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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

THE Rev. Boyd Vincent of Pittsburg, Penn., has been elected Bishop of Southern Ohio. Mr. Vincent is a strong, conservative man, and a prodigious worker.

It is said that the gallant Bishop of Florida has been stricken down with yellow fever. The Church has no braver, truer, nobler minister than Bishop Weed. Let us earnestly pray God to spare his valuable life.

THE diocese of Wakefield is to have two Archdeacons. One will take its name from the see, and Canon Straton will naturally be the first Archdeacon; the other will be Halifax, and the Vicar of Halifax becomes Archdeacon.

It is gratifying to learn that the Bishop of Oxford (Dr. Mackerness), who has for some weeks been lying in a dangerous condition at Cuddesden Palace, near Oxford, is now decidedly better and that there is reason to hope that immediate danger is over so far as it can be in such a case.

The *C. M. Gleaner* announces that it is the intention of the Church Missionary Society, so far as India is concerned, to prevent the adoption by any person in the Church and places of worship under the control of the Society, of the eastward position in the administration of the Lord's Supper, or of other ritualistic practices which are contrary to the principles and wishes of the Society.

ST. DAVID'S.—At St. David's diocesan conference on the 11th inst. in the course of a discussion on Church Defence, Mr. Helm said that the hostility between Church and Nonconformity in Wales was a manufactured article, and that being so, it would eventually crumble away. Really religious, deep-thinking Nonconformists would have nothing to do with the attack on the Church in Wales.

THE Archbishop of Canterbury considers that one way of disabusing the public mind of and showing that the Church's education is not at a discount is for the clergy to let congregations know from the pulpits how matters stand. In his diocese, whilst in 1873 they had 45,800 children in the Church schools, at the present time they had 73,032. These speaking figures tell their own tale.

ST. AUGUSTINE'S, Stepney, is a typical East-end parish—not large in area, but densely packed with human beings. The greatest length of the parish can be walked in four minutes, and its greatest width in two; and on this space are crowded 7,500 people, all very poor. The clergy (the vicar and three curates, one of whom is a nephew of Lord Salisbury) live among the people in humble lodgings, poorly furnished. The other day the police, in making their house-to-house visitation in search of the Whitechapel murderer, knocked at the door and asked the vicar who his lodgers were. The Rev. Harry Wilson gave the names of his three colleagues in a genial manner, which soon set the confused official at his ease.

Preaching on behalf of the Irish Society in Archdeacon Farrar's church, Dr. Crozier said that the society might be termed a vernacular Bible Society. By means of it 6,000 pupils are annually taught in their mother tongue, their Father's will. Seven hundred children are daily instructed in twenty-nine mission schools. There are 949,000 Irish to whom Erse or the Irish tongue is the language of heart and home. Hence the need of the Society. Already 300,000 children have passed through their schools with credit to themselves and to the institution.

THE Bishop of Minnesota recently told a remarkable story. Mr. Peabody, the great philanthropist, once met an eccentric but good clergyman at a watering-place in America. The clergyman said to him, "Your wealth won't save you, Mr. Peabody, neither will the giving it away help you. You are such a disobedient man." "How is that?" said Mr. Peabody. "You," replied the clergyman, "have disobeyed the last words of Jesus Christ, which were, 'Do this in remembrance of Me.' That is a command." Mr. Peabody went home—a three day's journey—and, going to his own clergyman, said to him, "You never told me I was breaking Christ's commandment." In fact, he had never been spoken to on the subject since he was a boy.

The *Church News*, of Capetown, states that Sir A. Havelock has received a reply to the petition that was sent from Natal to the effect that the Queen would refer to the Judicial Committee of the Privy Council the refusal of the Archbishop of Canterbury to apply for her Majesty's mandate for the consecration of Sir G. W. Cox to the see of Natal. Lord Knutsford replied that he laid the petition before the Queen, but that the case is not one he could advise to be referred to the Judicial Committee, nor could he advise the Queen to issue her mandate for the consecration of any particular person to be a Bishop. Considering the somewhat unorthodox views held by the would be prelate, and openly paraded at the Church Congress, no rational person will blame the Archbishop for refusing to sanction his being an overseer in the Church of God.

THE Pope of Rome has had a sharp rebuff from the Armenian Church. Copies of his encyclical letter were circulated with the view of securing converts, owing to the persecutions of the Turkish authorities. This caused a sensation, and brought out a reply in the form of a pastoral, which was read in all Armeain Churches. It desires to "put them on their guard against falsified history and deceitful promises of the said epistle, the aim whereof is to tear them from their spiritual mother." It affirms that their Bishop Gregory "never went to Rome to receive from St. Sylvester the title of Catholicos, and never subjected us to that See." It declares that their "Church was founded by the Apostles Bartholomew and Thaddens, and that she has no need of the Roman Pope, whose promises are a mere human delusion." His Holiness must turn his paternal attentions elsewhere.

HYMNOLOGY,

(By the Editor of the *American Sunday-School Magazine*.)

The awakened conscience can never keep silence. If the conscience is touched it puts into operation both the mind and the heart and these in turn seek relief in words. The mind under the influence of conscience expresses its convictions in words which kindle controversy, but the heart under the influence of conscience expresses hopes and fears, joys and griefs in emotional language. Emotion is not content with the commonplace form of prose composition which satisfies the controversialist but seeks the more exalted plane of poetry. The result is that the best and highest thought of religion is treasured up in its poetical compositions. If readers had nothing but the psalms, canticles and hymns of the different centuries they might easily suppose that religion was a matter in which the best and purest were of one mind and one heart. The idea of the Communion of Saints can only be realized by reflecting on the fact that the devotional poetry of Christianity is without signs of the discords and collisions prominent in Christian prose. The great collections of devotional poetry contain works from men of the most various opinions whose hymns may be printed side by side with no trace of contradictory beliefs. It may be claimed for Christian poetry that it is nearest to the inspiration which in primitive times extended to the prose records of the Scripture canon. The lapse of centuries, the separation of nations, the divisions of Christendom have failed to serve the continuity or break the unity of feeling in worship. We may claim for the sphere of Christian poetry the manifest continuance of the Spirit of God in guiding the pens of the writers.

The three words associated with religious poetry are the Psalm, the Canticle, and the Hymn. The Psalm is a poetical composition which is intended to be sung by the voice with an instrumental accompaniment. The Canticle represents in ancient use a song for the voice, irrespective of its accompaniment by an instrument but this term has also a meaning in worship which confines it to poetical extracts from Scripture which are scattered through the service among the Psalms to be used in chanting. The Hymn is a general name for any poetical expression of praise intended to be sung in worship. A number of ingenious attempts have been made to limit the name Hymn to a narrow range of emotional expression but provided the sentiment be consistent with the creeds of Christendom, a help to the soul in approaching God, or a witness to God's trust and mercy, it is more than likely that the popular acceptance of the poem will in the end override critical definitions and force it into devotional use.

There have been three prominent periods in devotional poetry, the early Christian, the Medieval and the Modern.

The earliest Christian songs are usually believed to have been the doxologies found in the Trisagion the Gloria in Excelsis and the

Gloria Patri. This popular belief has in its favor the existence of these doxologies in Scripture, if not in their final and elaborate form, at least in their germ. The *Trisagion* and *Ter-Sanctus* (Thrice Holy) are founded on the language in Isaiah which was known to Jewish Christians earlier than any of the Gospels. The *Gloria in Excelsis* must have been suggested by St. Luke's narrative of the angels' rejoicing over the nativity and the *Gloria Patri* was possibly framed from the last verses of St. Matthew's Gospel. The later parts of all these doxologies have been expanded by use and additions as Christian thought defined itself more fully in the creeds. It is only natural to suppose that these earliest forms of praise originated from Scriptural germs, mere phrases, as was the case of the creeds and were enlarged by the riper culture of Christian communities where they were used. There is a legend that the *Trisagion* was supernaturally communicated to the terror-stricken population of Constantinople during an earthquake about the middle of the fifth century after Christ, but it was undoubtedly in use much earlier than this. The words in Isaiah (c. vi.) spoken by the seraphim "Holy, Holy, Holy Lord God of Hosts, heaven and earth are full of thy glory" have given this doxology the name of the Seraphic Hymn. The *Ter-Sanctus* (used in the Western Church) is more elaborate than the *Trisagion* and combines with the original a preface recognizing the union of earthly and heavenly choirs. The *Trisagion* belongs to Eastern liturgies and is sung in a part called the "Little Entrance."

The *Gloria in Excelsis*, which originally consisted of the scripture sentence sung by the angels, was enlarged by the ecclesiastical doctors, and reached its present form at least as early as the 7th century after Christ. On this account the Council of Toledo would not allow the expanded form to be sung in churches. In the short form it was said by the priest when he "sealed" the gifts in the Eucharistic Service. In the seventh book of the Apostolic Constitutions, a document of alleged antiquity, the *Gloria in Excelsis* is given as a morning hymn. The clergy use it in their daily and Sunday services, although we find an instance in the sacramental service of Gregory where it is reserved for the Bishop's use on all Sundays and festivals and allowed to be used by presbyters only at Easter. In early usage the *Gloria in Excelsis* was sung at the opening of the Communion service. It is now used in the Book of Common Prayer as a hymn of thanksgiving after Communion, which corresponds to the early Gallican use. It was not later than 587 A.D. when it became identified with the Eucharistic Service.

A beautiful incident which seems to be sufficiently authenticated for us to regard it as a fact is the alleged use of the *Gloria in Excelsis* by the Martyr Polycarp as the fire was applied to the pile. What splendid assurance of faith! The use of funeral hymns of a triumphant and joyful character was a noticeable custom of the first ages of the Christian Church.

For a long time the *Gloria in Excelsis* was used mainly on days of thanksgiving. One of the most touching and beautiful customs concerning it is in the supposition that it was used by Christians as the dawn approached, they having sat up all night to watch for the opportunity.

The history of the *Gloria Patri* is involved in even more doubt than that of the *Gloria in Excelsis*. The last clause, as it was in the beginning is now and ever shall be, world without end, Amen, was known in primitive days. The first clause probably had a Scriptural base in the baptismal formula given by the Lord to the Apostles, according to which they were to baptize all in the name of the Three Persons in the Holy Trinity. This doxology was a great instrument in the hands of the Arians, who moulded it by inserting such propositions as

"through" and "by" before the word Son, making it read, "Glory be to the Father, by or through the Son," thus expressing the subordination of the Son to the Father. The use of both clauses of the *Gloria Patri* may be dated from the early part of the sixth century after Christ, while its use at the end of each psalm seems to have come into use as one of the distinctive points between the Gallican and the Roman Churches, which is of interest to those familiar with the service book of the English Church in which the Psalter has been influenced by the Gallican model. The Prayer Book contains a verse at the end of Psalm 136, "O, give thanks unto the Lord of lords; for His mercy endureth forever," which is not in the Bible version nor in the Hebrew Bible but is found only in the Gallican Psalter.

(To be Continued)

HOLINESS IN HOME LIFE.

BY THE RIGHT REV. W. T. HARRISON, D. D.,
BISHOP OF GLASGOW AND GALLOWAY.

It is difficult to speak of Christian service in home life without being reminded of Canon Mozley's celebrated sermon on our duty to our equals. Certainly our duty to our equals is one of the most difficult duties we have to perform. Many of us, I do not doubt, will be ready not without shame to confess that while we never find it hard to join in acts of public worship, with all ease can sit and speak on religious subjects in the cottages of the poor, we yet find it less easy to break silence concerning things sacred among our ordinary friends and acquaintances, those whom we meet with in drawing-rooms, those who are members of our households, those who are knit to us by ties of close relationship, the tenderest hearts we know, and next our own. Far be it for me to advocate in ordinary conversation the forced introduction of religious topics.

