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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XV. }
 No. 7. }

MONTREAL, WEDNESDAY, OCTOBER 11, 1893.

In Advance } Per Year
 \$1.50.

ECCLESIASTICAL NOTES.

THE restoration of the Elder Lady Chapel in Bristol cathedral is now about complete.

AN anonymous donor has given £5,000 towards the erection of a new church at Heckmondwike, Yorks.

HARVEST Thanksgiving Services have been held in very many of the Presbyterian churches throughout Scotland.

ON Saturday the Duchess of Devonshire laid the foundation stone of a new church dedicated to St. Paul at Morley, Yorkshire.

A CHRISTIAN school system is the necessary beginning of the sanctification of all life, individual, civic, national.—(*Archbishop of Canterbury.*)

THE late Miss Gidlow, of Wigan, has made a bequest of £3,000 in aid of Christ church, Ince, in Makerfield, a church which was founded by her family, situated near Wigan.

THE Presbytery of Manchester, Eng., has received intimation from Rev. Robert H. Lyall of his resignation of the pastorate of Longsight, and of his intention to seek ordination in the Church of England.

IN memory of the late Canon King (brother of the Bishop of Lincoln), who was for many years rector of Leigh, Essex, a handsome carved mahogany reedos has been placed in the parish church by members of his family.

THE Diocesan Convention of Missouri recommends that the Prayer Book be placed in the hands of every Sunday school pupil, and that the children be taught the use of the Prayer Book by its exclusive employment in the opening and closing exercises.

THE near ending of the open-air preaching season finds, perhaps, the Rev. A. Styleman Herring, vicar of St. Paul's, Clerkenwell, the most frequent holder of these special services in the Church of England, having, in thirty-four seasons in London, preached upwards of 1,000 times under the canopy of Heaven.

THE Bishop of Moray and Ross lately confirmed six persons in St. John's church, Arpa-fellie. The rector presented the confirmees singly, pronouncing the name of each, which was repeated by the Bishop, who observed the ancient and traditional Scottish usage of signing each with the sign of the cross.

THE following progress is noted in the Year Book of the Diocese of Melbourne, in comparing the years 1882 and 1892: Clergy, 112—176; churches, 221—349; baptisms, 6,000—8,378;

persons confirmed, 1,334—2,159; communicants, 10,432—20,351; Sunday scholars, 25,725—34,179; Church funds, £65,930—£78,230. In 1891 the amount contributed was £86,424.

THE family memorial of the late Archbishop Magee has now been erected over the grave of the deceased prelate in the burial-ground attached to Peterborough Cathedral. The memorial is in the form of a Celtic cross, standing on a base and three steps, and rising to a height of 12 feet. It is of pure Irish black limestone, cut from the famous quarries of Navan, county Meath.

A correspondent, who vouches for the accuracy of the incident as it occurred in his own parish church, writes to the *Church Review* as follows: "In a church in South Devon a child one Sunday was being received into the fold after having been privately baptized. The priest put the usual question to the parents, 'Who baptized this child?' 'Why, you did, sir,' answered the mother, surprised at the seeming forgetfulness of the priest. He then asked, 'With what matter was this child baptized?' The mother thought for an instant, and then answered, 'I think it was bronchitis, sir.'"

ARCHDEACON FARRAR's championship of what he calls Reformation principles in the *Contemporary* has alienated the more thoughtful Evangelicals, to judge from the comments of the *Religious Review of Reviews*, of which Canon Fleming is the editor. And what is even more noteworthy, it has elicited a remarkable confession of faith, in the columns of the *Record*, from the Rev. W. D. Ground, Vicar of Kirkharle, Northumberland, who, writing as an "Evangelical to the core," brought up under G. T. Fox and W. B. Mackenzie, maintains the Objective Presence in the Holy Eucharist, and recognises that Evangelicalism has lost much by ignoring this doctrine.—*Scottish Guardian.*

THE Bishop of St. Andrew's last month, at a special service, licensed the Rev. Lionel Bradford to be curate of Muthill, working at Auchterarder, and Mr. Edward Reid to be lay reader at Auchterarder. The Bishop, before handing the licenses to the deacon and lay reader, gave an address in which he spoke to the congregation of the gradual growth of the Church—how our Lord loves the Church, and calls out one here and another there, as He called St. Matthew, for closer companionship. Then the Bishop addressed the deacon and lay reader, speaking of the solemnity of their offices, and of the encouragement amidst special temptations derived from consciousness of the Presence and the Love of Jesus.

THE story has been recently told of Ashland, a town in Kansas, which having felt the pinch of hard times, determined to economize. The town is not very large, but it has seven settled ministers, and it was determined that one

would suffice until better times came. So a vote was taken on the question which of the seven should be retained. The poll showed a plurality of votes for the Methodist minister, and therefore the other six were discharged. We do not believe the story, but it has a moral whether true or false. Christian Unity and co-operation would be greatly advanced by the consolidation in many towns all over the land of the various churches, and every interest of piety and benevolence would be promoted.

APROPPOS of the foregoing, the *Southern Churchman*, of Virginia, asks: "Church Unity will not take place next week, but as it must have a beginning, why cannot Presbyterians North and South unite? Why cannot Methodist South unite with Methodists North? Why cannot all the various denominations of Presbyterians form one body? Why cannot all the different sects of Methodists unite in one? Why cannot 'Christian' Baptists unite with regular Baptists and 'Hard-Shells' and 'Anti-Missionary' and 'Seventh Day' form one strong denomination? It is too much just now to ask them to unite in the Scriptural and Creeds and Sacraments and Historic Episcopate, but is it not a scandal for so many kinds of Presbyterians, so many kinds of Methodists, so many kinds of Baptists to exist, and they making no effort to come together?"

THE following is the text of the letter of congratulation addressed by His Grace the Archbishop of Canterbury to the Archbishop of Upsala, Primate of the Swedish Church, on the recent Festival of the Tercentenary of the Reformation in Sweden. It is translated from the Swedish version of the original, which appeared in the Swedish newspapers:

To the Most Reverend the Lord Archbishop of Upsala:

Your Grace,—I hope that it may be permitted me to convey to the Church of Sweden, in your venerated person, my most hearty congratulations on the anniversary of the third century, after that great meeting which took place in Your Grace's Cathedral city, whereby the yoke was broken, which the Papal See sought to lay upon your Church and your people.

That is an event for which the English National Church cherishes the deepest sympathy.

I trust that this great memorial festival may have the result of keeping before the minds of men the actual facts of history, and the hollowness of the claims which were then repudiated.

And this is my earnest prayer, that the full power of God's Holy Word, made accessible to the people, interpreted by a faithful and intelligent clergy, and illuminated by all the light which the progress of science and criticism can afford, may by the grace of the Holy Spirit bear fruit in the souls and lives of a truly Christian people.

I have the honour to remain, your Grace's most obedient servant and brother in Christ,
 EDWARD CANTUAR.

Lambeth Palace, S.E., Aug. 29, 1893.

A GLANCE AT THE COLLECTS.

(From the American Church S. S. Magazine for October.)

(CONTINUED.)

The eighteenth of the month is dedicated to St. Luke. We know that a festival was dedicated to him at a very early period of Church history, for the day is found in an ancient calendar of the Church of Carthage, before the middle of the fifth century. There are not many particulars recorded in the New Testament concerning St. Luke. He is mentioned in the Gospels, yet upon the general concurrence of the Christian Church he has always been regarded as the author of the Gospel which bears his name, as also of "the Acts of the Apostles," which he composed in continuation of his Gospel. His actual name is not found in "the Acts"; yet from the constant change in the pronouns "he" and "him," or "they" and "thou," to "we" and "us," it is not difficult to know just when and where the Evangelist came into the companionship of the great Apostle to the Gentiles. Paul mentions him three times expressly in his Epistles: in that to the Colossians as "Luke the beloved Physician," from which it is supposed that this was his distinct profession; in the Epistle to Philemon, whom he joins Paul in saluting, being named as one of the Apostle's "fellow-laborers"; and then in the Second Epistle to Timothy, where Paul, from his prison-house, shows the sacredness of his lasting companionship by saying, "Only Luke is with me."

He is reported by Eusebius and Jerome to have been born at Antioch, the metropolis of Syria, and the centre for schools of instruction in all the arts, sciences and professions of the day. As we see from "the Acts," Luke was thus educated in the sciences and philosophies of his day, and could have particularly applied himself to the study of medicine. He has also been said to have been skilled in painting, and pictures have in different places been exhibited as the productions of his art. Some have supposed him to have been one of the "Seventy"; others have thought that he was one of the two who met our Lord after His Resurrection on the way to Emmaus. St. Luke alone narrates the incident, and mentions the name of one of them to have been Cleopas; but as no mention is made of the name of the other, he is thought to have been the Evangelist who, out of modesty, declined to mention himself. However, there is good reason for the most ancient writers for believing that he was a disciple and follower and fellow-laborer of the Apostles. He enjoyed a more particular intimacy and friendship with St. Paul, and his faithful companionship is very interesting to trace by the use of the pronoun "we." In the course of his attendance upon the Apostles, Luke must have enjoyed frequent and ample opportunities for procuring from him that information which St. Paul tells came to him by direct revelation from Heaven, and which St. Luke has imparted to the world in his "Gospel." It is said by Irenaeus that "Luke wrote the Gospel which Paul preached, and Mark the Gospel which Peter preached." Jerome says his "Gospel" was composed in Greece, and in that country also he probably published his "History of the Acts of the Apostles," having written it either there or at Rome, at the end of St. Paul's two years' imprisonment, with which he concludes the narrative. Both of his compositions are ascribed to Theophilus. This has been made to refer to any lover of God in general, such being the signification of the word, or to a real person, probably with rank and authority, well known both to St. Luke and the Church. We should hold to

the latter view. The time, place and manner of St. Luke's death are uncertain, and therefore we may believe that he was assaulted by a party of infidels, who hanged him on an olive tree, in the eightieth year of his age; or, that after suffering everything for the truth's sake, he died at Patire, in Achaia.

The Reformers found in the Sarum Missal, a Collect for St. Luke's Day, which was a prayer for the intercession of the Evangelist on our behalf, with a recital of the fact that he was crucified for the honour of God's name. It was of course rejected, and the Collect which we have to-day inserted in the Prayer Book of 1549. The thought uppermost in the story of St. Luke is the Physician becoming the Evangelist, and thus the subject of the Collect is "The medicine of the soul." It consists of (1) A commemoration of the call of Luke, the physician to be an evangelist and physician of the soul; (2) A prayer that all the diseases of our souls may be healed by the wholesome medicines of his teaching.

"Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the Soul; May it please thee, that by thy wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed."

The Twenty-eighth is dedicated to two Saints—"Simon called Zelotes, and Judas the brother of James"; or known by St. Matthew as "Simon the Canaanite," and "Lebbaeus whose surname was Thaddeus." In the Eastern Church, they have had separate days assigned them, and their association by the Western Church may possibly have been founded on the tradition that they preached the Gospel, and travelled together in Persia, and were together crowned with martyrdom. They appear to have been sons of Cleophas or Alphaeus, and nephews of Joseph. Hence they have become known as "Brethren of our Lord"—the word "brethren" being used in a wider sense among the Jews than with us.

Simon was surnamed in Hebrew "the Canaanite," and in Greek "Zelotes," both words signifying a zealot; but for what purpose is not known, unless to distinguish him from Simon Peter. It would seem to show the personal warmth and vigor of his character, or to intimate that he was a member of the Jewish sect of the Zealots. The only particular concerning him in the Gospels is his call to the Apostleship, and the only other occasion on which he is named in the New Testament, is that of the assembling of the Apostles at Jerusalem after our Lord's ascension. Persia and Britain contend for the distinction of being his place of burial.

St. Jude, Judas, Thaddeus, or Lebbaeus calls himself "the brother of James," apparently to distinguish himself from Judas Iscariot. He was a married Apostle, and Eusebius mentions two of his grandsons who were brought before Domitian as Confessors for Christ's sake. He wrote the epistle bearing his name. We have no account of him in the Gospels, except in connection with the last words of Jesus to his Disciples, and where Jude says, "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" His work is supposed to have been in Persia, where he was martyred by the Magi.

