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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, OCTOBER 10, 1894.

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ECCLESIASTICAL NOTES.

In the Diocese of Connecticut there are 29,324 registered communicants, 17,142 Sunday school scholars and 119 teachers.

No more appropriate birthday or wedding gift can be devised than a new Prayer Book. So says the *Church News*, of Mississippi.

The Church of St. John the Evangelist, Barrytown, N.Y., has lately received a legacy of \$10,000 under the will of the late Mrs. Jane Aspinwall.

The serious illness of the Bishop of New Jersey, Rt. Rev. Dr. Scarborough, necessitated the cancellation of all his appointments for September and October.

The majority of the Bishops of the Church in the United States have consented to the election of an Assistant Bishop for Iowa on the ground of extension of territory.

The Rt. Rev. Dr. Halo, Bishop of Cairo, U.S., speaks of the last Old Catholic Congress as a 'thorough success.' He also says he was much struck by the really international character of the gathering.

The remarkable progress made by the Church Lad's Brigade was strikingly exemplified at Cardiff, Wales, lately, when a review of not less than 950 lads was held before Lord Chelmsford, Chairman of the Committee.

It is announced that on Sunday, the 23rd September, the Archbishop of Dublin, the Rt. Rev. Lord Plunkett, consecrated Senor Cabrera as Bishop of Madrid. 'This action,' says the *Living Church*, 'has been taken against the judgment of the whole Anglican Episcopate as expressed at the last Lambeth Conference.'

The Primitive Methodists of Ireland still follow the teaching of John Wesley and abide in the lines marked out for them, always resorting to the Parish Church, being careful not to hold their special meetings at the same hour as the Church service and recognizing the ministry of the Church, not presuming themselves to celebrate the Sacraments.

A new feature of the Convention of the Diocese of New York; just held, was the introduction of a 'devotional hour.'

On one evening during the Convention a meeting was held by the Brotherhood of St. Andrew in the Church of the Holy Trinity, Madison Ave, N.Y., when the subject, 'Men's Work Among Men,' was considered.

On a recent Sunday in August there were present in the Chancel of St. Mary's Memorial Church, Wayne, Pa., participating in the services, four priests, none of whom were origin-

ally connected with the P.E. Church. They were the Rev. Dr. Jeffries, of Tacoma, Wash. Ter., formerly a member of the Society of Friends; Rev. C. H. Malcolm, of Annandale, N.Y., formerly a Baptist; Rev. Dr. Downing, of Boston, formerly Dutch Reformed; and the Rev. C. D. Miel, for many years a Priest of the Roman Catholic Church.

BISHOP NILES, of New Hampshire, having received the unanimous permission of the Standing Committee of the Diocese, has accepted a temporary call to the charge of the American Holy Trinity Church in Paris, France, and will officiate there for five months commencing with December, during which time the Rector, the Rev. John B. Morgan, D.D., will visit his home in New York.

The following notice recently appeared in a parish paper: 'The service on Sunday morning is at 10.30 a.m. The supposition that it is at ten minutes later is a mistake. Young men are not excluded from the week-night service. The seats in the front portion of the lecture hall have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in singing the anthem. The object of the choir is to encourage, not to discourage, the congregation.'

A well-known Atheistical Lecturer in England has publicly renounced his infidelity. Mr. Edward Jackson has been one of the leading champions of the infidel party. In writing to Mr. George Wise, the Christian Evidence Lecturer supported by an Anglican Society, he says: 'Our talks have shown me the hollowness of secularism in its claim to be considered a philosophical system superior to that of Christianity. Furthermore, what the latter supplies the former ignores; the claims of the heart as well as of the head are met by the sublime life, profound ethical teaching and sweet influence of that unique character, the Christ of God.'

At the Synod of the Diocese of York, held on the four hundredth anniversary of the rebuilding of York Minster, the Archbishop in his charge recommended a closer study and frequent explanation of the Prayer Book, the due observance of fasts and festivals, the recitation of the daily offices, stricter compliance with the requirements of the Church, and, above all, the restoration of the Sacraments in their rightful supremacy. Nothing short of a weekly Celebration should be the ideal of a faithful parish priest, 'not necessarily with the desire that all should communicate so frequently, but that no one might be prevented from communicating if he so desired, and that at least the Divine service might be celebrated in obedience to the Master's commands.'

The Archbishop of York, in an address a few months ago, said: 'They sometimes talked of the very difficult days in which their lot was cast. He supposed there had been hardly any

age of the Church when the days were not regarded as difficult, and if there had been such times he was most thankful that he did not live in them. Life would not be worth living in days where there were no difficulties, and he felt sure, whatever difficulties might be in store, that the Church of England was quite strong enough, under her Divine Head, to overcome them all. After an experience of very nearly forty years, of which twenty-two were spent in London, he was speaking the words of truth and soberness when he said that at no previous time had there been more earnest, vigorous, hearty, and united work among the clergy than at the present day.'

The latest ornaments provided for St. Paul's Cathedral are two immense candlesticks, in elaborate metal work, to hold the sanctuary lights. From the floor to the top of the candles is not far short of twelve feet. They are copies of famous originals at Ghent, to which a curious history attaches. Cardinal Wolsey, when in the heyday of his power, set about preparing a sumptuous tomb for himself in the Wolsey (now the Albert) Chapel at St. George's, Windsor. Before it was complete Wolsey's fall came. The sarcophagus, of black marble, intended for the Cardinal, ultimately became the resting-place of Nelson in the crypt of St. Paul's. The four giant candelabra by Torregiano, designed for the corners of Wolsey's sepulchre, were presented by Henry VIII. to old St. Paul's. Being covered with gold-leaf, they were valuable, and a century later they were sold by Cromwell to the authorities of Ghent Cathedral, where they have remained ever since.—*Scottish Guardian*.

The late Bishop of Durham, Dr. Lightfoot in 1881, thus described the interesting features of the fine old parish church of St. Andrew, Bishop Auckland, lately restored: 'It is not the only distinction of this fabric that it is the largest parish church in the county of Durham. It speaks to us, as few parish churches speak, of the long and continuous history of Christianity in England. There is that Latin inscription embedded in its pavements, testifying to that earlier Roman civilization on which, as on a basement, the superstructure of the Gospel was raised. There are those Saxon crosses disinterred from its walls, proclaiming the evangelisation of the great race of which the population of England is mainly composed, and when we turn to the fabric itself we meet with a series of architectural styles, beginning with the Norman basement of the tower and descending through subsequent ages of a series which not inadequately represents the successive epochs in the career of the English Church.'

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A WEEK for the LEADING CHURCH OF ENGLAND Paper, *The Church Guardian*, Montreal, under Trial Subscription at \$1.00 per annum.

THE REFORMATION.

(By May Cochrane, in the Dawn of Day).

We have now reached the sixteenth century, a most important period in English Church History—that of the Reformation. That event was not a sudden outburst, “the storm had been gathering for centuries, it was at last as inevitable as it was irresistible.” The causes that brought it about stretched back nearly to the Norman Conquest certainly to 1235, A. D., and the episcopate of Grossetete, the noble-minded and heroic bishop of Lincoln. These causes were partly secular and partly spiritual. Foreign rule in things national or ecclesiastical has ever been hateful to free-born Englishmen, consequently we find the Statute Book during those centuries filled with an ever increasing number of enactments against papal interference in temporal affairs. But the spiritual causes that led up to the Reformation were also important.

Century by century abuses had crept into the Church throughout the world, false doctrines were believed, and a multitude of stories, legends, and foolish superstitions accepted which “much blinded the people, and obscured the glory of God.” Gradually these traditions of men worked out their inevitable end, they became a heavy burden too grievous to be borne. It was felt everywhere, by almost all people, that a re-forming of some kind was needed. This feeling was not confined to members of the English Church, it was felt in France, Italy, Germany, and Spain. From time to time noble-hearted men and women, whose names are in the Roman Catholic calendar of saints, were as vehement in their demands for reform as were the members of our own Church or the Princes of Germany, and the Council of Trent was a reforming Council. One of the causes that brought about the abundant crop of error in the Middle Ages was a want of knowledge of the Bible. This was almost natural in an age when printing was unknown and copies of the Scriptures were so expensive in our own country: the language had so changed that the old vernacular translations were of no use, even if they could have been obtained, and of the Latin in which the Scriptures were read in Church, the worshippers understood little or nothing. The Church's lantern, the Bible, of which she is “keeper and witness,” was thus not readily accessible, and owing to the lack of its teaching, darkness to a great extent covered the people. But it was the darkness before the dawn. The Holy Ghost, the Illuminator, was in the Church, creating and strengthening in that gloom influences and forces which should break forth when He gave the word, and fill the earth with light.

In the fourteenth century streaks of the coming dawn appeared. John Wyclif, Vicar of Lutterworth, made the Bible accessible, translating it into the English of that day. The open Bible, however, which should have been to the profit of all, became to many an occasion of falling. People read the Bible without the interpretation of the Church, forgetting that the Church existed before the New Testament was written, and that Church doctrine is Bible truth, for the Holy Spirit is the Inspirer of both, and cannot deny Himself. In many points the teaching of Wyclif was questionable, while that of his reputed followers, the Lollards, was full of error and the cause of much future trouble to the Church; still we must remember that to him, with all his mistakes, we owe the first English Bible properly speaking.

Towards the end of the fifteenth century, the leaven began to work more strongly. The process of fermentation is neither unmixed good nor evil; in moderation it strengthens and im-

proves, carried to an extreme it destroys that which it was meant to perfect. It is easy for re-formation to become de-formation. We must not be surprised, therefore, if at the Reformation in the Church of England some things were done imperfectly, some mistakes made. Speaking broadly, it was an event for which all faithful children of our ancient and beloved Mother Church may be grateful. It was the triumphant assertion of the continuity of the Church of England from apostolic times, of her independence as a National Church, of her right as a true Branch of the Catholic Church to decree rites and ceremonies.

We must be very careful not to think of the Reformation as the action of Henry VIII., or of Parliament, as distinct from the Church of England. It was more than this, it was the act of the English Church. The Convocation of the Church of England decided the question of the Pope's temporal authority three years before the laity in Parliament carried out the decree of the Bishops that “the Bishop of Rome has no greater jurisdiction conferred on him by God in the Kingdom of England than any other foreign Bishop.” Other Acts were passed by Convocation and Parliament putting an end to the hearing of appeals on English questions at Rome, and the payment of taxes to the Pope; these were secular matters touching the national honor, and were therefore rightly decided by the National Church and the National Parliament working together. But the religious side of the Reformation was of course the work of the Bishops and clergy in Convocation, because neither King nor Parliament have authority in controversies of Faith or power to decide or change any rite or ceremony of the Church of God. The first work undertaken by the Bishops was the re-translation of the Bible, of which Archbishop Cranmer ordered copies to be set up in some convenient place in every church.

The next care of the Bishops was the revision of the Prayer Book. It was no new book which they drew up, but a combination of those which had been used by the Church of England from early times. The short chapters at the beginning of our Prayer Book show why and how the work was done. The greatest and happiest alteration was that from thenceforth the services were to be in English, not in Latin, so that all men could worship “with the Spirit and with the understanding also.” Naturally the changes did not please everybody, that would be impossible, and the Church was divided between those who wanted to keep things as they were, and those who accepted the alterations. But they were both Church of England parties. The conflict throughout the reign of Edward VI. was not between Roman Catholics and English Churchmen, but between members of the same Church divided on points of doctrine and ritual. When we consider the terrible troubles of the age of the Reformation, the covetous and tyrannical character of the sovereigns, the greed of many of their ministers, the stupendous difficulty of deciding what was Catholic in Faith, when the whole teaching of the Church had come under suspicion, and when critical scholarship was not common, we must adore the goodness of God the Holy Ghost, Who so ruled and guided the Church that she kept unscathed her fourfold mark as a branch of the one true Church—the Catholic Creed, the Apostolic Ministry, the Sacraments, the Liturgy.