The most persuasive religious teaching that a man can address to his friends—a teaching of which they will never grow weary though it be spread out before them from morning till evening, day after day—is "the visible rhetoric of a holy life." The man who really fears God, even though he may speak but little concerning religion, carries about with him, as Emerson teaches us, an influence which causes those who tarry in his company to feel as if they walked in the aisle of a consecrated cathedral. But though it is well for us to practice that reverent reserve which keeps holiest words for holy seasons, it is no less necessary to watch lest through a culpable moral cowardice we should shrink in society from bearing our witness for Christ. In no place, and at no time, is there any discharge from the Christian warfare. We had only to look out for our opportunities, and occasions will come to every one of us, whether priest or layman, whether man or woman, whether boy or girl, when we can speak a word of Christian counsel, or a word of Christian encouragement, or a word of Christian sympathy, or a word of Christian rebuke; and a word spoken in due season, how good it is!

Canon Mozley points out, in the sermon I have referred to, that our Lord performed his hardest task not when He wrought His miracles of mercy, but when, in spite of scorn and sneer in the houses of those with whom He sat at meat, He bore His solitary witness for God. This is what the sermon says:—"Miracles were not the Lord's labours and toils, they were His recreation, His pleasure, His holiday. His life among equals—this was His hard work. It was by His struggle with equals that He fulfilled the great trial of a human life; the powers of nature and the powers of hell were conquered by His miraculous acts. By His struggle with His equals He conquered man."

In the pages of our Bibles we have sketched out for us in outline a perfectly Christian home. In the humblest cottage of the humblest Christian peasant St. Paul bids us see a shadow flung down upon earth of heavenly realities; in all fatherhood we are bidden to recognize a copy of the fatherhood of God; in every man and wife, knit together by ties of love, we are bidden to see as in a picture a figure of Christ and His Church. In very different language to the language of a modern newspaper St. Paul writes about a marriage; with him it is "a holy estate, instituted by God in the time of man's innocency," a subject at first for prayerful consideration, a subject afterwards for solemn thankfulness, but never a subject for ridicule or for scandal or for jests. "Husbands, love your wives as Christ loved the Church; as the Church is subject unto Christ, so let the wives be to their own husband in everything."

No less carefully does St. Paul remind us of the close relationship that ought to exist between master and servants. No definite rule of course is laid down in the Bible about family prayers, no definite direction that every one in service must have time for religious duties, but this great abiding principle is asserted—Masters, give unto your servants that which is just and equal—the necessary leisure as well as the necessary wage, the necessary encouragement, the necessary protection, the necessary opportunities for religious worship, knowing that ye also have a Master in heaven. All the tender and beautiful associations which cluster round the word home we owe, of course, to Christianity, and every well-ordered Christian home shines out in the world as an argument for the Christian faith—it is so now and it has been so always, ever since the days when little companies of believers won the heathen world to stop and wonder, and say, How these Christians love one another!

In days when everyone reads books, and when a good deal of very questionable literature is in circulation, it becomes us to guard our homes against demoralising teaching, and to welcome to our hearths, as very honoured guests, the writings of the wise and the good. "A man can be corrupted by bad books," says Fielding, "as easily as he can be corrupted by bad companions." For one class of literature I desire especially to plead. Without wishing for a moment to disparage works of fiction, or works of travel, works of science, or writings of any other class, I would fain advocate the study of biographies. The English Church, as Dr. Westcott once taught us at a Church Congress, suffers from the poverty of her Calendar. Great men have been among us, doctors and teachers, saintly men of action, saintly men of thought, "a noble army, men and boys, the matron and the maid," but yet for the last 300 years we have never had it in our power to add a single name to the scanty list of saints that meets us in our Prayer Book. But though our English saints remain uncanonised, we can still catch inspiration from them by the study of their lives, and by not confining our reading to biographies of any particular school we can learn how free and manifold are the gifts of the Spirit of God. The lives of soldiers like General Gordon, of sailors like Commodore Goodenough, of lawyers like Lord Hatherly, of statesmen like Lord Shaftesbury, of merchants like Mr. Samuel Morley, of Presbyterians like Dr. Norman Macleod, of Romanists like the late Monseigneur Dupanloup, Bishop of Orleans, of English priests like Charles Lowder, of nurses like Sister Dora, of Sisters like Harriet Monsell, all have lessons to teach us; they each show us some fresh and beautiful aspects of the Holy Spirit's work. They teach us that those who on earth, very possibly, were divided by sharp antagonisms, can yet be all one in Christ Jesus; the walls of the heavenly city are garnished with all manner of precious stones.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

CORNWALLIS.—On the 24th of October the first Confirmation in the parish of Cornwallis by the new Bishop of the Diocese of Nova Scotia, was held in the recently restored Church of St. John. It was an occasion memorable in the annals of this parish, and one which must be a cause of heartfelt thankfulness to the hard-working Rector of Cornwallis, as well as to the faithful of his flock.

The Bishop's visit was unfortunately a short one as an engagement in Halifax necessitated his leaving on the morning of the 25th, so that the parishioners generally had only the opportunity of hearing and seeing him at the Confirmation.

He arrived from Hantsport (where he had laid that morning the corner-stone of a new church) late in the afternoon of Wednesday, having been driven the 14 miles by the Rector of Cornwallis. After dinner at the Rectory the Bishop proceeded to the church, which for some time previous to the service had been crowded. Tastefully decorated with flowers and brightly lighted the Church now transformed into an attractive and thoroughly churchly building, had never looked so festal.

The service commenced by singing the hymn, "Onward Christian Soldiers," in which the large congregation heartily joined. The candidates, twenty three in number, having assembled at the adjoining school-house now entered at the west door and walked in procession up the aisle, filing right and left into the seats reserved for them near the chancel. It was a touching sight to see among them some who had passed the allotted three score years and ten, some who had been led, even in the late evening of their life, to dedicate what remains to the service of God.

Contrasting with these were the maidens in their pure white dresses and the little uniform, simple caps (which, by the way, were a feature worthy of imitation) and the young men in the fulness of their strength—all with most reverent demeanor and apparently deeply conscious of the solemnity of the Rite in which they were about to partake. The Rector, the Bishop with his acting Chaplain, the Rev. Canon Brock, of Kentville, carrying the Episcopal staff, followed in procession up the aisle to the chancel.

Before the Confirmation, Baptism was administered by the Rector to three adults, two of whom were advanced in life, one a person of prominence in the parish whose example in taking this decisive step cannot fail to have an influence for good. The laying on of hands was beheld with deep interest by some who had never before been privileged to witness it.

The Bishop's address was listened to with profound attention. It was an admirable one, arresting and suggestive, on the growth of grace and knowledge in the soul. The newly confirmed were warned that the step which they had taken was not to be regarded by them as a *position gained* or as a halting place, but rather as an entrance upon an upward path, which must lead higher and higher in the religious life. The Bishop alluded to the mistaken idea held by some Christians that believing Christ, as they understand it, when making an open profession of religion, precludes the idea of an *advance* in grace and holiness there being nothing further attainable; whereas the Church's teaching is that our spiritual life is nourished, sustained and encreased by constantly having recourse to the means of grace provided by God in His Church.

The impression made by the new Diocesan upon those privileged to meet him was of the most agreeable nature and the Church people of Cornwallis earnestly hope that they may soon have another and longer opportunity of seeing His Lordship among them.

As a transient visitor to this beautiful parish I should like to bear testimony to the self-denying zeal and energy of its pastor.

A new mission has been opened by him at Kingsport, a growing settlement on the Bay of Fundy, where the Rector has now established a weekly service, making three full services every Sunday, one with weekly celebration at the parish Church of St. John, and an evening service at Canning.

AMHERST.—This parish has just received a set of beautiful and costly altar frontals and stoles made and presented by the Sisters of the Church at Kilburn. Rev. V. E. Harris had expected a frontal that he had spoken for when in England last winter, but was not prepared to receive so valuable an offering from these earnest and devoted workers for the Church. Their gifts to this parish were shewn for the first time at a *conversazione* on the evening of All Saints Day and were greatly admired by the large gathering of Church people present. On the following Sunday they were reverently presented at the Altar at the mid-day celebration.

Efforts are being made to erect a Mission chapel at Fort Lawrence about two and a half miles from this parish. Land has been donated and a subscription list started with such promising results that the promoters of the work feel sufficiently encouraged to go on and materials will be placed on the ground this winter, and the work commenced early in the spring.

The work on the Ship Railway has been commenced and has brought a very large number of people to this parish, and made quite an accession to the Church which is now filled to its utmost capacity, making an addition to the building very soon a necessity.

The Lord Bishop of the Diocese is expected to make his first visit to the parish this month to hold Confirmation, and it is looked forward to with much interest, and he will receive a cordial welcome.

All Saints Day was duly observed by an early celebration at eight, and a full service at half-past ten. In the evening there was a very large social gathering of the parishioners to welcome all the newcomers who have so lately arrived here. It was held in the hall belonging to the Y.M.C.A., which had been secured for the evening; it is large, lighted by electricity, furnished with piano, and every convenience, making it well adapted for the purpose. The Vicar very kindly exhibited some beautiful altar hangings, &c., which had lately been received from friends in England, and which were greatly admired. A full description of these gifts has already appeared in the GUARDIAN. A very enjoyable evening was spent, good music both vocal and instrumental, and a pantomime by the members of the Young Men's Friendly Society, interspersed with agreeable conversation, filled up a good programme.

ALBION MINES.—We have lately lost several of our leading parishioners by removal—Churchwarden Rutherford, Mr. Blenkinsop, Mr. Ward, Mr. Inglis Johnstone, and last but not least our Vestry clerk for many years, Mr. Wentworth, who has not forgotten us however, and the other sent us a very acceptable gift of oilcloth for the vestry floor of a pretty and churchly design for which we offer thanks.

HALIFAX.—Our good friend the Chaplain-General has been visiting Ireland where his popular successor Mr. Tonnend is also now stationed, and from the following it will be seen he is the same "Edghill" as when in the Halifax Garrison:—

The annual Harvest Festival was held in the Garrison Church, Carragh Camp, on Sunday, October 14th; a very important day in the annals of the Carragh, because of the visit of the Rev. J. O. Edghill, D.D., Chaplain-General to

the Forces. For some days past the ladies of the garrison, assisted by many willing workers from amongst the men, had been decorating the building for the Sunday and had spared neither time nor trouble, so that the ordinarily somewhat bare church was on this occasion quite festal. There was a celebration of the Holy Communion at 8 a.m., and also after the parade service. In the morning the Chaplain-General preached from Gen. iv. 7—"Sin lieth at the door." His name is known as a preacher throughout the British Army, and no wonder! He is straight, forcible, and telling, speaking with such intense earnestness and conviction that the congregation as one man is carried along with him. In the afternoon there was held the children's flower service, to which the little ones brought their offerings of flowers and fruit for the patients in the military hospitals. A large table was placed in the chancel at which the Rev. F. B. N. Norman-Lee, senior chaplain, received the gifts; an address was then given by the Rev. G. H. Andrews on the subject of "Flowers and their lessons," the children answering well the questions put to them. Fall choral evensong was at 6.15 o'clock, and by that time one of the largest voluntary congregations ever seen in the church had taken their seats. The well-lighted church, the beautiful decorations, the large number of soldiers, formed a most impressive sight. Purposely there was nothing elaborate about the music, the simplest chants and hymns in which all could join, consequently the congregational singing was such as is not often heard. The Chaplain-General again preached an eloquent discourse on the parable of the "Rich Fool," and was listened to with deep attention. In concluding he alluded with praise to the great improvements in the Church and in the services since his previous visit, and called on the men to show they too appreciated the work of the chaplains by attending the services of the Church. While he was at the head of the Chaplains department he said it would be his endeavor to send them as chaplains priests of the Church of England who realized the greatness of their work, who would be not merely "Sunday chaplains," but week-day ones too, who would go in and out amongst the men and be their friends—follow-soldiers with them in the great battle against evil and sin. Immediately after the service the Hallelujah chorus was played by the band of the Highland Light Infantry. The offertory, a large one, was for the Society for the Propagation of the Gospel.

MAITLAND.—We had a very pleasant and profitable visit from our beloved Bishop on Sunday, Oct. 21st; both priest and people had their hearts cheered and strengthened by his earnest loving words. An address of welcome was presented to His Lordship, to which he replied in a very happy manner. The Rector presented 54 candidates for the Apostolic rite of Confirmation, 8 of which came from the different denominations in the parish.