As usual with our Saints' Day Collects, this dates from the Reformation, and its subject is "The spiritual temple." It consists of (1) A commemoration of the Apostles and Prophets as the foundation, and of Christ as the head cornerstone of the Church; (2) A prayer that we may be joined together by their doctrine into a holy temple, acceptable to God.

"O Almighty God who has built the Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee."

The General Synod.

Both Houses of the Synod assembled in one body on Monday morning, the 16th of September, in Convocation Hall, Trinity College, the Metropolitan of Canada presiding, and immediately after routine business, the Lord Bishop of New Westminster moved that a telegram of welcome should be sent to the new Governor-General, Lord Aberdeen, whose arrival on Saturday had been announced, and on his suggestion a special committee consisting of their Lordships of New Westminster and Nova Scotia, with Dr. Davidson, Q.C., was appointed to prepare such telegram, and the committee in a few minutes reported the following, which was unanimously adopted, and being signed by the Metropolitan on behalf of the Synod, was forwarded to his Excellency:

TRINITY COLLEGE, Toronto.

His Excellency the Governor-General of Canada, Quebec:

The General Synod of the Church of England in the Dominion of Canada, now in session in the city of Toronto, tenders to your Excellency and to Lady Aberdeen a hearty welcome, and prays that the blessing of Almighty God may rest upon your administration.

(Applause.)

By consent of the meeting, on the motion of the Metropolitan of Rupert's Land, the clause of the Constitution relating to the expenses of delegates, which had been adopted on Saturday, was reconsidered, many feeling that as adopted it pressed hardly upon the smaller and more distant dioceses. Many suggestions were made for removing this difficulty, and after a full discussion the clause was finally amended to read as follows:

For the expenses of the Synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the dioceses proportioned to the number of licensed clergymen, and only dioceses having less than 10 clergymen being exempt. Provided, however, that the expenses of any member of the Synod not attending during the whole session of the Synod shall only be paid pro rata, and such proportionate part thereof as his attendance bears to the time the whole Synod is in session; and that a standing committee shall be appointed who shall fix and determine the amount to be paid at any time to be determined hereafter; such committee, however, to have a discretionary power to allow a greater proportion in case of absence from illness or other good cause arising during the sitting of the Synod.

A committee was then appointed to consider way and means for the payment of the expenses of delegates for the first General Synod, and it was requested that the delegates from each diocese be requested to hand into that committee an approximate estimate of their expenses.

The Rev. Provost Body then moved to add the following clause to the Constitution:

Every canon passed by the General Synod dealing with matters of doctrine, worship and discipline shall be formally made known to the Provincial Synod prior to the affirmation of such canon by the General Synod.

This aroused considerable opposition, and after discussion extending into the afternoon session, the following amendment moved by his Honor Judge Macdonald, of Brockville, was adopted in lieu of the Provost's suggestion:

That all the words after "Constitution" be struck out, and that there be added thereto: "All canons dealing with matters relating to doctrine, worship or discipline, be required to be passed at two successive meetings of the General Synod."

The meeting adjourned at 12 o'clock in order to allow the special committee appointed to strike the Standing Committees of Synod to

meet and prepare its report, and reassembling at two o'clock in the afternoon, the Lord Bishop of Toronto as Chairman made the following report in its behalf:

The committee beg to report that in their opinion the different subjects upon which it is desirable to appoint committees of this Synod in the nature of permanent committees are the following.

1. Constitution, order of proceedings and rules of order.
2. Doctrine, worship and discipline.
3. Missionary work of the church.
4. On the educational work of the church.
5. Inter-diocesan provincial relations in respect of beneficiary funds.
6. Transfer of clergy from one diocese to another.
7. Education and training of candidates for holy orders.
8. Appellate tribunal.
9. Finance.

And they would suggest the following names for committees on the said several subjects:

Constitution, order of proceedings, rules of order. etc.—Algoma, the Bishop; Athabasca, the Bishop, Mr. J. A. Machray; Columbia, the Bishop, W. Myers Gray; Fredericton, the Bishop (convener), Ven. Archdeacon Brigstocke, Mr. Justice Hanington; Huron, Ven. Archdeacon Marsh, Mr. Charles Jenkins; Mackenzie River, Rev. Septimus Jones; Moosonee, Mr. A. F. Eden; Montreal, Ven. Archdeacon Evans, Mr. Strachan Bethune, Dr. L. H. Davidson; New Westminster, Rev. H. G. F. Clinton; Niagara, the Bishop, Ven. Archdeacon Dixon, Judge Senkler; Nova Scotia, Ven. Archdeacon Smith, Mr. Justice Ritchie; Ontario, Rev. Canon Spencer, Dr. R. T. Walkem; Quebec, the Bishop, Very Rev. Dean Norman, Dr. R. W. Heneker; Rupert's Land, the Bishop (convener), Very Rev. Dean Grisdale; Saskatchewan and Calgary, Mr. Jas. Mackay; Toronto, the Bishop, Rev. Dr. Langtry, Mr. J. A. Worrell.

On Doctrine Worship and Discipline—Columbia, the Bishop; Fredericton, the Bishop; Huron, the Bishop, Mr. Chas. Jenkins; Montreal, Very Rev. Dean Carmichael; New Westminster, the Bishop; Niagara, the Bishop; Nova Scotia, the Bishop, Rev. Canon Partridge; Ontario, the Bishop, Rev. Canon Spencer; Qu'Appelle, the Bishop; Quebec, the Bishop, Rev. Canon Thornloe; Rupert's Land, the Bishop (convener), Rev. Canon Pentreath; Toronto, the Bishop (convener), Rev. Canon Dumoulin.

On the Missionary work of The Church—Algoma, the Bishop, Very Rev. Dean Liwyd; Athabasca, the Bishop, Rev. W. H. Burman; Caledonia, the Bishop; Columbia, Dr. Praeger; Fredericton, Rev. Canon Neales, Mr. C. N. Vroom; Huron, the Bishop, Very Rev. Dean Innes; Moosonee, the Bishop, Ven. Archdeacon Fortin; Montreal, Rev. Canon Mills, Dr. Davidson; New Westminster, the Bishop; Niagara, the Bishop, Judge Senkler; Nova Scotia, the Bishop (convener), Ven. Archdeacon Kaulback, Mr. H. T. Cundall; Ontario, Ven. Archdeacon Jones, Mr. R. V. Rogers; Qu'Appelle, the Bishop; Quebec, the Bishop, Rev. Canon Thornloe, Ven. Archdeacon Roe, D. D.; Rupert's Land, Rev. Canon O'Meara (convener), Mr. J. H. Brock; Saskatchewan, the Bishop, Ven. Archdeacon Mackay; Calgary, Rev. Dr. Cooper; Toronto, Ven. Archdeacon Allen, Mr. A. H. Campbell; Mackenzie River, the Bishop; Selkirk, the Bishop.

On the Educational work of the Church—Athabasca, Mr. J. A. Machray; Columbia, the Bishop; Fredericton, the Bishop, Rev. J. de Soyres; Huron, Rev. Principal Miller, Mr. Richard Bayley; Montreal, Ven. Archdeacon Lindsay, Dr. Alexander Johnson; New Westminster, Mr. W. M. Gray; Niagara, Rev. E. M. Bland; Nova Scotia, Rev. Canon Partridge, Dr. H. Y. Hind; Ontario, Ven. Archdeacon Lauder, Judge Wilkinson; Qu'Appelle, the

Bishop; Quebec, Very Rev. Dean Norman, Dr. R. W. Heneker; Rupert's Land, the Bishop (convener), Rev. Canon O'Meara; Saskatchewan, Mr. James Mackay; Toronto, the Bishop (convener), Rev. Canon Body, Hon. G. W. Allan.

On Inter-Diocesan and Provincial relations in respect to beneficiary funds—Algoma, the Bishop, Dr. Bridgland; Athabasca, the Bishop, Mr. J. A. Machray; Columbia, Rev. G. W. Taylor; Fredericton, Mr. Geo. A. Schofield; Huron, the Bishop, Rev. Canon Davis, Judge Ermatinger; Montreal, the Bishop, Ven. Archdeacon Evans, Major Bond; New Westminster, Rev. H. G. F. Clinton; Mackenzie River, Rev. S. Jones, Hon. S. H. Blake; Niagara, Rev. Canon Sutherland, Mr. John Hoodless; Nova Scotia, Ven. Archdeacon Weston Jones, Mr. H. J. Cundall; Ontario, Rev. Rural Dean Bogert, Judge McDonald; Qu'Appelle, Mr. T. C. Birbeck; Quebec, the Bishop (convener), Hon. H. Aylmer; Rupert's Land, Mr. Sheriff Inkster, Mr. J. H. Brock (convener); Saskatchewan, Ven. Archdeacon Mackay; Toronto, Rev. Canon Dumoulin, Mr. N. W. Hoyles.

On Education and Training of Candidates for Holy Orders—Columbia, the Bishop; Fredericton, the Bishop, Ven. Archdeacon Brigstocke; Huron, Rev. Principal Miller, Mr. Richard Bayley; Montreal, the Bishop (convener), Very Rev. Dean Carmichael, Chancellor Bethune; New Westminster, the Bishop; Niagara, the Bishop, Ven. Archdeacon Dixon; Nova Scotia, the Bishop, Rev. Canon Partridge; Ontario, Ven. Archdeacon Lauder, Ven. Archdeacon Bedford-Jones; Quebec, Ven. Archdeacon Roe, Dr. Heneker; Rupert's Land, the Bishop, Very Rev. Dean Grisdale; Toronto, Rev. Canon Body (convener), Rev. Dr. Langtry; Calgary, Rev. Dr. Cooper.

On an appellate tribunal.—Algoma, the Bishop; Fredericton, Mr. Justice Hanington; Huron, Mr. Matthew Wilson; Montreal, Mr. Strachan Bethune, Dr. Davidson; Niagara, Judge Senkler; Nova Scotia, Mr. Justice Ritchie; Ontario, the Bishop (convener), Judge McDonald, Dr. R. T. Walkem; Quebec, Mr. James Dunbar, Q.C.; Rupert's Land, Very Rev. Dean Grisdale (convener); Saskatchewan, the Bishop; Calgary, Mr. Justice MacLeod; Toronto, Mr. J. A. Worrell, Mr. N. W. Hoyles.

On Finance.—Columbia, Dr. Praeger; Fredericton, Mr. George A. Schofield; Huron, Mr. Matthew Wilson; Moosonee, Mr. A. F. Eden; Montreal, Dr. L. H. Davidson; New Westminster, Mr. W. M. Gray; Niagara, Mr. John Hoodless; Nova Scotia, Mr. J. G. Foster; Ontario, Mr. R. V. Rogers; Quebec, Dr. Heneker; Rupert's Land, Mr. H. S. Crotty; Toronto, Hon. G. W. Allan (convener.)

On Transfer of Clergy from one Diocese to Another.—Algoma, Rev. Rural Dean Liwyd, Columbia, the Bishop; Fredericton, Rev. J. de Soyres; Huron, Ven. Archdeacon Marsh; Montreal, the Bishop, Ven. Archdeacon Evans; New Westminster, the Bishop; Niagara, Rev. Canon Sutherland; Nova Scotia, the Bishop; Ontario, the Bishop (convener); Qu'Appelle, Rev. J. P. Sargent; Quebec, Ven. Archdeacon Roe; Rupert's Land, Rev. Canon Pentreath (convener); Saskatchewan, the Bishop; Toronto, Ven. Archdeacon Allen.

Your committee would recommend that each committee be divided into two sections, eastern and western, the latter embracing the dioceses in the province of Rupert's Land and in British Columbia; and the eastern the province of Canada; which committees would deliberate separately and communicate their proceedings to the one to the other.

The report was adopted.

The report of the Committee on the Constitution as amended was also adopted.

Bishop Sillitoe suggested that in addition to the Thanksgiving Service there should be a celebration of the Holy Communion on Tuesday

morning, as their great Eucharist for the work they had been permitted to do. It was decided that Holy Communion should be celebrated in the College chapel at 9.30, the whole of the members of the General Synod attending.

