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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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MONTREAL, WEDNESDAY, SEPTEMBER 30, 1891.

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ECCLESIASTICAL NOTES.

THE 168th Hereford Musical Festival opened on Tuesday, Sept. 8th, with every promise of success.

THE enthronement of the Bishop-elect of Lichfield is now definitely arranged to take place on October 24th.

BISHOP HARR has returned from his mission to Japan and has been most warmly welcomed home by his own diocese.

A BANDSOME Memorial Cross has just been erected in St. Mary's Cathedral, Limerick, in memory of the late Archdeacon Jacob.

THE rector and churchwardens of St. Bartholomew's parish Church, Colne, have intimated that the whole of the sittings in that Church are now free and open.

A LETTER has been received from Dr. Crowther, Bishop of Niger territory, stating that his health was much improved. Dr. Crowther was consecrated in 1864.

The second spandrel of the choir in St. Paul's Cathedral is now in process of gilding. A new window has been added to the clerestory of the choir, representing the prophet Daniel.

THE diocese of Georgia is still unsuccessful in securing a Bishop, the Right Rev. Dr. Talbot having declined to accept the vacant bishopric on the ground of the present needs of his own jurisdiction.

It is a curious sign of the times, says the *Indian Churchman*, that a Mohammedan fanatic has arisen in Northern India who declares that he is Christ, and calls upon his fellow Mohammedans to accept him as such.

THE Rev. P. H. Leary, the new incumbent of St. Catherine's Abercromby-square, Liverpool, has lost no time, for he has not only caused all the seats to be free and open, but has ordered the Church to be open daily, with daily prayer.

THE editor of *North East*, Portland, Me., says: "We are anxiously looking for old subscriptions and new subscribers. Would that our anxiety could be speedily relieved." We can sympathize thoroughly with him, being in like need.

THE presentation to the Archbishop of York by the priests and deacons who received ordination at his hands during the thirteen years of his episcopate in the See of Lichfield has taken the form of an archiepiscopal sapphire ring and an address. There were 350 subscribers.

MAINE.—The following statistics of the diocese are taken from the last Diocesan Journal: Families, 2,157; Individuals not included, 959; Baptisms, adults 83, infants 267; Confirmed, 178; Communicants, 4,168; Sunday school scholars, 1,787. Total offerings, \$58,175.64.

A CALL TO DUTY.—The natural summer is

ended, the vacation is over, and the time for more thorough consecration to the Lord's work has come. Our parochial organizations are about to resume work. May the coming fall and winter be a period of untiring effort to build up the Church, glorify God, and save immortal souls.

THE Bishop of Ohio, Dr. Leonard, has modified the sentence of the Rev. Howard McQueary, convicted of heresy, so as to annul that part of the sentence deposing him from the ministry, and merely suspending him till he pledges himself that he will no longer teach and publish his peculiar views.

CANON LIDDON'S MSS.—The literary executors of the late Canon Liddon have decided to give to the world a volume of sermons collected from his manuscripts and hitherto unpublished. Among these are the series preached at St. Paul's on Old Testament subjects, all of great brilliancy, profound spiritual fervour, and deep scholarly insight.

Dr. Goulburn, who resigned the Deanery of Norwich three years ago, has just presented the beautiful cathedral, with which he was associated since 1866, with a magnificent carved stone pulpit which has been placed in the nave. The former Dean, whose *Thoughts on Personal Religion* is one of the best known theological works in the language, having gone through some fifty editions, is now in his seventy-third year.

THE following anecdote may very possibly be old, but as it is possible that many of our readers have not seen it before, we place it before them for the sake of its smartness. It appears in the *Ecclesiastical Chronicle*:—"Bishop—had officiated in the college chapel one Sunday morning, and, though his discourse was most excellent in itself, it had no obvious connection with the text with which he introduced it. At dinner Professor Y—was asked an opinion of the Bishop's sermon. 'Dear old man!' he exclaimed. 'It was truly apostolic. He took a text, and then he went everywhere preaching the Gospel.'"

OCTOBER will be unusually full of matters of Church interest in the U. S. this year. The consecration of the Rev. Dr. Brooks as Bishop of Massachusetts takes place in Trinity Church, Boston, on Wednesday, the 14th. The Missionary Council is held in Detroit on Tuesday, Wednesday, and Thursday, the 20th, 21st, and 22nd. The Brotherhood of St. Andrew has its sixth convention in St. Louis on Thursday, Friday, Saturday and Sunday, the 22nd to the 25th. The consecration of Rev. Dr. Nicholson as Bishop of Milwaukee has been announced to take place in St. Mark's Church, Philadelphia, on St. Simon and St. Jude's day, Wednesday, the 28th.

THE Episcopal Church in Virginia has made remarkable progress in eleven years in its work among the colored people as respects increase in communicants and clergymen ordained. In 1879 there was only one colored clergyman in the diocese and possibly not more than

two hundred communicants in the whole State. St. Stephen's Church, Petersburg, was then the only regularly ordained colored Church in the diocese. There are today in the diocese 13 clergymen and four presbyters. There are also fully thirteen hundred communicants. Churches, chapels and school houses have been built in many places; two normal and one Divinity school also established, and one orphan asylum in a state of expectancy.

THE BISHOP OF RIPON ON SAINTS' DAYS.—The Bishop, in connection with the dedication festival, preached to a crowded congregation at Armley Church on Monday week from the words, 'Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see' (St. John i. 46). His lordship said that some time ago a feeling of prejudice used to exist concerning the commemoration of what were commonly called saints' days. The prejudice partly arose from a very worthy feeling. It was felt that it was always dangerous to put forward anyone who might seem to stand between men and the Redeemer of men; but the real object of bringing before them the story of the saints of old was not that they might think the less of Christ, but that they might think the more. It was because of the greatness of the Lord's power that they were asked to observe the story of those men whose lives might be described as being illustrations of the victories of Christ.

EPISCOPALIANS.—Of the name by which the Church is called in Scotland, the Bishop of Aberdeen and Orkney in his charge to his Synod pointed out that in the Canons it is now styled the Scottish Church, and remarked: 'We ought to resist the use of such sectarian terms as 'Episcopal Church' or 'Episcopalians,' because, though the meaning of these words may rightly describe us, just as the offensive word 'Trinitarian' does, still it is not in their literal meaning and sense that these words are used. They were never used to describe us in the days of St. Rule, of St. Columba, or St. Colman—they only came into use after Parliament had transferred our old and rightful name, 'Church of Scotland,' to another body. But the use of such terms tend to obliterate from the minds of the unlearned the sense of the continuity of the Church. And now that our old and legal name is the legal possession of another body, the designation 'Scottish Church' is a suitable one, a convenient one, and a happy one.

THE LATE RIGHT HON. H. C. RAIKES, M. P.—Henry Cecil Raikes was the son of Chancellor Raikes, of Chester, and grandson of the famous Mr. Raikes, of Gloucester, who was practically the founder of Sunday schools. He has always been a Churchman first and a politician afterwards; but he has been excessively popular in the House of Commons, an excellent Chairman of Committees, and despite recent events in the Post Office, a very able administrator. Courteous and considerate, an excellent judge of character, a prince of hosts, and possessed of a fund of dry humor, he will be much missed both in and out of Parliament. When he succeeded Mr. Walpole as Member for the University of Cambridge he was at once found to be

an exceptionally suitable colleague for Mr. Baresford Hope. He was not an unrequent contributor to the press, and wrote for the *John Bull* a good deal in its palmy days; while at the Church Defence Institution and elsewhere he has always urged the need of more advantage being taken of the columns of newspapers in disseminating information as to the Church's progress and status. From the Board and Council Chamber of every leading Church society, from the House of Laymen, and the Central Council of Diocesan Conferences, he will be greatly missed. He was an admirable man of business and a specially fair arbitrator, in which capacity his services in former years were often evoked.

THE Rev. Joseph Hammond, LL. B., vicar of St. Anstell, himself an ex-Methodist, has ably taken Dr. Stephenson, President of the Wesleyan Conference, to task for 'the greivous and damning charge' which he made against certain Churohmen, of deliberately misquoting and torturing the words and writings of John Wesley for controversial purposes. Dr. Stephenson declined to withdraw the statement or to give proofs. In his concluding letter Mr. Hammond says 'but whether true or false you must kindly pardon my saying that such a charge comes with a peculiarly bad grace from one in your position. For whilst you accuse us of misquotation, it is a matter of history that some Wesleyans stand convicted of a much more serious charge—of attempted suppression of some of their founder's most solemn warnings and testimonies. I make no charge against Wesleyans generally, nor yet against Wesleyan ministers. I believe them to be, with few exceptions, upright and honorable men; but you are well aware that some Wesleyans have tried to obliterate Wesley's warning against calling your 'society' a 'church,' his famous sermon on the ministerial office, his Eucharistic volume (of which he published nine editions), the entry in his journal under date of Jan. 2, 1787, about service in church hours, etc., and some have actually effaced the inscription on his memorial tablet. I think that this fact alone should have made you very cautious about charging misquotation upon others,—*Irish Ecclesiastical Gazette*.

THE AGNOSTIC AND THE CHRISTIAN.

If the agnostic believes that the clouds have fallen from his life when old faiths have lost their power over him, the Christian knows that, by the touch of a divine hand, the scales were smitten from his eyes, and that, at the call of a divine voice, he left behind him darkness and death and sin, to enter upon a path of light, shining more and more unto the perfect day. He knows that through the journey he has held communion with a divine Friend, who has revealed Himself to him in fulfilment of the promises of the written Word, and has whispered in his heart words of peace and hope and strength that human voice could never speak. To a certain point the testimony of the Christian and of the agnostic is the same—both claim to have been in darkness and to have found the light. 'The clouds,' says the agnostic, 'have fallen from my life.' 'And what do you see?' cries the man who is still struggling in the dark. 'Only that nothing is to be seen; the struggles of life are all; beyond all is impenetrable darkness.' 'The blindness has fallen from my eyes,' says the Christian. 'And what do you see?' cries the man in the dark. 'I see the Glory of God in the face of Jesus Christ, and in that face divine I see the grace and power by which poor, struggling sinful men may be changed into the same image from glory to glory.'

The testimony of the one, with all its boastfulness, is negative, hesitating, and uncertain.

The testimony of the other is positive, joyful, confident. The one says, 'I see,' but admits that he sees nothing, and the world can judge whether it is because there is nothing to see or because the seer is blind. The other not only says 'I see,' but he tells you what he sees. It is the testimony not merely of one, but of myriads, and all give back the same voice. 'It is the form of one like unto the Son of God,' and in triumphant chorus each and all proclaim, 'Obey the voice that we have heard, and you will see what we have seen.'—P. H. HOGG; D D., in the *Religious Review of Reviews*

GENERAL BOOTHS "ELEVATOR" AND THE CHURCH ARMY LABOUR HOME.

"A Candid Friend" sends to the *Times*, under the above heading, an important letter, in which he gives his personal experience in the two institutions. He has been interested in social reform for many years, and he took steps at a time of leisure to make himself personally acquainted, by actual experience, with the above twin outcomes of the 'Darkest England' scheme. The following letter is the result:

The writer, as one of the lost ones of society, passed a week in the Salvation Army Labour Factory in Hanbury street, E., and a week in the Church Army Labour Home in Crawford street, Edgware road. There can be no charge of fraud on charity in this matter, for, as will shortly be seen, anything which an inmate receives is bought by hard work, and probably to the profit of the institution. Nor were these visits paid, nor are these remarks made, in any hostile spirit, especially as regards the Salvation Army, with which I have been many years in sympathy; but so great is the pressure of business that the heads of the Salvation Army are as difficult of access as the Royal presence; and yet the writer feels bound to draw attention to the marked way in which subordinate officials are widely deviating from the lines laid down in General Booth's book, and which threatens to bring the social scheme to failure, and failure of this would most certainly bring down the whole Army fabric. Perhaps it will be better if, instead of giving a consecutive narrative, I contrast the working of the two Homes under specific heads, merely stating by way of preface that each Church Army Home provides for about twenty men, and each Salvation Army place for about 120, and that whilst in the Church Army Home the leisure time associations are personal and almost family, those in the Salvation Army Home are rather those of a large common lodging-house.

ADMISSION.

In the Church Army Home each new-comer must take a bath; his clothes are fumigated, if he has not got it, a change of linen is given him, and every effort is made to keep down dirt and vermin. In the Salvation Army Home there is absolutely no effort of the kind, neither compulsory bath nor fumigation, and many of those who come in, having slept for weeks in common lodging houses or casual wards, are in a filthy state. This among so many cannot but communicate itself to those who would be cleaner, and as a fact the writer was compelled to destroy every shred of clothing he had worn in the place and to take copious medicated baths before he could rid himself of the souvenirs of a week's stay. How about those who remain there four or five months?