On Monday morning His Lordship drove through to Rawdon, a distance of 30 miles, on a bad road and on a cold stormy day, confirming for Rev. M. Ancient in the afternoon.

We all echo the wish of one of our old Churchmen, that His Lordship would soon come to us again, and thrill us through and through with his earnest loving exhortations.

CAPE BRETON.

LOUISBOURG.—On Saturday October 13th Bishop Courtney, who has been visiting Cape Breton for the purpose of administering Confirmation, was met at Mira River,—whither he had been conveyed by the Incumbent of Cow Bay—by the Rector of Louisbourg and driven to the comfortable and substantial Rectory, which has been lately built there. On Sunday morning there was a celebration of the Holy Communion at 8 a.m., in the parish church,

at which the Rector celebrated, when 58 partook of the Bread of Life.

At 10.30 a. m., in the same church, the Holy rite of confirmation, which had been preceded by matins, was administered to twenty two candidates. The confirmation service was followed by a celebration of the Holy communion, at which 44 communicated. We were much pleased to see that all the newly confirmed sealed the renewal of their vows by partaking of the Body and Blood of Jesus Christ. The Bishop's address to the candidates was most earnest and impressive and we trust that it will long be remembered by those to whom it was spoken.

Before the commencement of Evensong, which was to be preceded by the induction of the parish priest, the Rev. T. Fraser Draper, who has laboured in this Mission for six and one-half years, as first rector, the church which can hold about 350 was completely crowded. The induction ceremony was performed by the Bishop, who also said Evensong and preached a most edifying sermon from 1 Timothy iii. 15. If the members of the congregation present there that night will only try to follow out the advice given them by their Bishop, their pastor co-operating with them, we feel sure that the utmost harmony will prevail between priest and people, and the Church's cause be strengthened and advanced. For such services, as we had in this the parish church, on the first visit of Dr. Courtney to this Mission, we thank God and pray that the lessons learned in His house may bring forth fruit to the honour and glory of God.

On Monday morning His Lordship was called upon at the Rectory by the Church wardens and Vestry and by them presented with an address of welcome to old historic Louisbourg. The Bishop made a happy and appropriate reply.

LOBBRAINE.—At 5 p. m., His Lordship accompanied by the Rev. Fraser Draper, drove to this village to hold service in the new church which has lately been erected here. Here again a large congregation had assembled to listen to the Bishop who preached from Psalm xxvi 8. In the course of his remarks he complimented the people on the beautiful little structure they had erected and urged them never to rest content until they had completely finished it and made it a "temple meet for God." The offertory which was to go toward the building fund amounted to \$36. Among the envelopes on the plate was one which contained a post office order for \$20. This had been sent by a young man, John Cameron, who has been away at sea for over six years. Great credit is due the people of Lorraine for the noble way in which they have freely given of their time and labour to build an house in which to worship their God. The building which is of Gothic style is a great improvement on the old box, of former days, the dimensions of it being, nave 40 by 21 feet and chancel 20 by 16. On the northern side there is a large vestry and at the south-west corner a tower, surmounted by a ball and cross rises to the height of 55 feet. Although the building has up to the present time cost about \$1000, only \$600, has been paid, the rest having been done by voluntary work. Much yet remains to be done and the Rector would most thankfully receive any gifts of money toward finishing the interior, or any thing else such as a bell, font, altar, cross &c.

MAIN-A-DIEU.—The Bishop arrived at this part of the parish on Monday afternoon and after partaking of the hospitality of Mrs. Chas. Dickson, who for a number of years always entertained the late Bishop, while here, proceeded to the church where after evensong, he administered the sacramental rite of confirmation to eight candidates. His address, as at the parish church, was one full of counsel and practical advice and not easily forgotten. After service the Bishop and the Rector return-

ed to Main-a-Dieu and on Tuesday morning both left for Sydney in order to catch the steamer for Nova Scotia. Thus ended the first visit of our new Bishop to this parish and the universal verdict is, "He is a fine man."

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—On the 24th of October at St. Peter's Church here, the marriage of John L. W. Watson and Miss Eleanor DesCrisay took place, the Revs. James Simpson and F. E. J. Lloyd officiating. The Church was prettily decorated, and a large congregation was present. The bride was given away by her brother-in-law, R. F. deBlois, Esq., Provincial Auditor. The bridesmaids were Misses Maud DesBrisay, Blanche Haviland and May DesBrisay, and Messrs. C. D. Rankin, W. A. O. Morson and F. P. Carvell the groomsmen.

After breakfasting with Mrs. DesBrisay, at Spring Park, the happy pair left for St. John, Boston, New York, Washington and other cities. The bride received a large number of costly presents, and the choir of St. Peter's Church presented the groom with a pair of beautiful statuettes representing music and song, together with a pair of elegant bronze candlesticks, followed by the hearty good wishes of his many friends, and indeed of the whole community.

DIOCESE OF FREDERICTON.

DIOCESAN MISSIONS.—Rev. Mr. Gwilym, of Richibucto; Rev. Canon Brigstocke, of St. John, and Rev. Mr. Stewart, of Newcastle, addressed a meeting in St. Mary's Hall, Chatham, on Monday evening, Nov. 5th, on Diocesan Missions. The three clergymen went to Bay du Vin by Tuesday's boat, for the purpose of addressing the meeting there.—*Globe*.

[We would feel very grateful if some of the friends of the CHURCH GUARDIAN would send us short reports of the meetings being held in behalf of Diocesan Missions. We are sure the effect would be to benefit the Church in the Diocese. We cannot send a special reporter!—Ed.]

FREDERICTON.—The Women's Aid Association will open their lecture course by a musical entertainment on the night of the 15th, at the Church Hall.

DIOCESE OF QUEBEC.

QUEBEC.—Amongst the passengers who arrived on the 4th Nov, by the SS "Parisian," were four Bishops of the Anglican Church, their Lordships the Bishops of Huron, of Japan, of New Westminster, and of Saskatchewan and Calgary.

The Bishop of Huron was accompanied by Mrs. Baldwin and Rev. J. M. Baldwin.

The Lord Bishop of New Westminster was accompanied by Mrs. Sillitoe.

The visiting Bishops attended service at St. Matthew's Church on the evening of the 5th inst.

THANKS.—The Treasurer of the Cathedral Guild, begs to acknowledge the sum \$126.51 towards the Sunday School Building Fund, part of the proceeds of a bazaar held by the Misses Gladys and Eiline White and Miss Muriel Dobell.

ST. PETER'S CHURCH.—The new Rector of St. Peter's Church, the Rev. A. J. Balfour, preached his first sermon there as such Sunday morning, 5th the congregation was a very good one, and the sermon eloquently earnest. The Reverend gentleman took for his text

For I am determined to preach nothing save Christ and Him crucified." In choice and scholarly terms he pointed out that those to whom St. Paul, one of the most eminent and

most highly cultured men of his time, addressed these words, were citizens of Corinth, which after Athens was then the centre of all that was greatest and grandest in human attainments, in music, in art, in science, in poetry, in painting, in sculpture and in philosophy, and yet Paul with all his gifts and powers was determined, even in the hearing of such a congregation as this, to preach nothing but the "old old story,"—the story of Christ and of Him crucified. The Rev. gentleman showed how such preaching must cover all human requirements and satisfy every proper longing, and that without it the most ornate of services, the presence of a very Demosthenes in the pulpit and of wealth and culture and refinement in the pews could not promote the spiritual success of a congregation. He was determined therefore, so far as in his lay, to preach nothing but Christ and Him crucified, and he appealed fervently to the members of the congregation to cooperate with and strengthen him in his great and responsible work amongst them.

DIOCESE OF MONTREAL.

DEANERY OF BROME.—The Missionary meetings for the Western portion of the Rural Deanery of Brome were appointed to be held during the week ending 27th October.

The first meeting was held at St. John's Church, Brome Corner, on Tuesday evening, the 23rd. For the first time in many years a lively interest in the great subject of Missions was manifested by the attendance of a large number of the parishioners. After prayers had been said by the incumbent spicey addresses were delivered by the Revs. H. A. Meek, J. J. Scully, and G. Osborne Troop, of Montreal; the last mentioned speaker dealing with the subject of giving from a spiritual point of view—reached the hearts of his hearers as only few can. Earnest and eloquent words riveting the attention of all flowed from his lips—words which created a deep impression and elicited admiration. The choir did their part well singing hymns appropriate to the occasion. The offertory amounted to \$11.26.

Rev. Mr. Meek being obliged to return to his parish was unable to proceed further with the members of the deputation. Punctually at twelve o'clock noon on Wednesday 24th, after a drive of five miles in unceasing rain and over bad roads Rev. Messrs Troop, Scully, and Macfarlane arrived at the Iron Hill parsonage, where they were royally entertained by the young bachelor incumbent, Rev. F. Charters. A meeting was held in the Church at 2 p. m., and, considering the state of the weather the attendance was satisfactory. Rev. R. L. Macfarlane spoke on the finances of the Church, confining himself to the Diocese, and chiefly to the Rural Deanery of Brome. Rev. J. J. Scully delivered a telling address on the Growth of the Church and gave most interesting statistics showing the marked increase attained since 1861. Rev. G. O. Troop in an eloquent and impressive speech set forth the need of consecrating our a'l—and our hearts first—to the service of God, upon which conditions our offerings would prove more acceptable to our Heavenly Father.

From Iron Hill the deputation, accompanied by Rev. F. Charters, made their way to West Brome, where, in their pretty Church the people turned out well to hear what would be told them regarding the important subject of missions. Each speaker, having his particular department spoke in much the same terms as at the other meetings. Here the congregation is comparatively new, but a zeal has been, and is being manifested by both parson and people which does them all credit. A bright and happy future lies before this praiseworthy and energetic parish. The members of the deputation were afforded kind hospitality over night, and, after a good rest and hearty breakfast, took their departure for the united parishes of

Adamsville and East Farnham. Thinking that discretion was the better part of valour, whilst conscious that the parish they were about to visit had no clergyman and therefore that their mid-day meal was an uncertainty, they decided to dine at the Ottawa House, Cowansville, en route. Here they fell in with Revs. Canon Davidson and W. P. Chambers quite unexpectedly (no collusion!) and all enjoyed a brotherly chat until dinner was announced, when they sat down together and partook heartily of the well served viands of mine host. In due time the deputation started out for East Farnham bidding *adieu* to the worthy Canon and his worthy confrere, and turned up at St. Augustine's Church some time before the hour appointed. By 3 o'clock the little Church was honored with a good congregation; Rev. J. J. Scully, the convener, read prayers and conducted the meeting. The addresses were listened to with deep attention by all present. The choir under the leadership of Mr. Hall sang sweetly the appropriate hymns. This little St. Augustine's Church is a marvel of neatness and beauty. Every window is an *in memoriam*; loving hands have most tastefully decorated the whole interior, and the air of cosy comfort surpasses anything ever met with by your humble scribe in any church. A temperance pledge, signed by a goodly number hangs in the vestry, and referring to this we were told that, *the first steps* of the famous Dunkin Act were taken in the dwelling of the late Amasa Hurlbut, which stands opposite the Church, and where the deputation accepted a cordial invitation for tea. Here, too, are a zealous Church-loving people who are longing for the ministrations of an ordained clergyman. Once more granted this boon they will take hold of the work with an energy and a loyalty which will encourage and delight the heart of their pastor. At the Adamsville end of the parish a first rate meeting was held at 7 p.m. The addresses were to the point; the singing good; and the congregation attentive. The Church at Adamsville stands a witness to the liberality of the late George Adams who built and deeded it to the Bishop. Substantial in every regard and neatly and comfortably arranged it will always be appreciated both by the clergy whose lot it may be to take the services in it, and by the congregation whose privilege it is to worship therein. It is really a pity that so promising a parish should remain vacant; a cosy parsonage has been built near the Adamsville Church and is surrounded by quite a glebe, which includes a garden and orchard. May God soon grant that an energetic pastor be given to the Church people of this part of the great vineyard.