The Synod being now fully constituted, the Metropolitan of Canada named Dean Grisdale as temporary Chairman, and the Bishops then withdrew to convene as a separate House, being greeted with applause as they left the Convocation Hall.

Very Rev. Dean Grisdale then took the chair and said: It is my pleasant duty to nominate a gentleman for the position of permanent Chairman of this august assembly, whose ability no one in this room will dare to question. I had personal proof of his ability to preside over a deliberative body last year in Montreal, and I think for many reasons it is desirable the permanent Chairman should be resident, at least for this occasion, in the old Ecclesiastical Province of Canada. It is the oldest province. It will be the field where most of the duty will be performed, and I have therefore the greatest possible pleasure in submitting for your approval the name of the Very Rev. the Dean of Montreal as Chairman. (Loud applause.)

Rev. Provost Body then said: After the gracious way in which Dean Grisdale has proposed this resolution any difficulty I may have had in the matter is entirely removed. I have the greatest possible pleasure in seconding the motion which has just been made, and I am sure that those who remember the most difficult circumstances under which the business of our last Provincial Synod was conducted, and the admirable way in which Dean Carmichael performed the duties of Prolocutor of the Synod, will be pleased.

Dean Grisdale—I hope you will make this a unanimous standing vote in order to assure the president of our future sympathy and co-operation with him in his most difficult duties.

The resolution was then carried unanimously by a standing vote amidst much applause.

In reply, Very Rev. Dean Carmichael said: Brethren of the Clergy, Brethren of the Laity,—I need scarcely say that I feel in my heart the high honor that you have conferred upon me, and I especially feel the kind and brotherly words which have fallen from my brother from the far west, spoken so sincerely. I would only say to you what I believe—as well as I remember—I said when appointed Prolocutor of the Provincial Synod: That the duties of a Chairman or President are bound by certain rules, and that, God helping me, I will enforce those rules to the very letter. [Hear, hear.] And I hope and trust that every clergyman and layman in this room will stand at my back in enforcing them. [Applause.]

At the suggestion of Dr. Davidson, the Prolocutor was then conducted to the Upper House by Very Rev. Dean Grisdale and Rev. Dr. Provost, and introduced as the Chairman of the Lower House.

On returning Dean Grisdale said: I have to announce that their Lordships were graciously pleased to approve of our selection of President, and they in the most cordial terms promised him all the support they could give to him in his arduous office.

The Prolocutor then nominated Very Rev. Dean Grisdale as deputy chairman, which office was accepted.

The following other officers were then elected:

Clerical secretary—Rev. Canon Spencer.

Lay secretary—Mr. J. A. Worrell, Q.C.

Treasurer—Mr. N. W. Hoyles, Q.C.

Auditors—Mr. A. H. Campbell and Judge Macdonald.

The Synod then rose to attend service at St. James' cathedral, afterwards adjourning until ten o'clock next morning.

News from the Home Field.

Diocese of Nova Scotia.

YARMOUTH.

The following is the published order of proceedings for the Missionary Conference to be held in Trinity Parish, Yarmouth, N.S., on Tuesday, Wednesday and Thursday, October 17th, 18th and 19th:

TUESDAY, Oct. 17.—7.30 p.m. Opening Service, with sermon by the Right Rev. Dr. Courtney, Lord Bishop of the Diocese.

After the Service, a Reception to the Conference.

WEDNESDAY, Oct. 18.—9.00 a.m. Holy Communion. 10.00 a.m., Organization of the Conference; Roll Call; Election of Officers. Inaugural address by the Right Rev. Dr. Courtney, Lord Bishop of the Diocese. 11.00, Hymn 157. I. First subject for discussion: "The spiritual and financial condition of our Diocesan Missions," Revs. Canon Purtridge, Rural Dean DeBlois, Rural Dean Gelling, volunteer speakers. 12.30 a.m., Adjourn for luncheon. 2.00 p.m., Hymn 355; Prayer. II. 2.15 p.m. Second subject: "The Missionary needs and opportunities of the Diocese and the Province," Revs. Rural Dean Johnston, Rural Dean Harris, W. C. Wilson, J. Simpson, Rural Dean Bambrick, volunteer speakers. 3.50 p.m. Hymn 364. III. Third subject: "How can we extend and strengthen our Mission Work?" Venerable Archdeacon Kaulbach. (a) "The need of a Diocesan Missionary in Holy Orders," Rev. J. Spencer; (b) "The advisability of dividing our large Missions," Rev. E. H. Ball; (c) "The advantage of community life in large, scattered, and poor districts," Rev. T. R. Gwillim; (d) "The importance of instructing our young people in Mission work," Rev. H. A. Harley, volunteer speakers. 5.30 p.m. Adjournment. 8.00 p.m. Missionary meeting in the Boston Marine Music Hall; Bishop Courtney will preside, and addresses will be delivered by the Right Rev. the Bishop of Algoma, J. S. Lindsay, D.D., Rector of St. Paul's church, Boston, S. Gibbons, and other clergymen and laymen.

THURSDAY, Oct. 19.—7.00 a.m., Holy Communion. 9.00 a.m., Hymn 210; Prayer. 9.15 a.m., IV., Fourth subject: "The proper support and management of Mission Funds;" (a) "Proportional and systematic giving," Venerable Archdeacon Jones; (b) "The Divine plan of Church Finance," Rev. J. Lockward; (c) "Better management of Church Funds," Mr. H. J. Candall, Rev. E. Ansell, volunteer speakers. 11.30 a.m., V. Fifth subject: "The basis, motive and adjuncts of Missionary Work;" (a) "Missions a right view of the Incarnation," Rev. Rural Dean Ambrose; (b) "Missionary work a fruit of the Christian Life," Rev. Rural Dean Axford; (c) "The Holy Ghost the source and agent of Missionary success;" (d) "Preparation for Missionary Work," Revs. H. How, T. S. Cartwright, volunteer speakers. 12.30 p.m., Adjournment. 2.00 p.m., Hymn; prayer. VI., Sixth subject: "The need and value of Woman's Auxiliary Associations," Rev. E. P. Crawford. 3.00 p.m., VII., Seventh subject: "The scope and claims of our Domestic Missions," Rev. G. D. Harris. 3.45 p.m., VIII., Eighth subject: "The duty of the Parish to support Foreign Missions," Rev. D. Hague; "Need of direct communication with the Foreign Mission Field by employing a Missionary from Nova Scotia," volunteer speakers. 4.30 p.m., Report and Resolution, Rev. T. S. Cartwright; closing address by the Bishop. 5.30., Adjournment. 7.30. Concluding Service, with sermon by the Right Rev. Dr. Sullivan, Lord Bishop of Algoma.

The above programme gives assurance of a

meeting of great interest in the cause of Missions. The attendance is likely to be large, and the public services will be of an imposing character. All the clergy are requested to take with them their vestments and to robe for the services. At each service there will be a procession from the Parish House to the church. By the Rector and Vestry of the parish the most complete arrangements have been made. A full report of this interesting meeting will appear in our columns, prepared specially for THE GUARDIAN.

Diocese of Fredericton.

ST. STEPHEN.

A Clerical Conference was held at St. Stephen on Sept. 27th and 28th. The Ven. Archdeacon Brigstocke presided, in the absence of the Bishop. There was a celebration of Holy Communion each morning at 7.30.

The Conference opened with a short address from the chairman, who spoke of the importance of conferences of this kind, and of the benefits which might be expected to follow from them. The first paper was read by Rev. O. S. Newnham, rector of Christ's Church, St. Stephen, on the subject "The Church in relation to Voluntary Organization." An interesting discussion followed.

The second paper read was that of Rev. F. Alexander, sub-dean of the Cathedral, on the subject, "Church Music." As the writer was unable to be present his paper was read by the Rev. C. McCully, vicar of the Cathedral. This paper was a most excellent one and full of wise and useful suggestions.

After dinner a third paper was read by Rev. Canon Roberts, on "Systematic Rule of Work for the clergy." This paper was fully discussed and the conference requested that it be published.

As the Rev. Mr. Sibbald, who was to have read a paper on "How to Retain the Interest of the Young Men in the Church," was prevented from attending, the subject was treated informally, and placed before the conference for general discussion.

In the evening a service was held in the Parish Church, prayers being said by Rev. R. W. Hudgell; Rev. H. E. Dibblee reading the first Lesson; Rev. Canon Roberts the second Lesson. The sermon was preached by Rev. C. P. Hannington, his text being I Cor. xv. 58.

At the early celebration of Holy Communion on Thursday morning, a mediation was given by the Rev. J. R. S. Parkinson, on the subject "Holy Communion." At 9.30 Matins was said in the Parish Church; Rev. J. S. Bryan saying the Prayers; Rev. H. M. Spike reading the first Lesson, and Rev. R. E. Smith reading the second Lesson. At the service a mediation written by Rev. J. R. Campbell, on "Examples to the Flock," was read by Rev. Prof. Vroom, the Rev. Mr. Campbell being absent. After this mediation fifteen minutes were spent in private devotion.

At about 11 a.m. the conference re-assembled, when a paper on "Sermons" was read by the Ven. the Archdeacon. A long discussion followed, each one present taking part, and the conference requested that this paper be published.

At 3 p.m. the Litany was said by Rev. J. W. Milledge, and after the Litany a mediation was given by Rev. R. W. Hudgell, on "The Appearing of the Good Shepherd."

After this service, the conference reassembled chiefly to consider matters of business. A vote of thanks was given Rev. O. S. Newnham and his family, and the parishioners who had so cheerfully rendered him assistance, for their kind hospitality shown towards the members of the conference during its session.

It was resolved, that in the opinion of the conference it was desirable to hold another conference next year, and a committee of nine was chosen to select place and make all arrangements. The conference then adjourned.

In the evening a Parochial anniversary service was held, it being the anniversary of the induction of the present rector. There was a procession of S. S. children with banners, preceding the clergy into the Church, and also marching ahead as the clergy retired. The Prayers were said by the Rev. Canon Roberts; Rev. C. P. Hannington reading the 1st Lesson; Rev. Prof. Vroom reading the 2nd Lesson. The sermon was preached by the Rev. C. M. McCully, vicar of the Cathedral. After this service a number of young men, together with some of the clergy present, were received into the Order of St. Andrew. Rev. Mr. McCully conducting the service of reception, and addressing the candidates as to the work of the Brotherhood and the duties devolving upon those who entered it.

The next morning the clergy present at the conference returned to their different fields of labor, having received much benefit from their friendly inter-communion, which were throughout conducted in the spirit of peace and charity and harmony.

Diocese of Quebec.

SHERBROOKE.

In St. Peter's Church on Friday, Sept. 29th. ult., two very hearty services were held, one at 11 a. m. and the other in the evening at half past seven o'clock. At the morning service the Rev. Chas. Brooks, who had a host of friends in this city, and who had been for nineteen years a Congregational missionary in the East, was ordained to the priesthood by Bishop Dunn. A good congregation was present at this impressive service, and besides his Lordship there were fourteen clergy from adjacent parishes. In the evening a Confirmation service was held, when the solemn rite of laying on of hands was administered to thirty-five candidates. The Bishops charge to the newly confirmed was one that will long be remembered by those who were fortunate enough to hear it. The music at both services was of a more than usually bright and uplifting character and added not a little to the success of the day.

The Rev. R. J. and Mrs. Fothergill left to-day for the parish of Shigawake in the Lower St. Lawrence. Those who know the Rev. gentleman, and they are legion, wish him abundant success in the new field of labor to which he has been called.—*Sherbrooke Gazette.*

Diocese of Montreal.

RURAL DEANERY OF CLARENDON.

The 19th meeting of this Rural Deanery will (D. V.) be held in the Town hall, Aylwin, on Wednesday, October 25th, 1893. Holy Communion will be celebrated at 9 a.m. The Rev. J. H. Bell will preach the sermon. It is open to any member of the Rural Deanery to bring forward for consideration any matter bearing upon the interests and work of the Church.