The great points to remember about the Reformation are these:

1. The Reformation was the work of the Church of England, not of King Henry VIII. He was at the most but an instrument used by God during the Reformation of His Church, just as another wicked man, Jehu, was used in the days of the Jewish National Church.

2. It was a re-formation of the government and practices of the Church of England, not a changing of one Church for another. As the

judicious Hooker says, “To reform ourselves, if at any time we have done amiss, is not to sever ourselves from the Church we were of before,” and Archbishop Bramhall illustrates this by saying that “A garden before it is weeded, and after it is weeded is still the same garden; or a vine before it is pruned, and after it is pruned, freed from the luxuriant branches, is one and the same vine.”

3. The Church of England before and after the Reformation was the same Church—there was no break in her life and history. As Mr. Gladstone says: “I can find no trace of that opinion which is now common in the mouths of unthinking persons, that the Roman Catholic Church was abolished in England at the period of the Reformation, and that a Protestant Church was put in its place.” Professor Freeman wrote, “The facts of history compel us to assume the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation.”

HIGHER CRITICISM.

Some crude ideas concerning this subject have filtered down among ordinary readers, and persons without sufficient knowledge and mental training have become unsettled by rash statements in the newspapers. It is thought in some quarters that the Bible is a mass of fables which this astonishing *fin de siècle* has outgrown. Formidable controversies are going on in the theological world over this new criticism, which is considered by many thoughtful minds to be a serious attack upon the citadel of the Christian faith. For the sake of those of our readers who cannot give the question special study, we think it can be shown that there is no cause for alarm. And there are several reasons. The first is, that whatever is God's truth, whatever is divine revelation will abide forever despite the wit or wickedness of man. This is not saying that Christians must fold their hands in complacent ease when the faith is attacked. As it always has been in the past when the truth was assailed, God has raised up able and faithful defenders, so we are confident He will furnish the men and means to meet the assaults of modern unbelief. However the storm of the battle may rage, we need not fear. This is God's world, and He will care for His own, and establish His truth in the face of the wickedness of men and of the errors and mistakes of honest and sincere men. A second reason why we need not be overdisturbed is, that just precisely the present state of things is foretold in many places in the New Testament. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith.” “This know also, that in the last days perilous times shall come. For men shall be lovers of themselves—ever learning and never able to come to the knowledge of the truth.” “For the time shall come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables.” So we need not expect in this dispensation there will not be those who will rush into error and fight against the truth. Another reason is that God reveals the strength and blessedness of His truth to the hearts of those that love Him, and there are millions from whose hearts neither the subtle ties of intellect, nor the batteries of argument, nor the search lights of human reason can dislodge for a moment their supreme faith in God and His Revelation.—*St. Louis Church News.*

CONSIDER what Christ's gospel is. Centred at the heart of it is the truth that God lives, that God loves, that God saves.—*Charles A. Berry.*

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By Rev. Geo. V. Reichel, A.M., Brockport, N.Y.,
Member of the American Association for the
Advancement of Science.

"I WILL GIVE THEE THE UTMOST PARTS OF THE EARTH FOR THINE INHERITANCE."

This is one of the promises of Christ's Church which has not yet been entirely fulfilled.

While almost every portion of the inhabited globe has been reached by the Gospel, it still remains a fact that nearly one-quarter of the globe is altogether unknown to us. It is therefore of vast interest to observe the untiring efforts made to reach these unexplored regions, to bring to them the light and benefits of Christian civilization.

Thus the exploits of Nansen and Peary in the Arctic zone, of Bauman in Africa, to say nothing of those few but intrepid hearts who are seeking to penetrate into the new sections of the Kuen-Lun and the Sulimani Mountains and vast areas of Arabia, fill us with anticipation. Tibet also, and Afghanistan, with Beloochistan, Mongolia, and sections of Siberia, South America, and the Phillippine group, wait their natal hour, which by Divine grace we trust is not far distant. As yet, however, only the promise is ours.

"THERE BE FOUR THINGS WHICH ARE BUT LITTLE UPON THE EARTH, BUT THEY ARE EXCEEDING WISE."—Prov. xxx. 24.

The ant, the cony, the locust, and the spider are the four "little" but "wise" things referred to.

The truth of the wise man's observation has recently been most beautifully shown, for Mr. L. N. Badenoeh, in his "Romance of the Insect World," gives us the following interesting facts concerning the ant.

He tells us that in nothing is the wisdom of the ant so clearly demonstrated as in his wonderful house-building. Take, for example, the instance of the tree ant (*Ecophylla smaragdina*), which builds its nest of leaves. "The leaves utilized," says Mr. Badenoeh, "were as broad as one's hand, and were bent and glued to each other at their tips. How the ant manages to bring the leaves into the required position was never ascertained, but thousands were once seen uniting their strength to hold them down, while other busy multitudes were employed within in applying the gluten that was to prevent them turning back."

So, again, "in the forests of Cayenne, the nests of *Formica bispinosa* are remarkably like a sponge or an overgrown fungus. The down or cottony matter enveloping the seeds in the pods of the *Bombax ceiba* is used for their construction—vegetable fibers that are too short to convert into fabrics, but which the ants contrive to felt and weave into a compact and uniform mass so dexterously that all trace of the individuality of the threads is lost. The material much resembles amadou, and, like that substance, is valuable for stopping violent discharges of blood. In size, the nests generally have a diameter of eight or nine inches. The ant itself is little and dark, and noted for two long spines of great sharpness on its thorax, one on either side; hence its scientific name of *bispinosa*. Popularly, it has been called the fungus ant.

The genus *Chartargus*, one of the important groups of the cardboard or paper-making insects, includes insects apparently similar, which practice two strangely different forms of nidification. The nests of *C. chartarius*, the most common in collections, are of frequent occurrence in tropical America. Their cardboard is white, gray, or of a buff color tending to yellow,

very fine, and of a polished smoothness; at the same time it is strong, and so solid as to be impervious to the weather.

"It cannot be urged sufficiently," says Reaumur, "that this kind of envelope is indeed a veritable cardboard, as beautiful as any that man knows how to make." Reaumur once showed a piece to a cardboard manufacturer, and not the slightest suspicion of its real nature was suggested to his mind. He turned it over and over; he examined it thoroughly by the touch; he tore it, and after all declared it to be made by one of his own profession, mentioning manufacturers in Orleans as the probable producers.

"DOETH THE HAWK FLY BY THY WISDOM, AND STRETCH HER WINGS TOWARD THE SOUTH?"

In experimenting upon the possibilities of, at some near period, finding means to navigate the air, scientists have been led to study more and more closely the structure of a bird's wing. The marvelous wisdom of the Creator is shown in the following description by Prof. Joseph Le Conte. He says:

"The structure of a bird's wing is a marvel of exquisite contrivance—a wonderful combination of lightness, elasticity, and strength. The hollow quill, the tapering shaft, the vane composed of barbs clinging together by elastic hooks, making thus an impermeable yet flexible plane—all this has been often insisted on by writers on design in nature. But there are two points not often noticed, which especially concern us here. Of the two vanes of each feather, the hinder one is much the broader. This, together with the manner of overlapping, causes the feathers to rotate and close up into an impervious plane in the down-stroke, and to open and allow the air to pass freely through in the up-stroke. This structure and arrangement produce the greatest possible effectiveness of the down-stroke and the least possible loss in recovery for another stroke. The plane of the wing, also, is supported not along the middle, but along the extreme anterior border, as shown in any diagrammatic cross-section of a wing.

The same admirable adaptation is carried out in every part of the bird. The whole bird is an exquisitely constructed flying-machine. The smallness of the head, the feet, and the viscera, the lightness and the strength of the bones, all show that everything is subordinated to this one supreme function.

But it is the use of the wing as an aeroplane that the most wonderful feats of bird locomotion consist. If we are ever to achieve artificial flight, it must be by the application of the principles underlying these. There are four of these feats of bird flight which require special notice as bearing upon the subject of artificial flight. These are hovering, poising, soaring and sailing."—*The Homiletic Review*.

THE OCTOBER MINOR HOLY DAYS.

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

We have a few Minor Holy Days during the month of October, and the Saints commemorated are neither eminent nor catholic. Therefore our article will be brief.

The first of the month has been dedicated to Remigius, Bishop of Rheims, and familiarly known as St. Remi, the "Apostle of France," from the fact of his having converted Clovis, King of the Franks, and many of his nobles. It is from this circumstance that the subsequent French kings appear to have derived the titles, "Eldest Son of the Church," and "Most Christian King." He was so eminent for his spirituality as to be made Bishop of Rheims at the age of twenty-one, and after the conversion of Clovis became Primate of Gaul. The *ampulla* with which he anointed Clovis at his baptism may still be seen at Rheims, and the relic is of

considerable historical importance, as having been used at the coronations of most of the French kings. He died on January 13, 533, in the ninety-sixth year of his age, and was buried in the Church of St. Christopher at Rheims; but his body having been translated to the Benedictine Abbey on October 1, 1049, this has since been the day of his festival. His distinguishing emblem is a dove bearing the *ampulla*.

St. Faith, known also as Virgin and Martyr, is commemorated on the 6th. She is also associated with Gaul, where she suffered severe persecution in the latter part of the third century, for boldly refusing to sacrifice to Diana, and was finally beheaded. She is generally represented with the instruments of her martyrdom, and wears the crown of victory. Sixteen churches in England are dedicated to her, one being the mortuary church under the choir of St. Paul's Cathedral.

The 9th is dedicated to St. Denys Areop, being a contraction for "Dionysius the Areopagite," of whose conversion we read in Acts 17: 34. Eusebius mentions him as having been first Bishop of Athens, where he is related to have suffered martyrdom under Domitian. Thus the titles "Bishop and Martyr" are associated with his name. Nothing definite is known of him, however, beyond the important record in the Acts—"So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was *Dionysius the Areopagite*." The Patron of France, bearing the same name, and martyred about 275, has been confounded with this Dionysius in both the Roman and Sarum missals.

The 13th is dedicated to one who is regarded by our English brethren as pre-eminently their national saint—Edward the Confessor. He had vowed in his youth to make a pilgrimage to Rome, and make a full confession of his faults if he ever became King, and when in 1041, he succeeded his father Ethelred, on the throne, he at once prepared to fulfil the vow. But Pope Leo IX felt that his absence from England would be attended with such great danger that he accepted his confessions, granted him absolution, and released him from his vow, on condition that he would give to the poor the money that would have been spent in his pilgrimage, and found or re-found a monastery in honor of St. Peter. Thus the re-establishment of the then ancient Abbey of Westminster on a new and magnificent footing and its solemn dedication to St. Peter on Holy Innocents' Day, 1065. The King was unable, through sickness, to be present at the dedication, and having died during the ensuing week, was buried with great pomp and ceremony in the new Abbey Church before the high altar. His tomb was richly adorned by William the Conqueror, and enclosed in a shrine; and on October 13, 1163, his body was removed by Thomas a Becket to a richer shrine still. It is this Translation of King Edward the Confessor which is celebrated in the Calendar.