And here the labors of the deputation came to a close. They were entertained most kindly by Mr. and Mrs. G. A. Adams, under whose hospitable roof they slept for the night. On Friday morning 26th Oct., the Montreal train carried off the genial Rector of St. Martin's who may rest assured that many golden words of his will be treasured up with feelings of lasting gratitude. Revs. Messrs. Scully and Macfarlane faced once more the indescribably disagreeable roads, but when jolted most they could meditate with greatest thankfulness upon the joy and success which attended the meetings at which they had been appointed to speak; not one meeting was a failure. May God bless to his people's good the work of His humble servants.

WEST FARNHAM.—On Wednesday evening, Oct. 31st, the Social Guild in connection with St. James' Church, West Farnham, held its first meeting in the new Church hall; there were over 80 persons present. A very pleasant evening was spent enlivened by music and singing, and by some amusements suitable to the time, Halloween. At 9 p.m., refreshments were handed round, after which the company gradually dispersed. It is intended to hold

these meetings fortnightly. On each occasion four ladies selected as their names occur on list of membership are responsible for the refreshments, which are of a simple and not expensive character. It is intended during the winter to have a course of lectures delivered, and several clergymen have promised to assist, each taking a lecture.

COWANSVILLE.—The seating accommodation of Trinity Church has been enlarged by putting in eight pews, which barely meet the public demand for sitting. The heating of the Church has also been greatly improved, so that Trinity is now one of the best lighted and most comfortable churches in the townships.

The Ladies' Guild met for reorganization at the Rectory on the 7th inst. The Rector, Rev. Mr. Forsey, opened the meeting with prayer. The following officers were elected;—Mrs. Forsey president, Mrs. T. D. Buzzell and Mrs. S. Baker vice president, Mrs. Cotton secretary, Mrs. Lond treasurer. The Guild by a unanimous vote paid over to the vestry \$132. in behalf of the Church debt. It was also decided to hold fortnightly gatherings, the first to take place at the Rectory on the 15th inst., (Thanksgiving Day) and to prepare for a sale of work.

The Cowansville Literary Association met on the 6th. Dr. Gibson was reelected president, H. T. Duffy B.A. vice president, C. P. Taber secretary, P. A. Ruiter treasurer. The first public meeting, well take place on the 20th inst., when an inaugural address will be given by vice president Duffy, followed by music, reading, &c. This association was a great success last winter, it supplied a felt want, and, if properly conducted, will this year afford instruction by lectures, debates &c, and refined entertainment by its musical and dramatic selections.

DEANERY OF BEDFORD.—The Bedford Clerical Union meeting appointed for Nov. 20th, is postponed until another place of meeting is fixed upon.

DIocese OF TORONTO.

HALIBURTON RURAL DEANERY.—The Chapter met at the Vicarage, Kinmount, on St. Luke's Day. The attendance was small as Minden and Stanhope are vacant, and Cardiff and Monmouth could not attend. The day began with an early celebration—fasting Communion—in St. James' Church. The Rural Dean, by request of the priest in charge, was celebrant, assisted by Rev. F. E. Farncomb, of Haliburton. The whole office, from the initial prayer to the Benediction, was devout and worshipful.

The business meeting followed; it was little more than formal. The Rural Dean suggested that a Deanery Magazine should be started. Mr. Toward thought it very desirable to have a ten day's mission throughout the Deanery. There was an earnest discussion on the subject of regular weekly Communion. It was decided to meet again as a Chapter on St. Paul's Day next, as then travelling will be much easier, some present having traveled 60 miles by buckboard, buggy, and waggon.

The annual Missionary meeting was held in St. James' Church; a shortened service was said by Mr. Soward and Rev. F. E. Farncomb. A great feature in this service was the singing by a class taught and conducted by Professor Trevor, particularly in part-singing a new and very appropriate sacred song, with hymns A & M. The effect was exceedingly good, and the voices showed excellent training. Mr. Soward called on the Rural Dean to address the meeting, who said that first of all he must express his warm thanks for the treat they had just had; yet, that, beautiful as it was, it cannot of course compare with the grand and glorious singing and music, which we have the highest authority for believing will form much of the never-ending worship hereafter,

and he earnestly hoped that all who were trained in the use of that wonderful organ—the human voice—will think that the highest use to which it can be put is the worship of Him who gave it. The speaker then paid an earnest and warm tribute to the memory of the late Rural Dean, Dr. Smithett, who at the age of 15 at a missionary meeting was so moved that he offered himself to the Church. He was told to wait and study for two years, and at 17 he was sent by the S.P.G. as a Catechist to the West Indies. From that he went on to ordination, and for 50 years was a faithful servant of the Church from the tropics to the semi-arctic winters of Canada, dying at 65, not rich in this world's goods, but faithful in good works. It was in December, 1874, that they, the late and the present Rural Deans, met in this village of Haliburton; the county of Haliburton was then in process of formation, the Rural Deanery of Haliburton was not. There were then only two missions, Haliburton and West Digswart, and Minden with Stanhope and Galiway, sent to Synod contributions amounting to \$28.08. By Dr. Smithett's energy and power of organization in the following month January, the missions of Glamorgan, Cardiff, Monmouth, Burleigh, Anstruther and Chandos—Apsley were opened, and for the first time, in that great territory of 600 square miles, service, according to the Church, was held by Dr. Smithett, aided by Mr. Burt of Minden. Soon after this Kinmount was erected into a separate mission, and the result is that in place of only 3 churches and 2 missions, there are now 8 churches and 12 stations, and an effort is being made to supply a demand for 3 more churches. The contributions to Synod was \$176.89—a vacant mission made no return; yet, said the Rural Dean, seeing there must be a thousand Church people in the deanery, that it was a very poor result; every one at least ought to average a dollar.

The Chairman then called on the Rev. W. Farncomb, who said he would not begin with a remark very common at Missionary meetings, that he had nothing to say; he had a great deal to say, and he earnestly hoped it would prove interesting and instructive; he would begin at the beginning. St. Luke writes of "all that Jesus began to do and to teach"—He was the great Missionary—nay, the only missionary; and His work on earth was only a beginning; it is not fully finished until the knowledge of the glory of God cover the earth. We see not that yet; we see 800,000,000 in darkness and the shadow of death, and this gospel of the kingdom must be preached in all the world before the end come. Our Lord's parting words "All power is given unto me"; "Go ye therefore and make disciples of all nations." Some say He does not need us—certainly not—but we need Him; for our own sakes we need Him to work through us. Some of you are mothers, your child 5 or 6 years old, wants to help you; you allow her to do so; how proud and happy she is! thinks she is doing wonders; you praise and instruct her, but you don't need her, you could do the work better without her; so it is with Christ. He could spread His Kingdom better and quicker if He chose so to do, but for our sakes He requires us to carry the message of Salvation to others. Mr. Farncomb closed a long and very interesting address by asking, "What can we do? perhaps little directly, but much for our own good. These Missions are supported almost entirely from without. You owe all the great privileges you enjoy to the liberality of others, and you can show your appreciation of this by giving up to your ability." There was a good congregation and a much larger collection than formerly.

PETERBORO.—Owing to the continued illness of the Rev. Mr. Beck, the rector, the Rev. John Cheyne Davidson, M. A., of Colborne, will come to Peterboro to take the position of curate in charge of St. John's Church. Rev. Mr. Davidson is a son of the Rev. J. Davidson, of

Uxbridge. He received his preliminary education at Trinity College School, Port Hope, and graduated in arts at the University of Trinity College, Toronto, about 1883. He won the Bishop of Toronto's prize for generally proficiency in divinity subjects. In 1887 he received the degree of M. A. from Trinity. Immediately after his ordination Mr. Davidson went to England to attain an experience in church work that would be beneficial to him when in charge of a parish, and for two years he was curate with the Rev. Frank Boyd, Teddington parish church, London, Eng. This is known as one of the best worked parishes in England and the experience Mr. Davidson gained there will be of great advantage. Upon returning to Canada Mr. Davidson went to Colborne, where he has laboured very acceptably and successfully for twenty months. He is a good preacher and reader, and is an energetic worker in the interests of the church. Mr. Davidson will take charge on December 1st and will be welcomed to Peterboro.—*Review*

ASHBURNHAM.—A regular meeting of the Guild, was held Thursday evening in the school room of St. Luke's Church which was well filled. The Rev. Mr. Warner was in the chair. After routine Dr. Clarke, read an excellent paper on "Vaccination," which besides being highly instructive, was written in a pleasing and interesting style, and was enjoyed by all present. The next meeting of the Guild will, be held on Nov. 15th.

The Rev. Alex. Allen, B. A., has been appointed rector of Emily and Omeme. Since being ordained Mr. Allen has labored in British Columbia and the Western States, being at present rector in Lincoln, the capital of Nebraska.

DIOCESE OF NIAGARA.

GUELPH.—The monthly meeting of the Sunday School Association was held on the evening of the 25th inst., at the residence of Mr. W. H. Harvey, the superintendent, there was a full attendance. The Venerable Archdeacon Dixon was elected unanimously, as Honorary President. A very pleasant evening was passed, and it was determined to hold similar meetings each month, the next to be at the rectory.

DIOCESE OF ALGOMA.

ULLSWATER.—November 1st was a busy day at Ullswater. The members of the congregation turned out for the express purpose of cleaning up the Church yard which was thoroughly done, and all the rubbish carted away and burned at a distance. After which Lilacs were planted round the fence. The place now looks very nice and tidy. We greatly need some help with which to finish lining the Church and build a Vestry.

DIOCESE OF NEW WESTMINSTER.

NEW WESTMINSTER.—*Holy Trinity*.—On Sunday Oct. 14th., Harvest Thanksgiving Service was held in this Church, which was suitably decorated with fruits, flowers and vegetables, the super-altar being laden with gifts of choice grapes and miniature sheaves of wheat. Hymn 392 was sung as a processional at Mattins and Evensong. The early celebration, at 8 o'clock, was plain. After Mattins there was a choral celebration (Garrett in A). The anthem, at Evensong, was "O Taste and See," the recessional being hymn 391. In all the services the choir acquitted themselves creditably, being well supported by the crowded congregation which filled the Church at Evensong, and joined heartily, as they always do, in the recessional "Onward Christian Soldiers." Special commendation is due to the boys of the choir for their singing in the anthem and the recessional. The preachers were; the Venerable Archdeacon Woods, Rector, in

the morning; Rev. S. C. Schofield, assistant priest, in the evening. The offertories at all the services, including "Children's Service," at 2.30, were given to the Royal Columbian Hospital. Total amount, \$65. To the inmates of the hospital were sent the choicest of the fruit.

KAMLOOPS.—Canon W. H. Cooper has returned to Kamloops after a long mission tour extending over a month, during which time he rode 455 miles, held 18 services, which were attended by 592 persons, and 4 celebrations of the Holy Communion with 26 communicants. The Holy Communion was celebrated throughout the Mission every Sunday as the principal service, according to the custom of the Primitive Church. The Rev. D. H. W. Horlock has made a transfer of the ten acres of land in Kamloops, which was purchased for a church site, &c., to the Bishop as Trustee for the property. The old site and log building which has been used for a church has been sold for \$800. The proceeds will be appropriated to building the new church, which it is hoped will be ready for opening at Christmastide, as the work will proceed without delay. A letter from the Bishop was read by the chairman in which his Lordship stated that the Rev. Canon Paddon, M. A., Oxon, would probably join the mission, and undertake work in conjunction with the incumbent in Kamloops. Canon Paddon, is a man of high culture, much experience and an excellent preacher.

TRENANT.—Harvest Thanksgiving Service was held at All Saints', on Sunday Oct. 21st. The church was very nicely decorated and the display of fruit and vegetables very good. Amongst the thanksgiving offerings the priest in charge was pleased to see new hangings for the lectern, made by Miss Lucy Wadhams. The Venerable Archdeacon Woods preached the Harvest Thanksgiving Sermon on Sunday morning. The offerings of money, (\$15.00) fruit and vegetables were in behalf of the Royal Hospital, New Westminster.

SAPPERTON.—Harvest Thanksgiving Service was held in St. Mary's Church on Thursday, Oct. 25th. Celebration at 8 a.m., Mattins at 10.30 and Evensong with sermon at 7.30. The Archdeacon of Columbia was preacher. The Church was very neatly decorated and reflected great credit on those who thus beautified God's House. The offerings at this Church also were in behalf of the Royal Columbian Hospital. Quite a large congregation assembled at Evensong and the money offering amounted to \$5.20.

