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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XV. }
No. 3. }

MONTREAL, WEDNESDAY, SEPTEMBER 13, 1893.

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ECCLESIASTICAL NOTES.

THE Bishop of Bath and Wells entered on his 86th year on the 20th August last. He was consecrated in 1869.

Of the \$25,000 given this year in the New York churches for the Hospital Fund, over two-thirds came from Church parishes.

THE death of the Right Rev. William Bennet Chester, D.D., Bishop of Killaloe, Ireland, is announced. He was in his 73rd year.

ACCORDING to Professor Lexis, of Gottingen, the Jews now number 7,403,000. Of these 3,600,000 are in Russia and 1,600,000 in Austro-Hungary.

FOURTEEN new Chapters of the Brotherhood of ST. ANDREW are reported as formed during last month in the U. S. Four new Chapters were formed in Canada.

THE Rev. Canon Bell, Rector of Cheltenham, has decided to introduce a surpliced choir into the parish church. Canon Bell is a very pronounced member of the Evangelical party.

HOLY Trinity Church, St. Mary labour, opposite Portland Road Station, London, has open air services on Sunday afternoons and evenings, and Monday and Tuesday evenings, by the rector, Rev. A. J. Robinson.

THE Archbishop of Canterbury and the Bishops of that Province have recommended Sunday, November 12th, as TEMPERANCE Sunday. If the whole Anglican Church could adopt the same day it would be well.

REV. CHAS. R. BAILEY, late pastor of the Baptist Society at Salem, N.H., has been received by the Bishop of New Hampshire as a candidate for Orders in the Church, and has been licensed as a Lay Reader at East Concord.

THE use of the vernacular in Divine Service has been under consideration by the Dutch Old Catholic Episcopate and clergy lately gathered at Amersfort, and a commission has been appointed to inquire and report upon the matter.

BISHOP SEYMOUR'S sermon on "Marriage and Divorce" is most earnest and timely. Would that every one called or calling himself a "minister of Christ" might read it and act upon its precepts. It consists of two parts: Part one, an appeal to ministers of Christ. Part two, an appeal to the laity.

A PARTY of five missionaries have just left England for work in Africa under the Universities' Mission. Of these the Rev. A. G. B. Glossop, Dr. F. A. Robinson, and Archibald

Hitchborn are going for the first time, and Messrs. Joseph A. Williams and T. Broekway are returning. On September 11th three ladies, Miss A. M. Gay, Miss G. E. Holloway, and Miss M. G. Palmer also leave England to join this Mission.

REV. Arthur Cranshaw Alliston Hall, D.D., of Oxford, England, was elected at the Convention of the Diocese of Vermont, on 31st August, to succeed the late Right Rev. William Henry Augustus Bissell as Bishop of the diocese. A cablegram was sent at once to the Bishop-elect, advising him of the action of the convention.

FROM the report of the thirteenth Synod of the Old Catholics of the German Empire it appears that there are now fifty-one parish priests, a number which Bishop Reinken's next ordination will increase to fifty-six. Since 1883 six new congregations have been organised, five new churches have been erected, and five more are planned. The general funds show improvement.

THROUGH the instrumentality of medical missionaries, says the *British Weekly*, the Gospel is being carried into the Imperial Palace in Peking. This is a cause for special thankfulness. In China the throne is the buttress of idolatry. A converted Emperor would mean, sooner or later, a converted empire. If the official worship by the Emperor were done away with, idolatry would soon cease throughout the land.

FROM *The Church Fly-leaf* of the Diocese of New Hampshire we learn that while the population of the State has increased only 18.29 per cent. during the last twenty years, the Church has increased in the number of her communicants 145.25 per cent., or about eight times as fast as the population. In 1872 there were only 1,308 communicants; now there are 3,208. Several of the Sectarian bodies, viz., the Methodists, the Baptists, and the Free Baptists have not increased as fast as the population. The Roman Catholics have increased largely, but chiefly by immigration from Canada.

THIS is a description of the most notable Congregational Chapel in Glasgow: "The pulpit has been removed to one side, the prayer desk and lectern, from which the devotional parts of the service are conducted, have been made more prominent, and on the wall behind the Communion table there is a wooden screen with a panel of green velvet and a large yellow satin cross in the centre of it." Comment is needless, save to this extent. There are congregations of Churchmen who would raise a revolt in many a parish if this sort of change were made in the Church. Yet the Glasgow Congregationalists are unmoved.—*Irish Ecclesiastical Gazette*.

MR. GLADSTONE is thankful for small mercies. If he has got 3,500 Presbyterian sup-

porters in Ireland, which we very much doubt, what is that number out of a population of 600,000? The member for Midlothian says that he attaches "great value" to the address from the 3,500; yet he attached none whatever to the declarations of the General Assembly representing and speaking the mind of the whole Presbyterian Church in Ireland. He would not even receive a deputation from the special Assembly, which, with "singular unanimity," the outgoing Moderator (Rev. Dr. M'Choyno Edgar) declared on the meeting of the last Assembly, had condemned the Home Rule Bill as "a menace of our civil and religious liberties." The vagaries of Mr. Gladstone are very strange. Only those people who agree with him are right; all others are wrong, and their opinion is of no value, no matter how overwhelming their numbers might be. This is his view, and it is his notion of what is fair.—*Christian Advocate*.

THE *British Honduras Churchman* says: "Now that Bishop Nuttall (of Jamaica) has been appointed Primate of the West Indies, we sincerely trust that immediate steps will be taken to bring about the appointment of a Bishop for the diocese, as the see has been vacant since July 6, 1891. How can the Church prosper under these conditions? Whoever is appointed Bishop will find plenty of hard work to do, for he will have to build up the diocese. Full information on this subject should be supplied to those who may be nominated for election, so that the position may be thoroughly understood before the election takes place." Our contemporary continues: "Every one is anxiously asking when will the Bishop be appointed? It is a very hard question to answer. He may probably be appointed by the end of this year, but we do not expect to see him until next year. In the meantime the diocese is under no episcopal supervision."

THE Oxford Movement, says "Peter Lombard" in the *Church Times*, is justly credited with the revival of Church ordinances, early celebrations, and weekly communions. But it is fair to the last century to note that these things were not unknown to our grandfathers. In a book entitled "Pietas Londinensis, or the present Ecclesiastical State of London," by James Peterson, published in 1714, there is mention of at least a dozen churches with weekly celebration. Nine had early, the hour being seven or eight. At seven there were two on certain days, six or seven, and noon. But it is by no means so certain as "Peter Lombard" seems to think that the revival of early celebrations in the present century was due to the Tractarians, though their extension undoubtedly was. There is no doubt that one of the first to introduce, or re-introduce, the practice was Dean Close, who was not precisely a Tractarian, just as there is no doubt that one of the earliest advocates of evening celebrations was Dean Hook, though he afterwards dropped the practice when he came to regard it as irregular.—*Scottish Guardian*.

THE GENERAL SYNOD—SHALL IT BE?

By the time that this number of the *Guardian* reaches our readers, the Bishops, Clergy and Laity, upon whom the responsibility has been placed of giving answer to this question, will be in actual session; and our hope is that, under the direction of the Holy Spirit, who presided in the Councils of the Blessed Apostles, and whose presence will be invoked for the guidance of this body, the answer may be in the affirmative; and that in our next numbers we may be able to announce the glad news of a Consolidated Church from the Atlantic to the Pacific. To this end we would bespeak the constant and earnest prayers of every reader of this paper. The true interests of the Church will be, we are convinced, best served by the creation of that body; but there still are grave differences to be overcome, the solution and adjustment of which may require patient and wise consideration on the part of all present. May God the Holy Ghost grant the spirit of a right judgment to all and every the members present, that all things may be done for His glory and for the maintenance of the order and discipline, and the wider extension of Holy Church.

EDITORIAL NOTES.

Some one has kindly sent us a copy of the *Parish Magazine* of St. Thomas' church, St. Catharines, containing an article (marked) by the Rev. W. J. Armitage, Rector of the Parish, in which reference is made to the *Absolution* in the Morning and Evening Prayer. We have pleasure in reproducing the marked portion of the article. The terms of this "Absolution" are so clear and unmistakable as to leave, we would imagine, no possibility of applying the words "He pardoneth and absolveth" to the Priest. The several parts, however, of this "authoritative declaration of pardon" (Bishop Barry) must be read together, and each given its due weight. In this connection the words "and hath given power and commandment to His Ministers to declare and pronounce to His people the Absolution and Remission of their sins," are worthy of note and thought. Bishop Barry also suggests reference to the "Words of Ordination of Priests," and comparison with the Absolutions in the Communion Service and in the Visitation of the Sick. The source of both Absolution and Remission is, "in the love of God revealed as the Father of our Lord Jesus Christ" and "pronounced by the Priest alone, standing in the attitude of authority over the kneeling people, it is *God's answer to the Confession*," (Bishop Barry.) We take it that, in ordination to the Priesthood, the Church intends and assumes to convey to the Priest the power, whatever it was, which Christ Himself intended in His words, and which she embodies in the formula of Ordination itself. We are not curious to examine more particularly into the matter. As with the Eucharist itself, we prefer resting on the words of our Lord Himself and on His ability to make them effective.

The *Homiletic Review* for September contains

a sermon by the Rev. Kerr B. Tupper, D.D., of Denver, Col., of very considerable power and of unmistakable plainness—much needed in these days of unblushing immorality,—on the *Law of Chastity*. In earnest, manly, outspoken terms he denounces the open violation of this law and the injustice of the distinction made in regard to it between an impure man and an impure woman, and calls for the banishment of the former from the homes and social circles of the people. "Adultery," he says, "is, along with intemperance, our national disgrace and curse." He quotes from a distinguished American author the following weighty words: "Loose notions touching Marriage, Divorce, Re-marriage, are painfully alarming prevalent. We need not go so far as Utah to find Mormons theoretical and practical. Even among those who call themselves cultivated there are some whose teachings concerning marriage are so lax and sensuous that were they carried into practical effect the 'holy estate of matrimony' would sink into the open polygamy and polyandry of savage tribes and even the promiscuous variety of roaming animal hordes. Let it be thundered from the pulpit, from the academy, from the forum, that divorce (absolute divorce allowing re-marriage) saving for one solitary cause, is a THREEFOLD CRIME—a crime against *home*; a crime against *society*; a crime against *God*."

The Bishop of Maryland, the Rt. Rev. Wm. Paret, D.D., has done good service to the Church by calling attention to the connection between Ordination and Preaching, and the unlawfulness of separating those. In these days of revived employment of Lay help in Church work there is a grave danger of "over-exalting" the laity, and of confusing in the minds of our people generally the relative position and powers of the regularly ordained Minister and the *unordained* lay reader. And this is specially to be feared in connection with the increasing use, *ex necessitate*, of theological students in the mission work of the Church. We can see little excuse for allowing the newly-fledged theologian, just entered in his first year, still in his teens perchance, but full of self-importance, because sent into some mission of the diocese to take the service—which, by the way, he is oftentimes incapable of even reading properly—to preach his own sermons; especially when there is such an abundance of suitable and sound teaching to be had ready for his use from some of the best and most learned divines of the Church. We do not believe that this was intended in the Canadian Church any more than in the sister Church in the States; and we should gladly see the employment of theological students in regularly organized Missions, and parishes largely reduced.

