which some 200 Masons marched in procession to the building, clad in the Regalia of the Grand Lodge, where the Grand Chaplain made an address and the Grand Master laid a corner-stone in accordance with the Rites of this Fraternity.

Diocese of Antaria.

Kingston.

We are pleased to learn that the Rev. B. Buxton Smith has been appointed by the Lord Bishop of the Diocese to the Rectory of St. George's Church here. Mr. Smith has, for several years past, occupied the position of Acting Rector, without, however, full prerogatives. His many friends will be glad to know that he has now been formally appointed to the Rectorship as above stated. Mr. Smith was formerly Rector of St. Peter's Church, Sherbrooke, P. Q., and has many friends in the Diocese of Montreal and Quebec.

Diocese of Toronto.

Toronto Trinity College.

Rev. Edward W. Wynn, Huntingford, who succeeds Prof. Lloyd in the Chair of Classics, is a graduate of Oxford. He was educated at Winchester, and was also scholar of Merton College, Oxford, where he took two firsts in Classics, viz., at Moderations (the test for Scholarship,) and at the Final Examination, the test of learning and general ability.

St. Luke's Church.

Rev. Dr. Langtry took occasion during the service on Sunday week to refer to the political corruption disclosed at Ottawa, which he seemed to think was confined, almost wholly, to French and Irish Roman Catholics. It is to be

feared the English Portfolios are not free from suspicion. Dr. Langtry claimed rightly that the nation's interest and prosperity depends upon the character and conduct of the rulers, and that it was of the highest importance that these should be men of righteousness, truth and hating covetousness.

St. James' Church.

The Rev. Canon Dumoulin, in his sermon on Sunday morning week, referred to the disgraceful disclosures at Ottawa, and to the moral atmosphere of politics generally, specially alluding to the utterances of a French politician, who had found fault with the pulpit for making reference to these disclosures. He intimated that when a wily politician warns the Clergy not to touch political matters, the greatest suspicion was aroused, and that had it not been for the position assumed by the politician referred to, he might not have thought it necessary to notice matters so notorious and so universally condemned.

Diocese of Niagara.

St. Albans, Beamsville.

The second annual Harvest Thanksgiving services of this congregation were held on Thursday evening, 8th inst. The little church was properly and tastefully decorated, an arch of grains just inside the door being the just object to meet the eye. Fruits and vegetables covered windows sill and wainscoat, and festoons of grain and grapes spanned the space from window to window. Rosettes of wheat were a prominent feature in each window, and here and there flowers were visible. Along the front of the chancel were pots of Begonias and geraniums in full flower, while the lectern was almost hidden by wreaths of red and yellow dahlias and other autumn flowers. Sheaves of Indian corn, seven feet high, stood at each corner of the Sanctuary, and on each side of the wings of the dossal were festoons of grain and grapes, and two crosses, each of red dahlias. Upon the front of the re-table was a border of leaves and bouquets; which on the re-table stood the usual altar-cross, this time made of pure white flowers, flanked by four vases, two filled with gladiolus, scarlet lily and polyanthus flowers, two with variously coloured dahlias, chrysanthemums and other autumnal flowers.

At eight P. M., the clergy Rev. C. V. Scudamore, mission priest of Smithville and Beamsville, Rev. P. L. Spencer, rector of St. John's Thorold, and Rev. E. P. Crawford, M. A., rector of the Church of the Ascension, Hamilton, entered the church, preceded by Messrs. H. Burt and Little, all properly vested in cassock and surplice, and the clergy wearing white stoles. The opening hymn "Come, ye thankful people, come," having been heartily sung by the clergy, the choir and the large congregation, Rev. Mr. Scudamore said the service to the third collect, Messrs. Burt and Little reading the lessons. After the hymn "Praise, O praise our God and King," Rev. P. L. Spencer said the remainder of the service, and the hymn "We plough the fields" was sung. There, as throughout, the services were as is usual at Saint Alban's, hearty, devout and thoroughly congregational, both in prayer and praise. Rev. E. P. Crawford, then delivered a most able and eloquent sermon from Gal VIII, vv. 3-5, inclusive. After an eloquent introduction God's wonders in

creation were dwelt upon; the mighty abysses of space with their worlds and suns, and the latest results of modern science in these far away regions, were graphically told, leading the listeners on up to the great Maker of all; then, coming to the earth, the story of its slow and gradual preparation through un-numbered cycles of centuries—the pulsations of its crust, the vast stores of mineral fuel, strange and wonderful extinct creations were enlarged upon as shewing God both in creation and Providence. To man, the head of creation, the angels excepted, the transition was easy; and then the Providence of God in history was vividly depicted, even to the wonderful, development of our own country, with its rapid transit and bountiful harvest. Thence the transition was to the oft-told yet ever new story of Redemption in its fulness from the manger-cave and the starry night to the mount of Ascension, and the throne of God "Where He ever liveth to make intercession for us." Another easy transition brought before those present the last great Harvest, the Consummation of the present Age, and the Happy Future of the true Christian. After the sermon, the Offertory and the Benediction, the hymn "God, the Father, whose Creation," was sung as a recessional. It is not saying too much to add that very many who had been prejudiced against Rev. Mr. Crawford by the bitter, unseemly attacks emanating from certain members of "The Church Persecution Company, (Limited?)," returned from the Harvest services with very different opinions.

Diocese of Huron.

London.

His Lordship the Bishop of Huron returned from his confirmation tour on Sunday the 10th, and officiated in St. George's Church, London West, Sunday morning, and in Christ's Church the same evening. On Monday he left for Montreal to attend the Board of Missions.

HARVEST THANKSGIVING

At the harvest thanksgiving services at Christ Church, Sunday Oct. 11th. The interior of the edifice was neatly decorated with the produce of the earth in the shape of fruit and flowers grain and vegetable. At the evening service, the church could not hold the large numbers desirous of attending, many being turned away even after the aisles were crowded. His Lordship the Bishop of Huron preached, choosing the words, "How much owest thou unto my Lord"—Luke, 16th chap., part of 6th verse—as the subject for his discourse. He referred in glowing terms to the great harvest of this year, and asked to whom should we give the praise therefor. Was it to the hard, earnest labor of the husbandman, the sun or the rain? No. To the almighty and generous Lord we owed everything. And God has bestowed all these blessings on a nation that had many grumblers. While people were starving in distant Europe, our granaries were full, yet men here found fault because of "the dulness of trade." His Lordship said that the heathen, wherever found, recognized and returned thanks to some superior power for every benefit they received. The ancient Greeks worshipped their Apollo, and the Druids offered up their human sacrifices. "Yes," the rev. speaker went on, "if you want to find the most ungrateful of men you will have to go among our professing Christians." At the time of the terrible railway catastrophe at St. George, a clergyman of the London Diocese was on the scene. In ministering to the wants of the dying and injured, he came across a man who

had miraculously escaped death and who ascribed his escape to the fact that he had, just before the awful plunge, gone out of one car into another. Had he been a heathen, would he have been so basely ungrateful? Concluding, His Lordship said that for many things we should return our sincerest thanks to God. We had been mercifully spared from pestilence and famine, and surrounded with blessings innumerable. And above all, we should remember the best of all gifts we had ever received, the sacrifice made for our sins on Calvary, and give all praise to the Giver of every perfect gift.

Mrs. C. V. Keltie sang during the taking up of the evening offertory. In the morning Rev. W. T. Hill preached an able sermon. Rev. Canon Smith, the rector, assisted at both services. A very excellent sacred concert was given on Monday night in the church, which was crowded.

Byron.

A thanksgiving service was held in Byron on Sunday the 4th. The Rev. Canon Richardson preached and Rev. Mr. Diehl took the service. The congregation was large and the church presented a very nice appearance; suggestion of the bountiful harvest just gathered in.

Diocese of Algona.

ACKNOWLEDGMENTS.—The Rev. W. W. Chowne begs to acknowledge with hearty thanks the gift of a beautiful Altar Cloth and Fair linen per Miss A. M. Knox, England, for S. Marks.
EMSDALE.

Diocese of British Honduras.

From the British Honduras Churchman for October, just to hand, we glean the following particulars as to church work in that Diocese. The usual monthly meeting of the Standing Committee of the Diocese was held on Sept. 14th, when letters of condolence with the Diocese in its loss by the death of Bishop Holme were received and submitted from the Archbishop of Canterbury, The Metropolitan of the West Indies, Canons Bailey and Churton, England, and Rev. W. J. Oldfield, as also from the Church Committee of St. Michael and All Angels Mission, Nicaragua. A. Carter Esq., was unanimously elected Treasurer.

On the feast of St. Michael and All Angels a Harvest Festival was held in St. John's Parish. The service was full choral evensong. On the evening following the Harvest Festival a flower service for the young of the Parish was held, when a right hearty service of song was rendered and addresses delivered by the Rev. F. R. Murray, Rector of St. Mary's, and by Messrs. Usher and Tucker, lay readers. The offertory amounted to nearly \$6. It was a very pleasing sight to see the twelve young maidens, representing their fellows, prettily dressed in white, come forward and give to the officiating Priest, their baskets full of the most beautiful flowers of all hues which was offered on the Altar and made it resplendent with God's beautiful bounty to man, the flowers of the earth.

A circular has been issued by Rev. Mr. Swaby, curate in charge of St. John's asking aid towards the entire renovation of St. John's Church, the oldest Anglican Church in Central America, as a memorial of the late Bishop Holme, who himself had been endeavoring to effect this renovation and to obtain funds therefor.

Diocese of Qu'Appelle.

Churchbridge.

The Bishop visited Churchbridge and Saltcoats on Sunday, August 30th. There seemed to be no improvement in the former place, but at Saltcoats the Church people seemed thoroughly alive and vigorous. They were very enthusiastic about the commencement of a church, for which they had been most zealously gathering subscription for about six months. Nearly the entire sum needed, about \$1,200, has been collected. They are resolved not to have any debt, and therefore not to begin building till the money is practically in hand. This is one of the only towns in the Diocese where the Church has been the first religious body to erect a place of worship. On the occasion of the Bishop's visit the foundation stone was laid for the new building, with a short religious service. In the evening a reception was given to the Bishop, when the school room was crowded. An excellent tea was provided by the ladies, and an entertainment of music, songs, and recitations, though got up impromptu, was most creditable and fully appreciated by all present.

From the general census returns it appears that the population of this Diocese is now about 30,000, somewhat larger than was expected.

Qu'Appelle Station.