THE INDIAN MISSION.—Dr. Pearse, of London, has come out as Missionary Doctor to the Indians. He hopes to begin work immediately. His headquarters will be, at Yale.

DIOCESE OF QUEBEC.

PERSONAL.—On the 8th inst. the Rev. Henry Arthur Meek, incumbent of Glen Sutton, P. Q., was united in marriage to Miss Janet Badden, the accomplished and charming eldest daughter of our well known townsman, Heber Badden, Esq., President of St. George's Society. The happy couple were the recipients of a large number of elegant and useful gifts. The ceremony took place at the Church of the Holy Trinity, the Rev. A. Bareham officiating.

ST. MATTHEW'S BELLS.—The dedication of the new chime of Bells of St. Matthew's Church is to take place with religious service on Wednesday evening the 14th inst.

SPECIAL NOTICE.—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

CONTEMPORARY CHURCH OPINION.

Church Bells, contains the following conclusions of its correspondent H. H. M., on the Manchester Congress:—

This Congress has also been more fruitful than any preceding ones in gratifying signs of improvement in the present and promise for the future. First of all, it is generally acknowledged by competent judges that there have never been fewer polemics in any Congress, never such a perfect freedom from manifestations of a bitter party spirit and mutual suspicions, never less friction, and more harmony between the various sections of the members. Congresses are evidently growing not only in numbers and popularity, but also, as the *Pall Mall Gazette* admits, in grace. This general readiness of men of various views and dispositions to sink minor differences in an earnest, united effort to address themselves to the task of promoting vital, practical religion among all classes of the population is surely a hopeful augury for the future of the Church and the nation.

Another most encouraging sign is that the fierce battle round the Prayer-book has now practically ceased, and the great majority both of high and low Churchmen are willing to accept it as it stands as the best concordat that is possible to be found. Nearly all now are opposed to any serious alterations in either the form or the substance of the Prayer-book, even if they could be effected; and all seem to agree in an unconquerable aversion to casting the Prayer-book into the Parliamentary crucible, attended as such a course would be with fearful risks of the very essentials of our religion, being meddled with.

Another, and perhaps the most striking, feature of the Congress is the evidence it has afforded of the popularity of the Church with the working classes, notwithstanding the enemy's scornful and confident assertions to the contrary. The enormous numbers of *bona fide* working men who attended the many meetings arranged for them during Congress week in Manchester and five other large towns, and the intense interest and enthusiasm which they expressed both in respect to speakers and subjects, are in themselves a convincing refutation of the empty taunt that the Church is out of touch with the working classes. More indifferent to religious privileges and duties than they ought to be, we must sadly confess to be too often the case, but Congress week proved, at least, that they recognise with friendly gratitude the Church's friendly efforts for their improvement, and are more ready to respond to her entreaty to come within the fold than to any other religious teacher in the land. On some important points belonging to the very life of religion they showed themselves even jealously anxious for the due observance of religion. For instance, there was no room for doubt at the meeting on Sunday observance, that the vast majority of the working-men representatives present were decidedly in favour of preserving the religious quiet and rest of Sunday, and opposed to an encouragement of labour and amusement on that day. So far from it being true that the working classes are lost to religion and to the Church, there are more signs every year, both in and out of Congress, that the Church is getting more into touch with them than ever, and is using her influence more successfully than any other religious body in winning them to Christ. Of these the *English Spectator* under the title of "The Impolicy of Ecclesiastical Persecution" says:—

If, then, the party which the Church Association represents failed when all the odds were on their side, what hope can they have of winning when the odds were all against them? With insignificant exceptions, the Press is

either against them or is indifferent. The same may be said of public opinion in educated society and among the masses. Surely the retrospect of the last fifty years should make them pause. Even if they were to succeed in destroying the reredos at St. Paul's, and in forcing the Bishop of Lincoln out of his See, what would they gain by it? Have not their apparent victories hitherto ended in humiliating defeats? They succeeded in driving the late Mr. Mackonochie out of his parish, and in ruining his health. But the doctrines and practices which they attacked in his person still continue in his former parish, and have multiplied elsewhere. And the public tribute of respect which the funeral procession of Mr. Mackonochie evoked in its long progress through the streets of London, showed plainly who was the real victor in the contest with the Church Association. The triumphs of the Church Association in the Courts of Law have availed it nothing. They have not stopped, they have rather accelerated, the progress of the movement which it abhors. The winning of an occasional lawsuit will never stop any movement which has laid hold of popular sympathies, and appeals to elements which are permanent in human nature.

The *Arkansas Churchman* says:

Some people seem to have very confused ideas about the difference between opposition to evil and hospitality to persons.

We may have very strong convictions and very intense feeling against what we believe to be false principles, and yet entertain a high esteem and kind regard for those who sincerely hold them.

But there is another kind of defence of principles, when individuals become the champions of evil, or when a vicious character injures the cause he pretends to espouse by the odium of his reputation. In these cases it behoves the friends of truth and right to expose the wrongdoer and vindicate the cause that is hurt by his opposition or pretended adhesion. This may be done, and ought always to be done, without personal animosity.

The *Church Bells*, London Eng., says—

No Churchman can have more than a limited sympathy with the Salvation Army. Yet there are qualities certainly about it, which call forth our admiration, which sometimes ought really to humble us, which we should do wisely to try and imitate. One such quality is the readiness with which the members of the Army accept downright physical danger and suffering for the cause they have at heart. In a characteristic letter of his the other day to a workmen's association the Bishop of Lincoln pointed out how readily a Christian should accept suffering, if it was through suffering that Christ's will might be made more largely to prevail. On this truth at all events the Salvationists seem to have a real grip. An English lady of their number has just been sentenced in the Canton of Vaud, Switzerland, for 'converting children under age' to the Salvationists doctrines, to a term of one hundred days imprisonment. The sentence raises in our minds more consideration than one. We do not know precisely what 'children under age' may mean; we are not prepared to say that it is the business of the State to protect children up to a certain age from the efforts of religious propagandism; but, certainly fervent and well-meaning persons are often in danger of letting their zeal run away with them, of being consequently too absolute in their methods; and to win children over to our way of thinking, except it be with the knowledge and consent of their parents, is at least not unfrequently a very questionable way of doing God's work, with possibilities in it of wide evil, which in our momentary elation we too easily lose sight of. Fervour and courage are great virtues, but so also is prudence.

A DUE ESTIMATE OF EXTERNAL UNITY.

Those who violate this are fain to fall back on "the unity of the Spirit," as if external unity were contrary to spiritual, instead of included in it, for the greater must comprehend the less; and therefore must include externals. Nor, indeed, can it be truly internal, unless it be external likewise. We might as well say that there ought to be no external religion because hypocrites have none other, as that there should be no external unity because that too, may be their surface and affectation. The hypocrites may counterfeit the Saint externally but the Saint by his very character will let his "light shine before men." Unity of the spirit must result in external unity, and be known by it, as the Saint by his deeds, the sun by his light. As we must guard the outward life as well as the heart, so must we guard the outward worship and uniformity of the Church, as well as the inward affection and communion of her members; neither can truly exist without the other. Without external unity, every man would eventually become his own sect; for no two would be minutely agreed on every particular of Divine worship (or Church polity), and if such disagreement were a legitimate reason for separation, there could be no other limit."—*Rev. H. Thomson, in Concionalia*

TOWARDS UNITY THE FIRST ESSENTIAL IS INDIVIDUAL HOLINESS.

From holiness, unity derives its value. The more perfect agreement conceivable, if it be in error or sin, is so far from a good, that it is only an aggravation of evil.

From personal holiness collective unity derives in great measure its being. Those who learn at the same perfect source, the Holy Scripture under the same faithful guide against whom the gates of Hell shall never prevail, the Catholic Church, and who do the same works of mercy, love, purity, self-control, are united in spirit before they know each other and therefore are necessarily so when they meet. Holy people also pray for the unity of the Church, and that they may continue in it, and God hears their prayers and they strive too for unity and God blesses their striving.

The second is Knowledge. We must know the truth before we can agree in it. Ephes. iv. 13 16. Those who follow seducers frequently do so from ignorance. Knowledge of Holy Scripture, and of the sense in which it has always been received by the Church is requisite that we may embrace truth and detect falsehood. Truth being essentially one, if we agree in the truth of God's Holy word, we shall live in unity and godly love.

Thirdly, Brotherly Love. Strange indeed is the common idea that this supreme and heavenly grace should be unfavourable to unity than otherwise. To differ charitably seems to some the very perfection of this grace. The more a man differs from his fellows, the more charitable he is commonly thought, provided he regards their tenets and his own with almost equal indifference, or has no tenets at all of his own. But true Christian love does not do so. The Christian beholds Christ in every brother, and desires to see all united to and in Christ; he would have no divisions or separations and he desires to realize the Communion of Saints.

Christian charity is not indifference; it does not deem infidelity as good as faith; Judaism or Mahometanism as Christianity; hearsay as truth. It is zealous for the truth however differing from the temper of the times. It tries opinions by the Bible, not the Bible by opinions; exalting neither other men's judgments nor its own, but bending to the plain language of Holy Scripture and the concurrent testimony of the Church. It would make truth popular, if possible, but at no rate sacrifice truth to popularity.

CORRESPONDENCE.

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

MISSION CHURCH OF ST. MARY MAGDALENE TORONTO.

To the Editor of the Church Guardian:

SIR.—Among the items of Church news from Toronto diocese in your issue of last week you give expression to a statement, with reference to this Mission so erroneous and misleading, that I deem it my duty as a member of the congregation to correct it as speedily as possible.

In that paragraph it is stated that St. Matthias' contributes \$600 per annum towards the support of the Mission, and it intimates further that the mission costs \$1000 per annum: neither statement is true.

St. Mary Magdalene is not an extra parochial Mission. It is a part of the parish of St. Matthias. St. Matthias gives nothing to the support of the Mission, as a mission. The Rev. Chas. Darling, who has been so long connected with St. Matthias, and who was mainly instrumental in putting the mission on its feet, was lately appointed by the Rector and Curate in charge of the district, (which includes all the northern part of the parish) while still bound to take his share of the Sunday and week day services at St. Matthias, and to act as curate of the parish generally, when ever and where ever necessary. His salary is \$1000 per annum, exactly what it was before the mission was thought of.

The only change has been that his work as well as that of the Rectory, has, by the opening of the mission, been considerably increased, but the demand upon the parochial funds for clerical stipends has been left exactly as it was before.

The Mission Church pays all its own expenses, meets its own interests, (\$260 per annum) and besides this hands over \$400 per annum in cash to the parochial funds to be applied as the authorities of St. Matthias see fit.

It is therefore hardly fair to the mission to say that it costs St. Matthias \$600 per annum, or any over \$1000. On the contrary, though it increases the clerical work, it contributes an extra \$400 to the parochial funds.

Yours faithfully W. POULETT THOMPSON.
400 Euclid Avenue, Toronto.

LETHBRIDGE.

SIR.—I am very anxious to get up a nice Christmas Tree for the children of my Sunday School. I have one of the best Sunday Schools in the Diocese, I have fifty on the roll with an average attendance of about forty. The Guild of St. Monica in connection with St. Augustine's Church are trying to get up a bazaar at the same place and I think we shall be able to do well. I would like to appeal to similar Guilds and other lady friends of the work to help our Christmas Tree by sending us a few suitable things for the Tree.

Most of those attending are children of English Lancashire miners and are not in a position to help much in getting the Christmas Tree up, and the work necessarily falls on two or three ladies in the congregation who interest themselves in such things. Lethbridge is a town also so far away from where you can get nice things, that I thought I have a good plea in asking through your good paper some help in this matter. I am sure if a few who see this would mail a parcel of things to me, it would gladden our hearts. If any feel very generous they might send something for the Bazaar.

I am yours most respectfully,
J. T. PRITCHARD.
Incumbent St. Augustines,

All Saints Day.

[Correspondence continued on p. 11.]

The Church Guardian

— EDITOR AND PROPRIETOR: —

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DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINTS.

" 4th—23rd Sunday after Trinity.