The immediate cause of Bishop Paret's utterances was a statement by the Secretary of the Commission on Christian Unity, appointed at the last General Convention of the Protestant Episcopal Church of the United States, as follows: "I was asked by the author of the Presbyterian letter if we could consider the 'preaching function as apart from what is 'technically called the question of Orders.

"My reply was that we could, for our Ordinal declares that the preaching function is not 'tied to Ordination, but that the exercise of it 'is dependent on a license from the Bishop.'" To this Dr. Paret replies:

As a Bishop of the Church I cannot consent to this as a fair statement of the Church's position. If I am wrong I will be thankful to have my error shown.

I suppose what is referred to in the ordinal must be in the words which the bishop speaks to the deacon upon whom he has just laid hands: "Take thou authority to read the Gospel in the Church of God; and to preach the same, if thou be thereto licensed by the bishop himself."

Now, in one kind of literal interpretation this might be warrant for saying that "the preaching function is not tied to ordination." That is, ordination does always, of necessity, carry with it liberty to preach. Ordination to the deacon's office needs the bishop's license *in addition*, before the deacon can preach. But surely it does not intimate that one can preach *without* ordination. It asserts that even ordination itself is not enough. It is not true that "the exercise of preaching is dependent on a license from the bishop." Ordination to the priesthood is the conveyance of right to preach without special license, in addition, from the bishop. The deacon, however, though ordained, may not preach without that special license. The bishop's power to license him is expressly declared in the Ordinal. But an unordained person, or one whose claim to ordination is not acknowledged by the Church, may not preach at all. And I confidently affirm that no bishop can lawfully give him license so to do. True, the right to license has sometimes been claimed, and the claim has sometimes been put in exercise. But I maintain that the Bishop who does it exceeds his powers, and transgresses the laws of the Church. And this matter does not rest on *canons only*. The deeper laws of the Church, in its Constitution, its Ordinal, its Articles, assert the law clearly. There must be a ministry of bishops, priests, and deacons. This must be so reverently held and esteemed that no man may be accounted a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, unless . . . he hath had Episcopal consecration or ordination." "Functions" thus sacredly reserved for the ordained alone, are named in Article xxiii: "It is not lawful for any man to take upon himself the office of public preaching or ministering sacraments in the congregation before he be lawfully called and sent to execute the same." This means more than a bishop's license. These are the words which Holy Scripture and the Church use in speaking of ordination. The canons, then, are not the forbidding power or act. They merely reaffirm and apply the principles and great laws laid down by the Constitution of the Church, and by the Prayer Book.

* * * * *

"Public preaching," in its official character, is declared to be one of the functions of the holy ministry, and a bishop can no more authorize a man to execute it by license only and without ordination, than he can by license only and without ordination authorize him to consecrate and administer the Holy Communion. The assertion, therefore, that the power to preach is so "dependent on the bishop's license," that the bishop may authorize one who is not rightly ordained and not even a communicant in the Protestant Episcopal Church, to act as a public preacher in the congregation, is in clear contradiction to the letter and spirit of the Church's laws.

Much as we honor and love our Presbyterian brethren and gladly as we admire the devoutness and learning of their ministers, unless we are prepared to abandon the real "Historic Episcopate" (that is, the episcopate as shown in

history), to turn our backs upon all Christian antiquity, to cut loose from the one Holy Catholic and Apostolic Church, to abandon the reliques of the Church's historic identity, to invalidate and bring into disesteem our own orders, we may not practically recognize Presbyterian ordination by permitting Presbyterian ministers, however learned or devout, to minister Sacraments at our altars or to do "public preaching" in our congregations. If a bishop has power to license them, he has the same power to license a Baptist, Romanist, or Unitarian. And surely the Church which holds her own members to such exact standards of sound doctrine and tries them by rigid examinations before they can be permitted to preach, does not and will not throw down those safeguards and leave the liberty of preaching open to every bishop's whim.

A PRACTICAL AND HELPFUL CHARGE.

The Bishop of Aberdeen and Orkney, Scotland, in his charge to the Synod of his diocese, which met on the 17th of last month, used much "plainness of speech," and possibly the reproduction of portions of his practical address may be beneficial far beyond the bounds of his diocese. His Lordship said:

MARRIAGE.

If the existing Government continues in office after disposing of their Irish measure we may, I fear, expect a renewal of attempts to bring the law of the land into collision with the law of God and His Church, such as the Deceased Wife's Sister Bill. Instead of waiting till such measures are half through Parliament, then getting petitions signed, and giving reasons to your people why they should sign those petitions, how much better would it be to thoroughly instruct your people beforehand in the law of God and in the teaching of His Church—pointing out the distinction which the Church so clearly makes when she declares that "they who are coupled together otherwise than God's Word doth allow are not joined together by God: neither is their matrimony lawful." Point out to them that though by a change of the law in this country such marriages may become "lawful," the persons so married can never be "joined together by God," and that, therefore, their union must always be "abomination in the sight of the Lord," excluding them as long as they continue in such forbidden relationship from the sacraments of the Church and the society of the faithful, for in such a question as this it becomes the whole Church—clergy, men, and women—to be true witnesses to God.

UNDENOMINATIONALISM.

Again, undenominationalism is the prevailing error of the day—it is the world's counterfeit for Catholicism. Professing to be liberal-minded and large-hearted, it forgets that it is "the Truth alone which can make us free." He who is the Truth says, "For this cause came I into the world that I should bear witness unto the Truth"; and it was the Governor who in scorn replies, "What is truth?" who, "willing to content the people, released Barabbas and delivered Jesus to be crucified." Brethren, let these words of our Divine Master be the motto of the life of every one of us: "For this cause came I into the world that I should bear witness unto the Truth." Undenominationalism is the necessary outcome of the present system of board school teaching, and must, in my opinion, result sooner or later in mere Deism. And this result is being greatly hastened by the general dissatisfaction, often amounting to even disgust, at the endless divisions into which the Protestant bodies are divided. The bewildered man in this Babel of

teachers seeks to find a refuge in undenominationalism which can only be found in "the faith once delivered to the saints." The first and already present result of this fatal error is indifference to and neglect of holy baptism. My brethren, I must again urge you to be most careful to verify every profession of having been baptized on the part of those seeking admission into the Church. Many who firmly believe they are baptized never were baptized. This very year we have found large numbers of unbaptized persons among the fisher people, and I have visited whole districts where hardly any of the children were baptized. Humanity, in helpless despair, cried to the Apostles, "Men and brethren, what shall we do?" and the inspired answer immediately came, "Repent and be baptized every one of you . . . for the promise is to you and to your children"; but in these undenominational days that teaching of the Holy Ghost on the first day of Pentecost is regarded as an obsolete superstition. My brethren, teach *the necessity* of holy baptism. Do not think your people do not require such teaching—for themselves they may not, but as Catholics they have to be witnesses to God and His truth, and to be able and good witnesses they need your teaching. Teach them then not only the necessity of holy baptism, but its nature and its inestimable benefits.

THE HOLY EUCHARIST.

In regard to the Holy Eucharist I must ask you to check some new and unseemly practices. A habit is growing up, when the service is long, of people going out of church before the service is concluded, in fact immediately after having received the Blessed Sacrament. I first observed it in this church, but now it is spreading to other churches in Aberdeen. At the 8 o'clock celebration on Easter Day this church appeared to be full—I do not mean the galleries—but by the time we had reached the "Gloria in Excelsis" the congregation was reduced to a third. I know it will be said that many are servants, and that if they are to make their Easter Communion they must leave before the long service is finished. But many do this who are not servants; and servants who are members of the Church have as much right to full Church privileges as any other members of a Church family. This is just one of the occasions where the brotherhood of the Church should manifest itself by sharing alike the privileges of our common Father's house and worship. But the remedy for this evil is an earlier celebration—say at 7 a.m., and if need be at 6 a.m. I am sure we do not know how much more convenient early hours are for a large portion of our poorer people. Last Ascension Day I heard of two churches in this city—St. Mary's and St. Margaret's—at St. Mary's there were 50 communicants at 5 a.m., and at St. Margaret's there were 70 at 4 a.m. Then there are strange ways of receiving the Blessed Sacrament. One presents the back of his hand instead of the palm, another his tongue. All this is wrong; you will generally find it is intended for reverence, so deal gently with such cases, but wisely and firmly. It is a very necessary part of preparation for first Communion to teach them how to receive reverently in the palm of their right hand, lowering their head to their hand, not raising their hand to their mouth. Teach them to take the chalice firmly by the stem with their right hand, steadying it with their left hand on the base of the chalice—tell them not to put their hand round the cup or bowl of the chalice. Tell them in Confirmation to put their hands together in front of them in the form of prayer. It is a real kindness to help them in all such matters. The man who comes up to receive confirmation with his hands in his pockets does not in the least mean to be irreverent—he is merely shy and awkward. It is his priest who is to blame, not he.

PREACHING COMPETITION.

Preaching contests, like the halfpenny offering to God, is one of the evils which the Church has contracted from the pernicious example of other religious bodies around us. I pray you, brethren, do your utmost to create such a healthy Church tone and feeling among your laity as may for ever banish so baneful a system.

I cannot conceive a more degrading spectacle than priests preaching for themselves when they are professing to preach Christ. A sermon begun with prayer to God, or begun "in the Name of the Father, the Son, and the Holy Ghost," as though all was spoken as the message of God to His people, when it is in reality only the efforts of a priest to advertise himself and to do the very thing His Lord commands him not to do, namely to surpass his brother and take the highest place instead of the lowest—I cannot conceive a worse way of beginning to preach Christ in a parish until we have emptied ourselves of self. And what an indignity it is to God to turn His house into a theatre where men are to perform and have their benefit day! What a sacrilege of the Lord's Day! Again, the injustice of the system is very great, for men of the highest principle will look to Scripture for their guidance; there they will find men called of God, not canvassing to be called—they will never offer themselves as "candidates," the very name is odious to them, and so they are shut out of their fair share of preferment, and the Church suffers from the loss of her best sons. It is, of course, the Bishop's duty to stop any such evil taking place in his diocese; but better far is it that such a sound Church principle and high tone should prevail throughout the Church as to make such scandals impossible. It should be our constant prayer to the Holy Ghost within us that our daily life and conversation may help to raise the life and tone of all around us—all to whom we minister. It is not preaching power which is most important; it is simple holiness of life, love, sympathy, zeal, faithfulness, and "the spirit of holy fear"—humility.—*Scottish Guardian.*

The Superintendent of the Irish Church Missions, the Rev. H. Fiske, had the happiness of publicly receiving sixteen adult Roman Catholics into the communion of the Church of Ireland during the evening service in the Townsend Street Mission Church on Sunday, July 16. It will be remembered that on April 29, twenty-six adults were thus received, the outcome of the labours of the Dublin branch of the society's work, and that eight had previously been publicly admitted at the Mariners' Church, Kingstown.

I love that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.—*Longfellow.*

Trial Subscriptions.