EMPLOYMENT AND REMUNERATION.

In the Church Army Homes the work as yet is only the making of firewood bundles. The Salvation Army Homes turn out carpenters' work (forms, desks, tambourines, &c.), wire and brush work, and firewood. Of this last I had experience in both Homes during one week. The

work of a full day is 400 bundles, and in making a bundle there are three operators—sawyer, chopper; bundler. The Salvation Army allows two bundlers in each set, the Church Army only one. The pay per hundred is, in the Salvation Army, 10½d., and they sell at 2s. 7d.; in the Church Army, 1s. 0½d., and they sell at 3s. 2d. General Booth wishes to put down sweating. The result of this is that, counting Saturday as a half, a man can under the Church Army earn about 7s. 4d. per week, under the Salvation Army about 6s. How does this work out as regards the men? The Church Army charges each man 6s. for board and lodging, and very often a man has to draw eightpence or a shilling at the week's end, with which he can purchase note-paper, stamps, &c. The Salvation Army gives a man on full work ticket food per week of the nominal value of 5s. 10d., but it is next to impossible for a man to have even a copper for his own use, the only case I know of being one of a man who during five months' has earned just 4d. above his keep, and if he left the elevator after five months' work he would do so exactly as he entered it. A man leaving the Church Army Home after the same service, and going perhaps to work, would have about a sovereign to carry him on.

FOOD.

But let us carry matters a little further and compare the food and lodging supplied in return for work. Here, indeed, the Church Army comes off with flying colors. Not only is the food which it supplies infinitely better in quantity and quality than that supplied by the Salvationists, which is poor value for the money mark on the ticket, but the sleeping accommodation, which is the strong point of the Church Army Home, is certainly the blot on the Salvation Army system. In the Church Army Home each man has an iron bedstead, a good supply of bedding, and a clean nightshirt weekly; among the Salvationists all these are absent. He lies down in a bottomless coffin-like box; into this fits what is like a long stuffed leather cased carriage seat for a mattress and all other things combined. A man's only covering is a large leather apron, and intensely cold the 'doss' is. The question forces itself on me, How is it the Church Army, which reckons the weekly cost per man at 6s., is able to give good food and really superior sleeping, and the Salvation Army, reckoning the cost per man at 7s., can only give very inferior food and sleeping which is a scandal? In connection with this earning department there is one feature in the Salvation Army system which is absolutely cruel, and which I cannot for a moment believe has the sanction of those at the head of the system. If a man hearing of a job goes out (with consent) to apply for it, and returns, probably disheartened by failure, his next meal is denied him on the ground that he has not earned it. Thus a man going out after breakfast, walking to Basing and back, missing his dinner, is refused his tea, and has to go without food for twenty four hours until he has earned his breakfast the following morning.

CHANCES OF GETTING EMPLOYMENT THROUGH THE HOMES.

Here the Salvation Army is decidedly second best. The number of men in the Church Homes being small, each man is as to conduct and bearing closely under the supervision of the authorities, and, if approved of, has a direct chance of any suitable situation offered. Thus, in addition to many of humbler status who have passed through the Church Army Homes to situations, I know of a school master who is now getting \$100 a year, a man who is a butler in a nobleman's family, and another who is now private secretary to a gentleman; With the Salvation Army it is far otherwise. The chance of a man who enters the Home leaving it for a situation obtained through the Salvation Army is very remote. If he leaves it for a situation at all, that situation is obtained through some

other channel; indeed, anything of the kind is apparently discouraged, for failure to obtain work entails the loss of the next meal. All this could be easily remedied. The Salvation Army has a labour office in Upper Thames street. To this many applications are made for servants, workmen, &c., and these chances are given to men, mostly loafers, who hang about the office and scorn the idea of entering the Home. Why should not all these notices be sent at once to the factories in Old street, Hanbury street, Quaker street, &c., and the chances given to the men who have been in the Homes for months, and who by hard work and good conduct have proved their wish to do better?

GENERAL REMARKS.

One or two general remarks and I have done. General Booth pledged his word that no man should be compelled to attend the religious meetings. Attendance is compulsory. The men must be in by eight, when the meetings begin, and no man is allowed in any part of the building save the large room in which the meetings are held. In *Darkest England* General Booth stated that it was his wish to eliminate the evils of the common lodging house. I found them rampant. The vermin I have mentioned; pilfering and lying go on in all directions; and that mark of all common 'doss houses,' the men washing their own clothes, may be seen any evening between six and eight. In the Church Army the washing is sent out. In the Salvation Army it would be an easy matter and little expense to keep a few women at the Hanbury street Women's Shelter to do the washing of the factory men. Professor Huxley gave it as his opinion that these Homes would become the permanent abiding places of shiftless loafers. This is so. There are men in each Home who have been there since the day of opening and are likely to remain. How can it be otherwise? If a man leaves at the end of, say, three or four months, he does so in a condition worse than when he entered, penniless and with the streets before him. Beyond the usual religious meetings I saw nothing of an 'elevating nature.' On the contrary, cleanliness on admission is disregarded, the work is hard (7 a.m. to 5.40 p.m.), the food given in payment for that work is poor value for the money face of the ticket—e.g. a 2d ticket entitles a man to a halfpenny roll, with butter, and a cup of not the best coffee—the sleeping is bad, and the evils of the common lodging house are in full vigor. My sketch, though severe, is not made in any spirit hostile to the Salvation Army, but rather thus publicly to draw the attention of its leaders to the state of affairs, of which, I am sure, they are not aware, in order, first, that something may be done to ameliorate the condition of the poor fellows who have gone to them for help, and, secondly, to save the social scheme from wreck. *The Record, England.*

CONFIRMATION.—PART II.

[By the Bishop of Qu'Appelle.]

PAPER IX.—CONTINUED.

The Christian Faith—The Holy Trinity.

But the Creed teaches us what we have to believe concerning God as He has revealed Himself, not only as He is in His Divine Nature, but also

II. In His works and dealings with us men.

Each Person of the Godhead has a special work in relationship to man, and it is in that relationship that we are able most distinctly to apprehend the Plurality of Persons in the Unity of Essence of the Godhead. Though even in that work each Person co-operates.

The Father is God revealed as the Creator of all things—visible and invisible,

He is the sole Fountain of all Being—even

the Godhead. From Him the Son is 'begotten,' and the Holy Spirit 'proceeds,' though from all eternity. Thus, 'in the N.T. the name of 'God' with the definite article (in Greek), is absolutely identified with the Person of the Father.' 'To us there is one God, the Father' (1 Cor. viii. 6). Whenever we speak of God, alone, without 'some descriptive and qualifying addition,' we mean the Father—the Almighty Creator and Preserver of all things.

The Son of God is revealed in the work of redemption, or salvation of mankind.

For that purpose He who had been from all eternity 'with God,' and who 'was God' (St. John i. 2), took our nature—became man—was 'Conceived of the Holy Ghost, born of the Virgin Mary.' This we call

THE INCARNATION

—taking of human flesh. He Who was 'very God' became also forever 'very Man' so that in his One Person two natures are inseparably joined together—the Divine and the Human.

As Man He was called Jesus (Joshua—God our Saviour), and on account of the Offices he bore (Prophet, Priest and King) He is called 'the Christ'—'the Anointed One'—'the Messiah'—the One of whom the Jewish Prophets had foretold as 'coming in the name of the Lord.'

If man had not sinned and fallen from that first estate of holiness in which he was created, it is possible that the Incarnation might have taken place in order that God and His creature man might be more perfectly One; for it is declared to have been the eternal purpose of God to 'gather together in one all things in Christ, both which are in heaven and which are in earth, even in Him' (Eph. i. 10). But since sin had entered into the world, by the rebellion of man's will against God, and since 'without the shedding of Blood there is no remission of sin' (Heb. ix 22), it became necessary that the Incarnate Son of God should also make an

ATONEMENT

for the sins of the world. This He did by living a perfectly sinless life, offering to the Father the sacrifice of a Human Will in complete obedience to the Will of God and then dying—shedding His precious Blood—though sinless, paying sin's penalty.

He is 'the Lamb of God that taketh away the sins of the world' (St. John i. 29). 'The Lord hath laid on Him the iniquities of us all,' and 'with His stripes we are healed' (Isa. liii. 5, 6).

His death was necessary as the completion of the work of our redemption, and His death was consummated on the Cross—the most cruel and ignominious of punishments—under Pontius Pilate, then Roman Governor of Judæa. His Body was buried in a new rock-hewn sepulchre of Joseph of Arimathea; and His soul 'descended into hell,' i. e., not the place of torments, but the place of departed spirits. (See St. Luke xxiii. 43; 1 Act. iii. 19) On the third day, according to His own words (St. Matt. xii. 40), He rose again from the dead.

THE RESURRECTION

is the great central Truth upon which our whole Faith rests.

'If Christ be not raised, your faith is vain: ye are yet in your sins.' (1 Cor. xv. 17.)

'He was raised again for our justification.' (Rom. iv. 25.)

1. It is a fact in history.
2. Nothing but the truth of this fact can account for the early growth of the Christian religion—the present existence of the Christian Church.
3. The very vigilance with which the Sepulchre was guarded added to the confirmation of the truth of the assertion of those who affirmed that Christ had risen.
4. The Body so zealously guarded could not be produced by those who desired to prove the Christians false.
5. The early disciples gave up all they possessed in the world, and laid down their lives

for the sake of their professed belief in this fact, which if they were attempting to deceive others could have been no profit to them. The greatest sceptics have owned that the disciples must have believed that Christ had risen. If, then, they were not deceivers, what could have become of the Body?

'Christ is risen from the dead, and become the first fruits of them that slept.'

But His work for us was not even then over. After a forty days' marvellous sojourn in the world—not as before, but appearing and disappearing—to show the disciples that though His Body was the same, for 'a spirit has not flesh and bones as ye see me have,' and it bore the marks on His hands and side of the wounds of the Cross—it was yet changed, made spiritual, endowed with other properties than a mere natural body; and also to prove to them that though unseen He could be 'ever with them. He

ASCENDED

into Heaven.

There 'He ever liveth to make Intercession for us' (Heb. vii. 25). He has entered within the Veil as our High Priest who is set on the right hand of the Majesty in the heavens 'holy, harmless, undefiled, separate from sinners,' Who can 'be touched with the feeling of our infirmities, seeing that He is a partaker of our human nature, and 'was in all points tempted like as we are, yet without sin' (Heb. viii. 1, vi. 25 iv. 15.)

And not only is he a merciful and all prevailing Intercessor, He is also the abiding 'Propitiation' for our sins.

'If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.' [St. John ii. 1, 2.]

He, our Melchisedek, is also presenting eternally that 'One; full, perfect, and sufficient Sacrifice' that he offered for the sins of the world on the Cross, and pleading its all-prevailing merit.

'I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain.' (Rev. v. 6.)

He is also, hereafter, in the end of the world, to come to be

OUR JUDGE.

The quick [i. e., the living] and the dead shall stand before Him.

'Every eye shall see Him.'

'We shall all stand before the judgment seat of Christ.' (Rom. xiv. 10; Acts xvii 31.)

For that day every faithful servant of the Lord Jesus should

Watch and Pray

'Thy Kingdom Come.'

For though it will be a day of vengeance to the wicked, it will be a day of rejoicing to those who have 'watched for the return of their Lord.'

Then—

1. His reward is with Him, to give every man as his work shall be.' (Rev. xxii. 12)
 2. Where He is there shall His servants be. (St. John xii. 26, xiv. 3.)
 3. The kingdoms of this world shall become the Kingdoms of our Lord and of His Christ; and He shall reign for ever.' (Rev. xi. 15)
 4. There shall be no more sin, or trials, or sorrow, or death; but God shall be all in all. (Rev. xxi. 3, 4)
- 'Surely I come quickly.'
'Even so come, Lord Jesus.'