" 11th—24th Sunday after Trinity.

" 18th—25th Sunday after Trinity.

" 26th—26th Sunday after Trinity. [Notice of St. Andrews

" 30th—ST. ANDREW. A. & M.

EDITORIAL NOTES.

THE EVANGELICAL ALLIANCE.—Although we cannot agree with our neighbor, *The Witness*, of this city, that the meeting of this body was either "an important event for Canada," or that "it marked an era of union and co-operation between the Evangelical Churches (sic) in aggressive Christian effort," we feel that it should not be unnoticed, and that, perhaps, from it some lessons of importance may be learned. We fail to see how such a movement can do much in the way of effecting that which we in common with multitudes of others long and pray for, namely the *organic union* of sect harassed Christendom. The very name "Alliance" implies a continued *organic separation*; it implies a rightful existence as separate bodies; it implies not *organic union*, but mere co-operation in action against some evil, or evils theory or theories, person or persons commonly inimical. This position it appears to us is essentially different from that to which Our Lord referred in the prayer, "That they all may be One." That *oneness* is described by Himself: "that they all may be one; as Thou Father art in Me and I in Thee,"—no mere "alliance" that; but a Oneness perfect and complete; "not three Gods, but one God." In view of such words from the lips of Him who is the King of the Kingdom which He came on earth to establish and of which these various bodies claim to be a part, how strangely sounds the statement attributed to the President (Sir Wm. Dawson) "it was their duty to consider how far the different Evangelical Churches (!) were to present a united front to the evils which threatened their

common Christianity; how to do this also without offending the *sentiments* of any one individual," &c. A united front is necessarily implied in the Saviour's words, and that not "how far to go," but entirely: and the possibility of offending the sentiments of individuals not to be conceived of, if one in Him as He is one with the Father. The very title of the Association marks then a vicious principle, viz: the rightfulness of divisions in the ONE body, and it evidences an attempt to secure co-operation against the Kingdom of Sin and Satan in a manner other than that which Christ Himself ordained. He established a Church, one Church as the visible Kingdom opposed to the kingdom of this world and as the building force, which in its outward and visible oneness might be so convincing, "that the world may believe that Thou hast sent Me."

That we have not misinterpreted the meaning of the title "Alliance" is further evidenced by the words of another speaker, who said that the Conference was not designed "to weaken attachment to our respective Churches' (sic) and Ecclesiastical Systems," &c.—in other words let that which is generally admitted to be an evil, and most prejudicial to the advance of Christ's Kingdom especially in Mission fields—and which to overcome (and that a "united front" may be presented) an "Alliance" was necessary,—denominationalism—continue; not only so let the evil grow, as the aim of this Association is not to weaken attachment to Ecclesiastical systems, &c.,—and so in Nova Scotia a new sect, cut off from the Baptist body—one of those represented at this Alliance,—has since its session been formed; a striking commentary upon the effectiveness of the movement. Too much truth we fear is there in the position which said the same speaker is taken by some; "they point to such assemblies as the present and belittle them as an empty show in which sectaries unite for a time with loud professions of friendship only to be followed by more bitter antagonisms"—If not why should these divisions continue? Why perpetuate the distinctions "I am of Paul and I of Apollos, and I of Cephas," if all are of, and in Christ? Why continue to maintain in little villages or large towns opposing places of worship, distracting the weak, and giving occasion for scoffing to the unbeliever who fails to recognize in the *practice* the carrying out of the *precept* or declaration by the same speaker referred to "Unum Corpus sumus in Christo." Might it not more truly be said: one we are in *opposing* the oneness of the Body desired by Christ—lest our own little individualities should be obliterated. We feel most strongly that the best organization, nay the only possible organization for presenting a united front to the evils "which threaten Christianity," is the CHURCH OF THE LIVING GOD; of which the Christian poet speaks in the words:

Christ is gone up: ere yet He passed
From earth to Heaven to reign;
He formed one Holy Church to last
Till He should come again.

And we wonder not at the confession of failure of these and like modern inventions of man's wisdom, evidenced by the fact stated by the President, "that the last Conference held in 1875 had led to no practical result."

It appears from the Reports of the proceedings of the Alliance that during one of its sessions the Hymn, "Onward Christian Soldiers," was sung. Let our readers picture to themselves the spectacle as viewed by one in doubt as to embracing Christianity. He would see on the platform (for we suppose there was this usual accompaniment to such meetings) a representative of the Presbyterian, Congregationalist, Methodist, Baptist, Reformed Episcopal, Christian Brethren, and other Bodies, and perhaps of the Church of England. If he knew anything of the outside working of these bodies he would know that each is distinct from the other; that though located in a small village where there was only room for one, each would strive to maintain a separate existence and to attract members from the others. He would also know something, perhaps, of the reasons on which all (save the Church of England) severally cut themselves off from the Great Church Catholic. But he would hear them sing with one voice, in one of the verses of this glorious hymn:

"We are not divided,
All one Body—we—
One in Faith, and doctrine,
One in Charity."

How amazed and confused he would be? Would the effect be to convince? Would he not rather, seeing the inconsistency of the statements as applied to existing facts, be driven to doubt still more that Oneness of the Body which, truly manifested, would have convinced him, that the Father sent the Son to be the Saviour of the world? And may not a large share of the unbelief so prevalent in the present day be traced to the same causes—the disregard of the Saviour's prayer, the contradiction between the Confession of the mouth in Creed and Prayer and Hymn, and the actual practice in the life; and the wicked and needless multiplication of sectarian bodies in consequence? If all had been truly ONE Body, ONE in Faith and doctrine even ONE in Charity, how would it have been possible to create separate organizations such as now exist, and which some deceive themselves by characterizing, to the amusement of Satan and his emissaries, as different regiments of the same army—though all contending one against another (!) "Every Kingdom divided against itself is brought to desolation," and were it not for the assurance of the Great Head of the Church, that the gates of Hell shall not prevail against it, the hearts of His people might well fail them in view of the disregard and disobedience of His professing followers.

CLERICAL SUPPORT.—It would seem that Churchmen in Canada fail to appreciate, at their true value the privileges they enjoy as members of a Church divinely founded, and as ministered to by those who act under no mere delegated authority from the congregation, but under the duly transmitted, and directly effective Commission of the Divine Founder and Head of the Church. Such privileges in these days of man-made organizations and administrations are not to be lightly esteemed: and possessed by indubitable title beget correspondingly grave responsibilities, as well toward the Church as a Body as towards those who minister at her altars. And amongst the latter is the duty of supporting the Clergy, and that not after a nig

gantly and contemptible manner; but with large heartedness and generosity. But is the latter the standard by which the stipends of our Clergy are determined? Are our faithful and laborious Priests paid more than the salary of an ordinary clerk in a business house? Is it not true that throughout this Ecclesiastical Province the stipends average—from all sources—not over \$700 per annum? Upon which the minister is expected to live and maintain himself and family, and also be ready to entertain, not strangers alone unawares, but parishioners too. And in how many parishes is there any increase made in the stipend of the clergy by reason of long continued and earnest work? We fear but few; and that the statement contained in a letter just to hand, from the wife of a clergyman resident in the Province of Ontario, disclose what is by no means an exceptional condition of affairs: "We have been in ——— ten years; a great deal of work has been done, and we have never received \$400 per annum from the people since we first went there. The way the country clergy are paid is a disgrace to the Church.

Had I not taught music all the time, we could never have lived out of debt." And yet the place referred to has a population of at least 1,300, and would appear to be a busy active town. It is true that for these 1,300 people, as against the Church, no less than four denominational bodies contend, and five ministers have to be maintained, where one or at most two would be sufficient. But even so, there would seem to be little excuse for such a wretchedly miserable pittance—since if the population were divided equally amongst the five bodies, a better result should be shown. No, we fear this deplorable state of affairs arises largely from an entire absence on the part of the laity of any recognition of their responsibility, not to man only, but to God, for the maintenance of His Church and Ministry. They do not see it to be their bounden duty to contribute systematically and liberally for the support of their own parochial work, and to help in extending their privileges to others. They do not make this one of their primary objects: but rather give of what remains after satisfying their own personal desires, aye, even extravagances; and too often not then as much, but as little as possible. It may be that they recognize the truth of St. Paul's words, "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel"; but in many many instances the question would seem to be upon how little can they live, without actual starvation. It is time that the laity of the Church devised more liberal things in this connection; it is time that they recognized the privilege of supporting fully the work of the Church amongst themselves, and of extending its benefits to others: it is time that they ceased to be children maintained in any degree by contributions from the Mother Land, and became men, and fulfilled the obligations of manhood. Shame! thrice shame, that they have been so long content to receive, if not for naught, at least for most inadequate return, the life services of those who in season and out of season strive to help them toward attaining that which money cannot buy, even life eternal; and who watch for their souls as they who must give account to God.

DIocese OF MONTREAL.—It may interest some of our readers to see how the Diocese has advanced financially since its creation in 1849. In that year as we gather from the Church Society Report which covers the undivided area of the two Dioceses of Montreal and Quebec we find that the country Districts of what is now the Diocese of Montreal raised for all Church purposes the sum of \$3,154. In this report nothing is said of the total in the city of Montreal.

In the year 1863, fourteen years after the creation of the Diocese, the country raised of \$19,330.27, and the city the sum of \$35,305.65 for all Church purposes.

In the Report of the last Synod, 1883, the country shows a return gathered from the reports of the Deaneries of \$52,170.50, while in the city the amount raised for all Church purposes was \$67,367.57.

The above figures show very excellent progress. It is very evident that the country parts of the Diocese are steadily improving and are in their contributions increasing at a more rapid rate than in the city. M.

THANKSGIVING DAY.—By appointment of the Governor General, concurred in by the Bishops of the Dominion, Thursday, the FIFTEENTH DAY OF NOVEMBER, has been fixed as the day for National Thanksgiving for the Mercies of another year. The observance of such a day need not be enforced upon Christian people; the duty—aye the privilege of rendering thanks to Him, "of whom are all things," and from whose loving Hand all blessings come, is admitted. Doubtless, therefore, throughout the Dominion the day will be closely observed, not alone by the suspension of business but by the assembling together in the Courts of the Lord's House of many thousands: thankful, and rejoicing for the many, many mercies which have been vouchsafed to this Canada of ours; and thankful too for family and personal benefits.

"O praise the Lord,
For it is a good thing to sing praises unto our God:

Yea a joyful and pleasant thing it is to be thankful."

The eyes of all wait upon Thee, O Lord
And Thou givest them their meat in due season:

Thou openest Thine Hand:
And fillest all things with plenteousness.

His work of love proclaim,
The greatness of His name;
For He is God alone,
Who hath His mercy shown;
Let all His Saints adore Him!

The duty however, of such thanksgiving, is not we fear, admitted by all,—some there are who fail to recognize the evidences so plainly set before them, in the works of His hands,—of an overruling and controlling mind; of a Divine and Omnipotent Ruler and Maker of all things in whom all live and move and have their being. Some too are thoughtless and indifferent; caring for none of these things,—though not denying the existence of God—content only with the things of the day and of this life, and never thinking of the source from which all blessings flow. For such even the forcible reminder of the duty occasioned by the rigid observance of a general Day of Thanksgiving may be beneficial; and at all events they will be remembered in the prayers of the Congregation. The appointment of such a day keeps alive and emphasizes the truth that a fundamental plank in the Constitution

of the State is, that it recognizes and bows before the Lord God Almighty: and that though there may be within its bounds those who deny or forget Him, they do not express the true sentiment of the nation. The LORD is KING, the earth may be glad thereof." The Lord is King—be the people never so impatient. He sitteth between the Cherubims, be the earth never so unquiet."

"UNSER FRITZ"

"Gentlemen, I commend myself to God, not to man."—The Emperor Frederick to his Physicians.

We are told that all Holy Scripture is given for our learning; yet those who fail to learn the lessons taught by the passing events of the day will find that they have not learned fully the lessons taught by Holy Writ. One notable event which is certain to be recorded in the history of future ages, has taken place within the past year; and to judge from what we read in the daily press, its lessons have been but very partially understood. One of the foremost princes and sovereigns of Europe has been "called up higher," after faithful service upon earth to the Church Militant and faithful service to his heavenly Lord. Yet already the pathos and dignity, the chivalry and piety, of his last hours are being obliterated by "the strife of tongues," the clamour of accusation and of self-defence among his servants rising high above all other cries. "You were the cause of his death," cries one, "for you would not let me cut his throat to save his life!"