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DESIRING to have everyone see the GUARDIAN and judge for themselves as to its worth and feeling confident that a trial of the paper for a few months will secure permanent friends, we will send the paper to any layman, or clergyman remitting us as above, on trial: SUBSCRIPTION TO CEASE ON EXPIRY OF TRIAL TERM unless continued by express order.

News from the Home Field.

Diocese of Nova Scotia.

A GREAT MISSIONARY CONFERENCE.

Arrangements are being completed for holding a great Missionary Conference for the Diocese of Nova Scotia in Holy Trinity church, Yarmouth, on Tuesday, Wednesday and Thursday, the 17th, 18th and 19th of October next. A general desire prevails in the diocese to increase missionary zeal and to extend missionary work; and with his characteristic promptitude and energy, Bishop Courtney has responded to the suggestion for a Conference, and is making the necessary arrangements for its success. The programme, so far as at present prepared, promises a series of the most attractive services and meetings, the effect of which cannot be otherwise than beneficial.

The opening service will take place on Tuesday evening, Oct. 17th, when an appropriate sermon will be preached by one of the Canadian bishops. On Wednesday morning, Oct. 18th, there will be a celebration of the Holy Communion, followed by an inaugural address from the Bishop of the diocese. The day will then be spent with papers, addresses and discussions on subjects of vital and practical importance affecting the Diocesan Mission work. In the evening a great public missionary meeting will be held in the Boston Marine Music Hall, over which the Bishop will preside, and at which addresses will be delivered by other bishops and clergy. On Thursday morning, Oct. 19th, there will be another celebration of the Holy Communion, followed by two sessions, as on the previous day, for papers, addresses and discussions. In the evening the closing session will be held, when a sermon will be preached by one of the bishops. Among the subjects to be discussed will be "The Spiritual and Financial Condition of the Diocesan Missions;" "The Missionary Needs and Opportunities of the Diocese and the Province;" "How the Missions of the Diocese may be Strengthened and Extended;" "The Proper Support and Management of the Mission Fund;" "The need and value of the Woman's Auxiliary Association;" "The scope and claims of our Domestic Missions;" "The basis and motive of Missionary Work," etc. These various topics will be introduced by men of ability, and will be freely discussed. It is hoped that a great impetus to the Mission cause will be the result. The experiment is a good one. If it succeeds in Nova Scotia it may be tried in other dioceses. The clergy of other dioceses are invited to attend. If they will communicate with the Rector of Yarmouth he will provide for their accommodation.

HALIFAX.

The one hundred and forty-third anniversary of the opening of this the first church of The Church of England, in what is now the Dominion of Canada, and the oldest Protestant Church in the whole country, was celebrated on Sept. 3rd by special services, at which the Rev. G. Osborne Troop, M.A., of St. Martin's Church, Montreal, preached. Further reference will be made to this in our next number.

Diocese of Quebec.

COMPTON LADIES' COLLEGE.

The following circular has been issued by the Lord Bishop of Quebec to the clergy of his diocese:

Reverend and Dear Sir,—The Ladies' college

at Compton in this, the sixth year since its re-opening, under the direct management of the trustees, is advancing hopefully towards the position it ought to occupy as a permanent institution of the diocese.

In order to secure the comfort of the pupils the trustees are obliged every year to expend no inconsiderable sum upon the improvement of the building.

Although there are fair prospects of its being, at no distant date, sustained by its own resources, yet that the college may establish itself in the desired position, permanence and stability, some extraneous assistance is still very much needed.

By a resolution passed at the last synod (see page 88 of journal) the annual offertory on the fourth Sunday in Lent is to be given towards the support of the college. The effect of this resolution will not benefit the College during the year. I ask you, therefore, to read this letter to each of your congregations on some Sunday during the present month, and to cause a collection to be made in aid of the college on the Sunday following, and to forward money to the Rev. G. H. Parker, of Compton, the treasurer.

Faithfully yours,

A. H. QUEBEC.

Quebec, September 1, 1893.

MARBLETON.

The Rev. Edwin Weary has been appointed and accepted the Incumbency of the Parish of Dunsdell, and will enter upon his work on Sunday October 1st. This gentleman is highly spoken of as an active and energetic clergyman and will doubtless be the right man in the right place.—*Sherbrooke Gazette*.

Diocese of Montreal.

MONTREAL.

The Bishop of the diocese has continued to improve in health since going to the Crawford House, in the White Mountains, and expects to be able to return to the city about the middle of the month. His absence from the coming meeting at Toronto for the formation of the General Synod will be very generally regretted, and his wise counsel and experience will be much missed. His medical advisers, however, are strongly opposed to his going in his present state of health, and his Lordship himself feels that he is not strong enough to endure the fatigue of the journey and the necessary strain of the Session.

The delegates appointed by his Lordship at the last meeting of Synod to represent this diocese at the Toronto meeting, will all attend.

Several vacancies exist in the diocese at present, amongst them the Rectory of Dunham and of Aylmer.

On Sunday week the Rev. W. Beaven, of Montreal, took duty in the old Crown Rectory of Phillipsburg. Owing to the prolonged absence of the Rector, Church life in this neighborhood does not appear to be very vigorous.

The Rev. F. A. Smith, one of the superannuated clergy of the Diocese of Quebec, now residing in Montreal, kindly visited the Mission of Cote St. Paul (under charge of a Lay Reader) on Sunday, 3rd September, and administered the Sacraments of Baptism and Holy Communion.

The city is growing very rapidly in the south western and western sections: and there would appear to be need already for further church

accommodation in the parish of Grace church, and between St. Stephen's and the new church of St. Simon and St. Jude. Mission hall services in these districts have been suggested.

An opening for a new church and parish would appear to exist also in the neighborhood of Outremont, where there is a rapidly increasing population. Services have been held for some time past on Sunday evening in the Town Hall by students of the Theological College, but this can hardly be regarded as a satisfactory arrangement much longer. The place of meeting is not inviting, and the true interests of the Church demands the services and care of one in Priest's Orders.

According to the Synod Report for 1892, *St. George's* parish leads in the number of Sunday school scholars, there being 661, with 50 teachers. *Grace Church* makes a good second, with 621 scholars and 40 teachers. *St. Jude's* comes third, with 400 scholars and 41 teachers; *Christ Church* (Cathedral) fourth, with 390 and 35 teachers; *St. Luke's* fifth in order, 379 and 24 respectively; *St. Stephen's* sixth, 375 and 29; and *St. Martin's* seventh, 320 and 27. The other schools are falling under 300 scholars each. In some parishes there would seem to be room for a "revival" in Sunday school work.

The regular monthly meeting of the Lay Helper's Association was held on Tuesday evening, the 5th inst., in the Synod office, Dr. Davidson, Q.C., President, in the chair. Reports of services carried by members of the Association in different places were received, and some discussion followed as to course of action for the winter. The Very Rev. the Dean of Montreal, Commissary of the diocese, was present and received a hearty welcome.

Christ Church Cathedral.—There was a very large congregation at Christ Church Cathedral last Sunday night, when the Bishop of Nova Scotia preached a masterly sermon upon the text, Jeremiah ix., 23rd and 24th verses. The sermon was a practical exposition of the error of human glorification, or boasting, of the three possessions, wisdom, strength and riches, mentioned in the texts, and the duty of cultivating the higher spiritual qualities, loving kindness, justice and mercy.

PERSONAL.—The Lord Bishop of Fredericton and the Lord Bishop of Nova Scotia spent Sunday last in Montreal, en route to Toronto. The former preached in St. John's church in the evening, and the Rt. Rev. Dr. Courtney in the morning.

The Rev. Canon Partridge, D.D., of Halifax, N.S., was in town last Sunday on his way to Toronto as one of the delegates to the meeting for the formation of a General Synod.

The Rev. Canon Robinson, M.A., one of the oldest of the clergy of the Diocese of Montreal, and one of the Senior Canons of Christ Church Cathedral, entered into the rest of Paradise on Friday, the 8th Sept. inst., and his funeral took place on the 10th inst. at Abbotsford, P.Q., of which place he had been Incumbent for many years. He was a leading member of Synod; a graduate of Bishop's College, Lennoxville, and an earnest supporter of that deserving institution, and one of its governing body; a widely known and much beloved Priest in the Church of God, and a valued friend and Pastor.

ARUNDEL, P.Q.

At a vestry meeting, held on August 14th, the following officers were appointed: Wardens, John B. Boyd and Archibald Smith. Delegates to Synod: William Morrison and William C. Higginson, jr.

Diocese of Ontario.

PERTH.

The Rev. W. J. Muckleston, Curate of Christ Church, Ottawa, has been appointed Rector of Perth in succession to the Rev. R. L. Stephenson, M.A., lately deceased.

HILLIER.

The vacancy here has been filled by the appointment of the Rev. Mr. Rollin, of Stirling, who is succeeded by the Rev. John Godden, of Shannonville.

ERNESTOWN MISSION.

St. Alban's church, Odessa, has received a very handsome present from the English Church Extension Association, consisting of a magnificent violet dossal, a complete set of Altar linen, and a set of four colored silk bursees and chalice veils. They are all worked by hand in that exquisite manner for which the Kilburn Sisters are famed.

Diocese of Toronto.

TORONTO.

In connection with the meeting of the General Synod of the Church of England, a conference of Church women was arranged for, to be held in Holy Trinity school-house on Tuesday afternoon and evening. Various departments of women's work in The Church will be considered, and papers have been prepared upon Bible class teaching, Infant class teaching, Girls' Friendly Society, The Woman's Auxiliary, The Ministering Children's League, Sisterhoods, Deaconesses, Flower Missions, Charitable work, and Parish organizations. Among the names of those who were announced as contributing papers are Mrs. Tilton, Miss Wicksteed, and Miss Seymour, of Ottawa; Mrs. Boomer and Miss Cross, of London; Mrs. Wolverton, Miss Ferres, and Miss Swatzer, of Hamilton, and Mrs. Sullivan, of Algoma. Papers will also be given by several prominent workers of this city.

PERSONAL.—Rev. Arthur Manning, Queen's College, Cambridge, hitherto Curate of St. James' Cathedral, Toronto, and late Master of Trinity College school, Port Hope, has resigned to accept a similar position in St. Luke's church.

Diocese of Niagara.

GUELPH.

St. George's.—On the 17th August the Rev. Edward Westmacott, incumbent of Brighton, Diocese of Toronto, was married to Miss Caroline Ley by Rev. Canon Spragge, assisted by Archdeacon Dixon, in St. Peter's Church Co-bourg. Mr. Westmacott was formerly curate in this parish, and very zealous in founding cottage missions through the town.

The funeral of the late Mrs. Lambe took place in Toronto on Saturday, 26th Aug., the Archdeacon officiating.

The visit of over 600 ex-Guelphites from Toronto alone, and the hearty reception they got, formed a very pleasing event in our local history.

The Band of Hope picnic took place on the 17th and was a very pleasant outing for the young folk and, the teachers who accompanied them.