At a parishioners' meeting, it was decided to spend \$200 in purchasing a new organ, which is very much needed for the proposed Cathedral.

S. Chad's Church, Deep Lake.

The Harvest Thanksgiving was held in this church on Sunday, September 20th, when a large congregation assembled to offer up their united thanksgivings for the Harvest, which in this part as elsewhere, has been very good. The church had been very prettily decorated by Mrs. Kikland, Mrs. T. Donnelly, Miss Donnelly, and Messrs. E. Stewart, T. Donnelly, and Ferguson. A "Harvest Home" was held on Wednesday, September 23rd, in the new school house of the district.

S. Andrew's Weed Hills.

A handsome brass alms dish has arrived from England and has been placed in the church. It was purchased with money raised by a sale of water colors painted by General Blunt, K. C. B., of England, and sent out to Mrs. Skrine to be sold in aid of the Church.

We would mention that all thro' the past year, in fact ever since the church has been built, there has been a regular Sunday Service held in this church, conducted by laymen of the district.

Diocese of New Westminster.

New Westminster Holy Trinity, Church Street.

The Rev. E. F. and Mrs. Lipscomb, their two daughters have returned from England. It is needless to say they had a hearty welcome to the West. At present Mr. Lipscomb is helping us in the parish and we are most thankful for his assistance.

Some members of the choir have been energetic enough to form themselves into a Committee to raise funds sufficient to purchase a pipe organ to take the place of the small American organ now in use.

The Church on S. Andrew's Square is completed, and thanks to the gifts of some kind friends is a very comfortable Church. Mr. A. M. Herring

kindly gave us an altar, and Messrs. Ogle & Campbell a sanctuary carpet, and the Royal City Planing Mills generously gave a prayer desk, and Mr. Rickman a lectern.

A Young People's Association has been formed in this Parish, for the winter months. About 90 have joined, and there will be many a pleasant evening spent during the coming winter on every 2nd Tuesday in S. Leonard's Hall. Mr. Lipscomb, the acting President, read an interesting paper on Paris at the first meeting.

The branch of the Church of England Temperance Society started in this Parish in 1885, will soon embrace a number of children in the Sunday school who are willing to join.

Trinity Church Club has started a library in connection with the club, which will no doubt help to increase the membership. The growing interest taken in this institution by the members is encouraging, especially to those who have laboured hard to make it what it is.

S. James', Oppenheimer St. Vancouver.

There was a good attendance on Tuesday evening, Sept. 8th., at the Missionary Meeting held in S. James' Church Schoolroom. The Clergymen present were the Rt. Rev. The Lord Bishop of Exeter, the Rt. Rev. The Lord Bishop of Japan, and the Revs. H. G. Fiennes-Clinton, H. P. Hobson, E. P. Flewelling, and F. V. Lacey, of Vancouver. Rev. A. F. King, Chaplain to the Bishop, Rev. G. H. Tovey, of Nanaimo, and The Rev. Mr. Ryde, who is going out to engage in missionary work in Japan.

After the meeting had opened with singing the hymn "From Greenland's Icy Mountains," Mr. Clinton said this was the first missionary meeting they had held here in S. James', but he hoped that they would in future have a regular missionary service.

The Bishop of Japan then came forward. He said he thought that there was scarcely a more interesting subject than Japan. Japan had, he said, a population of forty millions of people. Many people were not aware of this, as it looks very small on the map. He thought the people of Vancouver should have been specially interested in Japan, as they had a number of Japanese here, and Vancouver was the nearest place to Japan. Besides Canada had sent their first foreign missionaries to that country, and there were now three Canadian missionaries of the Church of England there. Near Tokio where his residence is, are eighteen Canadian missionaries labouring, but these are not supported by the Church of England. He thought that they should be able to support more missionaries than that. The Japanese are usually classed under the comprehensive title of heathen, but yet there is no barbarity amongst them now. The religions of the Japanese are Buddhism and Confucianism, which have come from China. The first Christian missionaries were the Jesuits of the sixteenth Century. A large number of missionaries followed and when they were turned out of Japan eighty years later, they had about 500,000 followers. From about 1636 till the other day Japan was almost closed until now. They were living a very highly developed life. The country was at peace, but there was nothing to tell you half a century ago that the great change would take place. An U. S. Captain Perry was the first man to get intercourse with the government. Bishop Williams was the first missionary to go there. They had great difficulties in those days but now there are plenty of books, and teachers. About 100,000 Christians are now in Japan of one kind and another. These have been converted in about 30 years, and so far as statistics go no other work shows such progress. Of this number 4,000

have been converted by Anglican clergy, but when he first went there the number was only about 700, and this shows a wonderful increase. In Tokio they have recently established two communities, one S. Andrew's, and the other S. Hilda. These two missions are those who have come to Japan to work together. S. Andrew's is a mission of clergy, and S. Hilda of ladies, and he hoped before Christmas to have six missionaries at each station. Mr. Clinton had stated that he hoped they would show a more practical interest in Japan. He hoped they would enroll themselves in the S. Paul Guild, which has members in England, India, and all over the world, and promised to send them some papers. Both the missions are largely increasing and they had some sixteen native clergy in connection with S. Andrew's, while there was a hospital and a girl's school under the management of S. Hilda. The work which is done by such missions has much more continuity about it, and by all the forces being together more work is able to be done than by being scattered about a city like Tokio, which has a population of 1,200,000. He hoped that by five years he would have doubled his force. The people of Vancouver might support these missions by prayer and by contribution.

Mr. Clinton then said he had long considered the question of forming such an Union, as has been started in several English parishes. One object of forming an Union is that they should assist with their prayers and contributions, and at the quarterly meeting vote the money to some mission, or else give the contributions to one especial Diocese.

He hoped to have some expression of opinion on the subject. He thought Japan should be the place they should especially assist.

The Rev. M. King then spoke a few words.

The Bishop of Japan then referred to the work of Messrs. Robinson, Waller and Baldwin, (*Missionaries of the Church of England in Canada.*)

The Rev. H. P. Hobson, vicar of Christ Church, then moved that a Vancouver Church Missionary Union be formed on some basis to include members from all the Anglican Churches in the city.

The Rev. E. P. Flewelling seconded this resolution, which was carried. Mr. Clinton then asked all desirous of joining to give in their names to the Rev. H. P. Hobson, or Rev. E. P. Flewelling, or himself, and then they would hold a meeting. He hoped too, that the Bishop of Japan would send them some news about the missions.

The Right Rev. Lord Bishop of Exeter then said a few words. He was pleased to speak on the missionary cause, as it ran in his blood. His father had been Secretary of the Missionary Society, and he himself had been on the Committee. When his son, after winning a fellowship at college, told him that he wished to become a missionary, whereupon he said, "If you want to go, go my son." He started for India and returned home through ill health. He was then starting off again for India, when the Archbishop of Canterbury appointed him Bishop of Japan. He was pleased to be able to spend some eight weeks among his son's work. If England was only to pour its wealth into the missionary work he would not believe that in a generation there would be one nation that had not received the Gospel. Why should not Vancouver be an Antioch or a Thessalonica. He prayed that this Union would prosper largely. He then spoke for a few minutes on the progress of the work in Japan, and especially exhorted parents to interest their children in missionary work, and stated how he had started a children's missionary union in England out of his Bible class. He then concluded by again urging parents to interest their children in the good work, stating that he considered it a great privilege to be at the formation of a Missionary Union in Vancouver.

After singing "Thy Kingdom Come, O Lord," the Benediction was pronounced by the Bishop of Exeter and the meeting brought to a close.—*Churchman's Gazette.*

"THE RUGGED WAY,"

I am bringing my child to the heavenly land,
I am leading her day by day,
And am asking her now, while I hold her hand
To come home by a rugged way ;
By a way that she never herself would choose,
For its beauties she doth not see ;
And she knoweth not yet what her soul would lose
If she trod not this path with me.

I will walk by her side when the road is wild,
I will ever my succor lend
She will lean on my strength, I will shield my child
As the shadows of night descend.
I will point to the stars in the midnight sky,
And will tell of the lights of home ;
I will comfort her heart as the hours pass by,
With the thought of the joys to come.

I will carry her over the "silver stream,"
And will sing to her songs of peace ;
She shall tranquilly rest in a fair, fair dream
When the pathway of life doth cease,
I will waken her gently in realms of bliss
In the land of eternal day ;
And my child will be glowing with thankfulness
That I brought her the "rugged way."

"THE CHILD'S ANSWER."

I will trust my tender Saviour,
Though the way be rough and wild
For he walketh close beside me.
And he loveth well his child ;
And he knows each upward pathway
That is difficult and steep,
So I lean upon his promise
That he there my feet will keep.
Looking ever upward, onward,
Not afraid whate'er shall come,
For I know that he will lead me,
By the best way home, right home.

—Copied from a little book given in "loving memory" of my dear mamma, who was for twenty-four years a patient, trustful invalid.

THOSE BOYS.

CHAPTER I.—THEIR HOME.

They were called Mike and Ted.

Of course their real names were Michael and Edward, and some of their relations who were very particular, and had a great dislike to short names, always addressed them in that way ; but to their father and mother, to themselves, and to most of the world, they were just Mike and Ted.

Mike was a tall, dark haired boy, with very handsome gray eyes, and a fine intelligent face. He had rosy cheeks, and was pleasant to look at.

Ted was also dark, but his brown hair, instead of growing in crisp small curls like Mike's, fell in soft ringlets about his face and round his neck ; his brown eyes, instead of flashing up at you full of fun and mischief, were very timid, gentle and loving. He was a slight boy, rather delicate looking.

Such was the outward appearance of these little brothers.

They were twins, they were nearly six years old, and were happy, bright, loving little fellows, with a boundless love for play, but, I am sorry to say, an almost equal dislike to lessons. From morning to night Mike would crone over to himself the old nursery rhyme—

"All work and no play makes Jack a dull boy,"
quite forgetting the other half of the ditty—

"All play and no work makes Jack a mere toy."

I am afraid poor Miss Ross, their governess, had a sad time with them now and then.

But I do not wish to speak of their faults at present, I would rather tell as much as I can about their happy life and happy home. For by and by I shall have a sad story to relate, one which nearly cast a shadow over my brave, bright Mike's whole future, and nearly sent

gentle little Ted to sleep beneath the daisies in the church yard close to their beautiful home.