"And I can prove that you did not know where or how to cut safely, cries another. And thus the clamour rages; one accuses the other of shortening the life of the prince by ten months, thus fixing the time for the Lord and Giver of Life; Whose power is utterly ignored by both parties. In this controversy the very heart of the reader or hearer is sickened, and assuredly if this were all, these lines would not have been written; but there are deep lessons to be learnt, and so we strive to learn them. Those who have lost dear friends have sometimes passed through such a trial as that which has been taking place in the Imperial palace lately. There are some who can remember a time when every nerve of life was crushed down by sorrow, because by the bed of a dearly beloved friend or child, means of which they could not approve were employed. Then what seemed to them absolute madness was employed as a means of cure; yet they were helpless to resist, had not the authority to prevent, and so their heart was wrenched by the loss they suffered from death. This is certainly no unusual case. In fact, it sometimes seems although loving insight must be set aside if death is to do his mission. As the old proverb says, "The child cannot die easily on its mother's breast." The messenger must do his mission, and so those who would hinder him are put aside when the decree is irrevocable. It is long, long before such wounds are healed. There must be the bitter thought, "O, if you had but done as I wished, or left undone what you did, all would have been well," and it is very long before we learn that the Lord and Giver of Life is wiser than we are. First comes dumb submission; the bereaved soul will not arraign the decrees of God, but falls foul of His instruments. Then comes the patient cry, "Thy will be done." It is the Lord, let Him do what seemeth good to Him. Then it may be, after long years, results are seen, and the heart can say sincerely, "Lord it was best." Thus has it been at the German palace. The first steps we know, the last have to come. But we may all learn some lessons from the strife, since all Europe, nay, the whole world, knew the history of that solemn hour when "Unser Fritz" went alone to commune with his God, and learn from Him how to act in the crisis set

before him. Should he suffer the operation to be performed, or not? All the doctors were agreed as to its danger. If he died under it, those who had performed it would be branded by the whole German people as his murderers. Divine help was given to the divine chivalry of the Prince, and he came out to say to the medical men, "Gentlemen, I commend myself to God, not man." German doctors seem to have forgotten this.—*Family Churchman.*

FAMILY DEPARTMENT.

THE YEAR OF SAINTS.

Not round the world has been our way,
But nearly round the year;
With shortened step and short'ning day,
The goal we're drawing near.
We've marked the way, not by the mile,
But met a saint each little while
The weary road to cheer.
We've passed them all, and still before
We journey towards the open door.

Good Andrew saw the course begun,
And beckons now to rest.
With doubting Thomas faith we won,
And peace with Stephen blest.
Evangelists have made us glad,
And martyrs' trials left us sad,
Though sure their end was best;
But now all troubles find amends
When we may call All Saints our friends.

But still Thy chariot seems to wait,
Whom most we long to meet;
The world is sad, the times are late,
Our prayers than steps more fleet.
If we outlive All Saints, like John,
Give us Thy face to look upon
Thy City's golden street.

To Thee our endings we resign,
If all our hearts and wills be Thine.
—*G. M. W. in the Michigan Churchman.*

ONE SUNDAY.

By MARY H. GROSVENOR

"Then you will not come with me to the mission school this afternoon, Annie?"

"I cannot see the least use in it, Lena. I am only here for one Sunday; the children would not know me and I would not care to listen. Besides I have never taught in mission schools."

"And they all with one accord began to make excuse. Do not despise the work of one Sunday, Annie. Who can tell what seed you may sow?"

"There, Lena, I am afraid I needed that reproof. I will go with you."

So together the two friends took the long, hot walk that separated them from the crowded mission school. To Annie was given a class whose teacher would be absent just this Sunday, and she quailed as she took her seat among them. The ages of the boys varied from fourteen to sixteen, and their conduct was as varied as their ages; such defiant, hard faces; such sly, old expressions in countenances that should have been full of youthful fun. Evidently they had calculated upon having no teacher that day, and were prepared for an hour or two of unrestrained amusement. In vain did she try to interest them in the lesson, using all the powers of her mind to render it attractive to them; they talked to one another; they even whistled, and argued about all she said with covert impertinence. Many an earnest message went up to heaven during that hour, from the very heart of the teacher, but the answers seemed delayed, and it was with feeling of discouragement, and yet of infinite relief too, that she heard the bell which announced the closing services.

Having at once recognized one boy among them as a leader in all the insubordination, she

determined to try, if possible, to make some impression upon him, so laying her hand on his arm she said gently:

"Sam, will you not wait a few minutes after the school is dismissed?"

Surprised at such a request, and fearing no doubt a complaint to the superintendent, Sam unwillingly remained seated while his companions dashed wildly out.

"What do you want with me?" he said gruffly.

"Only to give you a message, Sam; it will not take very long. I came here this afternoon hoping to give it to more than one, but they would not hear me and my heart is filled with sadness."

He saw with wonder that there were tears in her eyes.

"Your own teacher would know better how to speak to you——"

"I ain't got no teacher," he interrupted; "I only came for this one Sunday, and I ain't never coming no more."

"Oh, I hope you will, I hope you will," she said, earnestly; but he that as it may, Sam, here is my message. The dear Lord Jesus who died on the cross for you. Sam, for you, has sent me to tell you that he is ready to forgive all your sins; that he loves you dearly, and that he wants you to come to him; he is waiting to receive you."

"He don't want none of me, I guess," he said roughly, and yet touched by her earnestness; "you don't know what a bad fellow I am."

"I don't want to know, Sam, but he knows all about it, and he sends this message all the same. Won't you turn from your wicked life and begin this day to lead a new one?"

"How can I?" he was speaking civilly enough now, "where would I get any help?"

"He will help you. He has promised it in this Bible. I can show you the place. Oh! Sam, won't you make up your mind to-day?"

"Do you care so much?" he asked, in wonder, seeing the tears again in her eyes.

"Care," and her voice trembled with feeling; "why I care above everything for the salvation of a soul. And think how much more he cares, Sam, when he has given his life for your pardon. Will you not come to him now? You have only to-day! How do you know you will live until to-morrow?"

He rose impatiently, and yet it was almost gently that he turned to her, saying:

"You've tried your best, Miss, and I'm much obliged to you for caring what becomes of worthless fellows like me."

It was in deep sadness and discouragement that Annie walked home, her Sunday seemed so entirely wasted.

"You should not have asked me, Lena, she said, with a deep sigh; "some one else would have done much better. I only seemed to stir them up to worse behavior."

"There was no one else to do it, Annie. Besides, how can you tell what you have done? I am afraid you are looking at the matter from your standpoint, and are discouraged because you did not see the whole class tamed and interested by your words. You are a little spoiled by the bright, intelligent boys in your own class at home."

"I dare say my own boys have unfitted me for coping with the rougher element. But I want you to join me to-night in praying for that poor boy Sam. I tried to speak earnestly to him, but my words seemed so unlike what I wanted to say; I think perhaps he was touched a little."

The next day Annie went back to her own home, never in this world to see, never in this world to hear, the result of that one Sunday's teaching.

Sam left the school with her last words ringing in his ears. "You have only to-day! How do you know you will live until to-morrow?"

and although his friends were waiting, like the fowls of the air, to snatch away the good seed, he passed almost without seeing them, and sought quiet and shelter in a little corner down by the warves, known only to himself, where many times he had hidden when the police were on his track.

His companions, thus left in the lurch, wondered idly what was the matter with him, supposed the teacher must have given him "a regular scorching;" then forgetting him entirely, went off to seek amusements calculated to efface as rapidly as possible any good impressions which might have been produced.

Down by the water Sam was sitting with those words still ringing in his brain. Often and often he had heard such messages, delivered with far more eloquence, had listened to preaching in the street; had even wandered listlessly into the mission churches; but never before had the appeal come home. He could see her face now, so tender and earnest, the soft brown eyes dim with tears for him. For him! Poor, neglected Sam Griest, who lived in the attic of a tumble down tenement house, picked up a living where and how he could, and had not a friend in the world, that he knew of. And was it true what she had said about him, that he cared more than she did even. Then he would perhaps have tears in his eyes if he could see him. Died for him—loving him—caring what became of him. Oh, if he could only believe that he would be so glad; he need never feel friendless again.

The shadows were falling over the river, and in Sam's corner it was quite dark, and yet the conflict still raged fiercely, the powers of good and evil warring for that one soul; then—just as the bells were pealing out for evening church—the sound of a voice might have been heard, and the voice was Sam's and the words were his first prayer.

"Lord Jesus," he said, and there was passionate appeal in the tone, "I believe it's all true what she said, and I'm goin' to act out my belief. She said you cared about poor Sam Griest, so here I am. I'm afraid it's an awful bad bargain for you, but here I am. I'm that sorry for all my sins I don't know where to hide, but I'm a holdin' on to what she said about your forgivin' 'em. I'm a goin' to try and lead a new life, and I don't know how I'm ever goin' to keep straight"—then with a great cry for help—"but oh! Lord Jesus, won't you keep me?"

And there was joy in heaven when that prayer ended, for the Shephard had been seeking another wandering sheep and had brought it home.

He did not stay hidden any longer now; there was a hunger in his heart to hear and know more of this One who loved and forgave him, so he turned into the nearest church. Some of his acquaintances were there, and they spoke afterwards of the strange look in the boy's face. "They could not make out what it was," they said; "only it was sort of shining and peaceful like."

He listened eagerly to the sermon, a simple gospel talk; then after it was over went quietly home. Home! What a word to apply to that dingy little room, reached by toiling up flight after flight of rickety, creaking stairs.

In the darkness he knelt again for another earnest prayer; then threw himself, in his clothes, upon the pile of straw which served him for a bed. He was a long time awake, his mind filled with many thoughts and heavy with the fear of his never being able to keep faithful in the new life. It seemed as though he would be glad never to see daylight again; he knew what persecutions it would bring.

His unusual wakefulness was followed by even heavier slumber than usual, and he heard nothing of a great commotion in the house; did not wake at the hurried rushing of feet down the stairs, until at length, when a piercing cry of "fire" roused him his room was filled with smoke and lighted by a strange glare.

A tenement house fire! How often we read of these horrors, but to be in one. With a bound Sam was out of his room and his feet were on the stairs. The way was open for the present; he had a slight chance, with a boy's agility he might yet escape. Suddenly, with shrill cries, a little girl scarcely more than a baby, ran out of the room next to his. "Take me, Sam," she shrieked, "mammy's not home and I'll be all burned up," and she clung about his knees. He hesitated, realizing that small as his chance had been before it shrunk into nothing with the additional burden, but his hesitation was only for a moment, then catching her up in his arms and bidding her hold on for her life he started on that fearful descent. When near the bottom, blinded and half suffocated by the smoke, he tottered, lost his footing, and fell, with a wild cry for help, while with a fearful roar the flames burst out around them. It was a miracle they were saved. Drawn out by a brave fireman, their clothes in a blaze, the child was found unhurt except a few burns, but Sam was unconscious and in that condition was taken to the nearest hospital. Upon examination his injuries were pronounced fatal, but all that science could do was done to relieve his sufferings, which were intense when consciousness returned, and seemed at first to take his thoughts away from everything else. But in a time of of momentary relief he asked faintly, "Is she safe?"

"She's all right," the physician answered cheerfully, "You're a regular hero."

A smile crossed the pale, drawn face.

"I'm badly hurt, doctor?" he said again after a pause. "Am I going to die? I ain't afraid," looking keenly into his face.

"Would you like for us to send for your friends, my man?"

"I ain't got no friends, unless she's one. I'd like to see her though and tell her she was right about everything. Suppose I'd put it off until to-morrow?"

"We'll send for her," the nurse said gently, wiping his forehead and then moistening his lips.

Again he smiled. "I don't even know her name, but never mind I'll know her up there, and that'll be the best place to tell her. I'm glad —," here his voice grew fainter, "there'll be no chance now for me to fail. I'd hated to bring disgrace upon your name, dear Lord Jesus, and I guess you knowed I'd never have held out, so you're a takin' me away now."