The Band of Hope of this parish association has been remarkably successful since it organiza-

tion some years since. It has now 106 members, and the young folk appear to take as deep an interest in it as ever. This prosperity is especially due to Mr. W. P. Howard, who has a remarkable gift in the way of attracting and retaining the attention of the children. The usual quarterly entertainment was held Wednesday evening, Aug. 9th, and many of the parents were present and appeared much gratified with the programme of songs, recitations, dialogues and choruses in which the children took part. A tableaux, Summer, formed a very pleasing feature of the entertainment.

On September 5th, our Bible Association held a garden party on the beautiful grounds of Mr. James Goldie, Cardigan St.

The guild of "Willing Workers" prepared a number of articles for sale, both ornamental and useful; the proceeds of which go to the internal improvement of St. George's Church.

ST. CATHARINES.

St. Thomas.—The Rector and Mrs. Armitage spent ten days in Chicago, at the World's Fair, and were delighted with their trip.

The Bishop has appointed Mr. Armitage as Convener of a deputation to plead the cause of Missions in the following places:—Grand Valley, Farmington, Garafraxa, Colbald, Bowling Green, Orangeville, Erin, Reading, Mount Forest, Riverstown, Farewell and Arthur.

The Rev. Chas. J. Baulden has been appointed incumbent of Stoney Creek, Bartonville and Winona.

The Rev. Robinson Gardiner of St. James', late of Welland, has been appointed Rural Dean of Haldimand.

The Rev. P. L. Spencer, Rector of Thorold, is arranging for a Special Choral Festival on the 27th of September.

The Rev. F. B. Hodgins, B. A., has been appointed Assistant Minister in St. George's Church, Ottawa, and the Rev. F. J. Steen, M. A., Curate, in charge of the Parish of Berlin. It is understood that Mr. Steen will be made Rector when he is ordained to the Priesthood.

It is proposed on the part of the Rural Decanal Chapter of Lincoln and Welland, to hold a Sunday School Convention in St. Thomas' Church, St. Catharines some time in October. Several papers have been promised: (1) The Training System by Cannon Mackenzie. (2) How to Retain our Scholars, by Canon Houston. (3) Marks and Remarks, by Rev. P. L. Spencer. (4) The Sunday School and the Church, by Rev. W. J. Armitage. The Rev. Principal Miller and the Rev. Rural Dean Ardill, will also contribute papers.

Diocese of Rupert's Land.

CONFIRMATIONS.

The Lord Bishop has confirmed twenty at Boissevain, 30 at Clearwater, and 40 at Elkhorn. These are large classes for these scattered districts. The young men recently sent out from St. John's College are doing good work in their respective Missions.

WINNIPEG.

Holy Trinity.—Rev. Cecil Owen, B.A., the newly-appointed curate, has entered on his duties. Archdeacon Fortin and the other delegates have left for the General Synod by way of Chicago.

St. George's.—A new church will probably be built this fall.

Christ Church.—Rev. Walter Naish, M.A., of Winchester, England, preached in Christ Church on Sunday morning. Canon Pentreath will visit New Brunswick after the General Synod.

St. John's College and School, and St. John's Ladies' School open next week with very good prospects for the coming year.

The Hon. John Daly, one of the delegates to the General Synod, being unable to attend, Mr. H. S. Crotty, of Winnipeg, as substitute, will be the third delegate from this diocese.

Diocese of Columbia.

Rev. M. C. Brown, M.A., rector of St. Luke's, Mt. Tolmie, Victoria, died on Sunday morning, leaving a widow and six children, three sons and three daughters. He was a native of Ireland, a graduate of Trinity College, Dublin, a prominent Freemason and Oddfellow, and an ardent but unobtrusive temperance advocate.

Bishop Perrin and two delegates will attend the General Synod.

Contemporary Church Opinion.

Church Eclectic, August:

We hardly care to comment on Rev. Henry Adams' letter announcing his secession from the Church to the Italian hierarchy. No such announcement, we are proud to say, has yet come from any clergyman whose name has ever been on the subscription list of the *Church Eclectic*. We agree with the *Churchman* that the letter is an atrocious attack upon the Church which has nursed him, and treated him with a pecuniary liberality which we venture to say, no mere pulpit oratory ever really earned. It is merely his theoretical socialism, which furnishes him his customary dialect, when he denounces rich benefactors as tyrants, and the clergy as their slaves. This old time indictment is not against the "vestry system," which he calls a "ridiculous monstrosity," but it is against the whole Protestant voluntary system which makes the ministry draw its support from its own willing laity, as against an Established Church, depending on inherited endowments, or as in Roman Churches in Europe, on payments by the State. This alternative is not debatable in this country. For our part, we prefer finances administered by honourable laymen of business experience in the world, to money matters all in the hands of an innocent ecclesiastic whose high spiritual authority is but a poor compensation for a temporal management which is both bungling and greedy, and which never lets the people know what is done with the funds continually drawn and absorbed from them as by a perpetual suction-pump. The government of the Episcopal Church is a constitutional government, in which both clergy and laity have their fixed rights and duties—not a religious anarchy on the one hand, nor an autonomous autocracy on the other. If abuses creep in there is freedom to turn upon them the search-light of public opinion. The *sansfroid* with which this bird befools its own nest, will probably give place to some rigid penitential discipline, if it is welcomed at all in its new habitat. It would be better if our own authorities, in dealing with a very common type of ingenuous youth, too impatient to get to their life work and make the big mark they mean to make, would insist upon longer and more thorough theological training, before allowing them to begin their career of astonishing the world. We have no doubt the sensible people in the Church of the Redeemer New York, will be able to add their sober verdict to that of others subjected to similar experiences before them. Of the comments of the more respectable newspapers of New York we select that of the *Evening Post*:

"The Rev. Henry A. Adams's escapade is accounted for by some of his late brethren in the Episcopal Church by the statement that he is weak-minded—possibly insane, if we rightly interpret some of the intimations put forth. It was not necessary to go quite so far as that. Mr. Adams's motives for forsaking the Episcopal Church for Roman Catholicism concerns no one so much as himself. His statement of reasons, however, plainly shows him to be a man of untrained and ill-balanced mind. He is deficient in taste, which is a sad lack in any civilized man, and notably so in a clergyman. Good taste is made up of so many kinds of knowledge, such a variety of the fruits of observation and experience, that he who lacks it in marked degree betrays pitiable ignorance.

No man of good taste, no man who had been subjected to a reasonably severe mental training, would ever have made such a statement as Mr. Adams has published. Instead of showing a secretly respect for the Church with which he has hitherto been associated and a decent regret at leaving it, he turns about and gives it several hearty kicks and abuses it in terms which imply that the clergy of that Church are men without force of character or self-respect.

It has been rumored that Mr. Adams's apostasy is due to Jesuit influence. The story is absurd. The Jesuits are particularly acute and penetrating men. There is no member of the Society of Jesus, we fancy, who could not with the greatest ease "size up" the Rev. Henry A. Adams. Any one of them would see through the man in an instant, would detect his mental and moral deficiencies and those weaknesses of character and the crudeness that he so naively reveals in his letter."

THE SUNDAY SCHOOL AND THE CHURCH.

By REV. FREDERICK S. JEWELL.

(From the *Church Eclectic*)
WOSKISSMAN

Now as to the *method* of teaching the Catechism, only its governing principles can here be noticed. The first requisite is, that it shall be so taught as to secure its being, first of all, thoroughly *learned by heart*. Its principles should be wrought into the very fibre of the mind's thinking. Whether it should be learned entire, or only in one of its four divisions, before being supplemented by expository study, may be left to the judgment of the proper authorities. But expository study should always follow the thorough learning of any portion, not precede or even accompany it. The best recollection of it will be of it, as a whole, not as a collection of mixed fragments of Catechism and comment. For the same reason, the common juvenile dilutions in sub-catechisms might well be avoided. Studied simplification, or weak dilutions of truth, are the bane of modern juvenile instruction. If the child is able to learn anything of the Catechism, let him learn it by heart, only he should take it from the lips of the parent or teacher, in smaller portions, with pleasant and patient repetition, and at a slower rate of progress. If he be so young that that is beyond him, his place is at *home* and his business is *growth*. Schools and study are not for such human fledglings. That such a learning of the Catechism may not, in itself, be interesting to the young pupil, is not to the point. The interest is to be sought in the loving spirit and earnestness of the teacher, and the variety and brightness of the general exercises. The devices which may be used to stimulate the child's ambition and strengthen his persistence must be left to the ingenuity and devotion of the teacher.

Allusion has been made to the Prayer Book as within the line of Church Sunday school instruction. This has been, because, while the Sunday school should exercise a direct influence to draw its pupils to the Church and her services, it too frequently leads in the *opposite* direction. It is to be feared that sometimes the religious selfishness of parents seizes upon the sending of their children to the Sunday school, as a sufficient excuse for saving themselves the trouble of taking them to the service, like the ostrich which is "Hardened against her young ones as though they were not hers." Sometimes the hour of the Sunday School session is such as precludes the attendance of the pupils at the service, because of the overtaking length of the two combined. As a matter of fact, the Morning Service,—especially when of the three-ply order with a super-imposed sermon,—is, of itself, too long for children,—and perhaps for those older and hardier. One who has the good of the Church and the children at heart, however, is moved to ask, what insurmountable difficulty lies in the way of providing for the seating of several classes of pupils,—especially those of non-church going parents,—under the care of proper teachers, during the service proper, and permitting them to withdraw in order, during the hymn at the close of the Litany? So far as any disturbing of the service by their doing this is concerned, nothing can occur to compare with the common stampede of adults after the "Prayer for Christ's Church Militant." Aside from these cases, however, the evil is probably more generally due to the lack of any earnest and systematic effort in the management of the Sunday school, to interest the pupils in attendance on the service, and to prepare them to feel at home in it. The sad results of it all is, that, instead of drawing the children to the Church and the services, the Sunday school is practically made to take the place of both. Yet, we wonder why it is, that when children and youth come to think themselves too old to go to the Sunday school, they drop off from the Church.

Now, it is true, that in many Church Sunday schools, a certain instruction in the Prayer Book,—in the knowledge of the Church seasons and the Collects,—is given, which is well enough in its way, and which, under proper conditions, might well be extended. But it is of a kind which does not directly familiarize the pupil with the practical use of the Prayer Book, and does not tend to make him intelligently at home in these services at which he ought to be more frequently present. For the purpose here proposed, it would be far more helpful for him to be made familiar with the Prayer Book as a practical manual for the use of the Daily Services;—with its parts and their uses; with the finding of the several places; with the responsive reading of the Psalter; with the versicles, responses and Canticles; and with the forms of order and measure to be observed; in short, with all that in which the people are to take a distinct part. Such knowledge will make the child feel himself,—and often with mingled pride and delight—one of the congregation and at home in the Church and service. Give him this place and feeling, and, when he leaves the Sunday school, he will be less likely to fall off from attendance on services. The importance of this, as bearing on the stability of the newly-confirmed,—especially those coming from other than established Church-families,—cannot be well over-estimated, though it is generally overlooked.