LITTLE THINGS.—How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things! Dr. Johnson used to say, 'He who waits to do a great deal of good at once will never do any.' Good is done by degrees. However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments,

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—A meeting of the Rural Deanery of Amherst was held at River John on 15th and 16th Sept. The following clergy were present: Rev. V. E. Harris, Rural Dean; Ven. Archdeacon Kaulbach; Revs. W. J. Ancient, S. Gibbons, H. A. Harley, T. L. Downey, Rector of River John, A. M. Bent and M. Taylor. On Tuesday evening, 15th inst., a bright and hearty service was held at Trinity Church, Talmagouche Road. Rev. W. J. Ancient spoke with much vigor and force upon the subject of systematic giving of alms for the service of God. Rev. S. Gibbons spoke with much eloquence upon the subject of Missions. The addresses of both speakers were much appreciated by all present. On Wednesday morning, 16th inst., Divine service consisting of Morning Prayer and celebration of Holy Communion, was held in the Parish Church at River John, the Rural Dean being celebrant. The sermon 'ad clerum' was preached by Rev. S. Gibbons, who spoke with much feeling of the love of Moses and St. Paul for those consigned to their care, and earnestly exhorted his fellow workers in the sacred ministry to follow their example. After lunch at the Rectory the business of the Chapter was begun, and many subjects of interest were discussed. A paper written by Rev. G. R. Martell on the subject of 'Candidates for the Sacred Ministry' was read by Rev. T. L. Downing, in the unavoidable absence of the writer. This excellent paper dealt fully with the important subject of increasing the number of candidates for ordination, and many valuable suggestions were given. A discussion then followed upon this subject. Another communication was also read, which had been received from Rev. T. Lockwood, of Port Medway, dealing with the matter of fire insurance for all church buildings in the diocese—all such buildings to be so insured that the money accruing from insurance should remain in the hands of the Church authorities, and be spent for the good of the Church. At first sight the suggestions of Rev. T. Lockwood seemed to be approved by the members of the Deanery, but it was thought advisable to refer the matter for farther consideration at the next meeting, as time would not allow of the matter being so fully discussed as the importance deserved. After business came recreation and refreshment, when all sat down to the ample repast provided by Mrs. Downing, the Rector's wife. In the evening a special service was held in the parish church, when a very good congregation assembled, and were addressed by Rev. W. J. Ancient. Rev. S. Gibbons again came forward with excellent addresses upon the subjects on which they had spoken the night before. On both occasions the organ was efficiently played by Miss Downing, and the choir on both nights were strong in numbers and in voice. The next morning there was a celebration of Holy Communion at 8 a.m., after which the visiting clergy dispersed to their several homes, with many a kindly wish for the spiritual and temporal welfare of the parish of River John, its Rector, Rector's wife and family, who had done so much to make the meeting what it proved to be, a most enjoyable one in every sense of the word. The next meeting of the Rural Deanery will be held (D.V) at Stellarton, on 25th and 26th November.

COTTAGE HOSPITAL FOR SPRING HILL MINES.

To the Editor of the Church Guardian:

Dear Sir,—I very gratefully acknowledge the receipt of the following contributions to the proposed Cottage Hospital:

Mrs. Osler, Toronto, \$25; Dr. Osler, Baltimore, per Toronto Synod Sec. Treasurer \$25.75; Toronto Diocesan Branch of Woman's Auxiliary \$5.

The receipt of the foregoing during the past week has been very encouraging. Although \$1,500 more is needed for the building, yet I had seriously resolved last week to make all necessary preparations for the immediate prosecution of the work, trusting in firm faith for the needful amount to come to us. The mail to day unexpectedly brought us \$60.00. Will some one to whom God has given much and has bountifully blessed send us an outfit of towels for the hospital? We also need a dozen and a half counterpanes.

I remain yours truly,

W. CHAS. WILSON.

The Rectory, Springhill Mines, Sept. 24, 1891.

PRINCE EDWARD ISLAND.

MILTON.—The Clerical Association of Prince Edward Island met here on Wednesday and Thursday, 9th and 10th Sept., and were heartily welcomed by the affable Rector, Rev. T. B. Reagh. On the evening of the 9th, a service was held which was well attended, and at which addresses, interspersed with hymns were given by the visiting clergy. The Rev. T. Lloyd, of New London, kindly acted as organist. On Thursday the proceedings commenced with celebration of Holy Communion at 8 a.m., at which Rev. A. W. Daniel was celebrant. There after the clergy adjourned to the rectory, where the business session was held. There were present at it Revs. Daniel, Hamlyn, Simpson, Lloyd, Harper, T. Lloyd, Lowe and Reagh. Several business matters were discussed and an able paper on 'The Church in its relation to Infidelity,' was read by Rev. Mr. Hamlyn. The paper caused an animated discussion, and a hearty vote of thanks was accorded to the writer. The next meeting will be held in the second week in December at Kensington.

SUMMERSIDE.—The Ven. Archdeacon Weston Jones preached in St. Mary's Church here, and in St. John's Church, St. Eleanors, on the 2nd Sunday in Sept., and thereafter proceeded on a visitation to O'Leary, Kildare, Alberton and Bidford. On Thursday evening last he delivered a special address in St. Mary's Church on 'The claims of the Anglican Church to Catholicity.'

DIOCESE OF FREDERICTON.

ST. JOHN.—Nearly all the members of the congregation of the Mission Chapel gathered in the Sabbath school-room Wednesday evening, Sept. 23rd. The occasion was the presentation of a farewell address to the Rev. J. M. Davenport. The address was read by Mr. H. W. Frith. Regret at the departure from the city of Rev. Mr. Davenport was first expressed, together with a grateful tribute to the services he had rendered the congregation and church during his sojourn here. The development of the church during the ten years of Fr. Davenport's ministry was plainly pointed out, and the opposition troubles and difficulties that he had to encounter were feelingly referred to. The church was initiated by twenty communicants, and it now has nearly twenty times that number, and through the liberality and personal influence of Rev. Mr. Davenport it has been able to contribute handsomely to the Diocesan Fund and to domestic and foreign missions. The following tribute was paid to the personal character of Fr. Davenport:

By the purity and simplicity of your life, and character by your self-abnegation and munificent charities, by your cheerful and unaffected participation in the pursuits, the pleasures and the philanthropic associations of your fellow citizens, and by your bold, unambiguous and intelligent setting forth of what you believe to be the true doctrine and correct ritual of the Church, you have turned opposition into admiration, suspicion into confidence, and obloquy into praise.

Of his work in establishing the Church school and the Sisterhood fitting reference was made. Then the address stated:

In the arena of controversy, not only this congregation but Churchmen generally throughout and beyond the Diocese, will ever be under deep obligations to you for your masterly defence, clear exposition and public vindication of the verities of the Catholic religion.

The address was signed by the vestrymen of the church.

Rev. Mr. Davenport replied at some length. He feelingly returned thanks for the high estimate of his work, which he felt far surpassed its real merits. He explained that while it might seem strange to some that he was leaving his work here just as new developments were beginning to be realized, that he did so without any misgivings or prickings of conscience. He had in no way sought his new field, but instead its pressing needs had been impressed upon him by an associate in the Order of St. John, and after prayerful consideration he allowed his name to be proposed. He referred at some length to the establishment of the school and the sisterhood, and predicted the success of each. In concluding he thanked one and all for their many kindnesses, and assured them that he will ever look back with pleasure to his ministry here. On behalf of the Guild of St. Monica, Mr. Frith then presented Rev. Mr. Davenport with a handsome silk stole, after which some excellent music was given, Rev. Mr. Davenport himself singing several solos—*St. John Globe*.

DIOCESE OF QUEBEC.

GEORGEVILLE.—Mr. and Mrs. R. Stanley Bagg of Montreal, presented lately a very nice bell to St. George's Church here, to the gratification of the people.

FITCH BAY.—The Harvest Thanksgiving services were held at St. Matthew's Church on Friday and Sunday, Sept. 18th and 20th. The church was beautifully decorated with flowers, fruit, grain, &c., the farmers taking great pleasure in sending the very best of things produced as a thankoffering of the harvest. The Venerable Archdeacon Roe made a short stay in the village a few days since to further the parsonage scheme. The people have well responded to their duty in the matter.

DIOCESE OF MONTREAL.

MISSION OF ARUNDEL.—The people of this Mission are endeavoring to raise funds to build a parsonage near Grace Church in the township of Arundel. They are also endeavoring to complete a new church at Laurel in the township of Wentworth, in the same Mission, and which will be at a distance of sixteen miles from any other in the settlement. The building is erected and there only remains requisite a sum of from \$70 to \$80 to complete this much needed work. Mr. Dilworth, the catechist at this point, working under Rural Dean Sanders, of Lachute, has been authorized by the Bishop to solicit subscriptions to these works, and is recommended by the Dean of Montreal, the Rev. Dr. Norton, Rev. H. J. Evans, and others, and doubtless the churchpeople of the city will not fail in supplying assistance as they may be able. Contributions may be sent to Mr. Dilworth, Catechist, Arundel, Que., or to Rural Dean Sanders, Lachute.

KNOWLTON.—Excavations are progressing rapidly upon the site of the new church, and it is expected that all will be in order for the laying of the corner stone by the 9th or 10th prox. The Lord Bishop of Montreal is expected to be present, and P.G.M., J. F. Walker, with the officers of the Masonic Grand Lodge of Quebec, will perform the beautiful ritual of the order, in the presence of prominent Church people and Masons from Montreal, Quebec and elsewhere.

COTE ST. PARR.—The Harvest Festival was celebrated at the Church of the Redeemer on the evening of St. Matthew's day, 21st Sept., when the Church was beautifully decorated with fruits, flowers and produce of the garden and field. A very large congregation attended at the service, which was held at 7 o'clock, and at which there were present the Very Rev. Dean of Montreal, Rev. J. Ker, B.D., Rector of Grace Church and the Rector of the Parish, Canon Ellegood, together with Messrs. Davidson, Marling and Manning, Lay readers, and about thirty of the members of the choir of St. James the Apostle, in surplices, under the direction of C. A. E. Harriss, organist of that church. The service was fully choral and it is needless to say, was rendered in an admirable manner. The church was filled to its utmost capacity. The sermon was preached by the Very Rev. the Dean of Montreal, from the words, 'Let the people praise Thee, O God,' and was an admirable proof of God's power in the works of nature; His independence and its dependence. After service a most bountiful supper was served in the Parochial hall under the direction of the Ladies' Aid, at which there was a large attendance. During the evening short addresses were given by the clergy present and Mr. J. W. Marling. The evening was closed with the hymn, 'Sun of my Soul, Thou Saviour dear,' and prayer. The day will long be remembered by those present as one of the most successful in the annals of the Mission.

LACOLLE.—On Thursday, 11th inst., a confirmation service was held here by the Bishop. The Rector, the Rev. John W. Dennis, presented fourteen candidates for the 'laying on of hands,' after which the Rev. J. B. Jenkins, of Hemmingford, addressed a few words to the candidates of a very practical and forcible nature. At the close of the Confirmation service, the Holy Communion was administered, fifty-seven partaking.

NGYAN.—The Harvest Home in connection with St. Thomas Church on Wednesday of last week, proved a great success in every respect. At 11 o'clock service was held in the church by the Rev. W. N. Dathie, assisted by the Rev. Mr. Dennis of Lacolie, after which dinner was served. The afternoon was devoted to games and races.

[For further Diocesan News see pp. 10-11.]

DIOCESE OF TORONTO.

PETERBORO.—St. John's.—The annual Harvest Thanksgiving for this parish was held on the evening of Friday week, when the church was filled with a devout and earnest congregation. The building had been previously decorated with fruit, plants and flowers, more beautiful than had ever been seen in Peterboro before. The decorations represented the produce of the earth in every form, and had been arranged by the ladies; the chancel decorations being specially appropriated to the Chancel Guild and which presented a beautiful appearance. About the altar were urns of flowers and wreaths of out flowers, together with grain and bunches of fruit, and the windows throughout the church each had some token of harvest. An exceptional decoration was a number of colossal loaves of bread, the offering of a baker in the town, but which formed an appropriate emblem of a plentiful harvest. The Thanksgiving service was hearty and joyful, beginning with the well known hymn, 'Come ye thankful people, come, raise the song of Harvest Home,' which was heartily sung by the entire congregation. Five clergymen were present in surplices and participated in the service, namely, the Revs. F. Heathcote, P. Clementi Smith, James W. McCleary, W. H. French and the Rector. The sermon was preached by Rev. W. H. French of Omenee, from the words, 'I am the Bread of Life.' The musical portion of the service was

well rendered, the choir being strengthened by several friends.

The decorations remained for the following Sunday, when again there were large congregations in attendance, and the Rector, Rev. J. O. Davidson preached.

St. Luke's.—A Harvest Thanksgiving service was also held in this church on Thursday evening week, and was equally fervent and grateful. The church had been very prettily decorated with fruits, flowers, grains and vegetables and looked exceedingly well. The sermon was preached by Rev. Mr. Daniels of Port Hope, from II Sam. xxii. 1. The service throughout was of most impressive and joyful character.