St. Ethelreda, Virgin Queen, is commemorated on the 17th. Being left a widow she retired to Ely and founded a convent over which she presided as abbess for many years. She was popularly known as St. Audry, and the word *tawdry* is said to be derived from the name given to the cheap finery sold at St. Audry's fair. She died in 679.

The 25th is dedicated to St. Crispin, Martyr; and in the ancient Calendar his twin brother, Crispinian, was associated with him. They were famous among the missionaries who came from Rome into Gaul in the third century. Fixing their abode at Soissons they preached and instructed the people by day, and exercised the trade of shoemaking at night, supplying the poor free of charge. Thus they have been considered as the tutelar saints or patrons of that craft. They were beheaded after severe tortures on October 25, 288; and in the sixth century a church was built and dedicated to them, over their probable place of interment at Soissons.

News from the Home Field.

Diocese of Fredericton.

ST. MARTINS.

The Woman's Aid association of Holy Trinity held a sale and high tea in the Temperance hall on Friday evening week. An efficient committee, with Mrs. J. B. Hodsmyth, the president of the society, at its head, made the affair most enjoyable, and what was perhaps more important, successful from a financial standpoint, over \$90 being realized.

Diocese of Quebec.

QUEBEC.

The Lord Bishop is expected back from England by the steamer "Parisian," leaving Liverpool on October 25th. He sailed by the "Laurentian" on September 16th.

UNIVERSITY AND SCHOOL OF BISHOP'S COLLEGE.—An important Committee of the Alma Mater Society of the above Institution held a meeting at the Church Hall, Quebec.

Principal Adams was in the chair. There were present Colonel Forsyth, Rev. A. J. Balfour, H. J. Hamilton, Potry, Esq., Headmaster; Prof. Wilkinson, A. D. Nicolls, Esq., Rev. L. W. Williams, Armitage Rhodes, Esq., John Hamilton, Esq., Edmond Joly, Esq., Harcourt Smith, Esq.

Letter of apology from Canon Fulton had been received.

Dr. Adams read a short statement embodying the condition and needs of the Institution. After pointing out that since 1882 not less than \$120,000 had in various ways reached the College by gift or bequest, showing an average of something like \$10,000 a year, the Principal said he hoped that during the next five years the same average might be kept up, and he showed how such a sum as \$50,000 could be used, viz.: \$20,000 for Professorship of Classics; \$10,000 for the Professorship of Pastoral Theology; \$10,000 for the School; \$5,000 for the Gymnasium; \$2,500 for the completion of the chapel, and the rest towards the completion of the Principalship Endowment Fund. Such a large scheme might well become a Jubilee scheme. The Principal stated that the Convocation of 1895, at which Bishop Potter, of New York, was the promised preacher, should be made exceptionally brilliant.

After the Principal's paper was read a discussion took place, in which all present joined. It was resolved that:

1. That an effort should be made to complete the chapel, and to build a new gymnasium; these objects, it was thought, would require \$10,000.

2. That a dinner should be held at Lennoxville under the auspices of the Alma Mater Society, on Wednesday, the 26th June.

3. That Local Committees be appointed to carry out the scheme.

The Quebec committee consisted of those Quebec gentlemen who were present, together with R. Campbell, Esq., and T. A. Young, Esq., and Dr. Elliott, with power to add to their number, J. Hamilton, Esq., being convener.

Local committees were also nominated for the following centres: Montreal, Ottawa, Winnipeg, Sherbrooke, New York and Lennoxville.

Committee for Montreal: George Hooper, Esq., (convener), H. Abbott, Esq., Q.C., Canon Fulton, Angus Hooper, Esq., G. H. Balfour, Esq., Rev. G. Abbott Smith, C. M. Holt, Esq., Rev. Dr. Ker, Dr. Campbell, R. T. Heneker, Esq., J. B. Paterson, A. Cunningham and T. K. Ross.

Committee for Sherbrooke: W. A. Hale, Esq., Dr. A. N. Worthington, E. B. Worthington, H. D. Laurence, W. Morris, Esq., R. D. Morkill, Esq.

Committee for Lennoxville: The Principal, Headmaster, Prof. Wilkinson, Mr. A. D. Nicolls, Prof. Scarth, C. S. White, Esq.

Other committees to be appointed.

RIVER DU LOUP.

During the summer a considerable sum was raised through the assistance of the summer visitors towards paying off the heavy debt on the new church. Part of this was obtained by a concert in Cacouna, a further sum being contributed as half the proceeds of a sale held by several young ladies and carried out by themselves, and a further portion being a gift of \$100 from a donor, who desired his identity to be concealed.

The Clergy Trust Committee of the Diocese reported in favor of an effort being made to raise the capital of the fund to at least \$100 to meet the decrease in revenue, owing to the low rate of interest, and that in the meantime subscriptions be asked in the diocese to a guarantee fund to cover the anticipated deficiencies of the next three years through the same cause. The capital of the fund now amounts to \$86,846, which at 5 per cent., the ruling rate of interest, would only yield \$4,300 annually, whilst \$5,000 is required. The Church Society adopted the suggestions of the committee, and the Ven. Archdeacon Roe, Mr. John Hamilton and Dr. Heneker were appointed to endeavour to put them into effect.

Diocese of Montreal.

MONTREAL.

INTERCESSION DAYS FOR SUNDAY SCHOOLS.—

We understand that the Lord Bishop of the Diocese has concurred in the appointment by His Grace of Canterbury of October 21st and 22nd as special days of intercession for Sunday Schools in this diocese. His Lordship has also accepted the day fixed by the Government as Thanksgiving, viz., 22nd November.

The Very Rev. the Dean of Montreal resumed this month his class for Men and Young Men, in St. George's Church on Sunday afternoon at three o'clock. His lectures this year will be on "The Old Testament," and he will treat of the following subjects: i. Divine Revelation; ii. Inspiration; iii. The Pentateuch; iv. The Mosaic Authorship; v. Traces of the Law under Joshua, Judges, the Regal period after the Captivity, the Maccabean period, etc., and in the writings of the Prophets and the Psalms; vi. The Scribes; vii. Ezra and Nehemiah; viii. The History of the Canon. The Dean has offered three prizes of books to be given to those receiving the highest marks for a written examination on his course of lectures.

The Andrew's bequest to the diocese, amounting to a very large sum of money and appropriated by the donor to the furtherance of charitable institutions, will soon be available, we understand. Steps are being taken to carry out the wishes of the donor as to charitable institutions, under the governance and control of the Bishop.

Diocese of Toronto.

ASHBURNHAM.

The Harvest Festival Services here referred to last week were attended by a large number of people, including many from the denomina-

tions. The decorations reflect the greatest credit upon the Decoration Chapter of the Guild. A screen had been erected between the chancel and the nave covered with a wreath of oats relieved by bunches of grapes, crab apples, and mountain ash berries. Across the top a scroll of dark green cloth was stretched bearing the appropriate text in gold letters: "The earth is the Lord's and the fulness thereof." The Communion table, the Font, the Reading Desk and the Pulpit were all beautifully adorned chiefly with cut flowers, contributed by the friends in abundance. The windows throughout the Church were decorated with fruit and vegetables. The musical part of the service was admirably rendered by a large choir under the direction of Mr. Davies; the hymns being those for the harvest season, the Magnificat, Garraff; and the Nunc Dimittis, Plummer. The anthem was the well-known one by Goss, "O taste and see how gracious the Lord is." The Revs. C. M. Hedley, J. C. Davidson and E. W. Pickford took part in the service, and the sermon on Thursday evening was delivered by the Rev. Dr. Mockridge of Toronto. The decorations remained in place until after the following Sunday, when the festival music also was repeated in the evening and the Rector gave the third of his course of sermons on "Religion."

The brothers and sisters of the late Miss Bradfield, a devoted member of St. Luke's church have, in accordance with her wishes, donated a handsome brass Reading Desk for the Holy table which was used for the first time at the Harvest Festival Service on Thursday evening, 27th ult.

The Rev. E. W. Pickford, assistant curate of St. John's church, PETERBORO, has been appointed to the Mission of BOLTON. His services here were much appreciated, and his many friends wish him success in his new field of labor.

Diocese of Huron.

The annual gathering of the Sunday School teachers, lay workers and clergy of the Church of England in the Diocese of Huron takes place in Brantford on Wednesday and Thursday, Oct. 31 and Nov. 1, and it is expected that not less than from 150 to 200 delegates will be present. Committees representing the local Anglican churches will provide for the entertainment of the visitors. The local secretaries will be A. K. Busnell and Mr. William Moss. The complete programme has not yet been issued, but it is understood the proceedings will be nearly as follows:

First session of convention, Wednesday, 31st, 2.30 p.m., in Grace church school room. Divine service in Grace church at 8 p.m. Short addresses by two visiting laymen. Lessons for the day by lay readers. Sermon by the Bishop of Huron.

Thursday, 9 a.m.—Holy Communion at Grace and St. Jude's churches. The Bishop will administer the Sacrament at the latter church. 10 a.m.—Annual meeting of Huron Anglican Lay Workers' Association.

At the same hour, in another place, Miss Jennette Osler, of Toronto, will give an address to ladies on 'The Lay Woman in the Parish.'

At 11 a.m. the convention will resume its sittings.

The afternoon meeting will be held at 2.30 p.m. At 7.30 p.m. the convention will assemble for its final session in Wickliffe Hall, where an address will be delivered by Rev. F. DuVernet, on 'Missionary Spirit,' and some other able speakers will be secured for the occasion. The Bishop will preside at all the meetings of the convention, and at the annual meeting of the association.

Among the contributions already promised in addition to those above mentioned are: 'The Ideal Sunday School,' by Mr. James C. Morgan, M.A., P.S.I., of Barrie; 'A Voice from the Lectern,' Rev. H. A. Thomas; 'The Little Ones,' Miss Grace Denison; 'The Rural Deanery Meeting, Its Objects and Uses,' Rev. Alfred Brown, B.A.; 'Our Older S.S. Pupils,' Mr. A. W. Reaveley, B.A., of Thorold; 'The Daughters of the King,' Miss L. Downie; 'The Ideal Parish,' Rev. David Williams, M.A., etc.

The London *Times* says: The many friends of Rev. Evans Davis, rector of St. James' church, London South, will hear with gratification the announcement that his Lordship the Bishop of Huron has appointed Mr. Davis to the Archdeaconry of London, rendered vacant by the promotion of the Ven. Archdeacon Marsh to the Archdeaconry of Huron. Rev. Canon Davis' long and faithful services in the Diocese, and his intimate acquaintance with the church's requirements, especially fit him for the exalted position to which the ruler of the Diocese has seen fit to place him in. All, irrespective of denomination or creed, will wish the new Archdeacon of London many years of usefulness in his new sphere of labor.

Rev. W. A. Graham, of Shelburne, has been appointed Rural Dean of Grey in place of Rev. George Keyes, resigned.

Diocese of Niagara.

GUELPH.

The first meeting of the Children's Sewing School, a most useful branch of Church work, was held on October 6th, and is now organized for winter work.

The Venerable Archdeacon Dixon, Rector of the parish together with the Bishop of Niagara are delegates to the committee on Education and Training of candidates for Holy Orders of the General Synod in Canada which is to hold a meeting on October 12th., and it is expected will be in attendance thereat.