But, aside from the set lessons on the Seasons, Holy Days and Collects, how is the work of familiarizing the Sunday school children with the Prayer Book and interesting them in the Church services to be done? Something may be effected by general exercises immediately following the Sunday school service, conducted by the Rector, or the Superintendent if capable, directing the attention to every approaching

Season and Holy Day, explaining its significance and importance, indicating its proper services and ceremonies, and questioning the school thereon. This, however, must be done regularly, with animated interest, and with proper decision and brevity. To this end, it must be prepared for. Mere rambling talk will not do. An effective, general exercise, requires more skill than is demanded for the class work. It ought to serve as the key note, the inspiring type for the class exercises.

A still more important utility, particularly for securing an acquaintance with and interest in the Sunday Morning and Evening Prayer, is the Sunday school service itself. This should be wholly derived from those services, and be thus made to lead directly up to them. It should be inspired by them, and lend inspiration to them. This is of course distinctly and intentionally opposed to the special Sunday school services, so generally set forth in the Sunday School Hymnals. These are false in principle, feeble and colorless in composition, cold and ineffective in use, and altogether unnecessary. For all their affected simplicity and labored adaptations, they are no more comprehensible, practicable and interesting, than those constructed and conducted on the exact lines of the Daily Services of the Church. The Palm Sunday praises of the children in the Temple, "Hosanna to the Son of David," so expressly accepted and approved by our Lord,—were the same with those of the adult multitude. Make the children as familiarly acquainted with the services as are the adults, and they will unite in them as readily and heartily,—provided always that the services are themselves fitly and heartily rendered. To resort, then, to those specific and alien services, is to draw an unnecessary and injurious line of demarcation between the Sunday school and the Church, to reduce the children to an inferior and semi-alien class, and to estrange them from the Church services.

In opposition to such abnormal compilations, a proper Prayer Book Sunday school service will be as follows: 1. A Hymn; 2. The Lord's Prayer and Versicles; 3. A regular Canticle from the services (either from Morning or Evening Prayer, according as the school has a morning or afternoon session, changing the Canticle from time to time so that all of them, except the *Te Deum*, *Benedicite* and *Magnificat* may become familiar); 4. The responsive reading of a Psalm from one of the selections, closing with the *Gloria Patri*; 5. The Creed and Versicles; 6. The regular Collects, the Prayer of St. Chrysostom, and the Grace of our Lord; 7. A Hymn. The service should, with the exception of the Psalter, be choral throughout; and the chants should be those commonly used in the Church service. As this suggested service is quite full, it will be better simply to close the school with singing, either hymns or carols, according to the season. Better one such service than two patch-work affairs. As for its length, if it is conducted with promptitude and spirit, it will not be too long. Besides this, as the Church services are themselves an education, none of the time taken from the class work is lost. Such a service is perfectly practicable, and will be found to possess a sustained interest. If possible, it should be conducted by the Rector. This will connect it more evidently with the Church service, and give him a worshipful hold on the school. Besides which it will add to its dignity and importance.

One more important matter remains to be considered; namely, the relation of the *Sunday school hymn singing to the Church services*. This, unfortunately, is, as a rule, *alien and hostile*. It not only leaves the children who may come to the service utterly lost in the hymns, but it also cultivates in them a false taste which is averse to the hymn singing of the Church. It helps to educate them away from the services instead of to them and for them. This is a re-

sult of the mistaken notion so common, that hymns for the Sunday school must, so to speak, be specialized and juvenilized. This is, to set the pupils of the Sunday school apart as a class by themselves; and, as a consequence, to hinder them from identifying themselves with the congregation in the Church; and to estrange them from the services, and to make them regard the Sunday school as their Church. Again, it is to ignore the plain fact that pupils in the Sunday school are not all infant-class children; that many of them are as capable of singing the regular Church hymns and tunes as many adults; and that they can just as well sing them, understand them, and be interested in them as the boys in the choir. It is also, under the misleading influence of the "spoon-vietuals" notion, to assume that everything must be diluted and written down to the child; when, in the matter of singing in particular, all that is necessary is to select the simpler metres, the more pleasing hymns, and the more sprightly tunes in the Hymnal, and to conduct the singing with more life and heartiness. Finally, it is to utterly forget, that in the matter of hymn-singing, even adults are only grown up children; and that their choice of hymns and tunes as favourites is grounded on no real sense of their hymnological or musical worth, but only on the fact that they appeal to the mental excitability and to the mere vibratory sensibility of the nerves. It is the last fact which accounts for the amazing popularity of the "Moody and Sankey" productions. They abound in subjective sentimentality, taking phrases, and nerve-exciting sensuousity. Hence, their very popularity is their condemnation. That is, they are popular because they minister to the nerve sense of musical pleasure. Hymns and tunes of this sort should be vigorously excluded from the regular Church services; and from the Sunday school service, if the latter is to lead up to the former. They destroy the distinction which should be rigidly drawn between the Church and the meeting-house; they are not in accord with the Church-idea of praise to God; and they are not necessary to a true, religious delight in holy worship.

Let, then, the hymn-singing in the Sunday School, like its service and its teaching, be kept in close accordance with its only true mission and influence as leading to the communion of the Church, and to a habitual knowledge of her services, and holy delight in them. To keep the Sunday School in all these matters, true to its Divine mission, may not enable it to make a show of numbers, or catch the floating Christmas-gift seekers, or be popular with the outside multitude. But it will make it an honest instrument for good, and will secure it an abiding value and enduring fruits.

OUR PRAYER BOOK.

(From a Paper by Rev. W. J. Armitage, St. Catharines, Ont.)

It is impossible in a short paper to cover more than one or two particulars in our study of the Prayer Book as in keeping with the principles of evangelical truth. It may be said that the General Confession and the Absolution are types of the prayers in the book. Let us see by an examination of them what position the Church takes, what system she teaches. The General Confession is so called because it stands for the truth of the need of the confession of our sins unto God. It takes the soul at once into the immediate presence of God, at whose throne of grace we appeal, through the mighty intercession of Jesus Christ. It teaches that every soul has the right to offer his prayers to the All-Father, that there is the completest freedom of access to God in prayer on the part

of all, and it declares the need of bringing the burden of our sin to Him who alone can give pardon and peace. In this it is in accord with the evangelical teaching of the New Testament, which everywhere declares that God alone can forgive sin, there is a throne of grace at which we can appear, that "there is but one mediator between God and man, the man Christ Jesus," that God is ready to forgive all who, with true penitent hearts and living faith, seek His mercy and His grace.

The Absolution, or remission of sins, is sometimes rather harshly criticized, but it is faultless in my eyes. It is the most perfect Gospel sermon I have ever heard; and while it remains in the Church of England, it will be an unceasing witness against all efforts to cloud the old, old story of Jesus and His love. It falls upon the ear with the holy calm of sweet music that has the power to charm and soothe and bless. No melody can be sweeter than this great declaration of the love of God—His readiness to pardon and receive all who come to Him with penitent hearts and true faith in the Saviour, Jesus Christ. It is the Gospel, pure and simple—pure, because it is according to God's Word; simple, because it declares in a few words and in unmistakable language the great evangel of the love and mercy of God. The minister does not in any sense absolve; he declares the conditions upon which God gives pardon and peace. He gives the assurance that if we truly repent and unfeignedly believe God's Holy Gospel, we are pardoned. As Bishop Lightfoot has so clearly pointed out: "As empowered to declare the conditions of God's grace, he is also empowered to proclaim the consequences of their acceptance." The invitation to prayer that follows the declaration as part of the absolution shows in what sense the declaration is made. In it the minister beseeches all to seek God's grace, and the blessing of true repentance and His Holy Spirit.

It is because the Prayer Book is evangelical in sentiment and tone, contains the true doctrine of Christ, and is imbued with the spirit and letter of the Holy Spirit, that it should be valued as an aid to true spiritual life, a manual of devotion and a help in prayer and praise. It teaches those doctrines which are the basal truths of our holy religion. It never wavers in its witness to Jesus Christ as the one and only Saviour. It appeals to the Bible, is loyal to the Bible, and uses the truths of the Bible as the basis of all spiritual worship; and, next to the Bible, it should hold the first place in the churchman's heart.

A POWER FOR GOOD.

One of the most important spiritual factors in the individual and combined life of any parish, is the association of noble Churchwomen, now generally known as the Women's Working Guild.

Not so much from a social standpoint, although this feature is to a greater or less extent incorporated with the formation of the various Chapters usually found in every well regulated Guild, but by reason of the tendency such an association has to draw together those who have the work of the Master at heart, and the welding together of all these lives with one common object and aim—spiritual advancement.

During the past few years, especially in the parishes of the larger towns and cities, Guild work has been brought to the highest degree of systematic perfection. In some instances its members have used the influence and opportunities which it certainly possesses to attain social prominence, but this is greatly to be deplored, and does not always meet the expectations of those who have only this personal object in view. It is a great mistake to suppose that association with certain Church people, and

attendance upon the services of any particular Church will command social recognition or bring any coveted position within reach.

Inherent worth, nobility of character, natural courtesy and the quiet demeanor of the true gentlewoman will not need the assistance of either Guild or Church to place her in the position to which by birth and breeding she is justly entitled, and if this were the only aim and object of the Woman's Working Guild, it could achieve its purpose under some other name, and along entirely different lines.

That it has higher aims and holier purposes is evident. It appeals directly to the deeper and more religious feelings of womanhood, and lowers the barriers of social distinction in the cordial welcome which it extends to all who labor with one common purpose, on one common plane and for one common object—the doing of Christ's work in the Church—as only Christian women can do it.

The earnestness and zeal of each member in the local Chapter does not permit either time or inclination for personal preference. There are no rivalries, except those laudable efforts by every worker to do her best in the service of her dear Lord. The success of one in any particular work is the cause of rejoicing by the many, while the weak and helpless are made strong and hopeful by the attention and devotion of the more experienced.

Working thus in unison, actuated by the noblest motives, and bound together by the strongest ties of mutual fellowship and true Christianity, the Woman's Working Guild presents the nearest earthly type of the one fold and the one Shepherd promised by our Lord and Saviour Jesus Christ.

Thus guided and governed, with God over all, and in all; with his service the chief aim, his glory the principal object, such an association becomes a source of strength to each individual member, a benediction to all who meet with such noble aspirations.

It is possible, however, to destroy all the good that may thus be done, by permitting the Chapter meetings to become occasions for gossip, and schools for scandal; by making members feel under compulsion to do their allotted work; by being unduly critical or openly envious; by speaking unjustly and by making fretful complaints, or attempting to belittle the position of those chosen to direct the work; but with all these evil and depressing elements barred out,

[Continued on page 11.]

COMMUNION WINES.

Communion wine has been a much discussed question. For this purpose a wine of absolute purity and reasonable price should be obtained. Recognizing this, committees have been appointed in the past two years in the Dioceses of Niagara and Ontario, to look fully into the matter, and both committees decided in favor of the "St. Augustine" brand, which has been before the clergy of Canada for several years past. Experts, including the public analysts of the Inland Revenue Department at Ottawa, were consulted, and the choice met with their approval. It is an undoubted fact that much of the so called ports are adulterated and unfit for the Holy Communion, although high prices may be paid. "St. Augustine" wine is manufactured by the Pelee Island Wine and Vineyard Co., of Brantford and Pelee Island. Messrs. J. S. HAMILTON & Co., of Brantford, Ontario, Canada, are the sole general and export agents. Prices, f.o.b. at Brantford, can be found in another column. The agent for the Maritime Provinces is Mr. E. G. Sewell, of St. John, N.B.; the prices there are one dollar per case higher than in Ontario. "St. Augustine" has also been successfully introduced into Great Britain and the West Indies, and is in use in hundreds of churches throughout Canada.