On Sunday week, Rev. W. Allen, of Millbrook, officiated at the service in St. Luke's.

DIOCESE OF HURON.

St. Mary's.—St. James Church never looked more beautiful than it did at the Harvest Thanksgiving Service on Sunday, Sept. 20. The greatest credit is due to all those who so tastefully adorned the sacred edifice with flowers, fruits and roots. From vestibule to chancel the building was decorated; vases of flowers stood in the porch, wreathing of wheat and oats stood throughout the length of the church, pretty devices in grain and berries were placed between each window, vegetables and fruits filled each window sill, flowers in vases and pots were massed around pulpit and prayer-desk, the baptismal font and all around it was a mass of out flowers, while over the chancel entrance was an arch of tinted leaves, flowers and berries. Perhaps the most beautiful device was the very large floral anchor and cross in front of the chancel; it was chaste and striking in its loveliness.

Large congregations attended and took part in the services, which were most hearty, the singing of the choir was good, and the clear and sweet notes of Mr. Frank Allen's cornet solo made the music in the morning particularly inspiring. The closing of evening service by the chanting of a verse of a Vesper hymn while kneeling was most solemn, and a fitting end to services at once most bright and devout. The Rector officiated, while the Rev. Herbert G. Miller, Principal of Huron College, preached the sermons. The texts, both morning and evening, were St. John iv, 34-37, the morning subject being, 'The Work of Time,' and that of the evening, 'The Compensations of Eternity.' The preacher said that while Christians felt it to be their duty to labor, yet work was often performed in a spiritless way. It was felt that a blessing would come. But when? This spirit people had condensed into a proverb, 'There are yet four months unto Harvest.' Four months! A weary waiting! 'Say ye not' that? Yes. 'But I say unto you,' said Christ, 'Look up and see, for the fields are white already unto Harvest.' The joy of this work, and of the Christian life was shown. 'He that reapeth receiveth wages, and gathereth fruit unto life eternal.' Here and now there was a Harvest to be reaped and fruits to enjoy. But to realize this we must look up, look around, and look beyond. In a sense we were only sowers, others would reap what we sowed, as we reaped what others sowed. The inequalities, the deep problems of life were referred to, to prove this, as well as the inheritance of civil and religious blessings which we enjoyed, won for us by our forefathers. We often plodded on with weary hearts, saying, 'four months, four months, and then, perhaps, Harvest.' But there were present joys, and present fruits. Christ says, 'already: the fields are white to Harvest.' Hope ever has fruition. Without it the awful problems, the enigmas of life have no solvent. They are here: many self-induced, many a heritage of sowing by others, that we reap, but they are here. Bring the thought, however, of Eternal Life in and light begins to dawn. What is wrong shall be

righted, what is sown shall be reaped, sin shall not always reign; here and to-day the buried and raised grain of wheat—even Christ—gives His life, as He died and rose again to glory, so shall all who live in Him; the work of time will receive the compensations of Eternity.

W. A.—At an informal meeting of the officers of the W. A., held at Bishopstowe, resolutions of sincere sympathy were passed to two of their absent members, i.e., to the Diocesan Secretary, on the illness of her husband, the Rev. Canon Newman, one of Huron's oldest and most respected clergymen, and to Mrs. Lings, the Treasurer, whose home has been visited by serious illness amongst its members. To the latter it was proposed to send a testimonial coupled with loving words of grateful appreciation of her unwearied labors in the past. The contributions to this testimonial have already reached the sum of \$165, and it has been placed in the hands of Mrs. Baldwin, the President, for presentation in due time. Until Mrs. Lings is again able to undertake the duties of her office, Mrs. Complin, 240 Oxford street, kindly consents to act as her substitute.

In addition to the above, the following resolution was carried unanimously:—"That the officers of the W. A. of Huron deeply regret the proposed removal of the Rev. S. Trivett from the Blood Reserve Mission. Holding as he does the love and confidence of the W. A. Branches, and the affection of his Indian people, it seems a matter of deep regret that after so many years of devoted labor in it he should have to leave his mission. The question having arisen as to the probability of the services of Mr. Trivett being yet retained, should the debt due to him be met, it was suggested that a special effort be made to obtain the same, and that a copy of this resolution be forwarded to the Bishop of Saskatchewan."

The Quarterly Board Meeting of the Huron W. A. is appointed for Monday, 26th October, at two p.m.

MITCHELL.—The Rev. R. Ker, Rector of St. George's Church, St. Catharines, who is well and favorably known in Mitchell, will D.V. preach Harvest Thanksgiving sermons in Trinity Church on Sunday, the 27th instant. The Church is to be decorated with grain, fruit, &c. The following evening a festival will be held in the town hall, at which addresses will be delivered appropriate to the occasion.

The Rev. Mr. Dewdney and his bride returned home last week.

WOODBROOK.—A reception was held in St. Paul's on Monday evening, the 21st, to welcome Rev. Mr. Farthing and his bride. A large number of friends were present and warm congratulations extended to both.

ATWOOD.—Thanksgiving services were held in St. Albans Church, morning, afternoon and evening, at each of which the church was crowded to its full capacity, the members of all denominations turning out to listen to the able and impressive sermons delivered by the Rev. Wm. Henderson, M.A., of Wiarton. The church was beautifully and artistically decorated, emblematically displaying all bountiful fruits of the field, the orchard and garden in all their beautiful variety, and the ladies of St. Albans are entitled to the highest praise and credit for the manner in which the work was done.

The Harvest Home festival of St. Alban's Church was held in the town hall on Monday evening and was a complete success. An excellent tea was served from 6 to 8 o'clock, after which a rich literary treat was enjoyed in listening to speeches from the Revs. Henderson of Wiarton, Hughs of Wingham, Henderson and Rogers, of Atwood. Some very fine selections were sung by the choir, and the entertainment was varied by a couple of beautiful solos by Miss Campbell of Listowel, and a solo by Mr.

B. Draper, a very fine dust was given by Mr. Bamford of Listowel, and Mr. J. McBain, Miss Young of Listowel, presided at the organ.

E. O. Terrent, student in charge, occupied the chair, and stated at the close that the proceeds of festival and Sunday collection netted \$98, which will be applied to the payment of the debt on the church:

Mrs. BOCHER desires to acknowledge with grateful thanks a further sum (\$40) from a personally unknown friend at New Richmond, Que., for the fund for the education of Missionaries' children, which has also been placed at her absolute disposal; also \$12 from new St. Paul's, Woodstock, for Huron Education Fund, and \$2 towards the payment of debt due Mr. Trivett, from Mrs. Browne. These sums will be handed to Treasurer.

'The King's Daughters' of Windsor, in response to appeal of Rev. J. Edmonds on behalf of Rev. S. Trivett, offer to give \$25, and hope that other circles will try to do the same. Who will help them?

DIocese OF ALGOMA.

CHURCH BUILDING.—No less than eight churches are now in course of erection in the diocese, viz. at Lewisham and Parbrook in the Mission of Uffington (Rev. H. N. Burden); at Gregory and Beaumaris in the Port Carling district (Rev. W. A. J. Bart); at Brunel, in Rev. A. H. Allman's field; at Novar, in that of Rev. L. Sinclair; at Powassan, under the charge of Rev. G. Gander; and at Danchurch (Rev. A. J. J. Young). The eight are all most urgently needed, as local habitation for the several little flocks that lie scattered around them. Unless they are rapidly completed, one of two fates awaits the members of the Church in their respective neighborhoods. Either, on the one hand, they and their children will inevitably drift away into connection with other religious communions, always on the alert to attract and win them; or, on the other, they must relapse into such indifference to all churchgoing habits as will leave them practically pagans in the midst of a Christian land. In either case, their religious life is left uncared for, and they are, moreover, lost irrecoverably to the Church which calls and claims them as her children. In view of this grave issue, the Bishop grieves to say that of the eight church edifices named above, he has funds sufficient for only one, viz. at Powassan, and this through the generous aid of a Montreal Churchwoman, supplemented by the free will offerings of the people in money, material, and voluntary labour. The other seven have reached different stages of progress, some being only begun, others nearing completion; but they are every one standing still, unfinished, and unavailable for public worship, simply because the necessary funds are not forthcoming to supplement (1) the local efforts of the people, and (2) the grants made by the S. P. C. K. On an average, these two latter combined provide about three eighths of the whole cost in each case, i. e., about \$300 out of \$800. For the difference between these two amounts just named, we have to depend on the voluntary offerings of the friends of the diocese to our Church and parsonage fund. This fund, however, has reached the vanishing point. One or two friends in England, as will be seen in our column of acknowledgments, have recently remembered our needs, but we require at least \$2,000 (£400) at this moment to supply existing necessities, and so enable seven little congregations of loyal Churchmen and women, with their children, to join in the Common prayers and praises so familiar to them in the far-away motherland, and to sing, 'I was glad when they said unto me, 'Let us go into the house of the Lord.'

It will perhaps give added force to this appeal

if we repeat the conditions on which our little unpretentious church edifices are erected:

1. The site must be deeded to the Bishop in trust.

2. The plans, specifications, &c., must be submitted to the Bishop for his approval before the building is begun.

3. The people must give to the full measure of their ability before any outside aid is promised.

4. Church debts are, as far as possible, carefully avoided.

5. Insurance must always be effected.

Contributions from those who sympathize with our needs, approve of these conditions, and are able to assist us, will be thankfully received by the Bishop of Algoma, Bishophurst, Sault Ste. Marie, Ontario.—*Algoma News*.

DIocese OF QU'APPELLE.

The *Messenger* says:—We are very thankful to be able to record the arrival of three more clergymen in the Diocese, as our number has of late been very low. The Rev. John Manning is stationed for a time as assistant at Regina, but he will probably before long be removed to an independent sphere. The Rev. John S. Thomas, M.A., of University College, Oxford, arrived on Thursday, the 13th, and started the same evening for Moosomin, to help there on the following Sunday. He is going South to work up the Souris district, where the railway is at length certain to be built this fall. And the Rev. W. M. Edwardes, who is stationed as assistant at Moosomin.

SUNDAY SCHOOL.—The Rev. Leonard Dawson, of Regina, has been appointed Secretary to the Church of England Sunday School Institute.

It is from this Society that Eugene Stocks' well-known excellent lessons on the life of our Lord come.

In April next will be held the annual examination for Teachers. Two years ago four candidates went in at Regina and all passed very well.

MEDICINE HAT.—On Thursday, August 13 a very successful picnic was held in connection with the S. Barnabas' Church Sunday School.

QU'APPELLE STATION.—A sale of work was held on Saturday, August 16th, in aid of the Vicarage Fund, by the Women's Guild, when over \$60 was taken.

MOOSM.N.—The annual Sunday School picnic was held on Friday, the 7th August, after being postponed for three weeks on account of bad weather and mosquitos.

MARIBTON.—Service, consisting of morning prayer, baptisms, Holy Communion, and sermon, was held for the first time in August last in Maribton, on Long Lake; the place is about forty miles distant from Regina. There were about forty-four people present, and eleven communicants, and four baptisms.

SOUTH AFRICAN CHURCH NEWS.

On the occasion of the laying of the corner stone of the new church in Vryburg the Bishop of Bloemfontein stated that during the last four and one half years no less than thirteen churches had been built in his diocese.

A project has been set on foot for providing a Teaching University for the thorough and cultured education of young men in South Africa who cannot avail themselves of a University course in England.

The late Chief Justice of the Colony, Sir Henry Connor, has bequeathed his theological books to the Bishop for the use of the diocese. They consist mainly of Patristic Theology, and will be of considerable value.

NEW ZEALAND CHURCH NOTES.

MELANÉ-IA.—We learn from the *New Zealand Church News* that on July 12th, the Bishop of Auckland admitted Reuben Bala, a Melanesian to the Order of Deacon. The candidate is a native of Florida, Solomon Islands, and has been connected with the Mission since 1868. In 1871 he was on board the Mission ship when Bishop Patteson was killed. He was baptised on the following year, and some time subsequently was confirmed and became a communicant and teacher in his own village.

AUCKLAND.—The Diocesan Synod of this Diocese meets on the 19th Oct., when it is proposed to divide the Home Mission Fund into two parts, viz.: Home Mission Fund proper, devoted entirely to the maintenance of the Diocesan Missionary and his assistants in those districts where there are no resident clergy; and (b) the country Clergy Fund, the object of which is to aid the wholly-underr paid clergymen resident and ministering in poor districts.