The Harvest Festival service for this parish was held in St. George's Church last week and was fully as successful and attractive as ever. The Bible Association undertook the decorations, which were simple and refined, consisting of fruit and flowers. A gothic arch was placed in front of the chancel and over it a scroll of crimson cloth with the inscription: "Praise the Lord." The service commenced at 8 p. m. but long before that the spacious church was crowded. The Venerable Archdeacon Dixon, D. D. and Revs. Clark and J. H. Ross took part in the service, and the Rev. Professor Clark of Trinity University preached the sermon from the text 2nd. Corinthians 9-15. The service closed with the benediction and Stainer's "Seven fold Amen" sung by the choir.

Diocese of Algoma.

SAULT STE. MARIE.

Mrs. Sullivan begs to acknowledge for the Bishop of Algoma (who has sailed for England) the ten dollars so kindly sent by "A. F." for the diocese. Just as he was leaving the treasurer wrote him the Mission Fund was again over drawn three thousand dollars, it is the heavy financial burden that weighs so upon the Bishop. Your kind gift will go to this debt.

HUNTSVILLE.

The Church Women's Committee of "All

Saint's on the two days of the local fair, Sept. 25th and 26th, had a work table for the sale of useful and ornamental articles, and refreshment bar, in the unoccupied store of Mr. R. Scarten, kindly lent for the occasion. The ladies by their industrious effort netted about \$60 to the church funds.

Diocese of Newfoundland.

Under the new arrangement the Bishop of the Diocese retires from actual parochial duties in connection with the Cathedral, and the new rector, the Rev. A. H. Browne, M.A. will be responsible entirely for the services in the Parish church.

The *Diocesan Magazine* says of the proposal to introduce Sisterhoods into the Diocese:

"By the voice of the Synod, expression has been given to a long felt desire to have in our midst a branch of some Sisterhood for the purpose of providing opportunity for a more cultured education for young ladies. Many years ago the late Dr. Crowdy proposed the introduction of a branch for Parochial purposes, viz., nursing, visiting, etc. May we not hope that both matters will be brought to a favourable issue. We should very much like to see a boarding school for girls, but we should like to know that some further provision is to be made for God's poor. In Newfoundland we know little or nothing of community life. Our Church folk are not accustomed to see ladies wholly devoted to religious life, and wearing a distinctive dress. In England and the United States, and of late years in Canada, Australia and South Africa, the great usefulness of "Sisters" to our Church has been fully recognized. It is only natural that those who devote their all to God's service should enjoy God's blessing on their labours."

During the last session of Synod a large and successful meeting was held under the presidency of the Bishop in connection with the CHURCH OF ENGLAND TEMPERANCE SOCIETY. Addresses were delivered by the Bishop, the Revs. W. C. White, A. G. Bayly, and Dr. Skelton and Mr. Mott. Mr. White spoke of the duty of the Church in this matter, and Dr. Skelton discussed the medical aspect of the question, Mr. Bayly supporting the dual basis of the Society.

A Missionary Meeting was held also during the Session of Synod, at which addresses were delivered by the Bishop, the Rev. C. Knapp on "India," and the Rev. H. Mariott on "Mission Work as a Whole." Mr. Blackall spoke of the wonderful growth of the Church in the Colonies during the past century, as evidenced by the extension of the Episcopate. A collection of \$45 in aid of the Home and Foreign Mission Fund was taken up.

"The Girls' FRIENDLY SOCIETY received its well-earned word of praise," says the *Diocesan Magazine*, "from the Synod, and it appears to be doing good work." It is hoped that every Newfoundland Mission may soon have a branch.

THE RELIGION OF DOING.

Religion is not selfishness, nor coddling, nor moralizing, but it is visiting the fatherless and the widow and keeping one's self unspotted from the world, living with Christ and for Christ. Worship is not all of religion, though it is an important part. The church is a place where we are to get strength and power to do God's work. God cares not for the length of our prayers, or the number of our prayers, or the beauty of our prayers, or the place of our

prayers, but it is the faith in them and the work following them that tells. Says a noted divine: "Believing prayer soars higher than lark ever sang; plunges deeper than diving-bell ever sank; darts quicker than lightning ever flashed;" but such a prayer is backed and braced and made an instrument of mighty power by the whole man resigning himself to the stream of divine influence which drops from his hands, pours from his eyes, and issues in works of holiness and love. Don't talk of your weakness; that your lot is to be but a hearer, not a doer; that your hands are full; that your home duties are exacting; that the cares of your family claim so large a share of your attention; that your bodily health is not good. Don't count up your ills, your defects, your weaknesses; but count up your blessings, your powers, your talents. Think of the souls that you may bring to God if you rightly go at it. The formal talk with a godless man or woman, the formal talk which begins with a sigh and ends with a canting, feeble suggestion that he or she should attend church, is not what is wanted to be a door of the Word. What is needed is the heart-throb of a man in dead earnest. They said Gibraltar could not be taken. It is a rock sixteen hundred feet high and three miles long. But the English and the Dutch did take it. Artillery, and sappers, and fleets pouring out volleys of death, and men reckless of danger, can do anything. The stoutest heart of sin, though it be rocked and surrounded by an ocean of transgression, under Christian bombardment may be made to hoist the flag of redemption.—*Spokane Churchman.*

REASONS FOR NOONDAY PRAYER FOR MISSIONS.

[The Missionary Council which met in Chicago at the close of the great World's Fair, adopted the following resolution:—"That the custom of noon-day prayer for missions be recommended to all gatherings of Churchmen and women, and to all the clergy and missions of this Church at home and abroad."]

I. At mid-day the Saviour of the world hung upon the cross, lifted up that He might draw all men unto Him.

II. At mid-day he called St. Paul to be an apostle to the Gentiles.

III. At mid-day St. Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

PRAYERS SUITABLE FOR USE AT NOON.

I. The Lord's Prayer.

II. "And I, if I be lifted up will draw all men unto Me."

Blessed Saviour, who at this hour didst hang upon the cross, stretching forth Thy loving arms; grant that all mankind may look unto Thee and be saved; through Thy mercies and merits, who livest and reignest with the Father and the Holy Ghost, ever one God world without end Amen.

III. "At mid-day, O King, I saw a light above the brightness of the sun."

Almighty Saviour who at mid-day didst call Thy servant St. Paul, to be an apostle to the Gentiles; we beseech Thee, illumine the world with the radiance of Thy glory, that all nations may come and worship Thee who art with the Father and the Holy Ghost one God, world without end. Amen.

IV. "Peter went up upon the house-top to pray about the sixth hour,"

Father of mercies, who to Thine Apostle St. Peter, didst reveal in threefold vision Thy boundless compassion; forgive, we pray Thee, our unbelief, and so enlarge our hearts and enkindle our zeal that we may fervently desire the salvation of all men, and with more ready diligence labour in the extension of Thy Kingdom, for His sake who gave Himself for the life of the world, Thy Son, our Saviour Jesus Christ. Amen.—*Religious Review of Reviews.*

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussez, N.B.]

TWENTY-FIRST SUNDAY AFTER TRINITY.

The key words of the *Collect* pardon—sanctification, cleansing, service. Peace the fruit of pardon, Rom. v, 15. Service the result of sanctification. This *Collect* supposed to have been a summary of many previous prayers. Certainly its comprehensiveness is very striking, as well as its exceeding simplicity and exquisite beauty of expression. 'Pardon and peace' asked for the 'faithful,' those who believe and accept the terms of the Gospel Covenant. The forgiveness of God is not in any sense a 'satisfaction of a debt,' it is 'pardon' through the Precious Blood. The idea conveyed by this word precludes the thought of any human virtue or merit deserving 'forgiveness.' 'Pardon' is the exercise of the prerogative of a sovereign moved solely by his own volition. The 'peace' asked for not external, but 'the peace of God,' the sense of mutual love and confidence between the soul and its Creator. See xiii. 1, Rom. v, 1; St. John xiv, 27. The infection of the regenerate 'doth remain' (see Art. ix.) and needs daily 'pardon' and restraint. There is a peace without pardon, Ps. lxxiii, 4-8, but it is a false peace, Is. lvii., 19 to end, the peace of spiritual death. Peace with God means war with Satan, Eph. vi, 10-21. Peace with both impossible. The quiet mind—the result of a good conscience towards God: that priceless gift of the Holy Spirit. The *Collect* refers not so much to the first burden of guilt which drives the sinner to the Cross, as to those after sins and their consequences which every Christian has experienced.

The *Epistle* reveals the way of pardon and peace. The armour of God, Rom. xiii, 12; 1 Thess., v. 8-9, suggests that this peace is to be the result of conflict. The vivid and detailed description of the dress of the Roman soldier to whom the Apostle was chained at the moment of writing these words, the girdle of truth, the sandals of peace, the sword of the Spirit. The struggle is against superhuman powers of evil, 'spiritual principles of wickedness in heavenly things.' The armour to be put on by 'prayer': a, for themselves; b, for all the faithful, 'the saints'; c, especially for the Apostle, that he might have boldness under the peculiar and depressing circumstances of his outward surroundings to 'speak boldly,' to make known the mysteries of the Gospel for which he was an ambassador 'in bonds.' The whole passage a striking specimen of the great gift of the Apostle and the beauty of his style of impulsive earnestness the outcome of a simple faith—the whole armour of God to be put on, not a part only. The confession of the Faith in its fulness one of the defences often neglected. How real the power of organised evil to the Apostle's mind! The Word of God is the sword of the Spirit—defensive and offensive. Two words of the Holy Scriptures, or rather of the Truth as revealed in Christ Jesus. The fear of the Apostle lest he should lack moral courage in this time of discouragement and difficulty. 'Utterance' needed by the Church in our day, and 'boldness' to proclaim the Truth of God.

The *Gospel* is interesting as revealing the various stages of that faith which secures pardon and peace and the power of service. i. The nobleman believed in the power of Christ or he would not have come to Him. ii. He believed without visible sign the promise "Thy son liveth. iii. The realized promise led on to personal faith in the personal Christ. 'Himself believed and his whole house. First, he believed

that Christ was what He was; secondly, he believed in His Word as truth; thirdly, he accepted Christ as 'the salvation of God' for himself and all mankind.

First Morning Lesson, Dan. iii.—The test of Faith, its victory. Peace the result, v. 26. Service in the midst of outward conflict, with 'the quiet mind,' exemplified.

Second Morning Lesson, Col. iii. to v. 18, a description of the Christ-like life.—Christ to be sought in heavenly places. The member of Christ to seek the 'cleansing' of the Holy Spirit from evil habits and evil thoughts, anger, blasphemy.

The First Evening Lesson, Dan. iv.—The youthful prophet serves God with 'a quiet mind' in the midst of much worldly distraction. His faithfulness in proclaiming his message to the king an example of the 'boldness' desired by the Apostle in the *Epistle*. His appeal to the unhappy monarch worthy of imitation by all teachers. 'Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility (the 'quiet mind' of the *Collect*.)

The Second Evening Lesson, St. Luke xi., v. 29.—The cleansed 'heart' is what Christ demands: the 'inward part.' Sincerity to be desired and an avoidance of the hypocrisy which makes much of trifles, and passes over 'judgment and the love of God' as unworthy of thought. 'Graces which appear not,'—hearts full of corruption, death, covered with a fair show of outward respect of religion. 'Misinterpretations' and 'misreadings' of Holy Scripture by the sectaries a hindrance to the conversion of souls; they cause the weak to stumble and the blind to go out of the way. The sin of the Scribes and Pharisees 'provoking Him to speak of many things, that they might catch something out of His mouth, that they might accuse Him,' v. 54, a proof of diabolical agency: of man used as an instrument by the author of all evil.