Their father was an Irish clergyman. Now a great many people suppose that little Irish boys are not so nice, or so well educated, or so gentlemanly, as their English brothers ; that Irish clergymen are not as hard working or as learned ; and that Irish rectories, or glebes, as they are called in Ireland, are very far behind English rectories in all the comforts, and neatnesses, and prettinesses of life. I am an Irish person myself, and I often feel very indignant at the wrong ideas which some of the English have of us and our ways.

Not long ago, an English lady, who I am sure could have told me all the principal towns in China, inquired with great interest whether Ireland was no one vast bog, where the people jumped about from one mud cabin to another.

I would ask those who have these ideas to come and visit us in our Emerald Isle. I am sure they will get a very good reception, and learn a few things that will open their eyes amongst others, that an Irish gentleman is quite as much a gentleman as one born in England. But in commerce, and, consequently, in wealth, we are very far behind England.

The Irish nation is a poor nation, and the Irish Church, particularly since it became a disestablished Church, has very little money to give to its ministers. But the men in that Church work hard amidst their poverty, are bright and true hearted, and strong in faith, notwithstanding the discomforts which now often in the Church of Ireland fall to their share.

My little boy's father was a clergyman of this sort. He was a man who followed St. Paul in earnestness, St. John in love, and the Lord Christ as much as he could in all things. In every sense of the word he was a true Christian, and his wife was a true lady and a true Christian, and their pretty glebe, situated in the midst of the far famed Killarney scenery, was a very happy home indeed. Here Mike and Ted had lived all their days. They had never gone beyond the "Kingdom of Kerry," as the Kerry people call their lovely country ; they had never seen any town but Killarney ; they had never spent a night under any roof but the roof of home, or slept in any cots but their own.

They had names for the stones on the roads. The flowers in the garden were their playmates. The mountains, the lakes, the streams, the waterfalls were to the little boys old and familiar friends.

Mr. O'Donnel, their father, had no curate ; and as is now the case in all country parishes in Ireland, his flock lived at great distances apart, and his parish was many miles long.

Whenever possible, Mike and Ted accompanied him in his walks to see his parishioners, and in this way they got acquainted with all the country round, and made many lifelong friends among the warm hearted Irish peasantry.

I think I see them now as they trotted merrily by their grave, pale father's side—the bright, intelligent children, rapidly changing from little children into those delightful, witty, mischievous creatures, true Irish boys. But I must describe the way they generally spent their day, and then hurry on to my story about them.

Every morning at seven o'clock these little brothers were awakened by their mother, who herself came into the nursery, and first drawing up the blinds, kissed them good morning.

Their bedroom was still called the nursery, and was such a pretty cosy old room, that I cannot help saying a little about it. It was long and low, with a sloping ceiling, which the boys greatly admired, It had two windows facing the south, and commanding one of those perfect views of mountain, lake and woodland scenery which can only be found in beautiful Killarney.

I must ask my little readers to go to Killarney to see this exquisite view, as I find it impossible to give them any true idea of what it

was like. Painting in oils, and drawing in water colors, can do Killarney little justice, still less can word painting describe its wonderful lights and shades, its mountains blending in blue mist with the sky, or regally clothed in purple ; its——. But there ! I shall say nothing more ; the children for whom I write must see these buties for themselves.

Of course, the brothers having looked at the mountains ever since they could remember, often now only glanced at great, grand, frowning Tore, to see if he had his nightcap on, or if he was going to give them a peep at his noble features, which in plain English meant all the difference between a fine and a wet day. Their nursery was a bright room, for it faced the south ; but even on rainy days—and it rains very often at Killarney—this room, with its gay little cribs, and walls not only covered with colored prints, but highly ornamented with paper kites, paper boats, very childish fishing tackle, and even some small gardening tools, looked bright enough.

Why was this ? Was it the Irish nurse, or the children, or the colored pictures, or the canary in the window ? or had the illuminated text over the mantelpiece anything to say to giving this old room its charm ? The text was this—"Little children, love one another."

Mike and Ted knew this text well. They could repeat it very nicely. They could do more—they could practice, and did practice, its command ; for I never saw more loving little brothers.

When their mother had awakened the boys in the pleasant manner I have just described, Mike would stretch out a plump little brown hand from his pretty cot, and touch Ted, who lay in a similar cot close by. Then two little curly heads would be raised from their pillows, and two pairs of rosy lips would meet in a warm kiss, and Nurse Nora coming in just then with a rough towel over her arm, and a can of warm water, would sing out, "The top of the morning to yez, darlins ;" and so the day would begin.

When they were dressed, and had said their prayers, and kissed and fed Dan, the canary, they ran downstairs, and out like two little wild colts into the garden.

Here old Patrick, the gardener, coachman, and general factotum, would greet them with "Masther Mike *achora*, Masther Ted, *acushla machree*, here's lashins and lavins for the two of yez ;" pressing into their hands snips of wallflower, bits of pinks, and other refuse of the grown people's garden, which with pride and delight were received by the children for theirs. Then came breakfast, and after breakfast Miss Ross and lessons.

Miss Ross lived about two miles away, and on very wet days could not come, but on sunny days she was, as Mike expressed it, sent to them like a little flit of cloud to prevent the day being too bright. Poor Miss Ross ! I have her patient face before me now, trying to force naughty, mischief loving Mike through his multiplication table, or shaking Ted when his brown eyes would shut up tight with fatigue and sleepiness.

I am quite sure it was not her fault. I do not blame her in the least ; but it is a fact that, try as she might, she never could get these little brothers to love their lessons.

At twelve o'clock she went away, and then came dinner. After dinner an hour to feed their rabbits, pigeons, and other pets ; then either a walk with father and mother, or a drive on the jaunting car, or else a whole long day until dusk in the garden or the hay field ; then tea ; then another dismal hour learning lessons for Miss Ross ; after which came a touching, beautiful Bible story from mother's own lips ; and by seven o'clock the tired, happy little fellows were in bed once more. Father and mother had kissed and blessed them, and sleepy eyes were closed, and Mike and Ted were in the land of dreams.

(To be Continued.)

CONFIRMATION.

PART II.—PAPER IX.—CONTINUED.

THE CHRISTIAN FAITH.

The Holy Trinity.

THE HOLY GHOST is God revealed as the Life Giver, and the Sanctifier of God's people.

"Who sanctifieth me, and all the elect people of God."

The "elect" here meant are those whom God calls and chooses to the knowledge of His Name and the privileges of His Kingdom here on earth.

The present age is peculiarly the "Dispensation of the Holy Ghost."

It was He Who in former times—

1. Brooded over the waters of the primeval chaos, and brought forth the order and beauty of the present universe (Gen. 1, 2 : Ps. xxxiii. 6) ;
2. Made man a "living soul" (Gen. ii. 7) ;
3. Pleading with men when they went astray (Gen. vi. 3) ;
4. Gave them wisdom (Ex. xxxi. 3) ;
5. "Spoke by the Prophets" (2 Tim. iii. 16 ; 2 Pet. i. 21) ;
6. Brought about the incarnation of the Second Person of the Holy Trinity. "He was conceived by the Holy Ghost." (S. Luke i. 35) ;

But after the Ascension of Christ He was to manifest Himself amongst men as He had not done before. *He was to dwell amongst men, and in them.*

So it had been prophesied (Ezek. xxxvi. 27).

So our Lord had promised (S. John xiv. 16, 17).

This began to be fulfilled on the Day of Pentecost. (Acts ii.)

On that day (our Whitsunday) He descended and united the disciples of Christ into One Body by the Sacrament of Regeneration, or new birth, Holy Baptism (Acts ii. 41), which Body should be for ever afterwards the Temple of His abiding Presence.

That Body is called

THE CHURCH,

the mystical Body of Christ. (Eph. i. 2, 3.)

To it the Holy Spirit joins by Holy Baptism, all persons who would be saved and sanctified.

"The Lord added to the Church daily such as should be [or, rather, 'were being'] saved." (Acts ii. 47).

"By one Spirit we are all baptized into one body" (1 Cor. xii. 13).

It is known to men by FOUR marks.

I. It is ONE.

Because it is *one Body* with *one Head* (Christ, Eph. i. 22), having *one origin* (the foundation of the Apostles and Prophets, Eph. ii. 20 ; S. Matt. xvi. 18), and endowed with *one life* (the Holy Spirit, Eph. iv. 4).

This *unity*, for which Christ prayed, and which was to be an evidence before the world of His Divine Mission (S. John xvi. 21, 23) is maintained by

Oneness of Faith of Organization, of Sacraments of Worship.

The first Christians, we read (Acts ii. 42)—

"Continued stedfastly in the Apostles' doctrine (faith) and fellowship (organization), and in [the] breaking of bread (Sacrament), and in [the] prayers."

"There is one body, and one Spirit ; one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 4—6).

All those who have been baptized are members of this One Body, though some may cease to have communion with the Body through

1. Deliberate and unrepented sin.
2. Excommunication, or being cut off by a judicial act of the Executive of the Body (1 Cor. v. 4).

3. Schism, i. e., cutting themselves off by going apart to worship in separation (1 Cor. iii. 3, xi. 18).

There may also be a cessation of inter-communion between different parts of the Body, as, e. g., between the Eastern and Western branches of the Church in Europe, and between the Anglican and Roman branches.

But evil, hurtful, and to be lamented as these schisms and separations are, the lapse of individuals does not hinder the true Church from being still

ONE.

One over all time from the beginning, as well as over all space, shows—

2. The second mark of the true Church is—it is HOLY.

Not that all its members are necessarily *holy*, for we are told it is to contain bad as well as good, tares as well as wheat, but

1. By the Presence of the Holy Spirit within her (Eph. iv. 4) ;
2. By the dedication and calling of its members to God (1 Cor. vi. 11 ; 1 Pet. i. 15, 16) ;
3. Because it is the purpose of God, through the Holy Spirit, to make its members entirely *holy*, even *perfect* in Christ Jesus (1 Thess. iv. 3 ; Eph. iv. 27) ;
4. Because distinguished by the eminent holiness of many thousands of her children.

3. The third mark of the true church is—it is CATHOLIC.

That is "Universal"—

1. In jurisdiction. "Of all nations, and peoples, and kindreds, and tongues."

Not like the Jewish church, local and national. (S. Matt. xxviii. 19 ; Eph. ii. 12 to end.)

2. In Faith—teaching not a partial Creed, but the faith in all its fullness, as it has been held at all times (from the beginning), in all places, and by all peoples.