WELLINGTON.—The General Synod is appointed to meet at Wellington on Feb. 3 1892. From a brief account by the Primate to the Standing Committee it appears that Church work was proceeding favorably throughout the diocese, but more clergy were greatly needed. The financial condition of the Diocese was considerably better than at the same period last year. The Maoris of Rangitikei and neighborhood had contributed fifty pounds in aid of the Mission Fund, and intend to present a glebe and parsonage site at Parawhau. The committee expressed great gratitude at the liberality of the Maori Churchmen.

DUNEDIN.—Church life here is reported to have been much stimulated by the arrival of three new clergymen to take charge of St. Matthew, St. John, Roslyn and St. Marys, Mornington. Two of these are the Rev. W. A. Diggins, who has done good work for many years at Rockhampton, Queensland, and is a man of sound judgment and true Churchmanship; and the Rev. W. C. Cotes, who is untiring in pastoral work and has been connected with St. Marys from the beginning of the year, securing the love and respect of the people.

In St. Matthew's parish a day school has been started intended to test the feeling of the parishioners in regard to religious as against non-religious education. It is conducted on strictly Church lines and the Curate spends an hour and a half in the school each day. It has doubled its number since April. The Sunday School Union has grown in strength and is about to hold examinations and grant certificates and to adopt a Calendar of lessons for the year, arranged according to the seasons of the Church and the teachings of the Prayer book.

CHRIST CHURCH.—The Standing Committee of the Diocese met July 14th. It appeared amongst other reports to it that there were 99 old dates for the Scholar's examination in connection with the Sunday school Union of the Diocese and forty in the Teacher's examination. An energetic movement is being made to provide suitable accommodation for the Sunday school children at Temuka by the erection of a Sunday school room, 72 feet in length and 30 in width, at a cost of 607 pounds.

The work on the Cathedral spire is making good progress and it was expected that by the end of August it would be completed. At a meeting of the clergy of the Northern Deanery it was resolved that the Bishop be requested to protest on behalf of the Church against a Divorce Bill then before the House of Representatives of the province.

Practice in life whatever you pray for and God will give it to you more abundantly.—*Pusey*

AUSTRALIAN CHURCH NEWS,

An important movement has been set on foot in Sydney, the object being to awaken the consciences of parents to the duty of bringing up their children in the fear of God. To effect this object a Parent's Union has been formed on the line of similar organizations in the Dioceses of London Ely, Oxford, Exeter, Gloucester, Newcastle and Llandaff, England. Each parish manages its union under the direction of the incumbent.

VICTORIA.—Gratifying evidence of the vitality of the Church in Victoria is afforded by the statistics of the Diocese, as follows: The Church of England people number 36 per cent. of the entire population. They have raised during the past ten years for Church purposes, \$937,261; have spent on the Cathedral \$100,000; on Church parsonages and schools £238,346. In Home Mission work the noble sum of £102,971 has been expended, or at the rate of £10,000 per year. The number of clergy has increased in the ten years from 113 to 173, and everything connected with their work shows a marked increase.

HINTS FOR WORSHIPPERS,

Public worship is not a matter of taste or choice; it is a duty. To omit it without good cause is a sin; and when committed for cause, feel very sure that God will consider the cause a good one. When kept from public worship, increase your private devotions.

Be in your accustomed seat at church before service begins; excepting unavoidable accidents or hindrances, it is just as easy to do this as it is to be in time for the steamer, the cars, or business appointments. When you come to the house of God, employ the time before service in serious meditation, devotional reading, with a brief silent prayer, as a preparation for the solemn duty of worship in which you are about to engage. Talking or whispering before or during service is not preparation, is not worship, is not reverence, and is an annoyance and wrong to others.

If you are late, do not go up the aisle to your seat while the people are kneeling in the confession or the prayers, but wait quietly at the door till they rise from their knees. On entering a pew, pass to the further end, so as to permit others who may come later to enter without disturbing you. Do not step into the aisle to admit others to a seat, but always move up.

Do not whisper your confessions, prayers and responses—speak out. The service is yours, not the minister's. Deadness or feebleness of devotion in the people is just so much weight upon the ministers.

Conform to the postures of standing and kneeling if physically able. Half sitting is not kneeling; what would you think of your minister if he should do this? Reverence of posture is due from you equally as much as from him. If you are 'not a member of the Church,' the amenities of good usage ought to suggest conformity.

At Holy Communion, engage in private devotions both before and after partaking. You cannot too carefully prepare for this solemn duty, nor after receiving too earnestly plead for its benefits. Receive the Bread in the palm of the ungloved hand and the Chalice with both hands. Do not forget your offering.

After the benediction—to be received kneeling—pause a few moments to thank God for the privilege you have enjoyed, and ask for grace that you may improve them to your soul's welfare.

In parishes where a retrocessional hymn is sung the congregation will of course rise.

Do not suddenly turn the quietness and

sacredness of public worship into a confusion of tongues and merriment, but quietly retire from the sacred precincts of the Lord's house.

If you are tempted to criticise the services, the sermon, the singers, or any of your fellow-worshippers, first turn your thoughts inward and criticise yourself.—*Oklahoma Churchman.*

OCTOBER SAINTS' DAYS.

Only two feast days occur during the month of October, that of St. Luke the Evangelist and that of the apostles of St. Simon and St. Jude.

Of the life of St. Luke very little is really known, though there are many traditions concerning him. We know that he was a physician, that he was with St. Paul through many of his wanderings, and that he accompanied the Apostle to Rome when sent thither on occasion of his appearing to Cæsar. From II. Timothy iv, 11, it seems clear that St. Luke was with St. Paul quite to the end of his earthly career.

St. Luke alone has preserved to the Church the particulars of St. John Baptist's birth, of the annunciation to Mary, and the birth of our Lord with its attendant marvel of the angelic announcement to the shepherds, of our Lord's presentation in the temple, and His visit to the same when twelve years old. He has preserved to us the songs of the Blessed Virgin, of Zacharias and Simeon. He has also given us some particulars of the Lord's after-life, His death and resurrection, not mentioned by the other evangelists; specially the story of the penitent thief and the walk to Emmaus. A number of our Lord's parables are also recorded by St. Luke alone, as that of the Prodigal Son.

St. Luke was also without doubt the author of the Acts of the Apostles, of which some one has said that the fresh breezes of the day of Pentecost blow through it from beginning to end. St. Luke in the course of the narrative often uses the second person plural, and his description especially of the storm and shipwreck have all the vividness of an eye witness.

We lose much of the interest of the Bible narratives by reading them as so many do in detached chapters and not as a whole. Let me advise anyone who has not tried it to make the experiment of reading through the Book of Acts at one or two sittings; it is a good way of employing a Sunday when one cannot go to church, and see if a new light and a new interest is not thrown upon the Sacred History. But however we read, let us never forget that the Bible is the Word of God to us, and can never be rightly interpreted to us but by its author, and let us constantly begin and end our Scripture reading by a prayer for the guidance and illumination of the Holy Spirit, who shall teach us all things and guide us into all truth.—*Parish Visitor, N. Y.*

MATTHEW v. 6.

"Blessed are they who hunger and thirst after righteousness."

The natural mind cannot conceive how any sort of hunger and thirst can be 'blessed.' Why? Because to the 'natural man' hunger and thirst are only known in connection with the nature that is his as a natural body (that which is discoverable by reason). Therefore is it that through Baptism we call upon God to grant to us 'That which by nature we cannot have'—the gift of His holy life and Spirit, and thus making us spiritual creatures after His own blessed likeness; and only such as are thus born anew of His Spirit can understand or find any blessedness in hungering and thirsting after the righteousness that only can be found in Him, and can only fill those who are buried or hid in God with Christ Jesus, the Lord and only Saviour of mankind; and just here comes in a text that applies to this class of dead ones

—'Blessed are the dead who die in the Lord,' for if we be dead with Him, we shall also live in Him.

The only hungering and thirsting known to the natural body is filled with horror and misery, and brings with it only evil and bitterness and darkness; but blessed be His name who has called us out of the natural into spiritual life. We know that there is a hunger and thirst that brings after it a train not of curses but of blessings, and those of us who do hunger and thirst after righteousness know by happiest experience somewhat of the blessedness of such hunger and thirst when it is being satisfied.

'Lord, feed us with the Bread of Life' and help us to 'Take of the Water of Life freely,' for Thou Thyself hast said, 'I am come that they might have life more abundantly.' We hunger and thirst after not only the righteousness of life, but the Righteous Life that is in Thyself! Give to us Thyself to be our Life, so that the world may know Thee to be 'The way, The truth and The life.' Thou art Thyself thirsting for the love of those for whom Thou art come. O, may they, too, give Thee to drink, so that Thy sweet Self may be satisfied by Thine own creatures!

'Blessed are they which do hunger and thirst after righteousness for they shall be filled.'—*Selected.*

THE THOUGHT OF IMMORTALITY.

If we must wholly perish, then is obedience to the laws but an insensate servitude; rulers and magistrates are but the phantoms which popular imbecility has raised up; justice is an unwarrantable infringement upon the liberty of men—an imposition, a usurpation; the law of marriage is a vain scruple; modesty, a prejudice; honor and probity, such stuff as dreams are made of; and incests, murders, parricides are but the legitimate sports of man's irresponsible nature. Here is the issue to which the vaunted philosophy of unbelievers must inevitably lead. Here is that social felicity, that sway of reason, that emancipation from error, of which they eternally prate, as the fruit of their doctrines. Accept their maxims, and the whole world falls back into a frightful chaos; and all the relations of life are confounded; and all ideas of vice and virtue are reversed; and the most inviolable laws of society vanish; and all moral discipline perishes; and the government of states and nations has no longer any cement to uphold it; and the human race is no more than an assemblage of reckless barbarians, shameless, remorseless, brutal, denaturalized, with no other law than force, no other check than passion, no other bond than irreligion, no other God than self! Such a world impiety would make. Such would be this world, were a belief in God and immortality to die out of the human heart.—*Massillon in the Family Churchman.*

The longer I live the more I feel the importance of adhering to the following rules: 1. To hear as little as possible whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink in the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness which is expressed toward others. 5. Always to believe that, if the other side were heard, a very different account would be given of the matter.—*Simon.*

WHEN we get to see God as He is, we then realize that there is nothing too great or too good for Him to do for us. Payson in his triumph of faith said, 'I am sure that God, for Christ's sake loves me so well that if He saw it to be necessary to my happiness to be put in possession of a world, He would create one expressly for me, and give it to me.'—*St. Louis Christian Advocate.*

Owing to fire in printing premises, this week's issue has been delayed.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly on 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 SEPTEMBER.

SEPT. 6th—15th Sunday after Trinity.

" 13th—16th Sunday after Trinity. [Notice of Ember Days: Ember Collects daily this week.]

" 16th—
" 18th— } EMBER DAYS.
" 19th— }

" 20th—17th Sunday after Trinity. [Notice of St. Matthew.]

" 21st—St. Matthew. Ap. Ev. Mar. (Athenasian Creed.)

" 27th—18th Sunday after Trinity. [Notice of St. Michael and All Angels.]

" 29th—St. Michael and All Angels.

THE ROD.

There is one advantage about the holiday season to our daily contemporaries—i. e. that it gives them the chance of discussing abstract subjects of social importance, clear from the excitements of party politics. Among these subjects one that has been a good deal discussed lately is that in which modern sentimentalism and prejudice is so markedly opposed to the teaching of the Bible and Church tradition—the lawfulness of the use of the rod in the discipline of children.

We own that sentimentalists have had some excuse for their views in the severity, and we might almost add the cruelty, of past ages, which tradition lingered on into the early part of our own century. Corporal punishment was abused in the England of our fore fathers. Schools were too severe, and schoolmasters too often wielded the rod excessively and cruelly. Hence the reaction towards the total disestablishment of that old-fashioned domestic institution has become popular—so popular indeed that children are in danger of being spoiled and of having all reverence abolished in them. The spread of juvenile crime, the unchecked lawlessness of youth, has brought before the minds of many—as the correspondence in our contemporaries shows—the fact that the reaction may have gone even in public opinion too far, and that Solomon may have been right after all in his commendation of the rod as a discipline for the wayward and the lawless.

There is no doubt that modern sentimentalism

has gone wild on this subject. The pernicious nonsense that has been talked about the disgrace of all corporal punishment, its brutalizing effects, and the impropriety of correcting children except by mild persuasion, has had an injurious effect on our youth. The fact is either there should be no punishment at all, or else punishments have to be devised of a tedious and wearing kind, more really cruel to a high spirited, brave English boy than a smart chastisement followed by frank forgiveness. The Englishmen who won Waterloo and Trafalgar, who raised England to a pitch of glory, were men who, in their youth, were chastised when they deserved it. The flabby sentimentalism of Rousseau and his followers did not pervade old England.

