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# The Church Guardian

A. P. Willis  
226 St. George

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. VI. }  
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MONTREAL, WEDNESDAY, OCTOBER 9, 1889

51.00  
PER YEAR

## ECCLIASTICAL NOTES.

THE Very Rev. Dr. West, Dean of St. Patrick's Cathedral, Dublin, has resigned owing to ill-health.

ONE hundred and twenty lay workers, brought to Oxford by the University Extension Scheme, went through the full set of vacation lectures in the month of August at Oxford.

THE Bishops of Lincoln and Southwell will consecrate the splendid new church which the Duke of Newcastle has erected in Clumber Park, on the 23rd of October next.

THE Duke of Westminster is adding to the southern walls of his private chapel at Eaton-hall life-size mosaics of Old Testament Saints. The chapel is for the present unused.

ACCORDING to one of the dailies, a London stockbroker is restoring the Church of Woldingham, near Catherham. Excepting that in the Isle of Wight, it is probably the smallest church in England, being only 30ft. by 20ft.

THE Bishop of Worcester has issued an admonition to Canon Carrol, rector of St. Martin's Worcester, who has been missing since Whitsuntide, to return to his benefice within thirty-five days.

ALL sections of the Bombay community are up in arms against the proposal of the home Government to fix Sunday for the departure of the homeward mails. The Bishop has drawn up a memorial for signature and the Government of India supports his objections.

THE Duke of Westminster has presented a site for the erection of a Welsh Wesleyan chapel at Calcot, Flintshire, and also given a donation to the building fund. The chapel will be a memorial to the late Rev. John Hugh Evans, a noted Welsh preacher, who was a native of the district.

"WATCHMAN," of the *Protestant Observer*, was speaking the other day to a gentleman whose family has for many generations owned a large estate in Ireland. "He informed me," writes "Watchman," "that they have never had a serious trouble with their tenants, and have always received their rents in full. When I asked him to tell me the secret of such wonderful good luck, he replied: 'We never let our lands to any but Protestant tenants.'"

SUNDAY travel, Sunday pleasure seeking, Sunday secular newspapers, have no doubt changed the character of the Lord's Day in our land and generation, says the *Standard of the Cross*. It is popularly a day of dissipation now, more than of sanctification and spiritual refreshment. Christian people have peculiar duties in view of this change. The objectionable uses of the day are not to be scolded away. But a more ardent use may be made of the means of grace.

THE idea of forming an order of Protestant monks will be considered at the next session of

Convocation. Details are being discussed, and it is believed the suggested plan of an Order of St. James will receive assent. The Bishop of Gloucester and Bristol is favorable to the project, and the Bishop of Ely says of the scheme: 'I think a monastic order of men is needed in the Church of England for mission work, especially in great towns, and that if organized on lines suggested by Convocation it will probably be secured against risks which experience has shown such bodies are liable to.'

"BIBLICAL and Rabbinical Judaism seem to have had their day," so writes a Jew in the *Jewish Quarterly*. He testifies that in Austria the Jewish teachers have openly broken with Judaism. In Australia Judaism is an "anomic invalid." In America and in Germany the boldest doctrines of natural religion are preached by salaried Jewish ministers. He affirms that the plutocracy of Judaism goes over to Christianity—chiefly to the Roman Catholic form; while the educated are mainly agnostics, and are "not even inspired by that hollow ghost of racial unity," and the "cloak which could not be torn off by the tempest of Christianity and persecution bids fair to be thrown off under the sunshine of rationalism and tolerance."

THE "CHILDREN'S TWENTY MINUTES SOCIETY" has been in existence six years, and has about 1,700 members, of whom 336 are in Massachusetts. There are branches in 31 dioceses.

Each member upon joining the society receives the rules printed with the daily prayer used, and a silver badge in the form of a Greek Cross with the letters 'C. T. M. S.' upon it. The rules are made simple, in order that each child may be able to keep them. They are as follows:

1. To say a prayer daily for the society.
2. To work twenty minutes a week, making articles for missionary boxes.
3. To contribute ten cents a year towards the expenses of the society.
4. To give one book a year, (not necessarily new.)
5. Every member must try to do at least one kind deed each day.

The rules are the same for boys as for girls; but instead of making articles, for presents, boys can earn money to expend themselves, or better still, can send the money to the person in charge of the society to spend for them.

Communications regarding the society is carried on with the members through *The Young Christian Soldier*, 21 Bible House, New York, (monthly issue 25 cents), in which paper, letters to the children are published. Further information regarding the work of the C. T. M. S., may be obtained by addressing,—MISS ELLEN G. HODGES, 408 Beacon st., Boston, Mass.

ALTHOUGH the Church has suffered says *Church Bells* a great disappointment in regard to the Welsh Tithes Bill, a disappointment, too, which might have been easily avoided, there have been various other motions introduced in the Houses of Parliament during the recent session, with reference to religious and ecclesiastical questions, which have been disposed of in a way a good deal more satisfactory to Church-

men. The Deceased Wife's Sister Bill, for instance, was rejected in the Upper Chamber by a majority of 27 votes; in the Lower Chamber, Mr. Dillwyn's proposals against Welsh Disestablishment was defeated by 284 votes to 231, a majority of 53 against them; and the efforts to abolish the blasphemy laws were rejected by 141 votes to 46.