Amongst subjects suggested for consideration are the following: Holy Baptism: Meaning, subject, method; Re-arrangement of parishes; Church of England S. S. Institute; Is it best that women should vote in our vestry meetings? The Quebec plan for the payment of the clergy; Representation in Provincial Synod; The St. Andrew's Brotherhood.

The members of the Rural Deanery are earnestly requested, in the interests of the Church to attend this meeting.

A Missionary meeting will be held in the Aylwin Town hall at night.

MONTREAL.

INTERCESSION FOR SUNDAY-SCHOOLS.—The Lord Bishop has approved and accepted Sunday the 15th of October, being one of the days to be observed in England and the United States, as a Day of Intercession for Sunday Schools, and has appointed a special celebration of Holy Communion for S. S. Teachers and Workers, to take place in Christ Church Cathedral at 8.30 a.m. on Sunday, the 15th Oct. instant, as *one means of observing the day*. All teachers in the city, together with the clergy, are invited to be present.

MONTREAL DIOCESAN THEOLOGICAL COLLEGE CONFERENCE.

[CONTINUED.]

The evening session was occupied with a very interesting address by Rev. E. I. Rexford on "The Relation of the clergy to Public Instruction in the Province of Quebec." He commenced by touching upon the earnestness with which the school question had been discussed in England, the United States, New Brunswick, Manitoba and Ontario, and said that the question was one of very great interest and importance. Without taking sides in the discussions which had taken place in the countries and provinces to which he had referred, he contended that an institution which largely controlled the development of child-nature could not be regarded by the clergy, who had for their aim the elevation of the community and the promotion of a higher type of life, as an institution concerning which they could remain indifferent. Having pointed out that the school had for its object the development of the three-fold nature of the child—the physical, the moral and the mental—he briefly reviewed the history of education in this province and the relation in which the clergy, both Roman Catholic and Protestant, had stood towards it, and then went on to glance at the present status of moral teaching in the schools in consequence of the action taken by the Protestant committee. He next dealt with the privileges of the clergy in reference to the schools, saying that in this province every clergyman was a school visitor by law, and had the right of entrance to any public school at any hour during school session, and not only to sit and observe what was going on, but to make enquiries, and he also had access to all journals, documents and registers concerning what had gone on in the school during the past and what was going on at that time. This gave the clergyman very great power, and afforded him ample opportunity to find out what was going on in the school and to see whether things were being carried on efficiently or not. Another privilege was that the clergy had the power to determine who should be candidates, from a moral point of view, for the position of school teachers. Again, every resident in a municipality was obliged, if called upon by the rate-payers, to take his fair share in the difficulties of the management of the school; but the clergy had the right to decline. Another privilege, and one which he (the speaker) thought should never be exercised, was that a clergyman had the right to teach in a school without a diploma. This was an inheritance from years gone by, when the Roman Catholic clergy and the members of the religious orders which first came out here were highly educated men. He then went on to show that these privileges carried with them corresponding responsibilities, and said that in this respect clergymen could only give information and act wisely by becoming acquainted with our school code, and they should also know something of the art of teaching. Their theological students ought to be teachers-in-training, not only as learners of

theology, but as students of methods of presenting facts to others. The advantage which would accrue from carrying out suggestions of the kind he had indicated would be to very materially advance the schools in the parishes of the several clergymen, and consequently to help on the education of the people. While all were interested in the improvement of the education of the community in which they lived, there was no branch of the Christian Church so much interested as the Church of England. It was an historic Church; it appealed to history, and if the people could be got to rise in the educational scale, they would appreciate more and more the history of that Church. Another advantage would be if the schools of the country districts, and the city as well, could be made the means of giving the children a thorough grounding in the Old and the New Testament, there was a basis upon which to inculcate Scripture history and Church teaching in the Sunday school. If clergymen qualified themselves in the way he had indicated, they would be able to put themselves in a strong position with reference to the Sunday schools, because that work was definitely along the lines of the day school, and also by so doing they could take an intelligent part in the work imposed upon them.

The rev. chairman expressed his personal thanks to Rev. E. I. Rexford for his very able address, and the following took part in the discussion which followed: Revs. N. A. F. Bourne, H. E. Horsey, Rural Dean Sanders, F. Charters, W. A. Mervyn, H. J. Evans and G. Abbott Smith.

SYMPATHY WITH THE BISHOP.

Rev. L. N. Tucker expressed the thanks of the meeting to Rev. E. I. Rexford for his address, and moved the following in reference to Bishop Bond:

To the Lord Bishop of the Diocese of Montreal:

The Montreal Diocesan Theological College Association, in its Annual Conference assembled, desires to place on record its deep sense of the great interest your Lordship has always shown in this Conference by your presence at its meetings. It marks with deep regret your absence on the present occasion and the cause of that absence. It devoutly thanks God for your almost miraculous recovery from your recent severe illness, and it earnestly prays that you may soon be completely restored to your former health, and that you may long be spared to preside over our Diocese, our College and our Association.

The motion, which the secretary was instructed to convey to the Bishop, was seconded by Rural Dean Sanders, and carried unanimously.

On Wednesday, the 20th, the Conference was called to order by the Rev. President at 10 a.m. The first paper on the programme was by the Rev. G. Abbott Smith, B.A., on "Inspiration," with particular reference to the Scriptures. The rev. gentleman held that while the Bible was undoubtedly the inspired word of God, there were limitations to this inspiration. The injudicious utterances of many ministers of the Gospel in this regard had probably been the cause of much of the infidelity which exists in the world at the present day. Men of the world are apt to judge of the principles of the Christian religion by the expressions of its ministers, without studying the Bible itself. In the Bible no direct claim was made of inspiration of the word, and the speaker did not think it wise to insist too strongly on that point. Revs. W. H. Garth, D. Lauriviere and L. N. Tucker also spoke briefly on the subject. The latter gentleman thought that inspiration did not forbid different views on the same subject. While the writers in the Bible took at times different views, the truth underlay all their writings.

"The Bearing of Recent Excavations on

on Holy Scripture" was very interestingly treated in a paper by Rev. J. A. Elliott, B.A., Rev. Mr. Elliott reviewed at length the many discoveries made in recent excavations in Egypt and elsewhere, and showed wherein they helped to establish the authenticity of the Bible. Rev. N. A. F. Bourne, B.A., and Rev. T. Mariott also spoke in the same strain.

The afternoon session was opened by a discussion of self-denial, by Rev. T. E. Cunningham, M.A. The rev. gentleman spoke of the ease of living a life of self-indulgence and the difficulties of self-denial. The great value to be derived from cultivating habits of self-denial arose from the fact that it induced a strength of moral character.

"Social Duties of a Clergyman," by the Rev. F. Charters, ended the afternoon's deliberations. Society, said the reverend gentleman, made demands upon the individual in proportion to the claims of the individual for recognition. A clergyman was a public man, and he accordingly found himself called upon to observe social functions that as a layman he would escape. He should cultivate those rules of society the acquaintance with which always marks the true gentleman. Perhaps all would not care to go as far as Charles Kingsley, who made a compact with the boys of his parish, that if they would attend Sunday afternoon service he would play cricket with them Sunday evenings; yet the amount of good that might be done by the cultivation on the part of the clergyman of a social life should not be undervalued.

A very interesting discussion followed, in which the following gentleman took part: Revs. Rural Dean Sanders, Canon Fuiton, H. E. Horsey, W. A. Mervyn, J. A. Elliott, T. B. Mariott and L. N. Tucker.

This closed the session, and the Conference was ended by a "reunion" in the College dining hall, which had been beautifully decorated for the occasion by Mrs. Henderson. The toasts of the evening were, "Our Queen and Country," proposed by Rev. L. N. Tucker; "Our Church," by Rev. W. Sanders; "Our Bishop," by the Rev. Dr. Henderson; "Our College," by the Rev. E. J. Rexford; "Our Principal," by the Rev. F. Charters; "Our Benefactors," by the Rev. N. A. F. Bourne; "Our Alumni," by Mr. F. Pratt; "Our Students," by the Rev. J. A. Elliott.

At the annual business meeting of the Association, the following officers were elected for the ensuing year. President ex-officio, the Rev. Principal Henderson; vice-president, Rev. Rural Dean Sanders; secretary-treasurer, Rev. G. Abbott Smith. Executive committee: Revs. E. J. Rexford, T. E. Cunningham, W. A. Mervyn, B. T. Mariott and H. E. Horsey.

The Alumni Association has every reason to congratulate itself on the success of the Conference. May we not hope, that at some day, not far distant, this Conference may be replaced by another that will include all the clergy of the diocese.

The next annual meeting will be held in the College during the third week in October, 1894, for which some very interesting papers have been promised.

COTE ST. PAUL.

The Harvest Festival took place on the evening of the 27th ult., St. Michael and All Angels Day; service being held at 7 p.m. followed by supper in the Parochial Hall, provided by the ladies of the Mission.

The church was most beautifully decorated with fruit, flowers, vegetables, leaves and other autumnal offerings. The altar was vested in white, and upon the ratable there stood a beautiful floral cross and bouquets of flowers, together with grapes, pears, peaches, and other choice fruits; about the altar and in front of it were placed choice blooming plants. The font was most artistically and tastefully decorated

with fruits, flowers and leaves. The service was fully choral, the choir of the mission being aided by a number of members from the sister Mission of the "Advent" in Montreal: there being altogether sixteen men and boys in surplices.

The Rev. Mr. Bushell, rector of Cote St. Antoine, and Rev. Canon Mills, B.D., rector of Trinity Church, Montreal, were both present, the latter being the preacher and delivering an admirable sermon from the words: "They joy before Thee, with the joy of harvest." After the service a most bountiful repast took place in the hall, during which addresses were given by the Rev. Canon Mills, Rev. E. Bushell, Mr. J. W. Marling and Dr. Davidson, the chairman, who returned hearty thanks to the ladies who had beautifully decorated God's house, and so abundantly supplied refreshments to all present. The whole festival was a complete success and elicited warm expressions of approval from the visitors and all present.

On Sunday morning, the 1st. Oct., a special celebration of the Holy Eucharist took place in the Church of the Redeemer as part of the Harvest Festival proceedings. The Rev. E. W. Beaven, of Montreal, was the celebrant and preacher. Forty-one persons partook of the Holy Feast. The Church was filled both morning and evening with devout worshippers.

Diocese of Toronto.

PETER BOROUGH.

St. Luke's—No pains were spared on the part of either preacher, choir or decorators, to render the annual Harvest Festival of St. Luke's held last week a fitting expression of cheerful thankfulness to Almighty God, for another renewal of His promise "that seed time and harvest" shall not cease. The weather, however, is beyond our control, and St. Luke's being to a large extent a country parish suffers more than town congregations when rain renders attendance difficult. Considering Thursday's down-pour there was a very good congregation, and the service was bright and hearty. The choir sang the beautiful anthem "O Lord, how manifold are thy works" and Mammat's "Deus Misericors" in addition to hymns suitable to Thanksgiving service. Rev. C. J. Ingles, M.A., took for his text, St. John xii., 24.

The contributions to the decoration of St. Luke's church were, in spite of the late date of the harvest festival, very liberal. It is the general opinion that the church never before presented such a beautiful appearance, and the rector desires to heartily thank all those who by contributions or labor assisted in this work.

There was a large congregation present at St. Luke's church Sunday evening, when the festival music was repeated, the congregation very heartily joining in such parts as were familiar.

Diocese of Huron.

LAMBTON DEANERY.

The Convention of Church Workers' held in Trinity church, here, under the auspices of the Deanery of Lambton, was most interesting and instructive. Owing to a failure in the railway connections, the Clergy from the west did not arrive until about one o'clock; so the Rector, Rev. J. Downie, B.D., was obliged to administer the Holy Communion, unassisted, to the assembled delegates from this town and neighborhood. Of this sacred feast about forty persons participated. At the opening of the afternoon session nearly fifty delegates signed the roll. After devotional and song service, the Rural Dean,

Rev. T. R. Davis, M. A., of Sarnia, gave a most excellent practical address.