The subject has been discussed in many ways and does in some points touch the question of religion. Why is it that Christianity, which is so charitable and kind, has not opposed corporal punishment? The answer is that corporal chastisement may be, and often is, the sincerest kindness to the thoughtless and inconsiderate offender, who is thereby restrained from evil. Chastisement is even used as a type of the Divine love for the human sufferer. 'The Lord loveth whom He chasteneth, and scourgeth every son whom He receiveth.' And then the question is asked, 'What son is he whom the father chastiseth not?' This question would be well answered in the negative by thousands of spoiled children of our day, who have been taught to fear nothing and to respect nothing, and to have no regard for authority, human or Divine.

The theory of corporal punishment is that, in the threefold nature of man, the lower, or criminal nature, is usually the offender, and in childish faults it is almost always so. Let that lower nature be chastised by physical pain, and not the higher nature, as in modern theories of punishments, which involve usually mental anxiety and worry, or tedium. To a high-spirited nature, especially in the case of a brave manly boy, mental punishment is far more cruel than the physical pain, which he learns 'to bear as a man.' In any case, physical pain cannot be abolished. No man or woman can go through the world without having to suffer. It is not always an unmixed evil to the higher nature. Still, we should be sorry to see the rod as wantonly used as it was in ages gone by. Childhood should be made as happy and bright, and the constant dread of chastisement should not darken it. As long as a child at home or at school is good, obedient, or even tries to be good, there should be no reason for the fear of the rod. Still, it has its eloquence, and perhaps its power was never more needed than among the petted children of the present day.

'Those boys would be quite little angels if they were afraid of being caned,' was the verdict of a lady about some choristers with whom she had a great deal to do. She was in some sense right. They were fine high spirited boys with good principles, but some of them needed just a little restraint, and to be made afraid when they were inducing others to be troublesome. We should not wish to see the cane restored in the choir school, although St. Gregory the Great gave us an illustrious example of its use, but there is something in the thought that many of the boys of our day might be made everything that is desirable if only they were taught to be afraid of the consequences of being naughty.

The rod was really the origin of most symbols of sovereignty. Old Homer depicts how the sceptre of Odysseus was not always mere ornament. The royal sceptre represented the rod of the ruler over refractory subjects. Even the sharp point of the Bishop's pastoral staff was said to have a similar meaning. If there is no power to punish offenders authority becomes merged into mere persuasion. This may avail with the good and gentle, but it is impos-

sible to find any society composed of such alone. Sometimes those who need punishment are by no means hopelessly reprobate, but by chastisement may be taught to act well. Especially is this true of children, who often err from mere thoughtlessness.

The true position of the rod, as we would wish to see it used, is, however, merely as a last resource; it should be employed only when gentler modes of reproof or warning have failed. Some children rarely or never need it, and will try to be good from love of their parents or teachers, or, above all, from religious principles or else from a hope of reward or commendation. But there are thoughtless natures that require it, and these, in youth, are by no means the worst children, but rather those healthy vigorous natures that have little self-restraint. It still may be used prudently for the good of the young, and we are glad to see signs of a healthy reaction against the morbid, flabby sentimentalism which would leave children without restraint or correction. We hope that the discussion may do good, and that school-masters and parents who have to deal with refractory children will not be blamed if they use the rod in chastising them.—*Church Review*.

"WHY AM I A CHURCHMAN."

[By the Bishop of Qu'Appelle.]

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." [1 Pet. iii. 15.]

INTRODUCTION.

I suppose that anyone hearing this question asked would know at once that it referred to the religious body known in this country as 'the Church of England.'

No other religious body pretends to speak of its members as 'Churchmen.'

Now this, in itself is remarkable and should make us consider. For what does 'Churchman' mean? Is it not a 'man' or member of 'the Church?' We call them Churchmen because there is no distinctive mark by which they can be known beyond that of being members of the Church.

This is the only religious body that has no such distinctive name.

The Wesleyans, Lutherans, Calvinists, are called after the founders of their several organizations—Wesley, Luther, Calvin.

The Presbyterians are called after the distinctive features of their system of Ministry, i. e., having only one Order, viz., Presbyters, instead of the three Orders that there had always been in the Christian Church—Bishops, Presbyters [or Priests], and Deacons—till the time of their separation under Calvin in the 16th century.

The Baptists, or 'Anabaptists,' as they were originally, and more correctly, called, are so called from their peculiar views concerning Baptism, [Anabaptists, meaning 're baptizers,'] because they considered the ancient practice of the Baptism of Infants wrong, and therefore baptized again those who had been thus baptized.

Congregationalists [or Independents] are so called from their system of Church government, each congregation being considered independent and being self-governing.

And so with all the Denominations, each one is called by some distinctive mark that made it separate from the original Church.

Even the Church of Rome, though it, too, is part of the Catholic Church, and though it has arrogated to its members the exclusive use of the name 'Catholic,' a presumptuous claim that is too often conceded to them by others, is officially known as the 'Holy Roman Church,' thereby adding her peculiar claim to the simple title of 'the Church,' viz., that the true Church

must be in union with and subject to the See of Rome.*

This fact alone, that the Church of England is the only religious body that has no distinctive appendage to its name, separating it from the rest of Christendom, should make us earnestly consider.

Why is it?

Why are its members simply called Churchmen?

It is simply because it is nothing but part of the One Church, never having separated itself therefrom.

It may, indeed, be asked, 'Is not the addition 'of England' a distinctive mark, as much as the others we have mentioned? We may fully allow that the title in this country is a great anomaly, and a most unfortunate mistake. But it is only a distinctive name in appearance, not in reality. It differs entirely from those we have mentioned. In England it simply meant 'The Church of,' or 'belonging to,' or 'situated in,' that country, and that quite independent of all merely accidental circumstances, such as being 'Established by Law.' It was the Church 'of England,' or of Britain, long before there was one State. It was the unity and organization of this One Church through the land that, as the greatest historians of the present day have said, taught England to be one. She was acknowledged as the 'Church of England in the Magna Charta' (1215), the great foundation of England's liberties, as fully as she has been since the days of the Reformation. The first clause of that Charta, which it must ever be remembered, was wrested from King John chiefly by the energy and determination of Stephen Langton, the Archbishop of Canterbury, runs thus:

'That the Church of England be free, and hold her rights entire, and her liberties inviolate.'

The Church of Christ, wherever it spread, was called the Church first of the chief cities, such as the Church of Jerusalem, of Ephesus, of Corinth, of Rome, and then of the countries—the people of which it won over to the faith. It was in accordance with this general principle that the Church in England was called the 'Church of England.' It will be noted that though England, Scotland, and Ireland now form one Kingdom, the Church in each country is called the Church of England, or of Scotland, or of Ireland, because at the time when the Church was planted in each of those countries they were separate kingdoms.

To call the Church in this country the Church of England, however great may be the anomaly, is simply a relic of the time when colonies were regarded as mere dependencies or parts of the mother country, and therefore the Church in those colonies was still called the Church of the mother country, for lack of any more suitable name. To have called it the Church of Canada,

*At the close of the Council of Trent, in 1563, Pope Pius IV. promulgated Twelve Articles of Faith, as the summary of the decrees of the Council, adding them to the Nicene Creed. These Articles are now required to be confessed by all persons received into the communion of Rome. Nothing, therefore, can be more authoritative. The Tenth Article says:

'I acknowledge the Holy Catholic Apostolic Roman Church for the Mother and Mistress of all Churches: and I promise true obedience to the Bishop of Rome.'

The oath taken by Roman Bishops, at their consecration, has these words:

'I, N., elected to the Church of N., will, from this time forward, be faithful and obedient to the Apostle Peter, and to the holy Roman Church, and to our Lord Pope N., &c.'

The 'Roman Church' is mentioned in three other places in the same document.

There can be no doubt, therefore, that the authorized title of that Church is the 'Holy Roman Church.'

or of Australia, would have been considered as allowing those countries too much of an independent position. But now that those colonies have grown into self-governing, and almost independent 'Dominions,' the time has certainly arrived to drop the title that has lost all real meaning and is decidedly deluding to many minds. The name 'Church of England,' out of England, simply means, if it has any meaning at all, 'The Church of the English speaking race.' The Church in the United States calls itself the 'Protestant Episcopal Church,'—a far more unfortunate and objectionable title, for this certainly does partake of 'denominationalism.' The Church of Australia and of South Africa calls itself correctly the Church of Australia and of South Africa.

It is to be sincerely hoped that it will not be long before the country drops the unmeaning addition 'of England,' and refuses any addition to her rightful title 'The Church' of, or in, Canada.—*Church Messenger*.

LITURGICAL V. "FREE" WORSHIP.

There is much to be said both for and against the adoption of a liturgical form of worship, and the subject is one which has frequently been ventilated in conferences and in the public press. The latest discussion of the topic is reported from Saratoga, where the Unitarians are holding a congress and cheerfully congratulating themselves among other matters, on the establishment of no fewer than sixty-one new churches. That so 'advanced' and 'progressive' a body of Christians should, by a preponderance of opinion, decide in favour of a liturgy, is a sign of the times. There was a period when Christian worship was by many supposed to suffer from the observance of anything like forms and ceremonies, and there were people who thought the spirit and the truth of religion could be best developed in bare, barn-like structures. The Church at that time had been for years suffering from a cold formalism, and the people were for reality and inspiration at any cost. Better a converted collier preaching on a pit-bank, they said, if the Lord was with him, than a parson in gown and bands droning out the prayers or reading his sermon in a church from which the life had departed. The Quakers had already given their testimony to the effect that 'the Most High dwelleth not in temples made with hands, neither is worshipped with men's hands.' For a season liturgies were at a discount in the religious world. The time came, however, when it was again realised that the soul of true worship can be clothed by a liturgy as well as by a service in which free prayer and extempore preaching take a prominent part. Of course there were many who had never failed to recognize this, as was natural, when the Anglican liturgy, which has been justly declared 'incomparable,' is considered. That liturgy has been associated and blended with the lives of millions, and there seems every reason to suppose that it will continue its hold on the minds of men, wherever the English tongue is spoken, for a long time yet. It has been the mine from which other liturgies have been hewed, not always with the best success.

With regard to worship no doubt very much depends on how the thing is done. The best of either of the methods is often more inspiring than a mediocre sample of the other. We are told sometimes that a liturgy allows no scope for the reality of living worship, which is best ministered to by the devout utterances of the moment. The defect of 'free' services, however, is their tendency to degenerate into irreverence. An American reporter once described the supplications of a popular minister as 'among the most sublime efforts ever addressed to an intelligent audience. This is indeed a habit into which it must be the easiest thing in the world to fall, and it may perhaps be said

that an audience never listens less to prayer than when it is misdirected toward itself. There is, however, one thing worse than praying and forgetting whom we should address; and that is, praying and forgetting whom we are addressing. It is frequently the case that the supplicatory efforts of our ministers are such as to appear to an unprejudiced hearer to be addresses to a being of exalted rank and high character, but not otherwise differing greatly from those who offer them. Everybody has heard prayers to the Deity of a very extraordinary nature from uneducated men, but it is at once evident in such cases that it is a want of education and not irreverence that gives them their peculiar quality. It is nothing worse than pure ignorance. But familiarity of approach to the Divine Being upon the part of an educated man, perfectly acquainted with the powers of language and the meaning of words, is quite another matter. Again, eloquence of diction is far worse than useless in prayer. Minuteness of detail is needless, even where it is possible. Faith being general and submission general, we err if we begin to specify details as though we were drawing up a legal document to which an omission might prove fatal. What is left to us but the spirit of supreme reverence, alike needful whether we pray or trust or submit, not to be expressed—much less superseded—by any fashion of speech whatever, but perfectly capable of expressing itself without any? This given, the spirit, at any rate, of prayer cannot be absent. This wanting, forms or the absence of forms are equally valueless, and we had better be silent. It may be that neither in the still solemnity of a Friends' meeting nor in the sonorous monotony of the Roman Catholic mass do we find intelligible utterance to the soul; but give us either of these a thousand times over rather than that we should be compelled to listen to a man who almost presumes to give advice to his Maker.

[The foregoing leader from the Toronto *Mail* of the 26th September is not without significance, and is worthy of reproduction in our columns. That a secular paper—and one, too, occupying the leading position in Canada that the *Mail* does—should devote nearly a column of its valuable space to the discussion of the subject, is a sign of the times; that its finding is so strongly in favour of the liturgy of the Church is noteworthy, in view of the fact that probably thousands of its subscribers are worshippers without a form of sound words. Secular papers usually reflect the trend of public opinion, and are careful not to exceed the bounds.—ED.]