The Church Guardian

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CALENDAR FOR SEPTEMBER.

SEPT. 3—14th Sunday after Trinity.
“ 8—Friday. Fast.
“ 10—15th Sunday after Trinity.
“ 15—Friday. Fast.
“ 17—16th Sunday after Trinity. (*Notice of Ember Days and St. Matthew.*)
“ 20—Ember Day. Fast.
“ 21—St. MATTHEW, Ap.
“ 22— } Ember Days Fast.
“ 23— }
“ 24—17th Sunday after Trinity. (*Notice of St. Michael and All Angels.*)
“ 29—St. MICHAEL and All Angels.

NOTES ON THE EPISTLES.

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

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

SIXTEENTH SUNDAY AFTER TRINITY.

“The whole family in heaven and earth.”
—Eph. iii. 15.

1. The Apostle refers to a primary law of the Spiritual Life by which suffering and tribulation are made to bring forth peace and joy. His tribulations—he was now a prisoner in Rome—he feared might prove a sore trial of faith to his converts. He did not feel discouraged by his afflictions, but they might be tempted, when they saw him, the chosen Apostle of the Gentiles, who professed to be endowed with supernatural powers, afflicted and outraged by the world. They might ask themselves were his professions untrue? Was the world after all stronger than Christ? He desires, therefore, that they do not despair though for the time the world *appears* to conquer, and the victory *seems* to be not on the side of grace. Faini-

heartedness destroys the power of the soldier; it enfeebles the heart and palsies the arm. All tribulation is real strength, all suffering confers power if rightly endured. Perfection is the Spiritual Life for the Church as well as for individual souls is through the thorny road of pain and distress, and loss of this world's peace, or favour or joy. Suffering is the crucible into which the soul is cast for its seven-fold cleansing: in order that at length the features of the “refiner” Christ may be reflected back in all their “glory” and completeness. Tribulation—glory, two words never divided in experience of saints. Pain—Blessedness; death, life: But “my tribulation” is “your glory.” The sufferings of one can help another. The mother and child. “The blood of martyrs the seed of the Church.” They might faint, there was a possibility of this fall from faith and grace; hence we see their *freedom of will*; the Apostle prays for them in their peril of fainting, or being offended or perplexed by his seeming defeat by the world—thus showing the need of divine grace to keep them (the Ephesian Christians) in the way of faith.

II.—“I bow my knees.” Bending the knees with the Apostle, a synonym for prayer. We have here an insight into the devotional habits of the great teacher, “bowing the knees,” the posture of Christ, than whom St. Paul clearly thought he could imitate no better, St. Luke xxii. 41. He had seen St. Stephen, to whose prayer he owed his own conversion, thus pray, Acts vii. 60. See also Acts ix. 40, xxi. 5. A posture prescribed by God Himself, kneeling in Church divinely ordered, and always the custom of Christians in every age. “To the Father”—as the Beginning and origin, the author and giver of all good things, and as having a *Paternal* relation to all things in heaven and earth, and so giving a name to all things, which is a proper act of Paternity, (Gen. xii. 19) “the whole family,” or “every family,”—“all families” blessed in Abraham, (Gen. xii. 3). God is universal Father of Jew and Gentile, and as such the Apostle prays that he will strengthen the Ephesians in their hour of trial. Prayer for others should always precede counsel. A hint for judges, pastors, parents, etc.

III.—The prayer for the Ephesians was: 1. For *inward* strength: “the inner man” to be filled with the energy of the spirit. That God out of the inexhaustible treasures of His grace would give these tempted ones faith—this was the essence of the prayer—to apprehend the indwelling presence and sympathy of Christ—that Christ should dwell in their hearts. A lip confession, or a mere outward acquiescence in religious formalities break down in the moment of direct need, but with Christ in the heart, the believer is proof against all the powers that may be arrayed against him. “I can do,” meet, “all things through Christ who strengtheneth me,” Phil. 4-13, was the Apostles own experience. “That ye being rooted and grounded in love,” rooted as a plant and grounded as a building, and, therefore, firmly established—“ye are God's husbandry, ye are God's building.” (1 Cor. iii. 9, and cp. Col. ii. 7.) “What is the length and depth and height.” The Everlasting Word extended himself in every direction—in *height* by creation, in *depth* by his Incarnation, in *breadth* by filling the world with his glory.” (Athan.) So also by His cross he went up, (Eph. iv. 8), he descended and preached to the souls in hades: and he hath extended himself by his gospel throughout the world.” To know the love of Christ which surpasseth all human knowledge,—but *ye* shall know it, if ye have Christ dwelling in you, and not only so, but ye shall be filled up to all the fulness of God. (Col. ii. 9; St. John i. 10; Col. ii. 19.)

IV.—Christ's religion not a system of rules emanating from a school of moral philosophy. It is a presence, a communication of power, a

Divine gift of the life of another: the fulness of another—that other God himself. No language can express the glory and blessedness of this gift. But it is a power to know that which passeth knowledge, and to lay hold of that which cannot be measured by the merely human faculty of reason or scientific investigation: (i) Do we realize the awful *inwardness* of our Religion, has it entered into our very “inner man,” the most secret recesses of our being? the motives and thoughts and intents of the heart. Of ourselves we may say with Jacob, “Surely the Lord is in this place and I knew it not. How dreadful is this place! This is none other but the House of God.” Gen. xxviii. 16, 17. (ii.) God's blessings are not bounded by what “we ask or think.” No prayer or human thought can cover the area of God's power, or the possibilities of grace. (iii) Let God be glorified in the Church, through Christ Jesus; for this we should, each in our several stations strive and labor: To daily praise God in the Church as the Father of an Infinite Majesty; His honourable, true and only Son, is not so much our duty as our glorious and inalienable privilege as children of the adoption.

(To be Continued.)

HOW TO BE HAPPY.

One day we met a woman on the street going down to the wharf to see the children off on a fresh air excursion. A sweet light kindled her features, and her every word and movement were expressive of the serenity of contentment and happiness. At the same time we knew that this woman had nothing she could call her own in this world, and had no certainly that the next week or the next month enough bread would grace the table in her humble home to supply her wants. A few moments after we met a man who had a palatial home with all the appurtenances of material things that are supposed to constitute happiness, and investments that were secure against the fluctuations of silver. And yet his brow was clouded and wrinkled; his eyes had a wild and restless look, and his whole appearance indicated a *permanent nervous excitement*. He was irritable in his family; was unconscious of the possible joy of social and domestic life; found no beauty in God's world; no pleasure in the luxuries that surrounded him, and in fact was simply miserable. Why this difference between the woman and the man? Chiefly and fundamentally, the one had faith in God and lived enclosed in His presence through His dear Son; the other, seldom, if ever, had God in his thoughts except to kick against the pricks. And because he had not taken anything of the spirit of Christ's gospel into his heart, selfishness had taken complete possession of him. He had gone after happiness as a direct pursuit, and expected to find it in money and the luxuries it brings. But the happiness had eluded him, and the very things that he had so eagerly spent toil, intellect and energy upon, had not only failed to bring what he looked for in them, but had become the sources of his misery and disquietude. They were ashes. In forgetting God he had never learned the perpetual richness of the joy of ministering to the blessed Saviour by ministering to His poor and sorrowing. But the woman, on the other hand, had not been seeking her own happiness at all. Springing from her supreme faith there had been a steady outgiving of service for the benefit and happiness of others. Self was lost in her dear Master. Though she did not look for happiness in the world's best gifts, yet the world was very beautiful to her, and she could see nothing but the good in those around her. This is one way to be happy: as near as mortals in this crooked world can hope to reach that condition.—*St. Louis' Church News.*

THE RIGHT REVEREND THE LORD BISHOP OF DERRY.

Dr. Alexander, Bishop of Derry and Raphoe, is a rare preacher and a true poet. He thus happily presents a combination of gifts. His pulpit eloquence gains increased attractiveness from the poetry of high thought which always characterises it; whilst his poetical writings are richly imbued with the practical lessons of Divine wisdom acquired in the school of Revelation.

The Bishop was educated at Exeter College, Oxford. He took honours (forth class Lit. Human,) and gained several prizes. He was ordained in 1847 to the curacy of Templemore, county Derry. In 1850 he was appointed to the rectory of Termonamorgan, county Tyrone. He became Dean of Emly in 1864, and was consecrated Bishop in 1867.

His literary works have been numerous. Amongst them may be named "The Divinity of our Lord": an Oxford Prize Essay, "The Waters of Babylon," a prize Poem; "Leading Ideas of the Gospel," "Witness of the Psalms to Christ and Christianity," Bampton Lectures; "Commentary on Epistles" in the *Speaker's Commentary*; "The Great Question," and other Sermons; "St. Augustine's Holiday and other Poems"; "The Epistles of St. John," and a volume of sermons in the series of "Preachers of the Age," entitled, "*Verbum Crucis*."

The Bishop has just attained his silver jubilee. The occasion was seized upon for the presentation of an address after one of his Confirmation services, expressing the warmest regard and deepest attachment both to the Bishop and to Mrs. Alexander, "whose holy hymns have cheered and strengthened many a weary heart, and lifted many a burdened soul nearer to God."

"May that harp," continued the address, "whose notes have echoed throughout the whole Church on earth long remain with unsevered strings, and may that bond ordained in Eden abide in unbroken strength for many years."

In responding, the Bishop said he had confirmed at least 25,000 since he came to the diocese—"a solemn and almost overwhelming thought"; and as illustrating the value and benefit of the ordinance, he mentioned the following incident:—

"When I crossed the Atlantic lately I addressed a vast congregation one night in the city of Philadelphia. There is in America a singular practice, and in some respects a very good one. The vestries are extremely large, and when a preacher from a distance preaches in a large Church any members of the congregation who wish to speak to the preacher come into the vestry after the service, and he is expected to see them and to say a few words to them. Well, after preaching in Philadelphia, quite a crowd of people came in to speak to the preacher. Of those who came nearly all were member of this diocese—as far as I could calculate, there were between two and three hundred who had been in this diocese, and of these nearly every single one had been confirmed by me. I can hardly bear myself under the emotion of the remembrance of that solemn gathering, and the words of kindness and affection, and in many

cases of affectionate remembrance of what had occurred at the confirmation."