It is curious, says the *City Press*, (London, Eng.) to notice how great has been the tendency in the city to dedicate churches to the Blessed Virgin. No fewer than thirteen parishes bear her name, inclusive of the parish of St. Mary Axe, which was united to St. Andrew Undershaft in the sixteenth century. Next in favour come Allhallows, or All Saints, honoured in eight dedications; St. Michael in seven, St. Martin in five; St. Andrew, St. Bennet or Bonedict, St. Bololph, St. Margaret, St. Olave and St. Peter, in four each; St. Bartholomew, St. Nicholas, and St. John, in three each. There are then eleven dedications of two each, while twenty-three names are only commemorated once. These include the name "Christ Church," and this is comparatively of recent addition as a parish church, having been added by Henry VIII., who built the church on the site of the destroyed Grey Friars' house near the shambles of Newgate. The only other reference to our Lord's name is disguised in the title of St. Katherine Cree, where Cree is a corruption of Christ, the building having been erected in the grounds of the great Priory of Holy Trinity Christ Church. Two other names which one would not have expected to find amongst the single saints are those of St. George, the patron saint of England, and St. Paul, the patron saint of London. Curiously, too, St. Augustine, "the Apostle of the English," can likewise boast no more, and St. Thomas and St. Matthew have to be similarly content. These calculations do not take into consideration the dedications of the conventual churches, private chapels, or chapels added to parish churches. The parishes whose churches were destroyed in the Great Fire and not rebuilt are, however, included.

THE DAYS OF INTERCESSION.

(From the American Church S. S. Magazine, Phila.)

There are over half a million officers, teachers, and scholars in the Church Sunday-schools throughout the United States. The Executive Committee of the American Church Sunday-school Institute, as far as it is within their province to do so, invite their vast number, on October 21st and 22d, to turn their thoughts and prayers to the work they represent. These days—called by the Committee the Days of Intercession for Sunday schools—if celebrated in ways each parish thinks wisest, will doubtless lead to a spiritual awakening throughout the Church Sunday-schools.

And who that has visited many of our schools does not feel the apathy that prevails in far too many of them? Actually, it seems as though a cold blanket had been thrown over your shoulders as you enter the rooms—an awful indifference about a work so divine. Who would think we claimed as our Master one who bids us to be cold or hot—never lukewarm? Oh let us be hot with zeal when we undertake work among the children; and let us who feel the need of God's Spirit to keep us so, in spite of mistakes and disappointments, enter upon the services of these Days of Intercession as if we expected that from Him whose name is Love, zeal and love may be given us for the children and for the work.

The Committee wisely suggest—First, a special celebration of the Holy Communion for the teachers, with an address. Let us go, in all humility, asking Him whom we try to serve, to forgive us our past mistakes, our lack of faith and zeal, and to give us that strength to do our work, which the partaking of His Body and Blood only can bestow. An address to the teachers from the clergy is also a wise suggestion. We all long for sympathy, and who needs it more than the devoted teacher who, take it all in all, has little means whereby he can fit himself for his difficult and important work? Here is an opportunity for the clergy to fire their fellow workers with zeal. Let them put a high estimate on the teacher's work and there are few who will not respond with renewed endeavors.

The second suggestion—a Devotional Meeting for the teachers on Sunday, and on Monday a similar meeting, to which the parents of Sunday-school scholars, and the congregation generally, may be invited—will help impress on teachers and parents alike, the spiritual nature of the work and the necessity for constant prayer to God for the blessing and guidance of His Holy Spirit. Were the 47,000 workers in our Sunday-schools, and the parents and friends of the 490,000 scholars exhorted to turn heavenward for strength and light to teach and guide the young of our Church, who knows but what it would be the beginning of a habit of prayer in the lives of some and doubtless a deepening of interest in the spiritual growth of many a child?

The third suggestion is that sermons be preached by the clergy, showing the importance of Sunday-school work, inviting parochial interest in it, and the personal help of all duly qualified persons (especially young men of the Brotherhood of St. Andrew) as teachers, and pointing out to the parents of scholars how they may further the teachers' efforts. This appeal is most opportune. As many young men and women fail to renew their connection with the schools in the fall, the clergy should show them the importance of giving what they have received, if they expect any blessings in the Christian life; or if they have nothing to give,

exhort them to return as students until they can graduate as workers.

The naming of the 21st of October, Sunday-school Sunday, and celebrating the day by a special children's service, will tend to emphasize the importance of Sunday-schools in the minds of all the pupils. Let this service be a children's one. Be careful to select bright hymns which are familiar to all the children, especially the little ones.

Have some bright psalm or selected texts printed on slips of paper, distributed among the scholars, and read alternately by clergy and school. These should be chosen with care, and should refer to the blessings promised those who study God's Word, His loving care for children, etc.

In a bright address the children might be given an idea of the number of scholars invited to hold the same service as they do, and thus a feeling of fellowship with others be awakened, or a sketch of the rise and growth of Sunday-schools and how they are conducted in foreign lands, might be of interest.

An offering for work among children at home or in some foreign Sunday-school might be taken. This field should be decided beforehand, and the children told of the work, and thus induced to give intelligently.

Appropriate and, if possible, short prayers, broken by the responses of the school, so as to assure their attention, should form a part of the service.

May the days of intercession be observed in many a Sunday-school in our broad land as well as in the Sunday-school of our Mother Church across the Ocean, and may they bring to us all blessings on our work for the children—blessings that shall be prayed for not yearly only, but daily by many an earnest worker in the fold of the Good Shepherd.

SWEEPING STATEMENTS.

"I said in my haste, all men are liars." There are a great many persons who say the same thing when they have found one person a liar. This is common to narrow minds set in a groove, with limited information, not using the powers of observation, and utterly incapable of understanding that it takes more than one swallow to make a summer. "From one, learn all," is the beginning and end of their logic. If one dealer cheats them, then all merchants are cheats; if one lawyer is found to be a rascal, then all are rascals; if one physician makes a mistake, then all physicians are quacks; if one minister falls into disgrace, then all are a bad lot. Now, while it is true that there is that number of dishonest people in the world, that it is required of every person in sheer self-defense to stand on his guard; and it is also true that those who implicitly trust everybody are found out by the dishonest and suffer loss at their hands, yet despite all this there is more goodness and truth in the world than the world gets credit for. There is a restaurant in St. Louis where each customer is permitted to help himself, and pay for whatever he has taken. The proprietor says that the majority of men are honest. The fact is, if a census could be taken, it would probably be found that only a small majority of men are dishonest. The reason why there is such a feeling abroad is simply that the badness of the few comes to the top, and is the pabulum of neighborhood gossip, and the chief staple of the daily papers; while the good deeds and golden virtues of the many are unheralded. In their very nature they do not seek to be known, and are so much a matter of course that there is nothing in them to produce a sensation. It is certainly better to see and recognize all the good we can. It would make the world a much better place to live in if we would try to believe the best of each other, and of people in general.—*St. Louis Church News.*

Correspondence.

SUNDAY SCHOOL EXAMINATIONS.

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you pardon me for again trespassing upon your space in reference to the subject of Inter-Diocesan S. S. Examinations? At the Convention held in the old Museum building, Niagara Falls, on 26th inst., there appears to have been some doubt as to whether these examinations were to be carried on this year or not. Some said 'yes,' and some said 'no.' It was, I am told, finally concluded that in any case it was "too late to do anything this year." Now sir, last April the Inter-Diocesan S. S. Examination Committee undertook to conduct these examinations and gave notice that the next examination would be held on Saturday next before Advent Sunday, which notice appeared in the Church papers in the report of what took place at the meeting of the Committee, which was held at Ottawa. At that meeting the delegates from Huron Diocese were requested to conduct the examinations on behalf of the Committee, which I understand they have since declined to do. The delegates from Niagara Diocese have taken their place, and will conduct the examinations for the Committee. There has been no notice that these examinations have been dropped, and having been in correspondence with the Rev. E. M. Bland, of Hamilton, in reference to them, I know they have not been dropped. But let me say a word with reference to it being "too late to do anything this year." Nothing could show more clearly the need for the examinations than this statement. The exams, this year will take place exactly nine weeks from to-day, viz., on December 1st, more than two clear months from this date (the festival of the Holy Angels). The examinations are upon the lessons taught according to the scheme authorized by the Provincial Synod for use during the current year. Surely it does not speak well for the character of the preparation which the teachers have bestowed upon the lessons, or of the manner in which they have been taught, if in two months the teachers, or their senior scholars, cannot review sufficiently to undergo an examination at the end of that time. I know that the great majority of our teachers are persons fully consecrated to their work, but at the same time unaccustomed to undergo examinations, and for whom a written examination is rather a formidable thing in anticipation. But after all one who has faithfully prepared and faithfully taught the lessons during the current year need not be afraid to send in his name for the examinations on December 1st next. If teachers were encouraged year by year to present themselves or their scholars for examination, I am convinced that there would be a great change for the better in the teaching in our schools. A new incentive would be given to both teacher and taught to bestow additional pains in the preparation and teaching of the lessons. And teachers as they look forward to this annual test would be led to think of that time of trial when "every man's work shall be tried, of what sort it is." I believe the next number of the "Teachers' Assistant" will contain all necessary information as to the examinations, to whom notices of intending candidates are to be sent, and so on.

CHAS. L. INGLIS.

St. Michael and All Angels.

CHRISTIAN SOCIALISM.

The one true Brotherhood of man on this earth of ours, is the Christian one. In such a community, regarded from a Christian point of

view, absolute equality will prevail, or if superiority be recognised, it will be due to superiority in the possession of Christian graces. One great aid to the growth of this socialism is a church in the public worship of which all are equally welcomed, and such a building becomes an educator of public opinion in a truly Christian direction. It was welcome reading the other day to find this subject handled at a Church meeting in Bootle, when the Bishop of Liverpool declared himself emphatically on the side of the working man. After advocating an open Bible (and by inference an open church in which to hear it read), his Lordship proceeded as follows:—

I want to see true Christian Socialism spread in the land. (Applause.) Let the wall between the classes be so low that the rich and the poor, employer and employed, can shake hands over the top. Then they will thoroughly understand each other, and will work together with one heart, one mind, and kindly feeling in the country will then arise in a great degree. (Applause.) Those who have riches should show some thought for the poor, and those who are poor should show a little confidence in the rich, and there would be one common Gospel, meeting the wants of all classes. (Applause.) It would be then as in the days of old, as expressed by Lord Macaulay:

Then none were for a party;
And all were for the State;
Then the great man loved the poor,
And the poor man loved the great.*
(Applause.)

These are noble sentiments, and our thanks are due to the Bishop for his expression of them. The Diocese of Liverpool is generally believed to be lacking in the practical sympathy of the Christian Brotherhood. The success of a church for instance is or has been gauged not by the care of God's poor, not by extending the hand of fellowship to the working man, but by the amount of its revenue derived from pew rents. Happily things are now improving, and if we look back on the past with feelings of shame at the selfishness of pew-holders, we can look forward with hope that, with more self-denial and devotion on the part of both clergy and laity, brighter days are in store for the church.—*Open Church Association Monthly, Chester.*

SUGGESTIONS TO THE S. S. TEACHER.

I.

Visiting one's class at stated intervals is of great importance to the welfare of the teacher and children. The week-day work of the Sunday-school teacher is as great at times as the Sunday teaching. It is the Sunday-school teacher as pastor and not as preacher.

II.

Bringing one's children to church into the teacher's pew is a matter of great importance. To be together in worship begets sympathy and nearness of feeling. A little petting in the pew during the preaching or the reading is something which tells marvellously in knitting unseen gossamer threads of affinity.

III.