RELIGION—SENSIBLE AND PRACTICAL.

Some good people think that a truly religious life is something very different from, and outside of, our everyday life, and that it must be considered and treated accordingly.

This we are sure is a great mistake and leads to endless confusion and trouble. One object of our Lord's coming into this world and clothing Himself with our humanity, was to show men and women how to live, how to live here, how to take part in and discharge the duties of parents, children, neighbors, friends and citizens—studied simply in His earthly life, from His childhood to His death, in what He said, what He did, what He taught in public and in private. In His sermons on the Mount, in the Temple, in the Synagogue, in private families, in His talk with His disciples, with publicans and sinners, with the rich and the poor, with the sick, the sorrowing and the desolate of all classes and conditions; and in all and through all there will be found innumerable precepts and illustrations of what life should be on earth, what principles and spirit should control us in business and in pleasure in each and every rela-

tion of life. Indeed it would be seen that true religion, as taught by the example of our Lord and Saviour, is in every respect the most reasonable, practical and sensible thing in this world. It has the promise of the life that now is, and of that which is to come.—*Parish Visitor, N.Y.*

FAMILY DEPARTMENT.

"YOUR FATHER KNOWETH."

Matt. vi. 8.

When afflictions press around us,
When our friends unfaithful prove,
When we seem to earn but hatred,
Striving in return to love.
When we long to be a blessing,
When we seek to do the right,
Gaining only blame and censure,
In the world's unfriendly sight.
When to all it gives wrong motives,
'Hypocrite' and 'Pharisee,'
Well nigh does our heart within us,
Sink into despondency.

What a glorious comfort then, are these blessed words of Him,
So misunderstood before us, by a hostile world of sin,

"Your Father knoweth."

When the evening hour approaches,
As there fades the light of day,
When we fall in deep contrition
On our knees, and try to pray,
Ah! how many a sin there meets us,
Ah! how many a broken vow,
And we scarce can dare to speak them
To our God, to whom we bow.
When we read so many a failure,
Written o'er life's history there,
All our best resolves lie fruitless,
Blots and scratches everywhere.
Yet remember, each kind action, every word
and feeling right,
Every effort, every struggle though unnoticed
in your sight,

"Your Father knoweth."

When some form we loved and cherished,
Lies beneath the silent tomb,
And our bleeding heart says faintly,
"Father, let Thy will be done."
When we lie on bed of suffering,
From our duty laid aside,
And the work we longed to finish,
Unaccomplished stands outside;
When we near the rolling river,
As earth's hands relax their grasp,
While the surging waves surround us,
Firmly One our hand doth clasp;
Standing faultless, failings over, every pain and
suffering done,
We shall find that every struggle, each tempta-
tion overcome,

"Your Father knoweth."

Rathgar. JOHN F. M. COX.

THAT'S YOU.

'I never see Tom at church now; he seems to have quite forsaken us. Don't you think you could persuade him back? A word from you might do a world of good.'

It was my wife who said that. Women folk are always more thoughtful than us men. I often think that, as I watch her of a night at her sewing. I see her lips move, and think 'there's something in the little woman's head now. I wonder what she's planning and scheming.' Then out it comes as put as possible.

You see Tom and I are workmates, and as I meet him every day, it never occurred to me to talk about religion. Working men generally steer clear of such topics, but it isn't right; so I says to Mary, 'Right you are, my dear. But it's too late to begin now; we've met too often I ought to have spoken up long ago.'

'It's never too late,' she said.

Well, to cut the matter short, I went that night.

Tom was sitting over the fire with his pipe and newspaper when I arrived, but he seemed glad to see me. I felt dreadfully awkward, and talked about this and that and everything else but what I had come about, hoping he might give me a chance—but he didn't; so at last I came out with it.

'Tom,' said I, 'why don't you go to church now? Wife has been telling me I ought to have spoken to you before.'

Tom took his pipe out of his mouth and looked at me. At first I thought he was angry—but he wasn't; he's a good-natured fellow, and I saw he was only considering. Tom doesn't say much, but what he says is always to the point.

'I've thought about that,' he said at last, 'lots of times, and I've come to the conclusion that I can read a better sermon in my wife's Sunday Magazine at home, and I can worship my Maker better here, or in the fields walking out with my little ones, than stewed up inside a Church.'

It came into my head all of a sudden that I could answer him without words, so I took a red hot cinder out of the fire and set it on the hearth. He thought I wanted to light my pipe, but I left it there. Presently I said—

'It's getting cold now.'

'It is,' said Tom.

'That's you,' said I. 'That coal was hot enough when it was along with the others, but it gets cold quickly by itself.'

He saw what I was driving at.

'Yes, that's true,' he said. 'I've been getting cool—precious cool. I see there is some advantage in public worship. It does warm you up to see others in red-hot earnest.'

'That's so,' said I. 'But, by the way, Tom, how did you get on with your meeting the other night? Tom is a politician and secretary of the 'Association.'

'Badly,' he replied; but he looked relieved for he thought I was changing the subject. 'There's no public spirit in the place, and we can't get it up without a few well attended meetings. You see the men are apathetic and don't care to turn out after they have washed and got their slippers on.'

'You again!' said I. 'That's why you don't go to Church isn't it?'

Well Tom saw he was dished, so he laughed and said:

'That isn't all, Ted, I'm tired on Sunday and need rest.'

'You are like the farm laborer who worked so hard on his own allotment, he'd no energy left for his master. Six days for yourself and then grudge one for your Maker. That isn't like you, Tom.'

'But I don't like your people. They talk too much. Give me a little more doing and a little less talking. I like a straightforward fellow who makes no fuss.'

'You are about as reasonable,' said I, 'as the Cockney who went into the orchard and picked up some skinny withered old windfalls, and said to the grower, 'Call them apples? I don't think much of your crop.' Try a fair sample and don't judge the tree by the windfalls. May be we aren't all so bad. My wife and I—'

'Ah, if the rest were like you. But we'll say no more about that, Ted; anyhow, I don't get any good by going to church.'

'And what of that?' said I. 'You don't go to Church for what you get, but what you give. You go there to join in publicly offering to God yourself—soul, body and substance.'

Meaning the collections, I suppose?' said Tom, taking hold of the last word. 'When I was a boy there was one collection a quarter, and now it's always begging. I can't see what they want with all the money. For my part, I object to paying double.'

'Double?' said I, for I couldn't think what he'd got into his head.

'Yes, double,' said he. 'Paying, I mean, in the rates, and again in the collections.'

'You don't imagine your rates go to the Church?'

'Some of them do.'

'Not a penny; Not a brass farthing! And never have. The Church gets nothing from the State. All her endowments are the free will gifts of the public. The Church of to day is supported as it was in early Christian times, by the thank offerings of the faithful. The worshippers must give. It says in the Bible, 'Thou shalt not appear before Me empty.'

'Do you mean I cannot worship unless I give?'

'Certainly. Giving is a part of worship. You must give first *yourself*—that is, you must sacrifice self-will, prejudice—comfort, and not forsake the assembling yourself together, as the manner of some is: then your *soul*—giving God thanks for His mercies; and, lastly, your *body* and bodily substance by supporting the work of Christ in His Church. If you omit any of these the Bible says 'you rob God.'

'Rob God?' said Tom with a stare. 'Me a thief?'

'Yes, and what is more,' said I, for I was warming up a bit, 'you are worse than a thief; you are a thief trainer.'

'How do you make that out,' said he.

'You rob God by not giving him the thanks offering that is His due—it used to be a tithe, or a tenth of every man's earning in the olden time—and by your example hinder others from doing so either. So you see the man who robs God trains thieves.'

'Well,' said Tom, 'I never knew I was either a thief or a thief trainer.'

'No, neighbour, I dare say not, for as they say, evil is wrought for want of thought as well as want of heart. Worship stands on two legs, Tom, public and private. You maintain religion when you neglect the solemn worship of the Almighty in His House. But public worship consists in giving, and those only get who give. 'He who soweth sparingly shall reap also sparingly.' The gift that costs no act of self denial is unworthy of Him, Who, though He was rich, yet for our sakes became poor.'

We sat quite a bit, and then Tom took my hand and gripped it hard.

'Thank you, Ted. You have spoken straight, and I am obliged to you. I never knew before that public worship was public giving—self—soul—body; there are some arrears on that score, I'm thinking. Well—perhaps you'll see me at Church on Sunday.'

He didn't make any promise. That's not Tom's way. But I think he will come.—T. A. W. in *Irish Ecclesiastical Gazette*.

(Home Field, continued from page 6.)

DIOCESE OF NOVA SCOTIA.

ANNAPOLIS RURAL DEANERY.—A meeting of the Annapolis Rural Deanery was held in the Parish of St. Paul's, Rosette on Tuesday and Wednesday, the 15th and 16th of September. Members present: Revs. Dr. Filleul, Dean; Dr. Ambrose, H. D. deBlois, J. W. Withycombe, and H. W. Cunningham. Evening service was held in the Parish Church at 7 p.m. This Church had lately undergone extensive repairs, and presented a neat and attractive appearance. The service which was almost entirely choral elicited warm commendations from the visiting clergy, and reflected much credit upon Mr. Blauvelt, the efficient choir master. The sermon, an able and eloquent one, from Mark x. 38, was preached by Rev. J. M. Withycombe, Rector of Clements. The Church was crowded with eager worshippers. On Wednesday morning full service with sermon and celebration of Holy Communion was held in the same Church. The congregation was large and the number of those who remained to commune was very satisfactory. The sermon by Rev. H. W. Cunningham, the recently appointed Rector of St. James', Bridgetown, was listened to with great

attention, and his warm and heartfelt words left, we doubt not, a lasting impression upon all present. After dinner at the rectory, the business meeting of the Deanery was opened by the Dean with the usual form of prayer at 2.30 p.m. The minutes of the previous meeting having been read and approved, the Rev. H. W. Cunningham was welcomed to the Deanery by the brethren present. The order of service for the ordaining of Priests was then carefully read and carefully commented on. An able and exhaustive paper on the 'future state of the dead,' was then read by Rev. J. M. Withycombe which elicited many favorable comments and quite an animated discussion. A vote of thanks was passed to the rev. gentleman for his paper; and Rev. H. W. Cunningham was appointed by the Dean to prepare the next one; Subject, 'Apostolical Inception.' It was unanimously resolved that a resolution of condolence to the Rev. James Ritchie assuring him of the heartfelt prayers of this Deanery for his recovery from his present serious illness, and commending him to the care of Almighty God.

In the evening a missionary meeting was held in the brick church, Mosohelle. This church also had recently been renovated and put in thorough repair and its beautiful and artistic interior was much admired. The meeting was addressed by the Rector, Rev. H. deBlois, on 'The Duty of Giving,' also by the Dean, in a pleasing and interesting address on 'Home Missions'; while the Rev. Mr. Cunningham made some very interesting remarks upon 'Missionary Life in Newfoundland,' his recent home. The singing under the direction of Miss Gertie Jefferson was well rendered and effective, especially that grand old hymn—which will be sung while the world lasts—'From Greenland's Icy Mountains.' It need not be said of this church, that it was well filled, since such is always the case under all circumstances. The collections at the different services were devoted to the Widow's and Orphan Fund. The Dean was entertained by Hon. George Whitman; Rev. Dr. Ambrose by Mrs. F. Saunders; the Rev. Mr. Withycombe by Robt. Spurr, Esq., and Rev. Mr. Cunningham at the Rectory. Thus ended the first Deanery meeting in the new parish of St. Paul's, Rosette, organized the 25th Sept., 1890. One short year has witnessed much work done and many needed improvements made. We therefore 'thank God and take courage.'

DIocese OF MONTREAL.

FARNHAM.—The Bishop visited this parish Sunday, Sept. 27th, and held a Confirmation, at which 15 candidates received the Apostolic rite of 'laying on of hands.' The interior of the church has been recently painted and decorated throughout in a very elegant and appropriate style, in harmony with the Romanesque architecture of the building. The walls colored 'terra cotta' are diapered and bordered with gold and venetian blue orna-

mentations. In the chancel the spaces over the wainscot and reredos are a deep cardinal red relieved with gold monograms and 'fleur de lys.' The sky blue pannels of the ceiling of this part of the church are decorated with gold stars—the separating mouldings and the blocked cornices at the sides are done in vermilion and light 'terra cotta.' The effect of the whole interior is very pleasing and tasteful and reflects great credit on the ladies of the congregation who in a faithful spirit undertook the gracious task of beautifying the House of God, and of superintending the progress of the work. The reopening of the church was delayed until the Bishop's visit, as it was the general wish that he should be present on the joyous occasion. A very large congregation, crowding the seats and aisles and porch, attended, and the collection amounting to about \$50 was devoted to the payment of the balance of the expense incurred in the improvement. The music and singing and responses were of the most hearty character and elicited a high approval from the Bishop. The length of the morning service precluded any other address on the part of the Bishop beyond the usual counsel given to those who were confirmed. In the evening, however, a large congregation again assembled, and were deeply moved by the earnest and excellent words our venerable Bishop pressed home to their hearts in the most affecting and touching eloquence.