Referring to the address presented to him, the Bishop continued:—

"You have said a great deal that is very kind—a great deal too kind—about myself: and you have mentioned a number of things which, in your goodness of heart, you consider to have been more or less successful. As I look back upon the past I only think what a failure it has all been. I have been, perhaps, enough of a writer to prevent me being a very good speaker. I have been enough of a speaker to prevent me being a thinker. And I have been enough of a preacher and speaker and thinker to prevent me being a very good bishop for these troublous times. At all events, you have taken honest intentions for deeds. I have no doubt there are a good number of people in the congregation

was the very first church where we attended and received the Holy Communion after our marriage. We were staying at Baronscourt, and we came over here on a Sunday, as I well remember. Her hymns, as you have said, will be heard in the Church of God, and hearts will be softened by them after anything that I have done shall have been forgotten. I thank you from my very heart. I thank you for the beautiful address. I thank you for the beautiful book in which it is enshrined, which will be kept and cherished by me and mine, and remain as a memory after I have gone.

Bishop Alexander has taken a leading part, in the opposition to Mr. Gladstone's Irish Bill. His speech at the Dublin Synod was a masterpiece of oratory and conclusive argument. His appeal to the Nonconformists of England, for many of whom he said he had the deepest and truest regard, was very powerful.

HEAVENLY ECHOES.

Those who have traveled through the southern portion of Europe, and especially along the shores of the Adriatic sea, must have been impressed with the beautiful custom of the wives and sweethearts of the fishermen, who, when the soft twilight steals over land and sea, gather along the water's edge, and in unison sing with all the grace and charm which is so natural to them, the first verse of some of their inspiring native songs. Every voice is then hushed, and the silence is only broken by the gentle lapping of the waves on the shore line, when from far out over the waste of waters, the refrain is caught up by the husbands and lovers, and as its deeper notes rise and fall in rhythmic cadence until its echoes die away across the billows, the fair singers depart to their humble homes, happy in the thought that their protectors are safe, though unseen.

What a lesson this might teach sorrowful humanity, whose loved ones have crossed the waves of the dark river. If they would stand on the shores of time, when the darkness seems to be gathering, and the shadows of grief shut out even the sunlight of hope, and with brave hearts and ringing voice, wait out over the waves of eternity some song or prayer that each have known and loved, and then in silence wait until the music of the echo sweetly breaks upon the listening soul, how more than comforting would be the assurance, that though unseen, their dear ones were safe in the eternal haven, and only waiting the glad moment when the happiness of reunion shall soften the pain of parting, and when together they will swell the chorus of praise unto Him who shall wipe away all tears. —*Spokane Churchman.*

HOPE.

Hope is a very beautiful Christian grace. It makes the spirit very bright and peaceful. The hopeful Christian is a blessing to himself, and all around him. He seems to live in the sun, shine, his thoughts are glad and happy thoughts, his words are cheering and inspiring; his very look is sunny.—*Bishop Watson How.*



THE RIGHT REVEREND DR. ALEXANDER, LORD BISHOP OF DERRY AND RAPHOE.

who at times have been either startled or offended by things I have said or done. But I am always cheered by what a good English bishop a dear friend of mine—said to me. He asked me, 'Have you been much abused?' I said, 'Sometimes.' He said, 'You ought to thank God that you are abused: there is no man, and especially no bishop, worth his bread and salt who has not been right well abused one time or another.' I am consoled by that saying from time to time. But, thank God, if I have been abused there have been kind hearts that have not abused me. And I think some of those who at times have abused me have come to be very kind friends. I am happy to see that you mention my wife in the address. I may say of her this, at all events, that no one loves the diocese of Derry and this part of the country more than she does. I have a kind—a very kind—memory of this church. I remember it

Family Department.

"BLESSED ARE THE DEAD."

"I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord."—*Rev. xiv. 13.*

Hush! blessèd are the dead
In Jesus' arms who rest,
And lean their weary head
For ever on His breast.

O bent the sight!
No dwelling yet between,
They see the Light of Light
Whom here they loved unseen.

For them the wild is past
With all its toll and care;
It's withering midnight blast,
Its fiery noonday glare.

Them the Good Shepherd leads,
Where storms are never rife,
In tranquil dowy meads
Beside the Fount of Life.

Ours only are the tears,
Who weep around the tomb
The light of bygone years
And shadowing years to come.

Their voice, their touch, their smile,—
Those love-spring flowing o'er,—
Each for his little while
Shall never know them more.

O tender hearts and true,
Our long, last visit kept,
We weep and mourn for you—
Nor blame us: Jesus wept.

—Selected.

STUPID CHRIS.

CHAPTER XI. (Continued.)

"I hope so," he answered encouragingly. "You have relieved his mind immensely about the camera. Good-bye, my little heroine!"

Chris shook hands gravely; she did not half like going home without Louis, but she supposed all these grow-up people knew best. She was very grave all the way home as she sat holding the precious camera on her knee. She had a vague plan now that she ought to have done something different, that they would say at home that she had been stupid not to have managed better.

The kind Colonel sat beside her in sympathetic silence; he scarcely spoke till they had turned in at the Redmount gate and drawn up before the house.

"May I come in, Chris?" he asked. "I think perhaps I might explain things better."

"Oh, please do!" said Chris fervently, and led the way to the drawing-room.

Mrs. Raymond was there with Mrs. Palmer; they had come home from the match together, and had been enjoying a quiet tea since. "Oh, here are the children!" said Mrs. Raymond, looking up as her little daughter entered. "Why, Chris!"

Her voice took a quick tone of alarm as she caught sight of the tall figure behind where she expected to see Louis.

"I am sorry to say there has been an accident," said the Colonel coming forward. "And we thought it wiser to keep your boy with us for the night, though I hope there is no occasion for alarm."

"Chris fetch your father! he is in the study," said Mrs. Raymond and Chris flew.

She did not like to go back to the drawing-room with him, but went modestly into the garden, where her three sisters were strolling up an down with a comfortable sense of enjoying Saturday night's holiday. So the Colonel was left to tell his story as he chose.

Chris was telling her's in a lame way, certainly, amidst a shower of eager questions and remarks, when her father came out from the house.

The Raymonds were not a demonstrative family, but he took Chris in his arms and kissed her as she had never been kissed in her life before.

"My darling child!" My clever, sensible little Chris!" he said. "Yes, we must all make much of her now, girls! Her coolness and common-sense under God's good providence, have saved her brother's life!"

"Is Louis in any danger still, father?" asked Alice eagerly, while Chris wondered if she could have heard aright. The Dares' praises she had taken little heed of; they were very kind and they had wanted to comfort her but to think that her own father should have called her clever and sensible!

"There must be danger just for the present," answered Mr. Raymond gravely. "But he is in good hands, and I think we may hope for the best. But if Chris had not done what she did, all the doctors in the world could not have saved him."

"Your mother wants to speak to you, Chris," he went on after a moment's pause. "She is going back to Daresfield for the night, you will find her in her room getting ready. What extremely kind people these Dares are!" he went on, as Chris sped away. "They seem to think nothing of having taken Louis in, and only point out how fortunate it is they had a doctor staying in the house. Will you come in with me, Dorothy? I must go back to Colonel Dare? You should hear him speak of the way in which they found Chris; he cannot say enough about her," he went on, as Dorothy turned back with him. "She really displayed extraordinary presence of mind for a child. No one must ever call her stupid again."

"No, indeed!" said Dorothy warmly. "It is we who have been stupid not to see that she had other gifts, although she will never rival us at her books."

That was the general opinion now, and Chris found herself the heroine of the hour. She bore her honors meekly, she could not see that she had done anything wonderful; besides, she was too anxious about Louis to think much of herself.

Happily all went well and he was soon out of danger, and then he began uneasiness to clamor for Chris. So the Daresfield carriage came for her, and she was borne off in triumph to amuse Louis till he should be well enough to be moved. Alice bore her no grudge, she knew that she herself would be utterly out of her element in a sick room; on the contrary, she respected Chris all the more for possessing a talent which she could only admire from a distance.

Chris' stay at Daresfield was a very happy one. She stood in some danger of being spoilt by the fuss that was made over her, and came home the richer by a friendship with little Evelyn Dare, and the golden opinions she had won from Mr. Harvey. At parting he told her she was cut out for a nurse, and if ever she wanted to train for one she was to let him know. Chris came away with her cup of joy full to the brim. At last she had found out her line, and could take up a career if she chose.

She came home to a very busy life. Her lessons had to be taken up again, and all her spare time was just now entirely at Louis' service. But the schoolroom was a very different place now that Miss Wilson was no longer hard on her, and Alice and Maud were only too glad to give her any help they could in her difficulties. Perhaps her brains were brighter for their rest; at all events she threw her best energies into her work, and a new desire not to work for examinations that she had no hope of ever passing, but to keep pace with Evelyn Dare's modest acquisitions was a great help to her in her studies.

"I always said you undervalued Chris; now she will find her proper place among you," said Mrs. Palmer, when discussing the question with Alice one day. "You really were making her stupid by always telling her she was so. Of course the rest of you are remarkable clever, but you needn't expect every one to come up to your standard!"

"I suppose we were rather unreasonable, but I couldn't bear a Raymond to be stupid," said Alice, laughing. "I felt just the same about Louis. I couldn't bear to think that one of us had been over-worked, it was as if we had so little brains and had to strain them so!"

"Yes, poor Louis told me when he first came home that he felt he was utterly disgraced in your eyes," said Mrs. Palmer. "I think that was why he liked being with Chris; she was so sorry for him, and did not look at him in that reproachful way you and Maud did—for which I wanted to shake you!" she added.

"Chris was so good to him too," said Alice, with a reproachful tone in her voice for herself. "She always seemed to know by instinct what would worry him, and how to take care of him when he first came home."

"Yes, I think we stupid folks make the best nurses!" said Mrs. Palmer, smiling. "And we are quite willing to admire you clever folks from afar, if you won't despise us too much. I can't read Greek, but I should like to offer to put a stitch in your hat, Alice, if you wouldn't think me so dreadfully frivolous?" she added comically.

"Oh, Mrs. Palmer!"

"Oh, Alice! You know you do think I am frivolous. But never mind," said Mrs. Palmer, taking possession of the hat. "The world is made up of all sorts of people, and we all need each other's help, but it is no use trying to do each other's work; so we needn't give ourselves airs, but we had better be pleasant to each other all round. There is lots for Chris to do in your family, and I am sure you have distinctions enough between you to allow her to cover her deficiencies neatly as one of the clever Miss Raymonds's in future."

That was exactly how Chris came to be described in time, and people merely added that her cleverness took a domestic turn. But no one called her 'stupid Chris again. Louis said a very sizable butterfly had emerged from the Chrysalis.

For himself in his quiet way he could not make enough of his little sister. He could never forget those moments before he became unconscious, when he knew that his whole life hung on the wit of her brain, and the pressure of those small fingers. Whatever brilliant success he might win in after years he would owe, humbly speaking, to the cool courage and presence of mind of a child of eleven, who every one but himself had called stupid.

And it was to Chris that he confided his choice of a profession one Sunday afternoon he lay on the lawn among his cushions, with her beside him.

Chris had been made very happy that day by a letter from Mr. Woodhouse, in which he congratulated her on having found her talent and made such good use of it. It was a very kind letter, and Chris felt very grateful to the fatherly old man, the first person who had ever given her heart to look for duties in life.

As a great favor she had just shown the letter to Louis, and he still held it in his hand, as he said—

"Chris, I am going to be a doctor."

"Are you?" said Chris in surprise.