A Rural-Deanal S. S. and Church Workers' Association was then organized, the constitution recommended by the Diocesan Committee being adopted with the addition of such sections as were suggested by local needs. The following officers were elected:—President, Rev. T. R. Davis, M.A.; Vice-President, Robert Gibson, M. D., Watford; Sec.-Treas. Rev. H. A. Thomas, Warwick.

Dr. Gibson then read an admirable paper upon the use of the Prayer Book in Sunday Schools. The topic was then discussed by the Revs. Craig, Thomas, Downie, and Davis, the general consensus being that the Prayer Book should be the only service book of both S. S. and church. In the absence of the author, Miss Fanny Jacobs read Miss Gurd's very interesting paper upon the Importance and Methods of Primary Class Work, which elicited some profitable discussion. In place of the Rev. John Hale, who was upon the programme for an address upon church work, but who was unavoidably absent, the Rev. E. W. Hughes, Rector of Adelaide, gave a very excellent and most original address upon the same topic. A most valuable discussion then followed in which, the Revs. Messrs. Craig, Downie and Thomas, and Messrs. Woods, Crawford and Archer participated. The last paper of the afternoon and one which secured for itself very high commendation, was one upon the S. S. Teachers' Encouragements, by the Rev. H. A. Thomas, the subject being ably discussed by Rev. Messrs. Downie, Davis and Craig, and Messrs. Crawford and Gibson.

The evening was opened with a devotional and song service, after which, to a well-filled church, the Rev. W. Craig, B. D., read a most instructive and interesting paper upon S. S. Hymns and Music. The general opinion of the author of the paper and of the Rev. Messrs. Downie, Thomas and Davis, and of others who discussed it, was that the hymns of the S. S. should be chosen chiefly, if not solely, from the Church hymnal. The topic, Some Subsidiary societies, called forth two very excellent papers, that by Miss Downie, of Watford, in support of The Daughters of the King, and that by Miss E. Archer, of Warwick, advocating the Y. P. S. C. E. as affording a field for valuable work in connection with the Church. The Rev. J. Downie, in a very forcible address, advocated the claims of the Brotherhood of Saint Andrew for a similar position. A profitable and earnest discussion ensued, which was conducted by Dr. Gibson, Mr. Crawford, Mr. Elliott, the Rural Dean, and Rev. Mr. Craig, the latter being of opinion that there should be organized a society which should include both sexes and which should be upon distinctly Church of England lines.

The Scholar and the Leader, or Spiritual Growth, a paper by F. C. Corbett, B. A., Modern Language Master in Sarnia Collegiate Institute, afforded a rich literary treat to all who heard it. Proceeding upon the lines of Drummond's Natural Law in the Spiritual World, the writer, after pointing out the principles of physical, intellectual and spiritual growth, aimed at upon the great stress now laid upon the attainment of the first two to the neglect and exclusion of the third, and closed with an earnest appeal to parents and teachers to provide a suitable environment for the growth of the spiritual nature.

After a brief summing up of the work of the Convention, by the Rural Dean, the proceedings of one of the best Conventions ever held in the Deanery were brought to a close.

Great praise is due to the local branch of the W. A. M. A. and the Daughters of the King, who, under the able direction of the Rector, provided for the comfort and refreshment of the visiting delegates.

[For Diocese of Niagara see p. 14.]

Contemporary Church Opinion.

Church Bells, London Eng.,

In the report of the Royal Education Commission presented to Parliament in 1888 A.D. the following recommendation occurs:—"We are persuaded that the only safe foundation on which to construct a theory of morals, and to secure high moral conduct, is the religion which our Lord Jesus Christ has taught the world. As we look to the Bible for instruction concerning morals, and take its words for the declaration of what is morality, so we look to the same inspired source for the sanctions by which men may be led to practise what is there taught, and for instruction concerning the help by which they may be enabled to do what they have learned to be right."

The contention of Church people is that it is impossible to train a child in the religious principles of the Christian faith without explaining the grounds on which those principles are based. We do not deny that morality may exist apart from Christianity. But we do maintain that such a state of things is accidental.

We affirm, without fear of contradiction, that the only stable and permanent foundation of morality consists in the realisation of the scheme of Christ's teaching—of what we owe to Him and to His love. Foremost among the Articles of our Faith are: the Incarnation of the Son of God; our Redemption by His blood; the eternal victory of the Resurrection; the doctrine of the Trinity; the three Orders of the Ministry as the channel through which the Divine grace is transmitted to the body of believers; the Holy Sacraments; and the doctrine of the 'laying on of hands.' These great truths—which, if we read our Bibles thoughtfully and prayerfully, are of vital importance to every disciple of Jesus Christ—these great truths must be taught, clearly, systematically, earnestly, if our religious instruction is to be worthy of the name.

The Southern Churchman: Richmond, Va.

The teachings of Christ and His Apostles was not given for us to discuss whether they are true or false, only what they mean. When this is ascertained there remains nothing for us to do, but to submit. But in many places Christian "doctrine" is in a state of flux; beginning with rationalistic criticisms upon the Old Testament, they have progressed to the New. Dr. Lyman Abbott denies that the Bible forbids men to discover aught that is new and only commands those who believe in it to inquire only for what is old. But is there a faith *once for all* delivered to the saints? If so, our Christian duty is simply to ascertain *that* and then apply its truths to the varying needs of the men of this country.

The Anglican Church Chronicle: Honolulu.

The Church is the Body of Christ. There are many who live in this world, surrounded by the influence of the Christian Church, and yet fail to perceive the full force and significance of this expression. Their defect in many cases arises from sheer ignorance of the operation of the Church. In some persons the effect of the Church on their neighbours is not such, as a powerful agency in their opinion, should accomplish. Others refuse to pledge and bind themselves to a Society which demands so much of their time and means. This last class includes all the grossly selfish of our race, who would reap all the benefits of the influence of a power of good without bestowing any labour on the sowing. The hope of immortality is very small,

or takes a peculiar form in these persons. The true Churchman is he who is attentive to the doctrine and practice inculcated by the Church. He sees how the Church is the Body of Christ—in its being united to its Lord—and the members one to another, by the Holy Spirit of God, by the Word of God, by the Ministry, by the Sacraments, and by the virtues taught by these means, faith, hope and love, just as the several parts of the body of a man, the bones, sinews, arteries, veins are united to maintain life and to enable the body to perform all the functions required of it. When this is fully understood it will be plain, how if one member suffer, all the body suffers with it, and this will make the conscientious member careful at all points lest he bring trouble upon the whole Church.

PREACHING IN THE CHURCH OF ENGLAND.

(From *Church Bells*, Continued.)

Having approached and examined our subject from the outside, we must now turn our attention to the preacher himself and his preparation.

As a rule, the candidate for Ordination has had little or no experience of public speaking or training in elocution. A debating club at the University in the one case, and a few hints at a theological college in the other, exhaust the opportunities he has had of perfecting himself in these two important particulars.

He is placed in a parish where, probably, he is made much of, and his opinions sought, by most of the female members of his congregation. The temptation to "lay down the law" and to express views which have not been matured is very great. He may find that, from the moment when he enters his new duties, he is called upon to preach at least two sermons every week. Is it reasonable to expect a young man of twenty-four, with little knowledge of the problems of life, and only moderately well read, to be able, in addition to the manifold duties of a clergyman's career, to prepare and deliver two or three thoughtful, scholarly discourses every week?

The rules on this point, laid down by the Archbishop of York, both at Lichfield and in his present diocese, have exercised a most useful and beneficial influence.

The great desideratum in the present day is a longer period of special training for the ministry. This might easily be done by making residence for a year or more at a theological college compulsory, and by introducing at those valuable institutions a course of special instruction in elocution and in the making of sermons. The advantage of such a plan would be that the young clergyman, during his course of probation for his future work, would have gained an insight into the method of creating and of delivering his discourses, instead of spending years of his ministerial career in acquiring that knowledge.

A few practical suggestions with regard to the preparation of sermons may possibly be helpful.

1. *Prayer* must be the foundation of preaching. It was thus with the Apostles, who "gave themselves to prayer and the ministry of the Word." Not merely when he has reached the pulpit, and is about to stand before the people to pronounce to them a message from God, but throughout the week, as he first ponders over and then commits to paper his thoughts, must the priest seek the guidance and teaching of the Holy Spirit to enable him to speak to each individual soul.

2. The subject of the sermon, the text, and then the plan and mode of treatment, should be carefully chosen and thought out during the

early part of the week. The danger of postponement to the Friday or Saturday is that some unexpected duty may intervene and prevent the completion of the work, and also that, if the matter of the discourse is to be thoroughly digested and assimilated, a period of several days is required for this purpose.

3. Care should be taken to keep the language as simple as possible. It is a common fault of young clergymen to speak "over the heads" of their humbler hearers.

4. Another danger to be avoided is that of *being too lengthy*. How often we hear the criticism, "What a pity he didn't stop a quarter of an hour sooner; it would have been an excellent sermon." Few men can keep the attention of the congregation for more than *twenty minutes without flagging*, and everything can be said that need be said on a text in that time.

5. The last point I shall touch upon is: Should sermons be read, or preached extempore? The word extempore is misleading. It means "on the spur of the moment." The alternative to reading from a manuscript should be that of speaking from memory.

Undoubtedly, where the quality of the matter, the language, and the delivery are equally good, the effect of addressing the people "without book" is far more powerful, and its influence is much greater. The Dean of Rochester (Dr. Hole), whose reputation as one of our greatest preachers entitles him to speak with authority, is strongly in favour of leaving the manuscript at home. The sermon should be written out and, as far as possible, learnt by heart. A few notes containing the headings of leading points will be amply sufficient for refreshing the memory.

Those who have a natural fluency of speech are exposed to the temptation, which is a very strong one, to rely on their readiness of tongue in repairing their lack of preparation. A sermon delivered from notes requires, if anything, a greater amount of work bestowed upon it than a sermon written and read.

The doubtful privilege of being a "heaven-born orator" is not vouchsafed to every priest. But every priest can be a good preacher, if he never neglects the two great attributes of success—prayer and work.

MONTAGUE FOWLER.

CONFIRMATION.

(From *Irish Ecclesiastical Gazette*.)

But it seems to us, also, as if these long addresses exhibit a want of faith in the supernatural grace bestowed by the Laying on of hands. It looks as if there was a belief that the benefit was to be sought from teaching and exhortation instead of being of the nature of a direct Gift from God. As a matter of fact, the Order of Confirmation in the Prayer Book recognizes no place for these addresses beyond the short, simple, and direct appeal of the Bishop at the opening of the service: "Do ye here," etc.; and we think the long superadded addresses have a tendency to fix attention on the work of man and on human effort rather than on the free, spontaneous grace of God promised and conveyed in the rite. The purpose aimed at in bringing the baptized to the Bishop to be confirmed by him is not that they may listen to addresses, however good and eloquent they may be, but that they may receive the distinctive grace of Confirmation conveyed by the Laying on of hands, that is to say, the complete measure of the Holy Spirit already pledged to them in their Baptism. We cannot explain this better than in the words of St. Cyprian, commenting on the case of the Samaritans recorded in Acts viii.: "They who had believed in Samaria had been baptized by Philip, the

deacon. . . . Wherefore . . . it was not fitting that they should be baptized again; but only what was lacking was done by Peter and John, namely, that prayer being made for them with Laying on of hands, the Holy Spirit should be invoked and poured upon them, which now also is done among us, those baptized in the Church being brought to the Bishops of the Church, and by our prayer and the Laying on of hands they obtain the Holy Spirit, and are affected with the Lord's soul."—(*Epistle lxxii.* 9.) What will make this plainer is the fact that Confirmation was originally immediately attached to Baptism as its complement, when of course exhortation of any kind was out of the question. In our modern service, indeed, the renewing in their own persons of the baptismal vows made on their behalf by their sponsors occupies a prominent part in the service, but this is the very part of it that we must suppose has been already earnestly and faithfully handled by those who prepare the candidates for Confirmation. The great point, therefore, to be kept in mind is this, that the baptized on these occasions present themselves before the Bishop to receive, in the Laying on of hands, the special grace of Confirmation, just as—to point to an analogous case—in Ordination the candidates come forward to receive, in the Laying on of hands, the distinctive grace of Holy Orders. There was, indeed, in the Church of England a prelate who, while consenting to the office and emoluments of a Bishop, affected to despise the notion of any grace conferred by the Laying on of hands. "All human benedictions," said Bishop Hoadley, "are useless niceties; and to expect God's grace from any hands but His own is to affront Him." Well was the Bishop of Bangor rebuked by Law in his second letter: "My Lord, are all human benedictions niceties and trifles? Are the means of God's grace in His own hands alone? . . . How then comes Peter and John to confer the Holy Ghost by the imposition of their hands? How comes it that they appropriate this office to themselves?" We have referred to this controversy between Law and the Bishop for the purpose of emphasizing the consideration of what lies at the root of the Confirmation Service, and to which all else should be secondary. We do this all the more readily, because in these days the purely subjective view of Confirmation has come too much into prominence, and too much stress has been placed upon Apostolic rite, as if its purpose lay merely in the renewal of the Baptismal vows, instead of being a divinely appointed means of grace from the Blessed Spirit Himself.