4. The fourth mark of the true church is—it is APOSTOLIC.

That is—

1. It is one and the same as that founded on the Apostles (1 Eph. ii. 20 ; xxi. 14).

2. Its Ministry is Apostolic.

A. The same in number of Orders—

(1) Apostles, or Bishops, having authority to rule, and to Ordain others (Epistles to Timothy and Titus).

(2) Presbyters, or Priests, called also, in N. T. times, *Episcopoi*, or Bishops, though they were then under the Apostles, and had no power to Ordain.

(3) Deacons.

B. Receiving its authority in unbroken succession from the Apostles, to whom Christ gave authority to order all things for the Church's government.

3. Its Faith is Apostolic.

"The faith once delivered to the saints" (Jude 3) kept pure—whole and undefiled.

The Church is "*the pillar and ground of the truth.*" (1 Tim. iii. 15).

"A witness and keeper of Holy Writ." (Art. xx).

Part of this One Body—now much the larger part—is *invisible*—the souls that rest in Paradise ; part is still "*militant here on earth.*"

In this One Body the Holy Ghost gives us

1. The present Blessings and Privileges of—

A. THE COMMUNION OF SAINTS. A true spiritual bond of fellowship uniting all who are Christ's, whether here on earth or in the rest of Paradise, in love, and faith, and worship.

1. With God.
2. With one another,
3. With the Holy Angels.

"Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. xii. 22, 23).

B. THE FORGIVENESS OF SINS.

1. First bestowed in Holy Baptism.

"I acknowledge one Baptism for the remission of sins" (Nicene Creed).

"Be baptized.....for the remission of sins" [Acts ii. 38. xxii. 16].

2. Afterwards, for those who fall into sin, ratified on true repentance and confession by

a. The faithful use of the Ordinance of the church, and especially the reception of the Holy communion.

In the daily offices we may hear the comforting words authoritatively pronounced : "He [God] pardoneth and absolveth all them that truly repent and believe His holy Gospel."

In the Holy communion we receive that Precious Blood which was

"shed for many for the remission of sins" [S. Matt. xxvi. 28].

b. For those who are not able to quiet their conscience by the ordinary public ministrations of the church, there is the *Ministry of Absolution*, after a particular confession of sin in the presence of God's Minister, to whom He "has given power and commandment to declare and pronounce to His people, being penitent, the Absolution and remission of their sins," receiving through him a particular and direct and efficacious message of God's Pardon.

II. The Hope in the future of

A. THE RESURRECTION OF THE BODY.

It is by sacramental union with Christ, and the indwelling of the Holy Spirit, that our mortal bodies are to be raised like unto His glorious Body [S. John vi. 53, 54 ; Rom. viii. 11].

B. THE LIFE EVERLASTING—

in the unending Joy of the Presence of our God, our Creator, our Redeemer, and our Sanctifier. [1 Thess. iv. 17 ; 1 Cor. xiii. 10, 12.]

The HOLY GHOST besides thus creating a Holy Church, in which the elect people of God receive these corporate Blessings and Privileges, helps the individual soul by—

Convincing the heart of sin [S. John xvi. 8] ;

Comforting [S. John xiv. 16] ;

Teaching [S. John xvi. 26] ;

Testifying of Christ [S. John xv. 26] ;

Helping our infirmities [Rom. viii. 26] ;

Interceding for us and within us [Rom. viii. 27].

His special Gifts are sevenfold. Four have reference to

The *Illumination* of the Mind and Heart ;

The Gift of Wisdom,

Understanding,

counsel,

Knowledge.

Three have reference to

The *Strengthening* of the Will and Affections :

The Gift of Ghostly Strength,

True Godliness,

Holy Fear.

The *Fruits* of the presence of the Holy Ghost in the heart are "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance [Gal. v. 22, 23].

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption." [Eph. iv. 30].

"Take not Thy Holy Spirit from me."—*Qu'Appelle Messenger.*

Secularism bids us look for no divine foundation to human society.

New Publications.

MESSIAH (GOD INCARNATE) NOT MESSIAH THE BRUISER OF THE SERPENT'S HEAD.

By the Rev. J. M. Davenport, M. A. *J. & A. McMillan, St. John, N. B.*

THIS is a masterly exposure of the errors and controversial tactics of Mr. R. F. Quigley, Barrister in the city of St. John, who was lately the recipient of the rare honor of a Papal Degree, Ph. D. It consists of three Parts. In Part I, the author shows most convincingly that the reading of *ipsa* for *ipse* in the Vulgate text of Gen. iii. 15, is a corrupt reading, which arose from the carelessness of scribes; the great Roman Catholic critic De Rossi is quoted as saying, "The present reading in the Vulgate ought to be amended from the Hebrew and Greek fountain head." This corrupt reading of the Vulgate, which refers the first prophecy of the Saviour to the Blessed Virgin, instead of to the Blessed Virgin's Son, is shown by the author to be the *chief Scripturat foundation* relied on by the Pope for the new Dogma of the Immaculate Conception of the B. V. M. We specially commend Part I. Ch. x. which considers this important point, and the unanswered challenge to Mr. Quigley in reference to the publication of the Pope's *Bull* on the Immaculate Conception to the earnest attention of thoughtful Roman Catholics.

In Part II the Rev. J. W. Davenport shows in complete answer to Mr. Quigley that the great Fathers of the Church of the first six centuries are unanimous in interpreting Gen. iii. 15, of Christ's victory over Satan: and that those Fathers give no support whatever to the modern Roman Cultus of the B. V. M. and no sanction to the Papal Dogma of 1854 of her being immaculately conceived. In connexion with this subject we would remind the members of the Church of Rome that by the first Article of the Creed of Pope Pius IV they are pledged to interpret Holy Scripture only according to the unanimous consent of the Fathers. See Creed of Pope Pius IV., published at Rome December 9, 1564, after the Canons and Decrees of the Council of Trent.

In part III. our author unfolds before his readers the Mariolatry of the modern Roman Church. He quotes largely from authorized Roman Catholic Books of Devotion, very especially from a very popular one written by a canonized Saint of the Roman Church, Alphonso Maria di Liguori, who died in Italy, A. D., 1787; the first English edition of Liguori's *Glories of Mary* bears the imprimatur of the late Cardinal Wiseman, A. D., 1852: the second has that of Cardinal Manning, A. D. 1868: and the first American edition has the imprimatur of John, Archbishop of New York. The work was written in Italy, and received by Pope Pius VII. on May 18, 1803, the deliberate approval of the Pope in the Decree of the Sacred Congregation of Rites. To this decree the English translator alludes in his preface in these words: "Remember that (The Glories of Mary) has been strictly examined by the authority which is charged by God Himself to instruct you, and that that authority has declared that it contains NOTHING WORTHY OF CENSURE."

We commend to the most thoughtful consideration of our readers the Rev. J. M. Davenport's extracts from the "Glories of Mary." They should serve to strengthen our loyal attachment to the English branch of Christ's Holy Catholic Church: and they ought to lead thoughtful, intelligent, and devout Roman Catholics to enquire after the old paths of Catholic truth and Catholic devotion. The saddest feature to our mind of Liguori's "Glories of Mary" is the utterly false picture it presents to us of most loving and merciful Saviour as He is prevented to us in those Holy Gospels which the Church of God has ever received as the only faithful portraiture of the Son of Mary.

The varied and exact learning of Mr. Davenport's work will win the admiration of scholars: while the unflinching courtesy of the Christian and the gentleman that marks it will charm every reader: in this courtesy it stands in marked contrast to the coarse, invective and violent abuse in which his legal opponent indulges.

We cannot conclude this brief review of the Rev. J. M. Davenport's last contribution to the cause of Catholic truth, without expressing our very sincere and deep regret that the Church of this Province has lost the services, not only of a faithful and earnest priest, but also of one who has proved himself an able and valuable champion of the Catholic faith. However, Philadelphia gains what St. John loses. B.

October Magazines.

THE CHURCH ELECTIC opens with a Monograph contributed by Rev. J. Anketell, from the pen of a learned and eminent Russian Priest, on the question, much disputed, of "Prayers for the dead." This paper purports to set forth the orthodox Oriental Church view differing from the Romish doctrines of Purgatory. It also contains an excerpt from the John Bull, on the theological essay by Dr. Lee, touching the "Sinlessness of the Blessed Virgin." Dr. Jewell's paper in regard to the "Bible in the public schools" will doubtless awaken some dissent. He supports the decision of the Supreme Court of Wisconsin adverse to the use of the Bible in such schools. (W. T. Gibson, D. D., Utica, N. Y.)

THE TREASURY contains in its department of Living Issues, discussed by eminent College Professors, a paper on "The One Holy Catholic Church" by Prof. Jas. Herron, D. D., intended to be to some extent a review of "The Church and the Ministry" by Rev. Charles Gore. It would hardly be expected that he would agree with the Church of England view, though there are notable admissions in the article in question. "Faith, its universality and importance," in the title of another paper by Dr. A. G. Robinson, ex-president of Brown University. The only contribution from a distinctly Church source which we notice in this number is a short outline of a sermon by Rev. Morgan Dix, D. D., of New York (E. B. Treat, New York.)

THE HOMILETIC REVIEW. The Rev. Camden Coburn, contributes the eighth of a series of papers on "The higher criticism and the tombs of Egypt." The opening number is from the pen of Rev. Dr. Caven, of Toronto, under the title of "Critical conservatism and Scientific rationalism." Another notable contribution is that of Rev. Charles C. Starbuck, on "Popular misapprehensions of Roman Catholic doctrine and usages." (Funk & Wagnalls, New York.)

THE ARENA contains a sketch of the life of the late James Russell Lowell, by George Stewart, L. L. D., together with a pleasing photograph. Henry Wood argues strongly in favor of "Healing through the mind," and claims that the religious aspect of mental healing is in harmony with Revelation, and also with the highest spiritual ideal of all races; and that the mental healing of to-day is the same in kind, though not equal in degree, to that of the primitive Church. Every number of this magazine is full of fresh and sparkling articles. (The Arena Publishing Co., Boston.)

THE ATLANTIC MONTHLY contains amongst other articles the following: "The Ascetic Ideal," by Harriet W. Preston and Louise Dodge: "In London with Dr. Swift," by J. F. Randolph: "The Cave dwellers of the Confederacy," by David Dodge: "The life of Sir John A. Macdonald," by Morton J. Griffen: "J. Russell Lowell," by Oliver W. Holmes. (Houghton, Mifflin & Co., Boston.)