Bringing one's children to the teacher's home in groups of two or three has a wonderful effect. Children like the party idea, and to many little ones this is their only glimpse into the tenderness and the untold delights of the social world. Bring the children to your home.

IV.

And pray for them, one by one, at the period of the Sacrament; or at stated intervals carry them in your heart and on your lips to God, "for the Father seeketh such to worship Him."—*American Church S. S. Magazine.*

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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CALENDAR FOR OCTOBER.

- OCT. 7—20th Sunday after Trinity.
 " 14—21st Sunday after Trinity. [*Notice of St. Luke.*]
 " 18—St. LUKE. Evangelist.
 " 21—22nd Sunday after Trinity.
 " 28—23rd Sunday after Trinity. St. Simon and St. Jude. A. & M. Athan. Cr. *Notice of All Saints.*

EDITORIAL NOTES.

It would seem as if a storm was brewing in the United States against the Church of Rome, which must cause either a complete change in its policy in that Republic or a large falling off of prestige and power. We have noticed of late in many quarters references to the exactions and aggressions of the Church of Rome, which has been spoken of as an "alien hierarchy" making "exactions upon the treasury at Washington" and also through the State legislatures to the detriment of other religious bodies and far beyond any claim which it had by reason of population or influence. With such exactions and aggressions we in Canada, especially in the Province of Quebec, are all too familiar. Indeed the power is too clearly visible in Dominion politics also, even though there its exercise is as carefully concealed as possible. The latest open expressions of opposition in the United States which have come under our notice we find in *The Churchman*, of New York, of last month, one of which, under the title of "A Roman Oath," we have already reproduced in our columns.

THE recurrence of the annual Days of Intercession in behalf of Sunday Schools, 21st and 22nd of October, which have now become quite an institution in the Church at Home as also in the Sister Church in the United States, ought to recall to the minds of all the grave importance of Sunday School work in connection with and as a feeder to the Church itself. We have long felt and still feel that in this respect very much remains to be done by us in Canada. The Sunday School work of our several Dioceses, we venture to think, is far below that which it ought to be either in extent or efficiency, yet there can be little doubt that it offers a grand opportunity for earnest men and women to serve the Church and at the same time fulfil to some extent the spirit and wishes of the Master. Throughout the country parts of our dioceses there is, so far as our knowledge extends, ample opportunity for increasing the number of Sunday Schools. In this connection we would venture to remind our readers that it is not essential that there should be a large number of children in attendance. What is essential is that the children of the various neighborhoods should be gathered together at some centre, and that they should be from their earliest hours indoctrinated with the true spirit and teaching of the Church to which they belong, and which is at once the surest method of bringing the children to Christ,—to use a common expression, at Sunday School gatherings. The Sunday

School is the nursery of the Church and the laity ought, if they recognize their obligations at all as members of the Christian Church, to be in earnest in using this particular means of increasing her efficiency and maintaining her life. We would endorse the sentiment which we find in one of our Western exchanges, *The Spokane Churchman*, and say: "Start Sunday Schools. It is earnest effort that will tell. Start the school; present the Church teaching; sow the seed, and your duty is done."

It is pleasing to note how generally the days of Intercession (Oct. 21st and 22nd) suggested by the Church of England Sunday School Institute, have been adopted. We find that in the Sister Church of the United States the American Church Sunday School Institute has addressed a special circular to clergy, superintendents, teachers and friends of Sunday Schools, urging the observance of these days and suggesting 'parochial arrangements' for such observance and 'topics for prayer.' Amongst the former the first and primary duty recognized both by the C.E.S.S.I. and its Sister Society in the States is a special Celebration of Holy Communion for teachers, together with an address. This is to be followed by a devotional meeting for teachers either on the Sunday or Monday, to which parents of the scholars and the congregation generally might be invited. The Clergy also are urged to preach special sermons on the importance of Sunday School work. We would express the hope that in all parts of the Dominion these days may find acceptance and be authorized by the Bishops of the Church, and that united and general *Intercession* may be made in behalf of this one of the most important portions of Church work.

WE notice that, to the *American Church S.S. Magazine* for October, the Rev. James S. Stone, D.D., well known to members of the Church of England in Canada, contributes a paper upon "The great leader in the Old Catholic movement, Ignatius Von Dollinger."

The Lesson Helps in this magazine will be found of great use and full of information.

MORE than a year has now passed since the formation, with sincere thanksgiving by all concerned, of THE GENERAL SYNOD of the Church of England in Canada and the Consolidation thereby of the Church from the Atlantic to the Pacific. We are bound, however, to say that we feel somewhat dis-appointed in the results which have followed from such consolidation. So far, indeed, it is difficult to find any tangible evidence of results other than the adoption of the Declaration of Principles (important and essential) and the appointment of a number of Committees, none of which, so far as we know, have as yet been called together. We are not blind to the difficulties which necessarily surround the putting into active operation of such an undertaking as that to which we now refer; but difficulties are to be overcome, and if any real benefit is to follow from the Consolidation, it would seem that steps ought to be taken to carry into effect the various purposes and objects for which committees were appointed.

THE CLERGYMAN IN HIS STUDY.

(From the *Irish Ecclesiastical Gazette*.)

Having in the previous Articles offered some hints and suggestions on the subjects of Preaching and Parochial Visiting, we intend in this one to deal briefly with the subject of Reading. We assume that every man of any sense and

conscientiousness when he enters on the actual duties of his profession, whatever it may be, makes up his mind to at least in some degree keep pace with the literature of it. A lawyer or a doctor, who never read anything after leaving College would soon find himself left very far behind in the race. Not only must the knowledge already acquired be kept up, but it must be greatly added to as time goes on. A working clergyman is like a general practitioner; he cannot fairly be expected to read like a Professor in a College; but we ought to have a good working knowledge of the literature of his profession. And here an important question arises; there are many departments of theology, just as there are of law and medicine; a man must therefore mainly confine his reading to one or two for which he is best fitted by taste and capacity. For example, one man desires to be a good Biblical scholar; he devotes himself to Hebrew or Greek; this will be quite enough for him. Another man's line is Church History; this also is an immense field and will last for a lifetime. Just as Lord Palmerston defined an educated man to be "one who knew everything of something and something of everything;" so a well educated Theologian is one who knows everything of some one thing in his professional literature and something of everything in it. "Beware of the man of one book" is an old saying, and well worth bearing in mind. We would advise young clergymen therefore to be in a sense specialists; let them find out their line and work it up steadily, and be content with less knowledge of other departments. Let them aim at being thorough in some one subject or class of subjects. It is a great matter to know one line of country thoroughly well, so as to be quite at home in it. It is quite as much as an ordinary man can do. It would for example be utterly impossible for an ordinary clergyman, even if he read his eyes out, to be at once a good Hebrew scholar, a good Greek scholar, a good Church historian, to be anything of a Canonist, a Liturgiologist, a Casuist, a Controversialist, all at one and the same time. Very few of us indeed have the money to buy libraries that would include such a circle of theological studies as this; the time to read them; or the brains to understand and assimilate them. A young clergyman had better therefore at first content himself with a few good standard works on his own special line of theological study; adding to these by degrees and extending in other directions as taste and capacity indicate. College men have learned how to mark their books, and it is a very good thing in addition to this when reading really solid works to index them for oneself in the fly leaves, either at the beginning or the end of the volume. When a book is well marked and indexed in this way, it is doubly useful afterwards, as so much time is saved when it is necessary to refer to it. Books that have been well read in this way become great companions; and as a man gets on in life and finds his shelves filling from year to year steadily though it may be slowly, his study becomes to him a little home in itself; it is full of old and tried friends, and as he looks around its walls, which are papered according to his taste in the best of style, viz., with the best authors, he feels ready to exclaim with the banished Duke in the *Tempest*:—

— "Me, poor man,
My library was dukedom large enough."

In this room we hold that a man who wants to make any deep and real mark in the way of professional work will be found regularly for a few hours at least every day. As a man reads steadily year after year, and reflects upon what he reads, he will not unfrequently change his earlier and immature opinions. Many of them were formed upon imperfect knowledge, some of

them upon prejudice. He has got, in due time, to read and reflect, not for the purpose of buttressing and bolstering up some received opinions, but really to arrive at truth. A man who has not reached this stage does not live a true intellectual life in the proper sense of the words. The man whose mind grows under the twofold influence of reading and reflection, is not ashamed to confess that as time goes on he sees reason, occasionally at least, to acknowledge the benefit of new light. He remembers the saying of Archbishop Whately—"People who have no minds don't change them."

The legitimate growth of theological thought within the last thirty years is simply marvelous; and in such an age of mental growth and conquest, excepts a man makes some real effort to keep abreast of contemporary progress, he will be nowhere as a teacher. It has not seldom occurred to us that there ought to be a far greater freedom of discussion allowed in the pulpit than is practically the case. People complain that sermons are dull. Why so? Well, one reason is because some listeners only like to hear what they already know. An old truth is presented say in a new light; they get alarmed, they begin to doubt the orthodoxy of the preacher. There are, of course, limits; but it should be remembered that the sermon is not like the Liturgy, it is in one sense an expression of individual opinion. Let it be admitted that it is open to candid criticism, let there be more latitude, and thoughtful men will preach more original and interesting sermons, and bring their reading more to bear.

One of the great weakness of popular Protestantism is what is regarded as a source of its strength. Thus, every person is practically taught to believe he knows all that need be known about theology, and that consequently anything outside his own little circle of knowledge is either useless or pernicious. It is the principle of private judgment driven to a most absurd and injurious extreme.

For example, an ignorant person of this type, with a malicious turn, if the clergyman preaches on the Intermediate state, will say he is preaching Purgatory; if he preaches on the Sacramental Presence, will say he is preaching Transubstantiation; if he tries to use and apply the lessons of the Saint's Days in his sermons, will say he is preaching the saints instead of Christ.

Perhaps this is too much of an excursus, let us suggest that a very useful course of reading for a clergyman is good sound English literature. The English poets are, some of them at least, full of theological teaching—Milton, Wordsworth, Tennyson, Browning, not to mention more, will wonderfully enrich a clergyman's stock of ideas and powers of expression, if he be even moderately acquainted with them. Tennyson alone, anything like mastered, is a wonderful instrument of education for any man, and is especially valuable to the clerical reader.

Speaking generally, then, we advise our younger brethren to read mainly on one line, so as to master it; to read a few good books thoroughly; let there, of course, be other reading over and above this, but let there be one solid foundation well laid down and built upon. One of course must read some magazines as well as books, such as the *Expositor* and the *Thinker*. Some of the clerical monthlies are very poor. We do not mention names. A good weekly should also be studied. The *Guardian* has excellent reviews of books, and is very valuable from that point of view alone. Men naturally take papers that reflect their own views, but it is also well to see the other side. Men who cannot afford to subscribe themselves for so much professional literature, manage to get a fair share by joining a few others or by joining a small club for the purpose. After all, when we come to think of it, a little money goes a long way in procuring books; sixpence a day spent in cigarettes would represent

a good deal of literary food. We don't wish to criticize men for moderate smoking and drinking, but only to point out that very often the money spent in these indulgences would go a very long way in filling up the shelves of the study if employed for that purpose. You will hear a man say he is too poor to take the *Record*, the *Guardian*, or the *Spectator*, any of which would cost him say sevenpence a week, but if you asked him if he is too poor to spend sevenpence a week on tobacco he would probably laugh by way of reply. But it is time to conclude our ramble; and we end it by again urging our junior brethren to read: to read regularly: to read with a purpose: to read on a definite line, and over and above this to read anything worth reading they can lay their hands on, remembering that "reading maketh a full man."