WORK FOR LAYMEN.

Here then [in the Sunday school] is real splendid work for laymen. Think of it! I have good reason for saying that an earnest teacher in a rank of life superior to that of his scholars, making a conscience of his work and lovingly using the opportunity it offers, could save the souls and bodies of six or eight boys or girls at least every few years, could win them for good, expand their minds, see their manliness develop, and strengthen them to be fine social and spiritual influences in their new generations.

I have known it done, and of all the gains of this lower life there is none greater than this, when a man who has grown old in the Sunday school sees in his later years this young man and that young man living honourable, esteemed, useful lives, concerning which he has this sweet consciousness in his heart, "I helped, under God, to train them; to put a right spirit within them."—*The News, London.*

He that cannot forgive others breaks down the bridge over which he must pass himself.

[For New Books see p. 11.]

The Church Guardian

— : EDITOR AND PROPRIETOR : —

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

Address Correspondence and Communications to the
Editor, P. O. Box 504, Montreal. Exchanges to
P. O. Box 1008. For Business Announcements See page 15.

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CALENDAR FOR OCTOBER.

Oct. 1—18th Sunday after Trinity.
“ 8—19th Sunday after Trinity.
“ 15—20th Sunday after Trinity. (*Notice of St. Luke's Day.*)
“ 18—St. LUKE. Evang.
“ 21—21st Sunday after Trinity. (*Notice of S. S. Simon and Jude.*)
“ 29—22nd Sunday after Trinity. (*Notice of All Saints' Day.*)

NOTES ON THE EPISTLES.

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

(Author of “*Arrows for the King's Archers,*” etc.)

TWENTIETH SUNDAY AFTER TRINITY.

“*Redeeming the time.*”—Eph. v. 16.

I.—In one of its aspects the Christian life is of the nature of a campaign in a hostile country. There are enemies on every side. Therefore, the faithful one must take care to walk warily, to look about him as he journeys, lest the enemy falls upon him unawares. The word translated “circumspectly” carries the idea of accuracy, and the endeavor to keep to the straight line of Christian duty as well as that of vigilance. Laxity of Life and Doctrine are to be avoided as being full of peril. “The days are evil” was the argument of the Apostle in urging upon the Ephesians this temper and attitude of vigilance and carefulness. The heathen world pressed sorely upon the Church, which was but a despised and “little flock.” The attractiveness of idolatry and the taint which remained of their past life of service to false deities, and the excesses and practices and opinions which accompanied that service, made it

necessary for the Christian to be perpetually on his guard lest at any moment he might be drawn aside to yield to what was contrary to his Baptismal profession. How sadly these fears of the Apostle were realized in some cases we find from I Cor. v. viii., xi. 30.

II.—Tim. iv. 10; Gal. iii.: The best wisdom is that which looks well to the steps and makes good use of the time and the opportunity—discretion and prudence. To “redeem the time” is to use it to the best advantage, to make the most of it for the purpose for which life is given.

III.—One special caution is given which has reference to the habit of the heathen in worship and which throws a terrible light upon the character of much of the profane revelry which, to men whose minds were darkened, appeared acceptable to the divinities they honored. The excitements of intemperance, which the heathen mistook for inspiration, were to be avoided. “Be not drunk with wine, wherein is excess.” The Church must adopt her practical teaching to the special needs of her children of each and every day and generation. The Apostle plainly lays his charge upon his converts with reference to the particular vice which threatened them at the time. Wisdom avoids false excitement. The joy of the Christian is to be the result of the indwelling spirit. The “songs” of the Christian worshippers were to be spiritual, and his devotional feelings were to be expressed in the pure and chastened language of Psalms and hymns that breathed forth the pure and thankful devotion of the heart to “God the Father, in the Name of our Lord Jesus Christ.” The festive joy of the Church is to be “spiritual” at all times, and to be kept free from those elements of sensual gratification, and worldliness which are so apt to mar the purity of all service. With modifications, to suit the times, this counsel of the Apostle is suitable even in our own day. Reverence is best expressed by a calm, well-ordered ritual, rather than by extraordinary appeals either to sense or passion.

IV.—“The days” in which we live are in many ways less evil, perhaps, than when this Epistle was penned. Open idolatry, which polluted the world and society with its degrading follies and shameless abominations no longer prevails about us. Men have at last come to feel that no beings of a God-like nature can be honored by such rites as are referred to by the Apostle. But the idolatry of wealth, pleasure, delights—these are a strong temptation to Christian people in a day like our own. The believer still needs “circumspection,” a careful judgment, a wise discernment as to what company he should keep, what business practices he should sanction, what sort of sympathy he should extend to the methods of the age, and to its ways of thought and speech.

V.—i. Time must be well used. Frivolous pursuits, merely for pleasure, are multiplying around us. Whole classes of the community consume their time in trying to get rid of it as a burden or a vain thing. Time is given us in order that we may lay hold on Eternity. It has to be laid out so that it may profit us for ever. ii. The soul should always be exercised in spiritual thoughts, and filled with the spirit of thankfulness to God always for all things. Habits of devotion are to be acquired and encouraged “in the heart” as well as outwardly. The worship we offer, and the adoration we present should be inward, and directed to God in Jesus Christ. iii. In all these things there is to be order and obedience. Submission to one another, consideration of the advancement of the Church as a “body,” and a desire to promote the lasting good of our fellow members. Religion does not consist in seeking only great things for ourselves. Nor in preserving our own place

or pre-eminence over others. Earthly distinctions of any kind are always a source of weakness to the spiritual man. To be first in Christ's kingdom all must be done for the “edification”—the building up,—of “the body” as a whole. In holy submission to the will of God or the order of the Church of which we are members lies the only certainty of ultimate spiritual success—if this law of our God is in our hearts, then our footsteps shall not slide.

THE FAMILY IS THE UNIT.

The Bishop's Pastoral at the last General Convention emphasizes this fundamental principle: “As a matter of historical fact as well as scientific determination, *the family is the unit,* and the well-being of the individual can rightly be sought only in and through the well-being of the family.” It is clear enough to any thinking observing man that it is the neglect of this primary truth of social life, that is one of the chief causes of the present loose methods of living, of the low standard of morality, the loss of ideals of higher life, and the disregard of the duties we owe to God, especially among young people. Young men are going to ruin in rafts, thinking only how they can “enjoy themselves,” “have a good time,” without scarcely a thought of the meaning and seriousness of life; spending the whole of their Sundays in amusement, or in desperate efforts to kill time, and never showing by act or word that they have a soul, and that there is a God and a future life. And young women who make dress their deity, and live only for fashion and society, and a continual round of social dissipation. Where shall the flood-gates be shut down? The public school does not do it, neither the State; no, nor even the Sunday school. Then how shall we stay the stream of worldliness, and rescue our young people from the melstrom which is swallowing up all that makes life of any worth? As far as human efforts can contribute towards it, it can only be done by making the fountain pure at home. It is just precisely because neither the public school nor the State nor the Sunday school can take the place of the family. The whole structure, social, moral and, we may say, religious, rests upon that great principle of the pastoral, that the family, not the individual, is the unit of society. The well-being of the individual must be rightly sought in and through the well-being of the family. When the family is right and pure, the individual will be right and pure; and when the individual is right and pure, society and the State will be right and pure. And what is the basis of purity and right living in the family? Religion—a true, pure, reverential honoring of God; an active, practical religion that shows love, patience, confidence, obedience, kindness, unselfishness in all the homely details of domestic contact and intimacies; and a religion, too, that has an outward and visible form and body, expressed in daily prayers at the family altar. Not necessarily that every boy will grow up to be a saint who is trained in a Christian home where family prayer is the custom, but it is quite certain if in every home in the land there was a household altar with the incense of daily prayer, there would follow an elevation of morals, a decrease of crime, and an incoming of peace and love and holy living above our most ardent dreams.—*The Church News.*

We are told, “Let not the sun go down on your wrath.” This, of course, is best; but, as it generally does, I would add, never act or write till it has done so. This rule saved me from many an act of folly. It is wonderful what a different view we take of the same event four and twenty hours after it has happened.—*Sydney Smith.*

His Grace The Primate of All Canada.

We present to our readers this week a very fine portrait of His Grace The Most Reverend Robert Machray, D.D., LL.D., D.C.L., Lord Bishop of Rupert's Land, Metropolitan of the Province bearing that name; by the grace of Her Majesty the Queen Prelate of the Order of St. Michael and St. George; and by the unanimous choice of the Bishops of the Church of England in Canada, on the nomination of his senior in point of consecration and years, the Lord Archbishop of Ontario, Metropolitan of "Canada," PRIMATE OF ALL CANADA. The elevation of His Grace to the Primacy is a fitting tribute to his long, self-denying and arduous labours in the Northwest for Christ and His Church, and though, doubtless, many in this older section of the country would have been glad had it been possible to have had as the first Primate of All Canada one of the Bishops of the Eastern Ecclesiastical Province, all most cordially welcome the appointment of Dr. Machray, and fully realize that by gifts, qualities, ability, experience and learning he is admirably fitted for the high and responsible position to which in the Providence of God he has been called, as we have said by the unanimous choice of his Episcopal brethren, heartily concurred in and accepted by the Lower House of the General Synod, as was witnessed by its action on the announcement being made. May many long and useful years be granted to him, whom Churchmen throughout the Dominion now are able—and do with one voice—lovingly greet as OUR PRIMATE.

His Grace in physique and appearance is one who with his tall commanding figure and patriarchal appearance, and his keen and piercing eyes would in any assemblage of men attract attention and command respect; and his wide learning, his great administrative ability, and his knowledge of men and things render the impression produced by his personal appearance permanent and effective. He is still in the prime of life, being only in his 62nd year, having been born in Aberdeen, Scotland, in 1832. He graduated from King's College, Aberdeen in 1851, taking the Simpson and Halton prizes, and then entered Sidney-Sussex College, Cambridge; taking the Taylor Scholarship in 1852, and graduating with high honors in 1855, as a wrangler, being elected to a fellowship in his College, which he still retains. In 1858, he was appointed Dean of Sidney-Sussex College; University Examiner in 1860-61; and Ramsden University Preacher in 1865. He was ordained *Deacon* in 1855, and *Priest* in 1856, and held the position of Vicar of Newington and of Medingley. On the 24th June, 1865, he was consecrated as the second Bishop of Rupert's Land, in Westminster Abbey by His Grace the Lord Archbishop of Canterbury [Dr. Longley], assisted by the Bishops of London [Dr. Tait], of Ely; [Dr. Browne], of Aberdeen; [Dr. Sutter], and immediately entered upon the charge of his new diocese then beginning at the height of land near Port Arthur and extending westward as far as the Rockies; southward to the United States line and northward to the pole. His work in this western land has been marvelous, and he has seen such growth and extension in it as seldom falls to the lot of one man;

and of it all he has been the centre and organizer. He found *one* diocese with eighteen clergy; he has seen it develop into *eight* dioceses, the parent diocese, Rupert's Land, having alone some eighty clergy. He has built up a Provincial Synod system embracing these diocesan organizations, and controlling all. Though without anything like a cathedral worthy of himself and of the present city of Winnipeg, he has made full provision for its proper equipment and governance, when its hall be possible. He has influenced the whole educational work of the civil province, having been chairman of the Provincial Board of Education since its formation, and Chancellor of the *University of Manitoba* since its creation. But in his own St. John's College, built up by his own magnificent and unflagging efforts and self-denying zeal he has a substantial and enduring monument of his wisdom and beneficent care for the Church he loves so well. Today the Church in the West possesses in St. John's College a large and beautiful building, well laid out and provided with ample lecture rooms; a well selected library; accommodation for students; a pre-



HIS GRACE THE PRIMATE OF ALL CANADA.

paratory school, and equipped with a full staff of professors and teachers; his Grace himself still taking several courses in the College; and towards the monetary cost he has been a munificent contributor. It is impossible to estimate the beneficent results which have and shall for ages to come result from this branch of His Grace's work.