THE REVIEW OF REVIEWS devotes a considerable portion of its space to The World Congress of Methodism, now being held in Washington, and furnishes its readers with photographs of many of the so-called Bishops of the Methodist Episcopal Church of the United States, and with articles touching on Methodism in its various aspects, save and except that grave aspect which John Wesley enforced and endeavored to indoctrinate into his followers, namely, that they should never commit the sin of Korah, Dathan & Abiram and assume to themselves a priesthood which they did not possess, nor dis sever themselves from the Church Catholic. This aspect of Wesley's teaching is most consistently and persistently overlooked. The sketch of the Progress of the world, illustrated, brings down the events of the gravest importance transpiring in the world at large to the month of September.

LITTLE'S LIVING AGE in its number of October 3rd, supplies an excerpt from the Fortnightly Review, on "Private life in France in the 14th century," also some recent studies on the Solar Spectrum; also a sketch of the life of Sir John A. Macdonald, from Blackwood's Magazine, together with the usual amount of other matter. This work published weekly at the small cost of \$8.00 per annum, supplies its readers with a complete view of the thoughts of the leading writers in the leading magazines.

OUR LITTLE ONES AND THE NURSERY closes its 11th volume with this number and we question whether in any single number from the commencement of the year to the end there has been room for the slightest complaint, either as to the quality of the matter, quantity or illustrations. It is one of the most admirable magazines for young children. (The Russell Publishing Co., Boston.)

OUR LITTLE MEN AND WOMEN intended for rather older readers than the preceding, is full of beautiful illustrations printed on excellent paper and accompanied by most interesting stories. (De Lothrop Co., Boston.)

THE CHURCH GUARDIAN.

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

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SEE PAGE 14.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published at though the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

PROOFS OF AN HISTORIC EPISCOPATE.

BY WILLIAM STEVENS PERRY, D. D., OXON.,
BISHOP OF IOWA AND PRESIDENT OF GRIS-
WOLD COLLEGE, DAVENPORT.

(Continued)

WE have thus far dealt merely with the proofs of the historic episcopate as indicated in the New Testament and as existing during the lifetime of St. John. We turn to the witness of history to the fact that our Lord instituted in His Church, by succession from the Apostles, a *threefold* Ministry, the highest order of these ministers alone having the authority and power to perpetuate this ministry by the laying on of hands.

The Church of Jerusalem, the Mother of us all, as we have already seen, presents the earliest instance of a bishop in the sense in which the word was understood in post-apostolic times. The rule and official prominence of St. James, "the Lord's brother," is recognized both in the epistles of St. Paul and in the Acts of the Apostles. That which is so plainly indicated in the canonical Scriptures is supported by the uniform tradition of the succeeding age. On the death of St. James, which took place immediately before the war of Vespasian, Symeon succeeded to his place and rule, Hegisippus, who is our authority for this statement, and who represents Symeon as holding the same office with St. James and with equal distinctness styles him a bishop, was doubtless born ere Symeon died. Eusebius gives us a list of Symeon's successors. In less than thirty years,—such were the troubles and uncertainties of the times,—there appear to have been thirty occupants of the see. On the building of Ælia Capitolina on the ruins of Jerusalem, Marcus presided over the Church in the Holy City as its first Gentile bishop; Narcissus, who became Bishop of Jerusalem in the year 190, is referred to by Alexander, in whose favor he resigned his see in the year 214, as still living at the age of 116—thus in this single instance bridging over the period

from the time when the Apostle John was still living to the date when, by universal consent, it is conceded that Episcopacy was established in all quarters of the world.

Passing from the mother Church of Jerusalem to Antioch, where the disciples were first called Christians, and which may be regarded as the natural centre of Gentile Christianity, we find from tradition that Antioch received its first bishop from St. Peter. We need not discuss the probabilities of this story, since there can be no doubt as to the name standing second on the list. Ignatius is mentioned as a bishop by the earliest authors. His own language is conclusive as to his own conviction on this point. He writes to one bishop, Polycarp. He refers by name to another, Onesimus. He contemplates the appointment of his successor at Antioch after his decease. The successor whose appointment Ignatius anticipated is said by Eusebius to have been Hero, and from his episcopate the list of Antiochene bishops is complete. If the authenticity of the entire catalogue is questionable, two bishops of Antioch at least, during the second century, Theophilus and Serapion, are confessedly historical personages. With reference to the Epistles of Ignatius, controversy has raged for centuries. Their outspoken testimony in favor of Episcopacy has been regarded by the advocates of parity or of independency as a proof of their want of authenticity. But the discussion has been practically settled in our own day, and the judgment of Lightfoot, the latest and greatest commentator on these interesting remains of Christian antiquity, will be received without question by all whose opinion is worthy of consideration. He places these epistles among the earliest years of the second century, and he regards the testimony of Ignatius to the existence and universality of the threefold ministry at the period in which he lived and wrote as *conclusive*. The celebrated German critic and scholar, Dr. Harnack, who characterizes Lightfoot's work as "the most learned and careful patristic monograph of the century," accepts the conclusions of the bishop and concedes that the genuineness of the Ignatian letters is rendered "certain." With such a witness, thus supported by scholars confessedly occupying the foremost place for learning and critical power, we may proceed to details.

In the Ignatian Letters, the writer, the second Bishop of Antioch, appears as a condemned prisoner traveling through Asia to his martyrdom at Rome. Though each step of his progress brought him nearer to death; though the severity of his guard, "a maniple of ten soldiers," whom he designates as "leopards," makes his last days wretchedly uncomfortable, still his journey is a triumph. On his arrival at Smyrna, representatives of the churches of Ephesus, Magnesia and Tralles unite with the flock of Polycarp, the Bishop of Smyrna, to do him honor. During his stay at Smyrna the aged bishop addresses four of his extant epistles to the Ephesians, to the Magnesians, to the Trallians, and the Romans. The remaining three epistles, those to the Churches of Philadelpchia and Smyrna and to Polycarp its Bishop were written from Troas whither a deacon from Ephesus had borne him company. The saint proceeds from Neapolis to Philippi, where he is welcomed by the Church and escorted on his way, and thus he goes towards Rome, Though, in his modesty, choosing to speak of himself as

"only now beginning to be a disciple," the nearness to the end evidently bringing to him new revelations of spiritual things and the life to come, he acts and writes as a man advanced in years. Doubtless he was near to man's estate when the great Apostle wrote his epistles. He must have been in full maturity when Jerusalem was trodden under foot of the Gentiles and the Church was driven from its cradle-home. He in whose life all this had transpired was now on his way to death. He fully realized that the end was near at hand. His days were numbered, and in his epistles he appears to have sought to crowd counsels of the highest moment, the dying legacy of one whose voice would soon be forever hushed in death. The points this aged saint chiefly dwells upon are two—the doctrine of the Incarnation as an historic fact, as perpetuated in sacraments, as a fundamental principle of the faith; and the threefold ministry, the divinely-given rule for the Church, by which the Church itself would be recognized, and the religion of the Christ made known as something organic, real, lasting, disciplined.

In his statements of the prerogative of the threefold ministry, Ignatius is emphatic. "It is meet, therefore, . . . that being perfectly joined together in one submission, submitting yourselves to your bishop and presbytery, ye may be sanctified in all things." 1 "I was forward to exhort you, that ye run in harmony with the mind of God; for Jesus Christ also, our inseparable life, is the mind of the Father, even as the bishops that are settled in the farthest parts of the earth are in the mind of Jesus Christ. So then it becometh you to run in harmony with the mind of the bishop, which thing also ye do. For your honorable presbytery, which is worthy of God, is attuned to the bishop, even as its strings to a lyre." 2

(TO BE CONTINUED.)

Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada.

A meeting of the Board was held in the Synod Hall, Montreal, on the 14th Oct. inst., at 9.30 a.m. There were present their Lordships the Bishops of Quebec, Toronto, Huron, Niagara, the Very Revs. the Dean of Montreal, and the Dean of Huron, Ven. Archdeacon Jones, Revds. G. Osborne Troop, A. N. Von Iffland, Polland; Mockridge (Secy) Messrs. Mann (Lay) C. Garth, Rogers, Hemming and Davidson Q.C.

The Lord Bishop of Quebec presided.

Receipts from 1st August 1890 to 31st July 1891, as follows:

| Diocese. | Domestic Missions. | Foreign Missions. |
|-------------|--------------------|-------------------|
| Huron | \$3350.97 | \$2214.85 |
| Niagara | 1834.25 | 1341.91 |
| Toronto | 8492.49 | 3856.57 |
| Ontario | 2390.41 | 1262.30 |
| Montreal | 2185.88 | 1849.81 |
| Quebec | 1619.96 | 1818.37 |
| Fredericton | 537.53 | 338.21 |
| Nova Scotia | 690.02 | 1350.86 |
| Algoma | 194.43 | 212.69 |
| Sundries | 20.93 | 60.46 |
| Total | \$21,315.97 | \$14,306.03 |
| Grand Total | | \$35,622.00 |

1 Ad Eph., 2. In our citations we avail ourselves of Bp. Lightfoot's translation.

2 Ad Eph., 3, 4. Lightfoot's translation.

Of the totals given above from each diocese a portion was specially appropriated by each diocese to special objects in connection with mission work—the total so appropriated for Domestic Missions averages \$14956.60, and for Foreign Missions, \$9144.97.

The Diocese of Twonbagain heads the list with a gross total of contributions amounting to \$12,349.06; Huron follows—but at a long distance behind—with \$5565.82; Montreal comes third with a total of \$4035.69; Ontario fourth with \$3652.71; Quebec fifth \$3438.33; Niagara sixth, \$3176.16; Nova Scotia, seventh, \$9040.88; and Fredericton \$875.74. That the missionary diocese of Algoma appears on the list as itself contributing to the needs of others to the extent of \$407.12 is a matter of congratulation and encouragement.

The Treasurer J. I. Mason, Esq., submitted the various statements connected with the funds on hand and distribution thereof, all which were offered.

The report of the several branches of the Woman's Auxiliary, coming in connection with the Board, was read by Rev. Dr. Sweeney, showing an astonishing amount of work done by this most invaluable Auxiliary to the Board, and a considerable growth in the amount of branches throughout the Ecclesiastical Province. The report of the General Treasurer of W. A. M. D. showed total contributions through it for the year \$14785.17—not including the value of boxes of clothing &c. sent out by the different branches and amounting in value to over \$15000. The Junior Branches of the Association, composed as we understand it of children mostly—raised no less a sum than \$1083.00.