MAN'S CORPORATE LIFE.

"Man does not live by bread alone." He is not merely an animal that eats, and by eating grows up to his perfection as a man. A horse may become a perfect horse (though not trained to any use) by the free exercise of sentient spontaneity; without any relation to other horses or to other animals. Not so with a man. That which is distinctively human in him grows only as he is related to humanity. If he were to be fed in a stable or run wild on the prairies, he might not be a horse, but he surely would not be a man in any fair sense of the word. A human being who should grow up by himself and live to himself would possess very few, if any, of the attributes which we call "manly."

The family, the Church and the State are institutions of divine appointment, in and through which man has his natural and supernatural birth and nurture. Through two of these institutions, the family and the State, human relationships originate and wield their influence. Through them men become mankind, man kin to man, humanity with its oneness of nature, its community of interests, its solidarity of organic life. In and through them men receive and enjoy gifts and blessings without which even this mortal life would be but little above that of the animal.

These corporate and organic blessings, endowments, influences, functions, men are accustomed to receive and regard as a matter of course. In them men are born and bred, and they think of them only (if they think of them at all) as of the laws of gravitation or polarity. They grow up under these corporate relations, live, and move, and have their being in them, and see in them only the natural and necessary conditions of life. In one sense of the word they are "natural," a part of and belonging to our nature; but not in the same sense as chemical affinity and vital force are natural. The organic life, the family and political life of man, is supernatural as compared with that of the animals. It is over and above the natural laws, conditions, endowments, and experience of the isolated individual, living as a unit, if such a state of human existence is conceivable.

While the great mass of mankind accept without question or cavil the relations, duties, and privileges of the Family and the State, they seem not to recognize the obligations and accept the blessings of that other institution ordained of God, co-ordinate and coeval with Family and State, related to both, but not subordinate, namely, the Church. They are "brought up" in the family, never have had any idea of life except as lived in communities under social order and law. In the interests of his physical, mental, and social being, man recognizes his corporate and racial relations and obligations.

How unreasonable it is, then, to assume that the moral and spiritual elements of his being

can be perfected in isolation, in subjective individualism; that the law of man's corporate life holds good only as applied to his temporal affairs; that with reference to his noblest endowments, his rational spirit, his free will, his capacity to know God, and to find the end of his being in doing the will of God, no organic relation or provision has been made or is to be expected; that the supernatural in man has no need of association, or means, or methods for its edification! For the perfection of his intellectual and social capacities he must be a member of a body, an organism, but for the highest development of that which is his highest endowment, his rational spirit, no divine institution or order is required!—*The Living Church*.

THE BROTHERHOOD OF ST. ANDREW.

The Ninth Annual Convention of the Brotherhood in the United States is to meet in the city of Washington on Thursday, October 11th, and continue to the 14th, inclusive.

The mass meeting which is intended to be held on Sunday afternoon, 14th October, will be under the presidency of Bishop Dudley, of Kentucky, and will be addressed by the Bishop of Albany, the Rev. Dr. Rainsford, and Mr. Silas McBeo. The Convention Music Hall, seating over 4,000 people, has been secured for this meeting, and it is expected will be filled.

The Chapters of the Brotherhood in the United States now number 1,206, there having been eleven additions during last month.

On September 18th and 19th twenty-six delegates of the Brotherhood in Kansas met for an evening service, followed by an early celebration and morning conference on Wednesday, the 19th, in connection with the Annual Diocesan Convention of that State held at Solina.

The *St. Andrew's Cross* for October contains an admirable article by the Rev. Dr. Tuttle, Bishop of Missouri, under the title "Making the most of Life." The Rev. R. S. Barret, D.D., General Missionary of the *Parochial Mission's Society*, indicates in another article the work of the Brotherhood in this connection.

Three new Chapters are reported in the *October Cross* as having been formed in the Dominion, viz: one at St. Alban's, Prince Albert, N.W.T.; one at Christ Church, Aylmer, P.Q.; one at St. James', Morrisburg, Ont., the total number of the Chapters being now 156.

The next meeting of the Local Assembly, Montreal, will be held in Grace Church on the evening of October 12.

Plans are on foot to establish a Chapter in the Indian school at St. Luke's Mission, Touchwood Hills, N.W.T.

The Boys' Department of the Brotherhood in Canada is now formally inaugurated; the Manual will be published early in October. The Committee appointed by the Council to have charge of this department consists of the Revs. C. L. Ingles, Parkdale, Toronto; C. B. Kenrick, Peterborough; W. F. Quartermaine, and F. Dumoulin, together with Messrs. Davidson, Clougher, Moon, Tilley, and others. For information address the Rev. C. L. Ingles, Parkdale, Toronto.

BROTHERHOOD OF ST. ANDREW IN CANADA.

FIFTH ANNUAL CONVENTION.

The Canadian Council have decided to hold their Convention just prior to next Lent at Woodstock, Ontario, on Thursday, Friday, Saturday and Sunday, February 7th, 8th, 9th and 10th, 1895. The dates have been settled thus in advance that all may have them in mind when arranging any other Church gatherings for the early spring. A strong Convention is looked for.

Family Department.

I NEVER KNEW.

BY N. N. S.

I never knew, before, the world
So beautiful could be
As I have found it since I learned
All care to cast on Thee ;
The scales have fallen from mine eyes,
And now the light I see.

I never know how very dear
My fellow-men could be,
Until I learned to help them with
A ready sympathy ;
Their inner lives have made me know,
A broader charity.

I never knew how little things
As greater ones could be,
When sanctified by love for One
Who doth each effort see ;
But now, a daily round of care
May win a victory.

I never knew ; and still, dear Lord,
As though a glass I see,
And perfect light can only come
When I shall dwell with Thee :
When, in Thy likeness, I awake,
For all eternity.

—Living Church.

Molly and Nan.

CHAPTER IV. [CONTINUED.]

So Dan knocked the ashes out of his pipe into the fender, and mopping his forehead with the red handkerchief, rose up and led the way down the long flagged passage which ran from the kitchen to the front of the house, the little girls followed close behind him.

"Here's what we call the drawing-room," he said, coming abruptly to a halt, "though it's not been used as such for a sight o' years—least-ways never in my recollection. Stay here a minut', till I let some light in."

And opening the door, through which a sweet musty smell was wafted, the old man went groping his way like a cat, until he reached a window, and flung the heavy shutters apart. Even then the light was dim, owing to the growth of trees outside and the thick silk curtains within ; but it showed the little girls the quaint, spindle-legged furniture—among which stood big china jars of mouldy *pot-pourri*—and gave an almost haggard look to the faces of the portraits round the walls.

"That's old Sir Knype Grabbet," said Dan, pointing with his stick to a big picture over the mantelpiece. "They du say as its a very good likeness—but I've never seen him. Nor don't want to, neither," he added with a chuckle.

"That's the ghost, you know," whispered Nan ; and she was almost glad to hold Molly's hand as they looked at the little lean old man, whose head was covered with a large thickly powdered wig, and in whose wicked twinkling eyes and thin lips there seemed to lurk an expression of malignant triumph. They felt his gaze to be following them, as they moved about the room, and when Dan told them of his two wives who had died of grief, and whose portraits with mild simpering faces hung on each side of his, and of the poor little step son who had disappeared mysteriously, and who was popularly believed to have been bricked up in the big chimney, they were sure the old fellow resented children prying into the secrets of his evil life. Neither of them was sorry therefore to exchange this haunting presence for other scenes less depressing, though they made a very wide circuit of the tall fireplace in the hall, as

they passed it in order to reach the broad oak staircase, lighted by a skylight in the roof above. The walls were hung with hunting pictures, old guns and outlandish weapons all the way up, and two dusty stuffed peacocks sat on each side of the balusters and guarded the entrance of the landing. Some of the bedroom doors stood open and the little girls peeped cautiously in, and gazed at the faded hangings and the stiff tables and chairs, which stood there so useless and idle year after year.

"It looks almost like the enchanted castle in *Grimm's Tales*," said Molly. "What a pity we can't find a sleeping Beauty in one of the big beds, and kiss her and wake her up—then we could open all the windows and clear up everything, and make it all look jolly again."

"I wish we could," replied Nan with fervor. "Oh, Molly," she added with a little cry, "do look at this picture. I never saw it before. It must be the little boy."

They were standing in an unfurnished room among a quantity of worthless old lumber, and the picture which caught Nan's eye was leaning up against the wall. It was an unframed oil-painting of a boy about eight years old, the canvas showing signs of neglect and ill-usage, though the graceful pose of the childish figure, and the rich coloring of his cropped brown hair and fine blue clothes showing it to be the work of no common artist. The little fellow was dangling a ribbon with a medal attached to it before a tiny toy spaniel, but his sad dark eyes were looking far away with a wistful expression which went straight to the children's hearts, and riveted them to the spot.

Nan was the first to break the silence. "I'll go and ask Dan if he knows," she said, and she hurried to the old man who was waiting for them in the passage, and overwhelmed him with questions ; but alas ! he knew nothing of the picture, except that he had moved it a few days before from an old cupboard to its present position. Nothing further could they get from him, but they decided to their own satisfaction, as they went down-stairs again, that there could be no doubt about it ; it was not possible that any ordinary little boy could look so sad and interesting.

"I can let you out by the front way if you like to have a look at the pleasure-grounds," said Dan when they had reached the hall again, as he fumbled with a bunch of keys which he brought out of his pocket.

"Good day to you," he continued, "and please give my duty to the Reverend," while they stepped out into the sunshine, and heard the key grind again in the lock, and the footsteps retreating down the passage until they died away.

The garden, if a name so redolent of summer scents and sounds could be given to the scene of desolation which lay before them, had evidently once been a place of some pretensions ; but now disorder reigned supreme. Statues of gods and goddesses, overturned from their pedestals, were lying along the ground, with ivy growing over their white faces, or else stood, green with moss and weather-stain, staring blankly at the tangle of shrubs around them ; a gloomy little summer-house, built to represent a Greek temple, occupied one corner, the hobby no doubt of some eccentric old squire long since dead and gone—now fast falling into ruin.

Molly wondered whether children had ever raced along the lawn, the very same little boy, perhaps, whose picture up-stairs had fascinated them so much, and at the thought she shuddered.

"Let's go back," she said. "I think it's rather horrid."

The weirdness of the place seemed to have affected them both, and they ran hurriedly hand in hand, as if Sir Knype Grabbet himself were after them, hardly pausing for breath until they were once more safely in the rectory

orchard, which looked delightfully comfortable and commonplace in comparison with the uncanny wilderness they had left behind.

CHAPTER V.

The days passed by, one very much like another, as soon as Molly had once settled down. At ten o'clock she went with Nan to the study armed with big paper books (for the rector could not bear the sound of a slate), in which they did sums at one end and wrote queer little Latin exercises at the other ; while Aunt Delia superintended her household and the small boys' lessons. These two duties disposed of she was free to hear the little girls read French and history for an hour or so ; and twice a week, Molly wrote a neat German letter to her mother, upon which Nan looked with awe and wonder, and often wished she knew as much as her modest little cousin.

Molly had not been long in the house before she imbibed a passion for painting, for her uncle, though entirely self-taught, had a keen eye for color, and every picturesque corner for miles round was known and loved by him. He set no store on his clever little sketches, which lay all over the house, and was quite humble about the talent which he possessed in no ordinary degree, and which a more ambitious man would have turned to some account : but he was a most patient teacher, and the children felt no shame in showing him their very indifferent attempts, which he always criticized in the kindest manner. "Capital," he would say, holding up a very gaudy sketch of the house in its autumn dress of Virginia creeper. "You'll make an artist yet, my dear. Just a thought more cobalt in that distance, though, Molly. As long as you stick to chrome and cobalt you can't go very far wrong."