Notwithstanding the high honors bestowed upon His Grace by the Queen and Universities—(for he holds the degree of D.D. from Cambridge and Durham; LL.D. from Aberdeen; D.C.L. from Trinity College, Toronto), he retains the simplicity of life and manner which has ever characterized him. His residence, the Bishop's Court, is a most modest mansion on the banks of the Red River, and his Cathedral a small plain and unpretending building situated close at hand; more according to the requirements of a mission or small parish than that of the Mother Church of the diocese, yet venerable by reason of its origin, history and occupation.

We are indebted for the above portrait to the *Winnipeg Tribune*.

CHRISTIAN VOWS.

Jane Welsh Carlyle refused to stand sponsor for the child of an intimate friend, giving as a reason that she was uncertain that she could fulfill to the letter the promises she was required to make. It is singular that there is in general such a thoughtless looseness about keeping Christian vows. In business, in social life, persons of character are strictly careful to keep their promises and engagements. But the promises which are the most sacred of all, which are made to God Himself, and which belong to the noblest interests of the soul, are often made as a matter of course, without serious thought, without a clear sense of their solemn meaning, and without any afterthought that they are to be kept. The vows, which a professing Christian takes upon him in entering a secret society, and even the rules of the Brotherhood of St. Andrew and similar religious organizations, very often take a more distinct place in the thought and life than do the promises made in baptism and confirmation. And be it sadly said, there are priests upon whom their ordination vows sit lightly.

We can explain this only on the ground of the spiritual weakness caused by the sin that is in man. There is another thing that may possibly lead to this laxity. That which is common and expected in regular course does not strike us with the force of the novel, and that which is out of the ordinary. The process of religious instruction by the Church leads up to baptism and confirmation as belonging to the Christian life to be expected in regular course, and therefore the critical and sacred vows connected with them fail to stand out in their right prominence, and do not leave a permanent impress that governs the action. Without doubt also the pulpit fails to teach the awful nature of promises made to God with sufficient repetition and emphasis. It may be a very common place thing, but it is worth the serious consideration of both clergy and laity, for it is plain enough that if there were a clearer apprehension of Christian vows, a higher sense of personal honor and a more delicate conscientiousness, the standard of devotion and spirituality would be immensely raised in our churches.—*The Church News*.

WISE COUNSELS FOR YOUNG MEN AND WOMEN.

The Bishop of Winchester (Right Rev. Dr. Thorold) has lately given some valuable advice to young men and women, the result of forty-four years' experience. Like all his writings these counsels are strong and practical. The lessons which he emphasizes are: (1) the imperativeness of work, (2) the separateness of our responsibility, (3) the value of opportunity (4) the shortness of time. In the next place he bids them learn their duty; (1) find out your work, where it is and what it is; (2) consult, trust and rest in God about it; (3) walk in the light of Christ. He warns them of the perils of waste of time, health, money, opportunity, listlessness, indecision and self-indulgence. He says, that "the question of questions is, What is your work, the work you are thinking of and feeling after, the work which has most attrac-

tion for you, which you are conscious of being best fitted to do. It is almost better to choose the wrong work than not to begin any. To lounge and loiter through life has not only an unspeakable baseness with it, but it is environed with the subtlest dangers." It is to be hoped that these wise and loving counsels will be scattered throughout the land, for if there is one canker more than another that is ruining our English character, trade and prosperity, it is the ever-increasing dislike of persistent, honest work.

Family Department.

AUTUMN LEAVES.

BY GEORGE L. CROCKET.

The withered leaflets fade and fall
Before the autumn breeze;
Freely they give their life and all
Unto the parent trees.
Their perfect work performed, they lie
Contented at its close, to die.

They sought not in rash pride to stand,
Each separate leaf alone,
But grew together, proud their band
Of brotherhood to own,
While every tiny self was lost—
All by one greater self engrossed.

And so, when all was finished, God
The autumn glory gave,
And shook them down upon the sod
Unto a quiet grave;
Contented when their course was run
Unto its close, with His "Well done."

And are not we as autumn leaves
Upon the parent Vine,
Where each from one dear heart receives
His store of life's rich wine,
Abiding fast with one dear Friend
And resting with Him in the end.

'Tis ours to live in closest ties
Of holy brotherhood,
Still walking on where duty lies,
Loving and doing good;
Knocking before one altar throne
And owning one dear Name alone.

O, thus to live life's summer through
Until the autumn come;
To don death's robes, hie on hie,
Then silently float home;
Take autumn leaves one life to share,
And autumn's brightest robes to wear!

—Living Church.

JULIE.

CHAPTER II.—[CONTINUED]

"Here's your ginger-beer, mum," said the errand-boy, laying the piece of wood on the kitchen window-sill.

Mrs. Manda put the wood to her lips, and drained an imaginary delicious draught, smacked her lips, and told the errand boy that "that 'ere ginger-beer is first-rate, and tell your master I'll call and pay him to-morrow." Then she took her red arms off the window-sill, and went back to her work, to all appearances greatly refreshed. Click went the latch of the side door leading into the yard, a clatter of merry voices, and Guy, Rose, Elsie, and Lance burst in upon them.

"Seven and a half minutes past six," cried Julie, running to meet them, all trace of vexation and resentment gone.

"Seven and a half minutes past six? You're sure, Julie?" That last sentence was only a matter of form. "By George! I started them at six exactly. They've done it in seven minutes and a half, Lance. What splendid chaps! Whew, whew, whew, whew Whistled Guy, going up to the coach-house, which he had turned into a first-rate dovecot. "Whew, whew, whew, whew!"

The pigeons know his whistle; it was his call

to them. It was pretty to see twenty to thirty birds come fluttering round and about him with no sign of fear.

And Emperor, perhaps to show off after his recent exploit, said, "Coothdra-coo! Coothdra-coo!" And Joan curtsied and spread her tail.

"Chubbie! Puff!" called auntie, coming to the door; "time for you to get to bed."

And the grocer's and errand-boys' faces fell.

CHAPTER III.

ELSIE'S STORY—SUNDAY.

The next morning was Sunday. At first I thought it was Monday, and woke up with a pang. Monday was always the worst day at School, chiefly, I dare say, because it came directly after a half holiday on Saturday and a long, delicious day on Sunday. So I woke up with a pang; but the hall clock was striking seven, and no sound of Manda came stumping up the stairs. She was punctual to the minute with our hot water on week-days; on Sundays we did not get up till half-past seven. Then I remembered with a sigh of relief, and turned over on the other side, when Rose opened her eyes.

"Sunday, Rose," I said.

"How delicious!" Rose murmured, and shut her eyes again.

We all loved Sunday; it was such a peaceful time. There was no hurry-scurry and rushing about the place, and banging about books, and tearing off to school. We dressed quietly, and had our breakfast in peace, and had chocolate instead of coffee on Sunday morning always.

Of course we went to church—Chubbie and Puff and all. A mission chapel it was, built just above the village, and only three minutes and a half away from our house. Auntie said it was a great convenience; and so, indeed, it was, for the nearest church after that was quite two miles to walk.

It had only one cracked bell, that went "Tinkaty-tink! tinkaty-tink!" and the seats were hard and uncomfortable; but our clergyman was such a dear old man, and he preached such splendid sermons, that every one in the village came to hear him, and lots of outside people also from the town, some walking a mile and a half even on a drizzling day.

We used to have a cold dinner on Sunday; so that Manda need not have much work to do; and in the afternoon Manda went out with pink roses in her hat, and walked about with a young man.

Then auntie sat in the drawing-room and read. Poor auntie! I think Sunday was the only time she had to read. And we all went to our play-room, because we thought it was the nicest room in the house. Not that it really was, because it was small and dark, but we liked it the best, and always preferred to sit there. It was a funny little room right at the back of the house, on the ground floor. One window looked out into the yard, and the other window looked into the coach-house.

Auntie said that when the house was first built the room was meant for a coachman, but as we had no coachman—and he would have been of no use if we had, as we did not keep a carriage or horse—we used the room for our play-room instead, and the window we liked to look out of best was the one looking into the coach house. For Guy kept his pigeons in the coach-house, and had fixed little boxes for them all along the walls. Grocers' boxes they were mostly—the ready-made dovecots were so dear to buy—but Guy used to divide them in two with a shelf of wood, to make a top and bottom story, with a little ledge standing out for the pigeons to fly on before they went to their nests; and then he painted them over with a bright pretty green, and a narrow strip of white as a border to the doorway.

Mr. Tozer, round the corner, sometimes sent

the groceries in a fine large box, with a message that the box was a present for Guy. We all liked Mr. Tozer. He was a very nice man. He kept the largest grocer's shop in the village, and auntie generally got her things from there.

Guy had wire-netted off the front of the coach-house with the cunningest little trap door for the pigeons to go out and come in by; and sometimes a quarrelsome old fellow would take his position there, and flap out his wings and show fight if any other pigeon wanted to go out or come in. Guy had a string tied to a nail where he could reach it through the play-room window, and by just pulling the string he could open or shut the trap door as he liked. So we liked looking out of that window best; and as it had a low wide sill, Puff and Chubbie were always perched up there.

Perhaps we did not watch the pigeons quite so much on Sunday afternoons, because Rose used to read aloud to us. I liked Rose's reading—everybody did; she went smoothly along, and didn't stumble and trip over her words. She had an interesting voice, and whenever she came to exciting parts even Chubbie and Puff opened their mouths wide and would look at her instead of at the pigeons.

Sometimes, when her voice got tired, she would pass the book to me, and I would get very red in the face, and go stump, stump, along, till Guy would cry—

"Oh! stop that humbug; pass it on to me."

And then he would clear his throat very loud, and get on pretty well; but if he did read better than I, he could not read as well as Rose; and in a little while the book would come back to her, and we would all give a sigh of relief.

There was a round table in the middle, and no carpet on the floor; only a large hairy rug before the fireplace, and Chubbie and Puff were always twisting their fingers in the hairy stuff and dragging handfuls out, so the boys said the rug was like an old moulting fowl.

There were two easy-chairs, one on each side of the fireplace, and against the wall a big old-fashioned sofa with a head at each end, and a large press where we kept our lesson-books and other sorts of things; no curtains, because they would have made the room darker—only blinds; but it was the cosiest place imaginable, and we loved to hear the pigeons flapping their wings, and cooing softly to each other.

In summer, on Sundays, Rose lay on one half the sofa and I on the other, and Guy and Lance had the easy chairs. Chubbie and Puff took the wide window-seat, where they could look at the pigeons if the reading was too dry; and Julie generally curled herself on the hearthrug, with her head against Guy's knee, and he used to play with her hair till it got into frightful tangles. But Julie didn't mind; she liked the feeling of somebody stroking and touching her hair, which neither Rose nor I could ever put up with.

But in winter, when it was cold, we all huddled together on the rug, and leaned against each other's backs, and scorched our faces near the fire, and told stories or read aloud.

The "Inquisitives" were the greatest nuisance we had to put up with, and we had to put up with them every second Sunday. Their names were really Morley—Sidney and Harry Morley—but we always called them by ourselves the "Inquisitives;" and Mr. and Mrs. Morley were just as bad.

They were the most inquisitive people you could ever come across; they were always asking questions about things that did not concern them at all, and poking their noses into other people's affairs.