The report of the Special Committee in regard to Indian Missions recommending the appointment of a special sub Committee to be known as the *Indian Committee*, to collect information, statistics, and particulars as to the work amongst the Indians in the Dominion of Canada, under control of or in connection with the Church of England in Canada—and to report at the fall meeting each year was submitted; and having been considered clause by clause was adopted.

On the questions of appropriations for the coming year the Dean of Montreal moved the question of our duty towards the pagan Indians, Chinese, and Esquimaux in making these appropriations. A discussion followed, but the only action taken was the appropriation of the balance standing to the credit of the Domestic Mission fund, some \$146, be transferred to a special Indian account. The balance unappropriated to the credit of the Foreign Mission fund was ordered to be divided in the same proportion as last year; except that in regard to Mr. Waller, a special resolution was passed that the S. P. G. should be asked to deal with him as with its other missionaries, provided that his stipend does not fall below that agreed upon by this Board and Mr. Waller. The Bishop-Designate of Mackenzie River, Archdeacon Reeve, then addressed the Board, in regard to his work, announcing that the necessary papers for his consecration having been delayed, that had to be postponed until next Advent, and in the meantime he—with the concurrence of the Metropolitan of Rupert's Land and Bishop Bompas—intended devoting his time to explaining to churchmen in Canada and England the position and wants of this part of the

mission field. He urged the claims of the Esquimaux at the mouth of the Mackenzie River upon the assistance of the Church here—as well by reason of their need, and the success which had attended little work amongst these people elsewhere. He also urged for greater assistance for the *Indians* in Mackenzie River and adjacent dioceses, and specially because that with the exception of the Roman Church, the Church of England was the only body looking after these people.

He said that in the present diocese of Mackenzie River there are only three clergy; but it was expected that the number would be increased to five. In the diocese of Selkirk which lies between Alaska, the Rocky Mountains and the diocese of Caledonia, there is at present but one clergyman.

The sum of \$100, was then voted to the Secretary for expenses of the Board and an honorarium of \$150 to the Secretary Rev. S. Mockridge. The committee on Indian work, was appointed as follows: The Bishops of Toronto and Algoma, Revs. Pollard, Sweeney and Jones and the laity, Messrs. Mason, Walkem and Garth.

The Epiphany appeal was then considered, and adopted with slight alteration.

A letter was submitted from the Rev. E. F. Wilson as to taking over the Shingwauk and Waudanok Homes. This elicited considerable discussion; but it was alternatively resolved that the Board had not power to take over these Homes nor had it the facilities for carrying them on: but it would recommend them to the support of church people, and do what it could to secure increased support for this admirable work.

The annual report as drafted by the Special Committee appointed to prepare the same was announced and adopted and will be printed and circulated.

THE HOLY ANGELS.

We have just kept the Festival of S. Michael and All Angels. This month of October has been called the "month of the Holy Angels," and is a fitting time to meditate upon and seek to become better acquainted with these bright and glorious beings, our guardians and fellow servants into whose "innumerable company," S. Paul reminds us, we have been called. [Heb. xii: 22-23.]

Our ideas about the nature of the angels are apt to be rather vague. We see them through the mist of poetic fancy or theological error and not in the clear light of revealed truth. It would be a good exercise to verify with the help of a Concordance the following statements concerning the nature and work of angels, drawn from Holy Scriptures, and based upon an instruction given by the Bishop of Fond du Lac:

1. God made them. They are *created* spirits—not of the nature of God, who is an *un-created, self-existent* Spirit.

2. They are intellectual beings and have the power of choice—have free will as man has, but as far as we know, they have passed their time of probation, and their wills are perfectly united to and lost in the will of God. On this account they have been beautifully called "God's echoes," and their perfect obedience, the outcome of their perfect love, is alluded to in the Lord's Prayer, "Thy will be done on earth as it is in Heaven." They love God, and love us because He loves us.

3. They do not have bodies like human beings, but sometimes put on an appearance like man. They have also appeared as clouds, fires or horses and chariots of fire.

4. Holy Scripture reveals to us nine orders of angels, holding different ranks in the great army of Heaven. These are enumerated in hymn 182, of the Church hymnal. The nine orders are sub-divided into three hierarchies thus:

1. Seraphim, Cherubim, Thrones.
2. Dominions, Principalities, Powers.
3. Virtues, Archangels, Angels.

The first hierarchy is nearest God, and the general idea is contemplation. They are called God's counsellors. The word Seraph means *fire*—they are the Angels of Love.

Cherubim are the Angels of Knowledge—they dwell in the Light of God.

The Thrones are God's dwelling or resting places—the idea being, that the Heavenly Temple is built up of angelic life. God dwells *with* the angels; He comes to abide *within* our nature and unite it to His own.

This hierarchy acts upon the next—Light and Love from God shining through them. They, living the contemplative life, act upon the next hierarchy, which has to do with organization and government.

The third hierarchy has to do with the execution of God's will. They it is, who are specially brought into relation with man. The name "Angel" signifies a messenger, and they have ever been the bearers of God's words to His people.

Their duty it is to minister to the heirs of salvation.

The names of two of the Archangels, supposed to be seven in number, are revealed to us in the canonical Scriptures, viz: Michael and Gabriel: the Apocryphal Scriptures give us two more—Uriel and Raphael; and Jewish tradition makes up the seven with the names of Schaltiel, Jehudiel and Barachiel.

Various titles are given to the angels in scripture—as "hosts of Heaven," "pillars," "clouds," "sons of God," "morning stars" and many others.

In the Old and New Testaments are recorded a number of instances of their appearance to individuals or assemblies of persons.

5. What is their work? We are told that they have power over nature, over pestilence, fire and disease, i. e., they are God's executives and the instruments by which He carries out His will.

In ministering to us, they bear our prayers, carry our souls to Paradise, rejoice over our repentance, and restrain evil powers which seek to harm us in body or soul.

Their guardianship of us is based upon the Incarnation. We see them attending upon our Blessed Lord, and He, as man, vouchsafes to accept their ministries—so they watch over us as united to Him, as part of the new creation of which He is the Head—they guard the divine life implanted in us at our baptism. Our souls become as it were, mangers of Bethlehem and the angels are there, rejoicing and praising God, and watching over the infant life within us. It would be well to meditate at this season on the angelic ministry at the different stages of our Lord's life and apply it to their guardianship of that incarnate life as it is gradually developed in us.

6. There is nothing whatever in Holy Scripture to support the popular belief that the Angels are the souls of the departed—that we shall ever be angels. It is very evident that they are an entirely separate order of beings—created as individuals, not as a race. They have been compared

to jewels; each one complete in itself, and if a flaw exists it does not effect any of the others. Human nature, on the contrary, is like a tree, composed of many branches, but one common life flowing through all. Injury to a part affects the whole, but if the root is sound and the branches remain united to the tree so that the sap flows through them, the injured part may be healed and restored.

We are lower than the angels now, since we are imperfect beings and need their care; but in the world to come we shall be equal to them—nay, higher, inasmuch as we, members of Christ, united to the incarnate God, the Lord of all created things, shall “judge Angels.” And here we see the great dignity of redeemed humanity, and the double reason why, though we regard the Holy Angels with great reverence and love, it would be an error to treat them as objects of worship.

7. The evil angels. We are told that a part of the angels in passing through their probation, refused to submit their wills to God; failed, that is, in the loving obedience which is the perfection of their nature, and so fell from their first Estate; were cast out from Heaven and became devils.

They too have their ranks and orders, their chief, whom we know as “Satan,” “Lucifer,” the “Serpent,” etc., and their attitude towards us springs from their hatred of God.

As the good Angels are seeking to preserve the divine life within us, so the evil angels are striving to destroy that life. Our souls are continually the field in which this battle is going on, and the choice is left with us with which side we will fight—whether the army of heaven or the army of hell shall be re-inforced by the strength of our will.—*Diocese of Fond du Lac.*

SUNDAY SCHOOL COMMITTEE.

THE INTER-DIOCESAN SUNDAY SCHOOL COMMITTEE
OF THE ECCLESIASTICAL PROVINCE OF
CANADA.

This committee met in the Synod Hall, Montreal, on Thursday afternoon, 13th Oct., when there were present the Lord Bishops of Toronto and Niagara; the Very Rev. Dean Innes, of London; Ven. Archdeacon Jones, of Brockville; Rev. Dr. Sweeney, of Toronto; Rural Dean Pollard, of Ottawa; Rev. Canon Thornloe, of Sherbrooke; Rev. J. Tucker, Montreal; and Dr. Davidson, Q. C., Montreal. The Lord Bishop of Toronto presided, and having opened the meeting with prayer, Rev. Rural Dean Pollard was appointed Secretary. A telegram was received from Mr. R. W. Biggar, of Toronto, Secretary, explaining his absence, being detained by a special cause, at the Assizes.

It was resolved to insert in the scheme of lessons, reference to the Church of England Sunday School publications as heretofore. It was also resolved to adopt the suggestion of a Review Sunday Quarterly, and a special committee was instructed to prepare the necessary leaflets therefor. The scheme submitted for the year from '81 to '92 was approved.

It was resolved that the Scheme for 92-93, arranged at the previous meeting and embracing as the scripture subject *The Patriarchal Age*, and Prayer Book subject be approved, and Rev.

Rural Dean Pollard and Canon Thornloe were appointed a special committee to prepare leaflets on the scripture subject and Dr. Sweeney and R. W. Biggar, Esq., the committee on the Prayer Book subject. Some informal discussion on Sunday School matters followed, after which the meeting was closed with the Benediction by the Bishop of Toronto.

NO FRIDAY : NO SUNDAY.

CHRISTIANITY without the Cross is a contradiction in terms, an absurdity defying all analysis, as unthinkable an entity as a liquidless river, an impossibility so manifest that none but the insane or derisive give it a place in the imagination. So far as Christ Himself and His place in Christianity are concerned, everyone admits the necessity of the Cross, and will agree with our opening statement: it is when the demand comes for the Cross in the life of Christ's men that the shrinking from the religion of Christ begins and the bastard formality commonly called Christianity is set up in its place. But it does not answer, at least with men of reason, and the most demented votaries wearying of the sham by and by turn elsewhere for inspiration.