Many happy days they had with him, trotting by his side to some favorite spot, where they would mess with his best paints and try to draw one subject after another, until Aunt Delia said the weather was too cold for any of them to sit out, and that they must really finish their sketches properly indoors.

Then before the end of October there were grand blackberrying days, when they would all start gaily out in their oldest clothes with the donkey-cart, laden with baskets and brandishing big crook sticks—which they had taught Molly to call by the the *Eastern countries'* name of *chromes*—coming back in time for tea, with torn frocks and scratched hands and faces, tired out and rather cross.

"You should have been here last year," said Nan, when they were all out on one of these expeditions. "We *did* have such a splendid time. There were more blackberries, and of course the boys were at home to help them. We made heaps of jam ourselves too, and sold a lot to mother to pay for those new rabbit-hutches."

"We used to get wild raspberries at Schwarzburg in the summer," said Molly, "and just now they're all gathering the grapes. We had our own little vineyard—something like the cardboard one mother sent Paul at Christmas. You should have seen the frogs in it, quite fat and yellow. Some people we knew used to eat their hind legs, and say they were awfully good."

"La!" exclaimed Hannan, who was wrestling with a bramble which had entangled itself in her dress. "I never! It give me quite a turn to hear you talk! Come and stamp on this fellow Master Paul, there's a dear."

"Oh, they were cooked all right, you know, and there were always lots in the market," said Molly.

"Well, and they eat snails in Spain. Father told me so ; and I don't think it's any worse than eating *penny winkles*," said Nan, who was always anxious to stick up for Molly in every-

thing. There had been one or two scrimmages before this between her and Paul over a particularly favorite stick, and the little boy now saw an opportunity to annoy his sister, who had got the better of him in their last encounter; so, putting his hands in his pockets, with as good an imitation of Dick's manner as he could affect, he chanted in rather an aggravating tone—

"Dan ate a weasel once—skin and tail and all—that's why he's so thin and yellow."

This old village fable never failed to rouse Nan, and she indignantly exclaimed, "No, he didn't—and you're a horrid little boy to say so. Don't believe him Molly, it's only a silly old made-up tale, not a bit true."

"You ask Dick then. I believe it was a live one," persisted Paul; "so there."

"Well, anyway I don't care. If I was mean I could tell about you, and why your squirrel ate its own tail while we were at Southwick!"—to which awful threat Paul could make no reply.

Sometimes, when the days were warm, they would go longer expeditions, with Taffy, to see a "neighbor" five or six miles away, or to the little post town, where all sorts of wonderful things, from white sugar mice upwards, could be bought.

Then Aunt Delia would drive, the children taking it in turns to sit next her, and she would tell them of her native country of Devon; of the wondrous church at Kilkhampton, "rich with five centuries of Grenvilles;" of romantic little Clovelly, climbing down, down to the water's edge among its trees; and of her own old home, where the red Exmoor deer strayed into the garden on cold winter nights.

Molly soon grew quite at her ease with a class of very tiny boys, which was found for her in the Sunday school instead of the more important one presided over by Philip and Dick. Aunt Delia also took her to see the nice old woman who kept the village shop, with the help of a large sand cat, and who, being too rheumatic to go to church, was glad to have Molly to read to her on Sunday. And when the long evenings came the little girl began patiently to make her a hearth-rug with bits of cloth and flannel, in imitation of one which Nan had been laboring at during the memory of most of the family! She also formed a passionate attachment for Robin, and spent hours in an attempt to make a picture of him standing under the stag's head on the staircase in his big blouse, with smiling face and rumpled yellow hair, to send her mother; but was so disgusted with the result that she gave it to Hannah instead, who thought it beautiful, and stuck it between the leaves of her Bible.

With December and the shortening days, the approach of Christmas and the holidays were the main topics of conversation. Nan's life became a frantic struggle to get an impossible number of presents out of very limited resources, until she and Molly hit on the bright idea of join-

ing funds; and to swell the weekly pocket-money they toiled hard at picking up acorns, which Aunt Delia bought (at an outside figure) for the pigs, and allowed themselves no indulgences save an occasional farthing stick of Bath pipe from the shop.

The little boys caught the infection to, and the air of mystery in the house became almost unbearable. The chief place for consulting on this important subject was a small room in the garden, which had been everything from a stable to a tool-house, until the boys turned it into a museum when the collecting craze was on them the summer before. Here Molly and Nan might be seen scuttling with important faces and mysterious parcels under their arms the afternoon before the boys' arrival.

"You lock the door Molly, while I spread them on the table. Aren't they a lovely lot? And isn't it lucky mother let out she wanted a pin-cushion more than anything? Let's make the D in pins on it now."

So they sat to work to put finishing touches, and to wrap everything up and write directions by the light of the little fire until the bell rang for tea, just as Molly was inscribing Robin's name on a very fat package.

"There, I suppose we ought to tidy up now," said Nan looking round the little room. "I do hope the boys will find everything right; they're so particular about their things. The caterpillars have turned beautifully, and I'm sure we've kept the room awfully clean."

"Yes; and there are lots of things they haven't seen—the bat, and the snake's skin Paul found, and the otter looks ever so much better since we washed him," and Molly put her arm lovingly round a poor old stuffed otter, which after grinning wearily for many years on a bracket in the hall, was now promoted to a prominent place in the museum.

"I say, Molly, wouldn't it be fun to have tea in here to-morrow night! I'm sure mother would let us.—Oh bother! there's that old bell again. We'd better make haste, or we shall

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So scrambling their parcels away into a cupboard, of which Nan kept the key, they hurried off to appease Hannah's wrath, and to get Aunt Delia's consent to their plan.

(To be continued.)

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[From S.P.G. Mission Field for Sept.]

[CONTINUED.]

Again, quite lately, in pursuance of the resolution of Synod in 1893, they have themselves voluntarily fixed the amount of annual subscription towards church expenses at 5s. for each adult communicant, this rate being higher than that of any other native congregation in Basutoland.

iv. Great respect for and deference to their clergy—a happy result (not always found elsewhere) of their being, as a whole, better educated and more infused with general Christian civilisation than in any other part of the country.

For a long time past it has been rightly considered that it is quite impossible for one priest only to work Mafeting, Mohalis Hoek, and the Quithing together. At a Ruridicinal Conference of the Basutoland clergy held in 1892 at Thlotse Heights, it was resolved that the Rural Dean, the Rev. Canon J. Widdicombe, should represent to the then Bishop-elect, upon his arrival in the diocese, the great need of subdividing the South Basutoland Mission. His lordship, upon taking the matter into consideration, judged that the best way of beginning to effect such subdivision would be to detach Mafeting from Mohalis Hoek and place it under the charge of the rector of Wepener, from whence it had been previously worked in its early days by the Rev. E. W. Stanson.

Accordingly, during the recent sacred Synod of the clergy in Bloemfontein, the Bishop solemnly instituted the Rev. Thomas Woodman, the new appointed rector of Wepener, as Director also of St John's, Mafeting, on April 10th. Mr. Woodman's induction into his new charge took place in Mafeting Church on Monday evening, April 16. There were many circumstances connected with this latter service which tended to make it of additional interest, besides inducting the reverend gentleman, and causing him to sit in the seat usually occupied by the parish priest, and delivering into his hand the key of the church. The service was essentially of a mixed character. The congregation was composed of European and native Churchmen combined. The hymns (suitably chosen so as to have the same tune and same number of verses) were sung both in English and Sesuto simultaneously; the one part of the congregation being scarcely conscious that at the same time others were singing in a different tongue. Lastly, the sermon, preached by the newly instituted and inducted Director, was addressed first to the Europeans in English, and ended in some remarks to the native brethren in Sesuto.

In all the above records of Church life and work in Mafeting I have purposely dwelt upon the Native rather than upon the European as-

pect of it; not only because Church work among the English and Europeans all the world over is generally very similar to the same work being done at home, but also because in a place where the class referred to is composed of a few units it is impossible to enter into any details and at the same time avoid being personal. I desire, however, to avail myself of this opportunity (a) of stating how much I shall miss the quietness and reverence of the all but full choral English Matins and Evensong both on Sundays and often on week-days; (b) of testifying to the kindness always shown towards myself by the Europeans—whether Church people or otherwise—and also of their sympathy and assistance given to me in every department of the work.

The English seemed to vie with their Basuto brethren in the pride and pleasure they take in their nice little church, and in longing for better things.

It can be well understood how, with so much to encourage and so little to discourage, that to visit Mafeting again was always a pleasure in store, and that one's life and ministry there was very happy.

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It is generally admitted that the object of a Band of Hope is not merely to keep children out of mischief, but rather to instruct and train them in the principles of Temperance, that in after years they may continue abstainers and also become workers in this great cause. If, therefore, instruction is the most important work of a well-ordered Band of Hope, each such organisation should possess a body of efficient teachers, so that the ordinary and routine teaching can be given independently of outside help. Further, the regular worker is more fitted to act as a teacher than a stranger, on account of the personal influence and knowledge of the children, which the former has and can bring to bear on the work.

The occasional address, a most valuable feature in Bands of Hope, on the other hand, comes with more force and freshness from an outsider. Both are means of education, and for their efficacy, are equally dependent on the grasp of the subject and amount of information possessed by the worker; hence it follows that the regular instruction of the teacher—a matter almost entirely neglected up to the present time—is one of the first steps towards increasing the usefulness and power of Bands of Hope. Many engaged in Juvenile Temperance work have considerable experience in the art of teaching, in many cases being also teachers in elementary or Sunday schools; they, however, are wanting in sufficient knowledge of the subject. Temperance covers a wide field; and requires systematic study, and the small stock of ideas and facts which they possess, having been gathered hap-hazard from meetings, newspapers, and every other imaginable source, are confused and desultory; therefore, as an inevitable consequence, their lessons and addresses partake of the same chaotic character. It is evident that the remedy for such a state of things is to provide Band of Hope workers with a definite course of study. This end could be attained by either of the following methods—viz.: 1. Classes or lectures for definite instruction. 2. Examinations after a course of systematic reading. The first of these has been employed with excellent results by the United Kingdom Band of Hope Union in dealing with the pupil teachers of Board and other elementary schools, in which the Society is doing a very valuable work, and this seems by far the best way of instructing the class of teachers mentioned.

The second plan has been employed by several religious societies to increase the interest in and extend the knowledge of their special work. The Church Missionary Society has a "Gleaners'" Examination, and the Christian Evidence Society an excellent scheme of study and examination in evidences; it is open to candidates

of both sexes, who are at liberty to study either singly or in classes. The examinations are of three grades—elementary, intermediate, and advanced. Prizes and certificates are awarded to meritorious candidates. The Society expressly states that the object of these examinations is the promotion of the study of evidences, that persons may understand the foundations of our Holy Religion, and be thereby strengthened against the assaults of infidels,—an end, in some respects, not unlike that of the proposed examinations for Band of Hope workers.

*(To be Continued.)***LIFE BECAME A BURDEN.****THE WONDERFUL NARRATIVE OF A PATIENT SUFFERER.**

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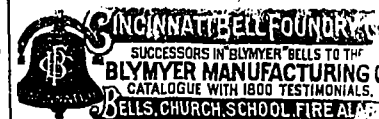
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