"Where are you going?" and "What for?" and "Why?" till we got sick of it, and turned down another road whenever we saw any of the Morleys coming along.

Mr. Morley was a rather handsome old gentleman, with a shaven chin and neat white whiskers, and a big hooked nose. He was one of them that

took the bag round on Sunday at the little mission chapel, and all his family came regularly to church, whether it was fine or wet. He used to run up to us, and stop us in the road, and shake his forefinger at us with, "Ah, ah, ah, ah! where are you going?" etc. We always answer shortly, because we knew a dozen other questions were coming, and when Mrs. Morley was with him it was dreadful. She was much younger than he, with beautiful fair hair, that fell in golden curls upon her forehead. She would say—

"Got a letter from papa last Indian mail, eh?"

"No, not last mail."

"Not last mail? When did you hear last, eh?" Then, when she had found that out, she would ask, "When is he coming home, eh?"

Then Mr. Morley would begin again. "Sidney tells me Guy has got a new pair of carriers; how much did he pay for them, eh?"

"Nothing, sir," said Guy, bluntly.

"Eh, eh, eh? Nothing? What did you exchange for them, then, young man?" And he would go on ferreting out till he knew that Guy had exchanged two pairs of Jacobins and one year-old rabbit with Griffiths, the bird fancier, for the carriers.

Of course we could not be rude to Mr. and Mrs. Morley, as they were grown-up; but it was very hard to be polite. It was nothing to Mrs. Morley when we had last heard from papa, or to Mr. Morley how Guy had got his new beautiful carriers with medals stamped upon their wings; we didn't want to know when Mrs. Morley's sister had last written to her, or how much Mr. Morley had paid to have the new swing put up in their yard for their boys!

Sidney and Harry were just as inquisitive, but were not so polite to them. Sidney was a lank, pale boy, with the bluest of blue eyes, and long black lashes, which all the ladies said were lovely; but we wore so tired of him that we never stayed to think whether they were lovely or not. He thought his eyes had a sneaky expression, and he had a long drawing way of talking, and spoke a little through his nose. Harry had a big round head of yellow curls, and a fat pudding face, and both of them asked just as many questions as Mr. and Mrs. Morley did.

We were not obliged to answer them Guy used to say, "You'd like to know, wouldn't you? Go and find out, then." And instead of being ashamed, as I'm sure we should be if any one gave us such a rebuff, they used to ask another question immediately.

What we hated most of all was this; Every second Sunday Mr. and Mrs. Morley stayed after morning church for the Communion Service, and as they didn't like dear Sidney and dear Harry to walk the long way home by themselves, right into the town, they were turned into our garden till the others came out.

If they had been any of our other friends we should have been only too glad to have them; but Guy said, "It was downright cheek to have the Inquisitives put upon us *volens volens*."

When we got out of our side gate, which was the nearest way to church, we often came upon the Morley's going up the hill. Then Mrs. Morley would say, in a sweet, ringing voice, "I'm going to turn Sidney and Harry into your garden after service—may I?" Somehow she was a sort of woman who, when she spoke to you, made you like her, but the moment her back was turned you disliked her heartily. Rose said she was a fascinating woman. We didn't mind Sidney's and Harry's questions, for Guy used to retort so smartly, without giving them an answer, that the rest of us would be obliged to laugh; but what we did object to very much was that they came round sneaking after the fruit, and would snap off dear little rosebuds and hide them in their pockets, and look round with the most innocent faces possible. We told auntie about it, and asked her to forbid their being put into our garden; but auntie shook her head.

(To be continued.)



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Mission Field.

YALE INDIANS ON THE LOWER FRASER.

Work amongst the Indians at Yale has been going on steadily during the past year. The attendance at Sunday classes in the Sister's Chapel at the Mission School being often in excess of the entire population of Church Indians, as the regular members bring friends from far and near. The Indians, as is well known, are very fond of music, and much appreciate any efforts that are made, which will enable them to take their part intelligently in the services of the Church. It may surprise many of our readers to hear that their dusky brothers and sisters are, to their very great joy, beginning to learn to sing Marbecke's music to those parts of the Communion Service which have been translated into their own language.

At the great Church festivals, Indians come to Yale from Popcum, Squatetch, Hope, Spazzum, etc., for their Communions.

They had Choral celebrations—in their own language, as far as possible—at Easter, Whitsuntide, and also in July, just before the classes broke up for the summer.

Anyone who travels up country during July and August will see, from the way the banks of the Fraser are lined with fishing camps, how impossible it would be to collect them for classes while the salmon run lasts.

This year, however, a large camp of our Indian friends was engaged in working for one of the canneries near New Westminster, and this provided an opportunity, not to be lost, for giving them the teachings and Church privileges which they value so highly. Amongst the group of Indians who came over to attend services at the Cathedral, where they had their own little choral services, after the usual Matins, were two old catechumens, who were very much in earnest about their baptism.

They had waited a full year for it and during that time had made three toilsome journeys from Squatetch up to Hope and Yale, in order to obtain instruction, etc. The long waiting time was a great trial, as they used pitifully to say they "were so old, they wanted to be baptized quick, for they might die at any time." Their desire was attained at last, and Charles and Lucy were admitted into the congregation of Christ's flock one Sunday morning at Holy Trinity Cathedral. This most interesting and impressive service was followed by their marriage, which was unexpectedly witnessed by some of the regular congregation, who had come early to church.

One can only hope that the old couple may be as faithful in the time to come as they have shown themselves to be during their year of probation.

On speaking to them of the duty of not only leading good lives themselves, but of seeing that their children were brought up to know and love what is good, the interpreter

set the example by promptly offering his little daughter, his only child, a brown-eyed baby of eleven months or so, to be taken to the Sister's school at Yale.

The interpreter had himself been a pupil of the Sisters in former days.

The kind hospitality one always experiences at Montescop (the Bishop's residence), and which warms the heart of so many strangers as well as friends, was lately extended to two very sad and sorrowful old Indians from Nicola. Kitty and Schweit were ill with grief and anxiety when they arrived in New Westminster, for word had been sent that their only surviving son was lying near to death in the Penitentiary. In consideration of his dying state, the authorities had petitioned the Dominion Government, or "The Queen," as the Indians say, for a pardon for the lad, so that he might end his days among his own people. Curiously enough the pardon came on the very day the Indian Hospital was opened by the Bishop at Lytton, and consequently this was the first patient admitted to the Hospital, as on the 28th of August, two days after the opening, the parents were enabled to go with their son as far as Lytton, there to leave him in the charge of Dr. Williams, the mission doctor.—*The Churchman's Gazette.*

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GUELPH.

St. George's.—The Thanksgiving Service on Wednesday evening, Oct. 4th, was of a very attractive nature, while the sermon by Dr. Johnstone was eloquent and appropriate, and abounded with many striking passages. There was a large attendance of the choir, Mr. Dawson being leader, and Mrs. Harvey did full justice to the fine organ in bringing out its good qualities. The decorations were of an attractive and refined character, the wheat sheaves and the grapes being symbolic of the bread and wine in the Lord's Supper. Flowers also were there in beauty, and some branches of maple in the brilliant hues of autumn told the lesson that we all do fade as a leaf. The tasteful decorations were the work of the young ladies of the Bible Association. The service commenced with the beautiful hymn, "Come, ye thankful people, come." The Archdeacon then took the first part of the special services, the psalms were chanted, and the Rev. C. E. Belt, of Harrison, read the lessons, while Mr. Ross took the closing prayers. The anthem was taken from the 104th psalm, "O Lord how manifold are Thy works." Just before the sermon the hymn for a choral festival, "Angel voices ever singing," was given with much sweetness and power.

The sermon was from the text Philippians 4, 6, "Be careful for nothing, but in everything by prayer with supplication let your requests be made known to God." The preacher dwelt with much power on the voices of nature with reference to the various decorations, and the lessons we might learn from them. He spoke very feelingly of the loss sustained, not only by St. George's, but the English Church throughout the province, in the death of Mr. George Elliott. He also alluded to the good work of the Bible Association and their services. At the close the hymn, "We plough the fields and scatter," was heartily sung. The offertory is to be devoted to the interior improvement of the church.

After the benediction Stainer's Sevenfold Amen was sung, closing one of the most attractive services of the year in St. George's.

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Why should you crawl upon the earth, you who are made for heaven? Keep yourself in the noble position in which you were born, and let your soul resemble your body, which touches the earth only by its extremities.—*St. Cyprian.*

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THE TERRIBLE EFFECTS OF TYPHOID FEVER.

Mr. Joseph Robson, a well-known Farmer, is Restored to Health and Strength after Nine Years of Terrible Suffering—All Hope of Recovery had been Abandoned and he Looked upon Life as a Burden.

From the Leamington Post.

Mr. Joseph Robson, whose home is on the first concession of Mersea township, about a mile from Leamington, is known to almost every resident of this section. For years past, Mr. Robson has been a victim of paralysis in its worst form, and his case was regarded as hopeless not only by himself and his friends, but by the doctors who had attended him.

To one who knew Mr. Robson's pitiable condition as we did, it was with no small degree of surprise and pleasure that we recently saw him drive through town sitting quite erect on a cross board in a lumber wagon, and controlling a lively team of horses. Hailing him we asked what miracle had brought about this changed condition, and asked if he had any objection to the publication of the facts connected with the case. Replying, he said he would indeed be a mean man if he refused to let the public know how his wonderful recovery had been brought about. Mr. Robson then told the story of his illness and recovery about as follows:

"About ten years ago, while living in the State of Ohio, I was taken down with an attack of typhoid fever, and for three months hung between life and death in a perfectly unconscious condition. Recovering from this I ventured out to work too soon, the result being that I was taken down with a severe cold. During the first stages of my trouble I was able to move about with some difficulty, but the disease gradually fastened its hold on me and I found one sense after another becoming paralyzed. At this time my prospects in life were by no means discouraging. I owned a magnificent farm not far from Toledo, on which we had a comfortable home, and I owed not a dollar to any one. I continued to doctor with specialists and experts from all parts of the States, each of whom promised to cure me of the disease, which they said was paralysis, but in every case they left me as bad and sometimes worse than they found me physically, and certainly worse financially. After suffering in this manner for two years my family concluded that a change of climate might do me good, and so we removed to Canada, settling where we now reside. This hope, however, proved a delusion, and each year found me worse, and if possible added to my misery. Life itself became a burden to me, and I knew that I was worse than useless to my friends. I was unable to feed myself as my head and hands shook so that I have frequently left stabs in my chin when trying to put my fork to my mouth. It was only occasion-

ally that I could move around at all, and then only with the aid of crutches. I lost almost entire control of my power of speech, and got so bad that members of my own family could not understand what I was saying. My whole nervous system seemed undermined, and I abandoned all hope of ever again being of any use to my family. Last fall I was induced to try Dr. Williams' Pink Pills, and from that date my condition has steadily improved until to-day I am able to take my place with other men on the farm, and while my hand shakes a trifle, I am able to do a good day's work every day in the week. I am now able to walk a considerable distance, and my nervous system seems fully restored. There is not the slightest doubt that these results are entirely due to the use of Dr. Williams' Pink Pills, and I am confident that had I been able to procure this wonderful remedy when I was first taken with the disease, I would never have been where I was. The absolute truthfulness of the facts as I have given them to you can be verified by hundreds of my friends and neighbors, or by any member of my own family."

As to much of the evidence contained in Mr. Robson's statement the writer can himself bear evidence. His speech, which one year ago could scarcely be understood, is now perfectly distinct; his head then drooped on his chest, whereas now it is held quite firm and erect; then he could not walk across a room without holding to a chair or table, while now he can walk without difficulty.

We called upon Mr. W. J. Smith, druggist, and interrogated him in reference to the case. Mr. Smith said that he knew of Mr. Robson's ailment and that he had suffered for years as stated, and he had no doubt that it was Dr. Williams' Pink Pills that cured him. "Pink Pills," said Mr. Smith, "have a remarkable sale, which seems due to their remarkable efficacy in curing diseases arising from an impoverished condition of the blood, or an impairment of the nervous system, such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, and the tired feeling arising therefrom, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

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