At times, however, the Cross, in one or other of its operations, does come into actuality, and, just as in the present day, many are busy with philanthropy, and showing by their persevering endeavors on behalf of less fortunate neighbors that the Cross has some place in their lives, and is not the dead symbol of a past fact; so in some other ages, if the aspect of life most considered was less social and more self-regarding, and men less busy with works for others, were more intent on “the work” of personal salvation, they nevertheless manifested the cross from within. Humanity requires both operations; truth and spiritual health make the same demand, and the cessation of one or the other produces only discord and confusion. The most active philanthropy minus interior crucifixion can only end in exhaustion; whilst devotion wholly or almost wholly, occupied with its own inner development, tends always to spiritual atrophy, and the last state of that man is often worst than the first. The outer and the inner aspect of the cruciferous life are generally known as almsgiving and fasting—terms, like most others in theology, intended to cover classes of actions, together with the intention and object of their performance, and when to them we add prayer it will be seen that, just as our Lord taught, the three form a tri-unity of devotion in which there must not be, and cannot be consistently with sound life, any “confusion of person or division of substance.” Prayer, fasting and almsgiving are to each other as spirit and soul and body, and the most detrimental influences brought to bear on vital religion are those which tend to their disseverance or the suppression of any one of them.

If there is a fear warranted by circumstances and evidences visible on all hands, it is lest fasting, the inner bearing of the Cross, should be neglected by Churchmen of this generation.

After speaking of the neglect of the duty, of fasting, the writer says: The second aspect of the question is of equally grave consequence. We mean the relation of Friday to Sunday. The Catholic ideal is, and always has been, to keep Friday as the day of the Cross, and Sunday as the day of rejoicing and resurrection. Puritanic feeling abolished the weekly fast and transferred the ritual solemnity from Friday to Sunday. An increasing number of Christians (in name) are now busily engaged in getting rid of the Friday idea entirely, whilst increasing their pleasure taking on Sundays. The Cross is thus a vanishing quantity, and we regard the present drift with nothing short of dismay. It is all very well to advocate a bright and cherry Sunday for the people, to make it a real day of recreation and com-

mon rejoicing, to liberate weary souls from the gloom and pressure of earthly anxieties as far as possible for one day in the week, and that rightly the Lord's own day; but the men most actively engaged in the Sunday liberation have not the remotest intention of restoring Friday observance, or of providing any other way by which the story of the Cross may be had in remembrance. The worst feature of the whole business is that Sunday pleasure is indulged in precisely by those who have more time for pleasure all the week through than the poor souls who really need relaxation can afford in a year. We are not anxious to press the Friday Gospel upon the poorest, who many of them, have seven Fridays in the week, but we do urge the clergy and influential laity to use every means in their power to put Friday observance before the wealthy and well-to-do as an absolute necessity of spiritual and moral well-being. This instinct of Sunday joy is true enough, but without the balancing effect of Friday sorrow it is apt to turn men into selfish and sensual pleasure-seekers. In 1842 Dr. Hook wrote a most sensible letter on this very subject, in which he forcibly demonstrated the desirability at least of maintaining the character and observance of each day. “The time may come when you will desire to observe the Friday fast as a sinner, that you may enjoy the more the Sunday feast as a saint;” referring his correspondent at the same time to 1 Cor. viii. 8. A pious dissenter once informed us that in his estimation, and to his regret, “Paul was very loose on the Sunday question,” an opinion for which he had some justification, but certain are we that St. Paul and all other early followers of the crucified and risen Christ could only afford to be “loose” on Sunday because the shadow of the Cross found its true place in their thoughts and practices on some other day.

There may be difficulties in the way of fasting every Friday from flesh meat or other food, difficulties induced by health considerations and the capricious climate of this country, but there are many ways of exercising self-discipline besides abstaining from flesh meat. What each man can and ought to do he must settle with his own conscience: only let it be understood that the duty is one not to be evaded. Churchmen might at least abstain from all attendance at parties, theaters and other places of amusement on Fridays, and devote the time to devotion and good works. Reference to books of devotion published in the seventeenth century shows that Friday was very largely utilized as a day of close retirement, especially before Communion, and many persons who now complain of want of time for prayer and Bible reading might well endeavor to secure the necessary time on Fridays.

If those estimable ladies and gentlemen who, whilst taking the Church under their protection, have indulged in festivities on Fridays, will kindly cease their play on the day of the Cross, they will be Church defenders in a very true and practical sense, and can then afford to say less about Church defense in connection with the platform politics. The Church is never better protected from the assaults of the enemy than when her members obey her laws and live righteous and sober lives before God and man. An inch of practice is worth infinitely more than many miles of any other talk.

A Crossless Church, a religion without austerity, has never yet made headway against the forces of evil; and it is idle to believe or hope that amongst the scientific discoveries of the nineteenth century we shall find any cure for the miseries of mankind which can supplant the Cross of Christ, or render the perpetuation of His Passion in His members a useless task. We have plenty of competition nowadays, in religion as well as in commerce, and a complete glut of cheap and nasty spiritual attire offered to all comers; but it won't wear. Self-sacrifice, self-control, self-discipline are articles warranted by centuries of the best human experience, and we advise our readers to stick to them. And if they will keep their Fridays, we shall have little fear of Sunday relaxation.—*Church Times.*

Mission Field.

Extraordinary Success in China.

WHEN the Rev. Mr. Locke, of Hankow, China, was in this country, two years ago, he gained a hearing for his cause, and roused the languishing hopes of not a few earnest supporters of Foreign Missions by frankly admitting that, in his judgment, there was need of a radical change of methods in the Foreign field. He said, in effect, that Foreign missionary work is done too largely, not to say exclusively, by foreigners, who must spend many years in China before they can come into touch with the Chinese, or even understand Chinese modes of thought, and who can hardly ever become really proficient even in the language, to say nothing of the literature, of the country. They are always regarded as foreigners, and their converts, when they make them, are regarded by their countrymen as having joined the foreigners, too often from interested motives. Chinese evangelists, he said, are admitted to a position in the mission which is distinctly subordinate to that of the foreign evangelist. They are never trusted to undertake any matter of importance nor encouraged to take the initiative in anything, and soon sink into the position of mere employees.

Mr. Locke insisted that, if any Foreign Missions, and particularly missions among a proud and self-respecting people like the Chinese, are ever to be successful, they must be conducted on precisely contrary lines, that Chinese evangelists alone must be sent out to evangelize their countrymen; and that the work of the foreign missionary must be merely the preparatory work of instructing and directing Chinese evangelists. Moreover he maintained that European and American methods of evangelization must be either wholly abandoned or at least must be made entirely subordinate to other methods more acceptable to Chinese notions of propriety; and that the idea from first to last must be the establishment, not of an American or European Church in China, but of a Chinese Church of Chinese, and for Chinese people by-and-by to control and manage for themselves. The only work for the foreign missionary to do, Mr. Locke emphatically declared, is to introduce the Gospel into China, and to assist the Chinese themselves to spread it among their own countrymen.

We have been permitted to hear the result at this date of Mr. Locke's work on the plan which he announced

at the time of his visit to this country. It is as startling as it is gratifying; and Mr. Locke attributes his marvellous success, not at all to himself, but to the plan on which he works. We give below an abstract of the facts stated in Mr. Locke's letter:

(1) In the last eleven months he has baptized 379 adults, the last class numbering sixty-four persons, and others are still in course of preparation for the Sacrament of initiation into the Body of Christ. At four stations in the vicinity of Hankow, 100 catechumens are now under instruction, without including others not yet reported from several more remote stations.

(2) The confirmations during the same period are less numerous, because the Bishop desires that an interval of six months shall in all cases elapse between the convert's baptism and his admission to the Holy Communion. The baptized, of course, are all desirous to be confirmed, and during these eleven months 189 have actually been confirmed.

(3) The secret of this great success is the earnest work of a class of fourteen Chinese evangelists, of whom nine have recently been sent to labor in neighboring cities. These gentlemen have all spent a year or more under Mr. Locke's special and personal instructions in preparation for their mission. They have read and studied nearly the whole of the Scriptures, and have had an outline course of Christian theology. They are familiar with the Prayer Book, and, during their studies, they have done efficient service in the local work at Hankow.

(4) In addition to these fourteen, Mr. Locke has now a second class of ten evangelists pursuing a similar course of study. These gentlemen are men of education; and four of them have taken official degrees after the severe examinations of the Chinese university system.

(5) In place of the two stations which Mr. Locke formerly had in Hankow, he has now four stations under his own direct supervision and of three Chinese Deacons, besides which there is a fifth station for night work under a lay evangelist.

(6) The best methods to be pursued by evangelists who are sent to stations outside of Hankow will have to be learned by practical experiment. At present the plan is for the evangelist to rent a house and remain in the place for at least five months. Already one of the evangelists reports a congregation of forty persons.

(7) The new infirmary—which is a part of "St. Bartholomew's Church House," built by the munificence of the ladies of St. Bartholomew's Church

New York—has already cured sixty unhappy victims of the deadly opium habit, and twenty of these poor people have been baptized. Between three and four hundred other cases have also been treated in the infirmary.

(8) In the day-schools there are over 300 pupils, of whom about 100 have been baptized.

(9) A successful department of the mission is that of work among the women. This department is entirely in the hands of Chinese ladies, including five Bible-women. Sixty women have been baptized as the reward of their labors.

(10) The class of converts now reported is said to be of better standing than ever before. On the day before Mr. Locke's letter was written he had baptized a mandarin, the first man of that rank, it is believed, who has ever been baptized in any of the American Church missions in China, while holding a public office.

(11) Of the methods pursued in the Hankow missions, Mr. Locke says: "We 'give no chromos' and use no indirect methods. We try only to win souls, and to build them up in the most direct and personal way possible. Distribution of tracts and Bibles, giving away drugs, general hortatory preaching in hospital, school and street have all been abandoned. Personal conversational work in the guest-room, according to Chinese usage, has been substituted for these things, and the daily offices of the Church are used in the school and in the hospital. The daily Morning and Evening Prayer is read in four places in Hankow; and the guest-rooms, of which there are five, are open four or five evenings every week, gathering an average of one hundred persons for religious conversation every night." Mr. Locke emphatically adds, that the only efficient evangelists are Chinese evangelists, and that lay evangelization is rendered necessary by the magnitude of the field and the scantiness of the means supplied for the work.

(12) To quiet apprehensions which have found expression in certain quarters, Mr. Locke adds that his health is excellent. Personally he needs nothing; but for a work which grows so rapidly, and for a plan of work which seems to promise larger and larger openings with every year, more means are needed. At present, if we are rightly informed, there is an immediate need of about \$5,000. For a mission showing such grounds of hope, that sun, and more when needed, will surely not be lacking.