His voice died away, he sank into a calm, untroubled, and in that sleep Sam Grist went home.

And who can doubt that in heaven, written in letters of gold, a record is kept of that One Sunday.

CORRESPONDENCE

To the Editor of the Guardian:

SIR,—Some time ago you published the fact that at a meeting of Trinity Church congregation, Quebec, a committee of four were appointed to wait on the Lord Bishop

to hear his views on a proposed amalgamation of the congregations of St. Peter's and Trinity Churches. The correspondent who furnished this item has failed to favor us with the report of that committee, or with an account of what transpired at the interview between the committee and the Bishop. The coolness of the proposition made to His Lordship may be judged of from the fact that it consisted of a suggestion to close St. Peter's Church. Of course the Bishop promptly informed them that this could not be done, and that it would require an Act of Parliament to divert the Endowment fund of St. Peter's from the object for which it was contributed. It would not perhaps be worth the trouble of doing so, to notice the matter thus publicly at all, were it not that recent enquiries regarding the condition of St. Peter's show that the item referred to has done injury, by leading people to suppose that the congregation of that church were desirous of such amalgamation, or in some way a party to it. As a matter of fact the Trinity Church people approached the Lord Bishop on the subject without either asking or receiving either the consent or the cooperation of St. Peter's Church congregation in the matter. Probably this was due to the fact that when the matter was privately mooted by a leading member of the Trinity Church congregation, he was distinctly given to understand that a necessary condition of any such alliance or amalgamation was the continued maintenance of St. Peter's Church, which, as you may be well aware Mr. Editor, is the centre of a self-supporting parish, and the only Protestant Church in the whole of St. Rochs. Moreover St. Peter's has no difficulties to contend with that call for so desperate a remedy as an amalgamation, involving loss of influence for good, independence and sound churchmanship.

E. T. D. CHAMBERS,
Churchwarden St Peter's Ch.
Quebec, Nov. 3rd, 1888.

CAPE BRETON.

SIR,—Allow me to say for Amherst Deanery that the Chapter has no knowledge of the writing of the letter referred to by your correspondent "Cape Breton," and cannot be responsible for the opinions of a private individual. That "Cape Breton" has done so well we rejoice and sing with that Deanery "Laud Deo." Knowing the Clergy of that Deanery we feel that they will "one and all" agree that none of us have anything of which to boast, and that all can take to heart the words of our Great Head: "So likewise ye, when ye shall have done all things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do."—But have we done that? I trow not.

Yours truly,
G. H. B. of AMHERST.

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MISSION FIELD.

A letter dated June 2nd, to the North China Daily News gives an account of the devastating floods on the Yellow River in the previous autumn. Mr. J. Crosset started from Chejoo and travelled overland to Western Chartang. While in the country about Chinan-ju, he saw the havoc made by the overflow of the Yellow river, inundating the towns and villages along the great road from Pekin. Just at that time there was a remarkable fall of the water, but its cause was not known in Pekin until some time after, when, through the Chinese authorities, the news of the awful deluge of water which the province of Honan was experiencing through a break in the river forty miles west of Kai-jeng-ju reached us. Through this terrible catastrophe it is supposed that millions were drowned. To the observer on the spot the prospect is weird and appalling; it is true that the cries and groans of the drowning men, women, children, cattle and domestic animals are not now to be heard. But a great yellow surging sea of water cutting through 200 miles of country makes one realize a little of what it must have been. Upon islands, you see villages or parts of villages not wholly destroyed. On the borders are the same sights, and you can see towns partly destroyed in vast numbers. The wheat sown in the mud last autumn is amounting to nothing this spring, and the seed of the poor people was thrown away in the attempt to secure a crop. The poppy fields shared the destruction. The millet and beans sown recently may become good crops this year, but this is uncertain; for where the water has retired the land is left hard and will not be easily made productive. It is a golden opportunity for missions. No greater boon could be brought to the people than a purer religion; then, these destroyed temples and mud images which have been dissolved by the flood may never be erected again. The impoverished people would be released from the heavy expenses of their idol worship, and be more ready to receive a purer faith after they have been stunned by the calamity which has befallen them and their gods. At the same time they might be aided by the introduction of good ploughs and agricultural implements, and a supply of improved seed.

HONOLULU.

In his address to the last Diocesan Synod of the Church in Hawaii, the Bishop of Honolulu spoke of the work among the emigrants from China and Japan, who had brought with them a new flood of heathenism into those islands: "the spread of heathenism through these islands in consequence of the immigration from China and Japan, though not threatening the Church of Christ, as when the Saxons almost extinguished the light of the British Church, yet constitutes as strong a call upon us to labour for their conversion as was made upon the British Church by the presence of their

heathen invaders. If it was a reproach to the British Church that it made no effort to evangelize the hostile invaders of their shores by whom they were driven from their homes, will it not be a greater reproach to us, if we do not make earnest efforts to bring into the fold of the good Shepherd these peaceful immigrants, by the labour of whose hands the wealth of the kingdom is produced? The Bishop in his report pleads for a continued support for his Mission on the ground of its growing importance: 'Being on the highway of ocean travel between America and the Australasian colonies, and the meeting place of Eastern and Western civilization. The Hawaiian Islands are every year growing in importance. But without support from the Mother Church, the Anglican Church must be overshadowed both by the Roman Church (which receives a liberal support from the Society at Lyons for the maintenance of a Bishop and a large staff of priests) as well as by the Congregationalists, who count among their adherents the possessors of a great portion of the wealth of the country. As a sign of progress he mentions that the Hawaiians have now their morning and evening papers in their own language. Within the bounds of this small kingdom the Anglican Church is now celebrating the Liturgy in four languages. The chief obstacle to the admission of the Diocese of Honolulu into the Ecclesiastical Province of New Zealand is the want of endowment.'



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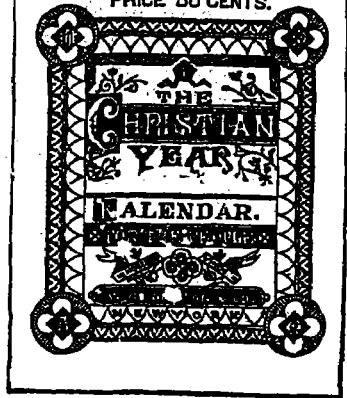
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At St. George's on Sunday evening, the 11th Nov., the Very Rev. Dean Carmichael preached from the text, "Render, therefore, unto Cæsar, the things that are Cæsar's, and unto God the things that are God's."—St. Matthew xx. 21.

He said: "This sacred command instructs us as to the spirit in which Christian people should act towards human and divine law, for Christians plainly owe a double allegiance to law. Their whole Christian life depends on their making the law of God their guide; this, in the nature of things, they cannot forget. They must render to God the things that are God's. But as citizens, subjects, they are equally bound to obey the law of the land in which they live, not only because laws are made to be obeyed, but because they are always supposed to be protective of the general interests of the community. Hence our Lord teaches us to render to Cæsar, or law, the things that are Cæsar's; and his command with regard to Cæsar is just as imperative as his command with regard to God. Now, this double allegiance may often times work a powerful conflict in the minds of a really conscientious Christian. Human law, like everything else human, must have defective points in it, whereas God's law in its nature must be perfect. But not only may human laws be defective; they may, however well intentioned, prove by practical working, or permitted abuse, that they are positively injurious to a community. And it is here that the conflict comes in. On the one hand obedience is commanded to magnificent principles of purity, uprightness, honesty, home-preservation of home life; on the other hand, obedience is commanded to laws which, in their ultimate and practical working, may uproot these very principles and foster feelings and habits in the nation that in every way are weakening and enervating. Hence the question not unnaturally arises: How can I honestly carry out my Lord's command?

The answer is plain, and plain on the lines of the word of God. If laws are bad, laws must be born again; unregenerated they come within the mission field of "bad things" and the plain duty of the Christian is to bear with injurious laws, until by a triumph of Christian principles and the influence of orderly agitation, the bad law is buried and the good law enacted. But if Cæsar needs regeneration his regeneration must be brought about by the Christly principles of self-sacrifice and moral force on the part of the regenerators. Sacrifice and force which retain to their full their loyalty to the best interests of Cæsar, whilst working all the time loyally and faithfully as subjects of God. Thus in the great slave trade agitation, patriotic and Christian men did not organize a Christian fleet of privateers to wage war on the high seas against the

cursed slave ships, that protected by law disgraced the ocean. Nay, these vile things had a right to travel the high seas, and travel them under Cæsar's flag; they were positively protected, and their degraded trade was largely a privileged one. And hence Christian men attacked the trade not on sea, but on land, not by force of arms, but by force of morality and God, and so roused that great, united nation which at heart is always noble, that it simply stood in front of Cæsar, and said "these things shall not be. The voice of the nation proved the voice of God; the curse of the nation was abolished, and Cæsar regenerated remained Cæsar still, ruling a loyal people, loyal to the best interests of Cæsar, and loyal to the best interests of God. Now this example at once shows us how the Christians, perplexity may be met, when human laws conflict with laws divine. He must throw his whole force and power and energy into any righteous movement which will purify, regenerate and cleanse human law, and bring it into line with the law of God. But during the process he must obey Cæsar, if he desires to obey his God. In connection with this thought and many others naturally arising out of it, I desire to call your attention once again as Christian people to a crying evil, in connection with which, under law, every householder has a duty to perform. I refer to the startling domination which holders of licenses and tavern keepers are gaining in this city, and to the incalculable evils which the fostering of such a class of traders must of necessity bring upon the community. Now I leave it to those who can defend the tavern to do so.

As long as our habits are what they are, a moderate supply of such places may, with some possible show of argument, be demanded for the travelling and trading public; but beyond this the tavern proper, the saloon and corner grocery, which is constantly little more than a tavern for women, are uncalled for institutions, that no one with a real knowledge of the inner life of the people could easily depend. During last summer this was clearly seen at a meeting of license holders and their opponents before the Bills committee of the Local Legislature. On one side of the room were the advocates of the drinking interest. There was not one prominent merchant or representative of the press, or tradesman, or mechanic, or laboring man, or workingwoman present, to advocate that cause. That side of the room was filled with those who were strictly connected with the drink traffic itself. On the other side were clergymen, merchants, professional and press representatives, masters and operatives, representatives of vast organizations of workmen and deputations of women representatives of wide-spread associations. A solid phalanx of all ranks and businesses and religious denominations, Protestant and Roman Catholic, banded together to demand common justice, at the hands of Cæsar, for

man's welfare and God's glory. As I stood in that room and looked at the sharply out and divided parties on the floor of the house, I could not help thinking that a more tremendous verdict could not be asked for, or could not be given against the evil and destructive influence of the license system on the morals and advancement of the people. Now I do not believe that you, who are listening to me, realize the

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You could hardly fancy that there are streets, or portions of streets, where there are licenses issued in proportion to every eight houses on that street. I might more fairly say, one licence to every seven houses. It appears almost incredible that such a state of things could be, that the law, which issues licenses could, in a block of twenty-two houses, issue four licenses, or in a block of forty-one houses issue fourteen. This does not appear to me to be license, it appears to me to be almost untrammelled liberty of trade, and that of a trade against which religion, education, respectability and even common decency are in open arms. Now,

WHO IS TO BLAME,

according to the strict letter of the law for this state of things? Surely the householders in every electoral district. I admit freely that in the past the law was so written in favor of the tavernkeeper that it required perseverance almost impossible on the part of the householder to assert his liberty as a ratepayer. That law, however, is tentatively modified, and next year the householders of each district will have some fair play in the matter; although not full fair play, until each license must secure a majority of the voters in each district. Now, under this state of law, what should we do? Use the law as far as it goes; if it cannot kill, at least it can cripple.

(To be continued.)

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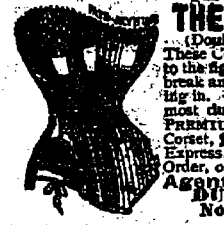
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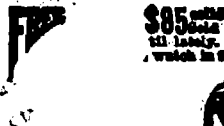
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