LET CHILDREN LEARN TO OBEY.

Recently we read in a newspaper a droll anecdote of a child, who came into the house with her lapful of broken eggs which she was carrying in. Her drollery disarmed her mother, and warded off the punishment; but it was such a good example of the faulty way in which children are dealt with that we added it as a text to an already written article. As her mother saw her with the soiled dress she exclaimed, "Why, Mary, I told you not to go to the hen house or to touch the eggs, and now I must punish you for breaking them."

Do not allow yourself to form a habit of giving commands to children when you are really indifferent as to whether they obey them or not; for instance, you may say, 'Don't make so much noise, Thomas,' 'Susan, don't throw your toys on the carpet,' and then take no notice whether your orders are complied with or not. The result is that on another occasion when you really mean to forbid noise, because the baby is asleep, Thomas cannot understand why he is punished when he only continued to hammer on his drum as he had done many times before after he was told to cease. Little Ellen finds a chair by the centre table and climbs up on it. 'Get down,' says her mother, 'don't climb on that chair.' The child remains there as long as she pleases, until her attention is attracted elsewhere. After an interval she

climbs on the chair again and hears the same order. 'Get down, Ellen. I told you not to get up there.' Of course she pays no more heed than she did before, and her parent goes on sewing. When tired of her play she gets down because the kitten has come into the room and she can amuse herself with it. After some time she climbs up again and reaching out her hand accidentally upsets either a vase of flowers or the inkstand. Then the mother rises in anger, exclaiming, 'Did I not tell you not to get on the chair?' and the child is punished, not for her disobedience, but for an accident which might have happened to any one.—*Southern Churchman.*

A BOY'S TEMPTATIONS.

You have heard of the castle that was taken by a single gun. The attacking force had only one gun, and it seemed hopeless to try to take the castle; but one soldier said, 'I will show you how we can take the castle.' And he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same next day and the next. By and by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to pass through.

Now with a single gun firing away at every boy's life, the devil is trying to get in at one opening. Temptation is the practice of the soul; and if you never have any temptation, you will never have any practice. A boy who attends fifty drills in a year is a much better soldier than the one that drills only twice. Do not quarrel with your temptations, set yourself resolutely to free them.—*Professor Hammond.*

HOW TO PLEASE.

'One great source of pleasing others lies in our wish to please them,' said a father to his daughter, discoursing on the 'small, sweet courtesies of life.' 'I want to tell you a secret. The way to make yourself pleasant to others is to show them attention.

'The whole world is like the miller of Mansfield, who cared for nobody—no, not he—because nobody cared for him, and the whole world would do so if you give them the same.

'Let the people see that you care for them by showing them what Sterne so happily called the small courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender, affectionate looks, and the little acts of attention, giving others the preference in every little enjoyment, at the table, in the field, walking, sitting and standing.'

A passionate reproof is like a medicine scalding hot; the patient cannot take it.

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[From the Spirit of Missions, N. Y. for June.]

AN APOSTOLIC LIFE.

The Rev. Robert Clark, an intimate friend of Dr. French, late Bishop of Lahore, and for many years a co-worker with him, writes from Muree, India, an interesting letter concerning him, in which he thus refers to Bishop French's remarkable faithfulness and his self-sacrificing spirit:

How the missionary spirit burned within him is revealed to us by his own last actions—when, worn out by the toils of the Episcopate in the Punjab, which he could no longer bear, his heart turned at once, like the needle to the pole, to that direct missionary work amongst Mahomedans to which he had been called by Christ Himself, for which work he had lived and in which he died; when, more than sixty years old, he chose his sphere of Missionary labor, perhaps the most arduous and the most dangerous post that could be found on earth; and there, in solitary loneliness, without one single friend to stand at his side, he planted, and upheld till death, the banner of the Cross where it had never been planted before, within the tropics of Arabia, and in the hottest time of the year, amongst fanatical Arabian Mussulmans. With a little tent, which he had procured from India, and with two servants, one of whom to some extent should cook rice and soup, he was preparing to penetrate inland, when death interposed, calling him into the presence of his Master, to tell Him all he had done, and all he had taught, during an apostolic life of more than forty years.

In the present day, when men and women are beginning to go forth in large numbers as missionaries in heathen lands, we believe that very much may be learned from the life and from the death of Bishop French. To all of us in India his example of lowly self-denial, his unostentatious liberality, and his diligence in prayer and in study and in work, have produced very blessed results. When he first began his work in Agra he studied about sixteen hours a day. He taught in his school, he preached in the bazaars, he instructed inquirers for Baptism, he prepared catechists for ordination, he was engaged in writing books, at the same time that he was learning Arabic, Persian, Urdu, Sanscrit, and Hindi with himself. Such excellence few can attain to, because few can safely follow in his steps in this respect, but all can copy his example of prayerful labor. When he spent his holidays in travels and in preaching excursions far and near, he showed us how to spend every hour of relaxation in the most profitable way. When he refused to possess even a very ordinary conveyance, because he thought that a missionary should go on foot, and declined to use any thing but the most common furniture for his house, he set us an example of self-abnegation, and showed us what, in his opinion, should be the attitude of the missionary before the

world. When he spent his earliest mornings with God, with his Hebrew Bible and Greek Testament before him, he often invited some friend to sit by him to share with him the rich thoughts which the Word of God suggested to his mind. We then saw what his spirit was which led him to attempt such almost superhuman efforts. When we listened to his prayers, which flowed forth from his heart, which often were interspersed with short collects, or parts of written prayers of the Church or individuals, we felt as we knelt with him in his study how grace worked mightily in him from above, and how his whole life was interpenetrated with that which was Divine.

BRIEF MENTION.

Bishop Walker of North Dakota, gives in his last annual address a most encouraging account of Church growth in that jurisdiction. Dickerson, Larimore, Cray and Mandan each have church buildings in progress, while Devils Lake, Valley City, Forest River and Walshville are providing rectories. These gratifying evidences of material advancement in spite of the financial depression consequent upon 2 years of scanty crops seem to the Bishop less noteworthy than the evidences of spiritual prosperity to which he refers at length. In regard to work among the Indians of North Dakota the Bishop says it is going on faithfully and well. A church is soon to be reared for a band of Sioux at the Cannonball river, on the Standing Rock reservation. The Bishop received a letter from a young Indian entreating him to visit the reservation and meet fifty or more Indians who were anxious to see him. He went and found three young Sioux who spoke English. They had heard the services of the Church, and having procured a few copies of the Book of Common Prayer in their own tongue, had been in the habit for a year past of assembling as many of the tribe as possible each Sunday for worship. One of these young men read the service while another took some portion of Holy Scripture and 'tried,' as he said, 'to tell what it meant.' Two of these young men had spent some time at Hampton Institute. One of the young men had built with his own hands a rude structure of logs for their tabernacle in the wilderness. They had faithfully instructed a number of candidates in preparation for Holy Baptism, and the Bishop, upon that visitation, baptized thirteen persons and married two couples, who desired to receive that Christian rite. The Bishop in closing his description of the work of these young men says: 'Here is, I think, a picture of exquisite missionary zeal and labor that would be worthy of a record among the highest annals of Christian enthusiasm.'

CHINA.

Annual Conference of Clergy.

The Rev. Yang Kiung Yeu writes from Shanghai, June 4th, as follows: 'On the 21st May was held the semi-annual Conference of the

Clergy of the Shanghai branch of the missionary jurisdiction in the Church of our Saviour. This has been an institution of several years' standing; and in its place of meeting alternates between this Church and St. John's Collegiate Church. The Bishop presides, and in his absence, as in this instance the Rev. Mr. Thomson, the Archdeacon. The conference is for the purpose of spiritual communion before God, for reports and for mutual counsels and encouragement, as also for giving an opportunity to those stationed far away to visit their relations and friends in Shanghai. When I say 'stationed far away,' I mean as regards time and not as regards latitude and longitude. The farthest station is Ngakong. It is only 28 miles from here, but it takes fourteen hours' travel to reach it.

At this present Conference the Holy Communion was celebrated at 10:30 a. m. by the Rev. Messrs. F. L. H. Pott and S. C. Hwa. At 2 p. m. the exercises began with a short service by the Archdeacon, an address by the Rev. S. C. Hwa, and then oral reports from those who have charge of stations. After a social gathering at the home of the writer, which is behind the church, the brethren separated at 6:30 p. m.

It was greatly regretted that the Rev. H. N. Woo was absent, he being called away to the deathbed of his niece, who departed this life full of faith and with beautiful words of prayer on her lips. Two catechists were also absent.

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One of the pressing questions of the day is, what to do with those who give themselves over to alcoholic indulgence, so as to become slaves to intemperance, a misery to themselves, more often than not a terror and trouble to their families, ending in domestic infelicity, ruin, and disgrace. The correspondence on the 'Savery of Drink,' in The Daily Telegraph shows a depth of misery and woe which is terrible to contemplate: husbands cursed with drunken wives; wives cursed with drunken husbands; sons with ruined and blasted reputations; daughters sunk into a depth of iriquity which makes one shudder to read; men lost to all sense of manliness and women to all sense of shame, and all the result of the fearful drink crave, which like a consuming fire rages within, and drives its miserable victims to drink, drink, drink, in the vain hope of quenching their terrible thirst, but which alas! only intensifies the evil, and causes the helpless, hapless, drink-sodden men and women to writhe in agony, till stupefaction ensues, and a drunken stupor renders them, for the time, oblivious of everything, Such is the record day by day in the pages of one of the leading daily papers. And this terrible register of sin and suffering to us, who have been in the thick of the fight for many years, is no new revelation.

As if to emphasise what is now being written and said comes the annual report of the Inspector of Retreats under the Inebriates Act. It was in 1879 that the first of these Acts was placed upon the Statute book for a term of years, and the experience gained by its working led to the measure of 1888, by which the provisions of the earlier Act were amended, and the law affecting the authority to control such persons made permanent.

The law thus created is essentially permissive. In the first place, the local authority may grant to any person, or two or more persons jointly, a license, for any period not exceeding thirteen months, to keep a 'retreat,' and the local authority may from time to time revoke or renew such licence. In the next place, any habitual drunkard desirous of being admitted into a retreat provided under the Acts may make application in writing to the licensee of the establishment for admission into the retreat. This application is to be accompanied by the statutory declaration of two persons, to the effect that the applicant is an habitual drunkard within the meaning of the Act. The signature of the applicant is to be attested by two Justices of the Peace, who are also to satisfy themselves that the person in question is one of the kind contemplated by the statute, and they are to enable themselves to state in writing that the applicant clearly understood the compact into which he was entering. With these provisions and safeguards the patient enters the retreat, and is not enti-

tled to leave it until the expiration of the term mentioned in his application. But the term is in no case to exceed the period of 12 months.

Four points are at once noticeable in connection with the Act. The inebriates cannot be detained in a retreat except on their personal application; two justices must be satisfied that this application is voluntary; they cannot be detained longer than twelve months; and the retreat is under official inspection.

It is a terrible commentary upon our boasted civilisation that such retreats should be necessary. But it is well known to every medical practitioner that dipsomania is a formidable trouble in thousands of families. There are seven of these retreats now open in England. The localities are Hales Owen, in Worcestershire; Rickmansworth, in Hertfordshire; East Twickenham, in Middlesex; Walsall, in Staffordshire; Westgate, in Kent; Fallowfield, near Manchester; and Chiswick; and this year a new retreat is to be opened at Saltash. Some of the retreats receive private patients—inebriates who voluntarily become inmates without the intervention of justices, and who consequently cannot be detained if they wish to leave. There appears to be a general opinion, however, among those persons who have the best opportunities of studying the effect of such enforced abstinence from alcohol, that twelve months, in not a few cases, is too short a time to effect a radical cure. Individuals who for five or six years—or it may be for a much longer period—have daily saturated their systems with alcohol, can hardly be expected to recover their normal state, either physically or morally, in a single year.

[To be continued]

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