"Yes," said Louis. "It was Harvey who first put it into my head. He loves his profession so, and we used to talk about it, and he thinks I should make a good doctor. You see, Chris, I used to think I should like to win all the honors in the University, and after that I didn't care what happened. Probably, I thought, I should get a fellowship, and stop at Cambridge

all my life and enjoy myself. But it seems somehow rather mean not to think about anything but what you can get for yourself with your talents. Of course I shall do my very best when I go up, but then if I were thinking all the time that some day I was going to use all my knowledge for others, it seems to me it would be a noble ambition. So I have made up my mind to be a doctor," finished Louis in his slow, lazy way.

"Oh, Louis! You would be such a splendid doctor too! cried Chris admiringly. For I am sure you have got five talents!"

THE END.

[Continued from page 7.]

with "charity towards all and malice towards none," the Woman's Working Guild will certainly be a spiritual blessing to any parish.

In this matter of fact world there are too few lofty ideals, and while this may only be a creation of fancy, still it is not unreasonable to suppose that the devoted women of the Church when they meet together for a little while each week and with hearts full of love for their Master, to engage in work that will bring comfort and gladness to lives burdened with care and sorrow, do not return to their homes with a feeling of deeper love for and renewed consecration to their dear Lord, in whose name and for whose honor and glory they have mutually labored; or that they are not thankful for the precious privilege of doing something for Him, who while on earth ever went about doing good; or that strength and courage is not given them through thus working for His needy ones, to better meet and bear their own toils and griefs, to sweetly rise above their individual trials and perplexities of daily life, and to feel the ever constant presence of Christ, by virtue of the loving aid of sisterly sympathy that has found its way tenderly and sweetly into each heart, and has become a deep and lasting reality through this noble Guild work, done in His name.

All this can be made, not merely an ideal, but a blessed certainty, and is well worth the praying and well worth the praying and working for. —Spokane Churchman.

PAROCHIAL SUPPORT.

Among the many schemes devised for the support of a Parish, the "Envelope System" has always been a strong favorite. The Church Helper of Western Michigan, points out some objections to it as follows:

"The envelope plan has some recommendations, but as it prevails in many of our parishes and missions it is a financial injury.

The people are allowed to put the envelope in the offertory, and consequently this is their only contribution. The parish treasury loses, and objects outside the parish receive little or no aid. The envelopes should be collected outside the Church, or placed in a box at the door. It is a disgrace to humbly present and place on the holy table the money for Church support—what is paid for the care

of the soul—no more charity than what is paid for the care of the body.

It requires some bravery on the part of the minister to refuse thus to receive the Church's dues, but it would teach the lesson that expenses in a parish are one thing and charity another, and it would increase the real offering."

On the same subject the Washington Churchman says, and the words have a wide application:

"It is, of course, right that in a time of financial stringency, the clergy should suffer with the people, and he is a poor sort of God's messenger who is forever talking of his salary when hard economy is the rule in every other walk of life.

But experience has shown that, except for the space of a temporary popularity, or when there is a "boom" in our Western land and everybody is good natured, it is the people of moderate means, and often the very poor, who support the ministry by systematic offerings, while the great majority of fairly well-to-do folks complain of the hard times, and so contribute nothing. When we are inclined to think that there is a fatal weakness in the voluntary principle of maintaining Divine service, and are fain to demand a worldly system for managing the Lord's business, we shall find, upon a little investigation, that the weakness lies not in the principle of the free and unappropriated Church, and "the living of the altar by those who minister in holy things," but in the failure to realize the duty which rests upon every Christian, rich or poor, to tithe himself for the house of God. If all of us would clearly distinguish between the tithe and charity; and learn that, as regards the first, it is but common honesty to lay God's portion upon His altar, there might be stringency, but there would never be the disproportion that exists to-day where only a few, and they often the least able, are left to bear a burden which was meant to rest in equable ratio upon all who call themselves Christians."—Church News, Miss.

PURELY VEGETABLE—

Dr. Pierce's Pleasant Pellets. They're a compound of refined and concentrated botanical extracts. These tiny, sugar-coated pellets—the smallest and the easiest to take—absolutely and permanently cure Constipation, Indigestion, Sick and Billous Headaches, Dizziness, Bilious Attacks, and all derangements of the liver, stomach, and bowels.



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DEATH.

ROBINSON—Suddenly, at Abbotsford, on Friday morning, Sept. 8th, Rev. Canon Robinson, A.A. in the 71st year of his age.

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Mission Field.

The S. P. G.

The Right Rev. Dr. Redding, Bishop of Southwell, in his sermon in St. Paul's Cathedral, at the Society's anniversary service, thus referred to the unique character of the Society's position and work:

"One picture remains, most specially belonging to this venerable Society among all missionary societies, which I cannot omit. It calls us to remember our own people out of reach of religious aids; the sons and brothers of our own English homes, or the peoples sprung from them; the emigrants swarming in despair away from old things or in hope towards new, to struggles enough, at least for a time, to tax all their energies and to need all encouragements, atoms with no place or cohesion or organization; planters or farmers in hills or backwoods or prairies; fishermen on ice-bound coasts, far from the influences of social life and opinion, far from all aids to maintain the less earthy ideas and feelings by which religion changes life from animal to spiritual.

"Sailors, again, and traders doing English business and making English wealth in ports and lines of commerce over the world, the one with the frolicsome vitality of children, the other with the engrossed assiduity of competitors, both classes needing and welcoming, but both also unable to provide for themselves in their wandering professions the checks and helps of religion, which may keep them up at any rate to their home level in remembrance that they are men, Englishmen and Christians. The settled peoples of our kinsmen provide their own church ministrations. But they are still witnesses to the past value of the Society's aid to them, which enabled their early unsettled stages to grow naturally to mature independence by the same religious supports which the Society is now offering to lands now in those early unsettled changes, and offering it with the assurance, derived from such a large witness, of the truth and value of that early aid and its gradual preparation for independence. How wide need there still is for religious aid to unsettled colonies is felt more deeply by those whose sons and brothers and friends are plunging into those distant and precarious prospects.

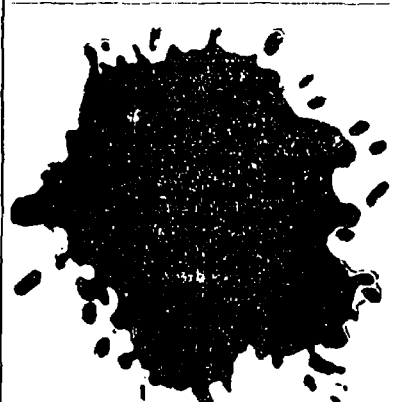
"It is this Society's speciality, that it puts in the front those calls for service which have claims of duty and responsibility upon English people, which we are bound to satisfy as debts, before we are free to gratify our impulses to go out to the wide world to the rescue.

"Beyond these dependent peoples, it is also our pioneer agency for the primary call on us as Christians to continue that conversion of the world in which we enjoyed so primitive a part by preaching the Gospel to the ends of the earth. The Church must have its agencies for each branch of its service, and for this branch it has this Society. We may

talk sometimes of the Church as a lofty abstraction, and as if it could act on some unknown methods dreamt to be possible for lofty abstractions; or we may fancy that developed churches now can work by the simple machinery of the infant Central Church at first. But practical wisdom will not sacrifice realities to dreams, or weaken the Church's existing organizations by leaving them to follow the Will-o-the-wisps of unsubstantial ideals. The abstract Church can do nothing. The living officers of the living Church can only take up the existing threads of such a vast network, and would be mad to start separate networks for the same objects apart. Whatever spring of motive there be in your hearts to spread the Gospel; these yearnings are yearnings to do something. To do that to its best let me urge you, not only in virtue of my office to-day, but as the strong conviction of my most earnest consideration, to put away all dreams and distractions, and to concentrate the practical energies of your yearnings in giving the utmost support in your power to the existing agency for your high purposes which is offered by this truly venerable Society for the Propagation of the Gospel."

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TEMPERANCE.

(Temperance Chronicle C. E. T. S.)

The Australian Drink Bills are astounding. In 1891 New South Wales, with a mean population of 1,143,580, spent £5,275,170 on intoxicants; that is to say, at the rate of £23 1s. 3d. for each family of five persons. In Victoria the rate per family was £28 12s. 1d. Making due allowance for lower prices in the United Kingdom, the "thirst" by which our antipodean brethren are afflicted is still phenomenal. The expenditure per head of the population is thus stated:

Victoria	£5 14 5
New South Wales	4 12 3
United Kingdom	3 15 0
England	4 1 6
Scotland	3 5 0
Ireland	2 2 4

Mr. Reginald G. Alexander, M.A., M.D., F.R.S., Consulting Physician Bradford Infirmary, etc., writing to *The Yorkshire Post*, says: I have read with much interest the discussion which is going on at the Anti-Alcohol Congress. In my capacity as a hospital physician and in private practice, I have carefully noted the effects of alcohol with a perfectly unbiased mind for twenty years, desiring only to learn the truth as to its effects. I believe that persons in perfect health, and living perfectly natural lives, do not require it, and can never be benefited by it; but, inasmuch as few persons enjoy perfect health, and live a life of worry and anxiety, a little stimulant taken with meals cheers them, and prevents the undue wear and tear of the body. The quantity should be very small, not exceeding one ounce, or an ounce and a half daily, of pure spirit taken as beer, wine, or spirits. I am quite sure that weakly, delicate women are better for a stimulant, and it improves both their appetite and digestion. The use of nips of spirit taken on an empty stomach cannot be too greatly deprecated. Those persons who have an hereditary tendency to drink should be absolute abstainers, and all children should be brought up without the knowledge or even the taste of alcohol of any form. I think most persons agree as to the necessity of alcohol in disease, and its usefulness during convalescence.

Temperance reformers have been exchanging views and comparing systems of reform at the International Temperance Congress at The Hague. We in England talk most about Temperance reform, but effect less than any other European country in the way of repression of excessive drinking by legislative reform. In Switzerland the Government has taken the liquor trade under its own care, and sees that the supply is regulated and is of good quality. In Norway and Denmark the ingenious Gothenburg system, which reduces the number of drink-

shops and prevents publicans from enriching themselves, has operated with success. In Holland, public-houses are limited according to the population; and a new law to regulate the traffic has been introduced into the German Parliament. Steps are being taken generally to stop alcoholic excesses.

The Geographical Magazine has an article in which is related the visit of Pytheas, the first of the great explorers, to the shores of Britain in the third century before Christ. The following sentences from the article show the discovery of beer, and the other drinks in use by Britons at that time: "In consequence of the rain and absence of sun, the former did not use threshing-floors, but threshed their corn in large barns. They stored the ears of corn in pits underground, and the part that had been longest in store was brought out daily and prepared for food. They made a fermented liquor from barley, which they used instead of wine; it was called *curni*. As Columbus was the discoverer of tobacco, so his great predecessor, Pytheas, discovered beer. Pytheas also says that the Britons made another drink from honey."

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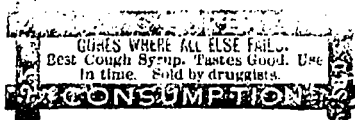
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