In conclusion we have only to say that the letter of Mr. Locke, which we are thankful to have been permitted to see, contains the most cheering intelligence which has ever been sent home from the Foreign field.—*The Churchman.*

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Sunshine on our faces;
Pressing onward every day
Toward the heavenly places.

Growing every day in awe—
For thy Name is holy;
Learning every day to love
With a love more lowly.

Walking every day more close
To our Elder Brother;
Growing every day more true
Unto one another.

Leaving every day behind
Something which might hinder;
Running swifter every day,
Growing purer, kinder.

Lord, so pray we every day:
Hear us in Thy pity,
That we enter in at last
To the Holy City.

M. BUTLER.

THE EDUCATION OF GIRLS.

NOW a days there few people found to dispute the necessity of devoting to the intellectual culture of girls that enlightened care which at one time was only bestowed on their more fortunate brothers. There is no need now to contend against the curious theory which decided that all the culture necessary for the future wife and mother was to be obtained through such dreary media as Manganall's questions, Telemachus, wool work, and so forth. Such educational machinery is now happily a thing of the past, and we even know brothers who accept readily, if not always gratefully, the offer of a sister's help, when they are struggling with the Oblique Oration or Binomial Theorem. All who are truly interested in the elevation of women must be glad that this is so; knowing—as a moment's reflection will convince us—that the trained intelligence must be capable of doing better work than the untrained in any field of labour whatsoever. For the daily increasing number of women, who take up work outside their homes, the necessity of thorough education is manifest, and will scarcely meet with opposition. And for women whose work is to lie chiefly within their homes, the necessity, though more often disputed, is just as great. The woman who has acquired habits of clear and exact thought through the study of mathematics and Physical science ought we maintain to be better able to make a jelly or cut out a child's frock, than the woman who has no such training. The mother who has a knowledge of physiology and Hygiene ought not to endanger the health of her little ones by unwholesome diet

and unwholesome clothing. And surely the wife who has had her sympathies awakened and widened, her mind ripened and expanded by the study of literatures, ancient and modern, ought to be so much the more fitted to be a helpmeet and companion for her husband, a wise counselor of her growing sons and daughters, a thoughtful mistress of her servants. We say education ought to do all this. We are obliged to own that sometimes it does not. And why? *Not* because it gives too much, but because it gives too little. Now we are far from wishing to burden the existing formidable curriculum of our girls' schools with additional subjects of instruction which can be much better learnt at home. The home and not the school, is the fit place for teaching the household duties, which every woman ought to know how to perform or superintend. They are not difficult to learn for anyone possessed of average intelligence and hearty goodwill. Where the modern Girls' High School fails is usually in not implanting the *motive force* of such good will—a spirit of unselfishness and of active desire for the happiness of others. The well-known young lady of our acquaintance who spends the morning in practising Beethoven's Sonatas, while her mother darns stockings and makes pinafores, is not to blame for her love of Beethoven, but for her indifference to her mother's ease and comfort. In all probability she is well able to use her needle. The familiar vision of the bluestocking, learned in all the 'ologies, but hopelessly ignorant of the useful arts of darning and patching, has vanished with other unsubstantial bugbears of our youth. What the average High School Girl needs is not more knowledge, but less selfishness. Now what might she have been taught at school that would have induced her to use ungrudgingly in the service of her home the intelligence which had been trained to comprehend, the eye which had been trained to observe, the hand which had been trained to execute? She might have been taught the full meaning of the familiar words: "Honour thy father and thy mother," she might have been taught that "it is more blessed to give than to receive," she might have been taught that "even Christ pleased not Himself." And this brings us to the main point of our argument: the need of definite religious teaching in our schools. But by this we do not mean the perfunctory 'Scripture lesson,' which is too often treated as a mere matter of ancient history and an interesting study of ancient lands and customs. Such teaching is worse than none, being calculated far more to deaden

than to awaken the religious spirit. From our own experience we can testify to the unsatisfactory fruits of the 'unsectarian' teaching of undenominational schools. We can imagine no worse gift to girls (or boys) than the knowledge and trained powers with which they issue from the High Schools of the day, if they have not also the safe anchor of a settled faith. *Sure and settled* it must be, to withstand the storms and billows of life. A general sense of right and wrong, a vague preference for the right, this will answer in fair weather, when all goes well and smoothly. But when thy storms of trial and temptation come, as come they must to all sooner or later, then the only safety lies in the living faith, the steadfast hope, the earnest love, which should have grown with the child's growth and strengthened with her strength. In these days when so many of our girls go forth to battle in the world, we dare not send them forth defenceless. Let us by all means do our utmost to develop their intellectual capacities, but let us also do our utmost towards their equipment with "the whole armour of God." By all means let us place all the advantages of the highest culture of the day before our girls. They will be all the better fitted, and will be all the more ready, to do good work in their homes or in the world, if only with all the learning of the schools we remember also to instill just as carefully and systematically the "wisdom that is from above."—*The Southern Cross, South Africa.*

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METHODS AND MACHINERY.

The last fifty years has witnessed, among other things, a great change in the methods and machinery for the support and extension of the Church, both general and parochial. This is visible, chiefly in various organizations for special departments of works. Then, the General Missionary Board constituted the only representative of special duty, in our working system. This has been added to and supplemented by a number of organizations devoted to the interest of other special claims. In parochial work, the duties of the parish clergy are both changed and increased. Then, two matters comprised, almost exclusively, a rector's duties. These were the Sunday services, in which preaching occupied the chief position, and the other, the house-to-house pastoral visits, which consisted not simply in the ringing of the door bell, and a five minutes' chat on social topics, but a careful round of counsel and advice to parishioners, old and young. This, too, has changed with changes in the methods of social life. Then, men carried on business as a means of living and supporting their households; now, they live to carry on business, and the inner life and training of the family is subservient to the claims of the office and the mart. The age is largely, almost absorbingly, a commercial one. This spirit has had a strongly reflective influence upon the methods of the Church. Utility is at the forefront. The pressing questions are: What is a thing worth? Will it pay? And how to accomplish the largest results? So it has come to pass that methods and machinery have multiplied. Church Congresses, brotherhoods, sisterhoods, guilds, and societies of many names, are giving their many-handed and enthusiastic labor for the welfare, growth, and extension of the Church in every direction. It is an age of specialists, and the general work is surely best carried on by a prudent and discreet division of labor. The result of all this is, that never since apostolic times has the Church been so alive to the claims of humanity upon the faith, or more vigilant and powerful in its efforts to discharge its commission for the saving of the world. But while these "handmaids" of religion are useful and valuable, even to an intense degree, they require to be used and directed by a wise discretion, and under the influence of a strongly conservative management. The elder Bishop Doane, one of the grandest characters in the American Church, once said that he was afraid of "too much organization," and it was a wise de-

claration. So long as these associations within the Church inherit the spirit, and are true to the principles that gave them birth, they are invaluable. But experience teaches that concentration often over-concentrates itself, and minimizes all efforts save its own, and authorities not accepting its direction. This is the point where danger threatens. A Church Congress may come to assert itself as the voice and exponent of Church principles; and a parish guild, or brotherhood, may come to fill, and assert itself, as the parish. A Sunday school may come to be "the children's church," and while filling its classes, empty the pews. One evil result of the workings of a so-called practical age upon the Church is very generally and seriously felt, and that is, that the clergy have come to be esteemed and regarded, generally, not so much for their spiritual character as pastors of the flock, as for their executive ability and financial influence. The man who best can "draw," and so increase the revenue, has come to the front, and the man who best can serve as the faithful pastor at all seasons, is passing to the rear. The political maxim that "eternal vigilance is the price of liberty," is worthy of an application to all measures and means, which organize as new forces for the promulgation of the faith, and the welfare of the Church of God.—The Church Year.

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Mission Field, continued from page 11.

Success in Yezo

The Church Missionary Society is one of the few societies carrying on work in Yezo, the most northerly of the Japanese islands, and where the climate is similar to that of Siberia. The Rev. Andrews, a missionary of the society, writes that he "can do nothing but praise" for "the open-doors" and the fruit gathered. He adds: "When I compare the present with the past, say eight or nine years ago, when the believers in this island numbered about a score, and now they number 194; when in the district there was only one station, namely, Hakodate, and now there are besides, Kushiro, Horobetsu, Tottori, Chiribetsu, Tate, with prospect of others opening up; when the contributions have increased from a little over half a dollar to more than two dollars a head, we have every reason to praise the Lord and to point out to you and others at home what the Lord has done for His great Name's and to ask you to praise with us, for it is all the Lord's doing, and it is marvellous in our eyes."—*Spirit of Missions.*

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Bishop Hare writing from the Rosebud agency, South Dakota, September 3rd, says: "We have just closed the convocation of our Indian deanery, which, despite the late disturbances, was the largest in numbers and offerings we have ever had. Over 1,500 people camped around an open circle. The women, representing thirty-six local branches of the Woman's Auxiliary, presented in cash \$800, and the young men \$170, for all sorts of charities, among them being work in Japan and China, missions in South Dakota, the Episcopate fund, the native clergy fund, and other objects."—*Spirit of Mission.*

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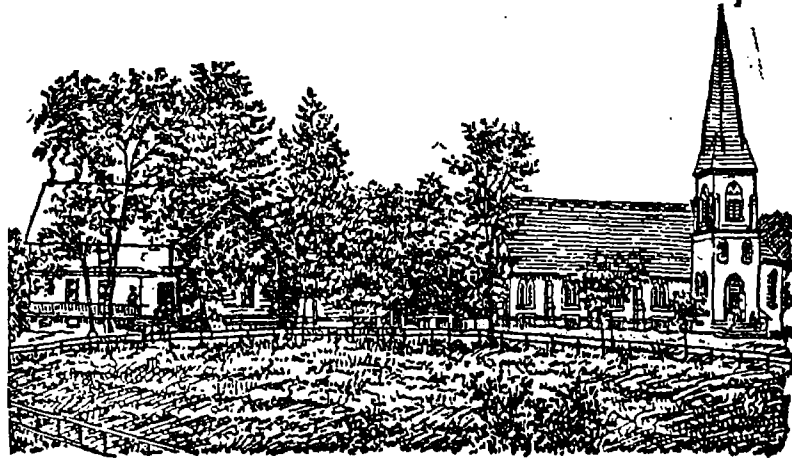
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