The Bishop of Maryland has written the following answer to a query from one of his clergy:

"My Dear Bishop:

"May I have your counsel upon a point of right observance in the public services of the Church? What should be my attitude when in the Holy Communion I administer to myself? Shall I stand, as a priest? Or shall I kneel as the people do in receiving.

"Yours, most respectfully,

"—"

"Rev. and Dear Brother:

"I very gladly do what I can to remove your uncertainty in the matter about which you ask. It is not, indeed, a point of vital importance. And yet in a service so solemn as the administration of Holy Communion, carefulness, in little things even, will greatly help to reverence.

"You ask what your attitude should be when you 'administer the Holy Communion to yourself.' But my dear brother, I do not find anything at all in the Service or its Rubrics about 'administering to yourself.' When the Prayer of Consecration is ended, it is commanded, 'Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons,' etc. He does not administer to himself; he only 'receives.' And the Rubric prescribes the words 'all devoutly kneeling.' At that moment the sense of personal sinfulness and unworthiness should in penitence rise above all thoughts of official authority. For the moment, the priest is lost in the penitent. The Lord Himself gives to you, from off His Altar, or Holy Table. And the posture of humble penitence will best comply with the very words of the Rubric, and express your true part as a lowly and penitent receiver of the Lord's blessed gifts.

"But I give this not as an authoritative judgment. It is only my carefully formed opinion upon which my own practice has been founded. I trust you may see its reason and reasonableness.

"Yours affectionately,

"WILLIAM PARET,

"Bishop of Maryland."

## Warning.

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## THE BRETON'S PRAYER.

When the Breton mariner puts to sea, his prayer is, "Keep me, O my God! My boat is so small, and thy ocean is so wide."

On pathless waters, deep and dark,  
Trembling, I launch my fragile bark;  
So weak my hand, so strong the waves,  
So few the saved, so full the graves;—  
So small my boat, so wide the sea,  
O God, my Father, keep thou me,  
I know not what shall safely guide  
Me o'er the foaming, treacherous tide;  
Nor where the rocks and breakers lie,  
Nor which is shore, nor which is sky:—  
So small my boat, so wide the sea,  
What can I do but trust in thee?  
Like famished beast, the ocean raves,  
But thou art mightier than the waves;  
And still my prayers to Thee ascend,  
And still Thy skies above me bend:—  
Though small my boat, and wide the sea,  
Safely I sail, O God, with Thee.

—Fannie H. Marr.

## POLITICIANS IN THE PROVINCIAL SYNOD.

Contrary to general expectations the discussion in the Provincial Synod on the Jesuit question utterly failed to strike the key note of public opinion on the subject in the country. The Church of England stands discredited in the eyes of those who looked to her to lead the van in company with her sister churches in the Dominion on behalf of the great national movement in favor of Equal Rights.

The cause is not far to seek. The politicians in the Synod were determined to prevent a discussion on the subject, and timid clerics and laymen were overborne by the specious argument that the Church had nothing to do with a political question. While deprecating the discussion of the Jesuit question as a political issue more than one politician had the audacious inconsistency to appeal to the Synod not to imperil the cause of the party now in power by condemning its stand on the subject.

Most of the delegates from the Maritime Provinces were against the movement, and laid great stress upon the fact that the attempt to arouse public opinion in these Provinces on the question had signally failed. Not content with taking little or no interest in the question itself, they busied themselves in attempting to discount the efforts of the Ontario delegates in the matter for fear lest party interests should suffer.

As to the peril of the Quebec legislation to the welfare and unity of the Dominion, no one, save the Prolocutor, the Lay Secretary and a few others, seemed, to pay any heed. As to a calm and dispassionate consideration of this vital question, the Synod seemed to set its face against it from the start. And thus the matter was slurred over and virtually buried out of sight by being referred to a Committee which cannot report for three years, before which time the question of Equal Rights will have been decided at the polls.

It may be sufficient for some of the delegates to justify their action in the matter by protesting loudly that the Jesuit matter was a political question. Granted. But the majority of Churchmen will not be satisfied with such an excuse. Must the Church keep silence about every subject upon which politicians lay their corrupt hands? How is political life ever to be purified if Christian men hold aloof? Must we allow the nation to be governed by politicians altogether? Have Christian citizens no rights to assert, no duties to perform?

Not until Christian men rid themselves of the delusion that the Christian Church has no right to insist upon purity in political

as much as in social life, will the level of national life be elevated, its springs cleansed, and its tone raised. And not until Christian men rid themselves of party shackles will the Equal Rights movement succeed in establishing a strong, free, and Christian nationality in Canada.—*The Evangelical Churchman.*

## CORRESPONDENCE.

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

## DEGREES IN DIVINITY.

To the Editor of the Church Guardian:

SIR,—Lest silence on the part of members of the Committee of the Provincial Synod of 1886 on Divinity Degrees should be misconstrued I venture to make a few remarks on Canon Von Iffland's letter on the above subject, which appeared in your issue of October 2nd. The first objection appears to be that the Canon was hastily passed; the reason of this apparent haste was, as expressed to me by one of the leading laymen in the Synod that the members generally thought that "the details had been sufficiently threshed out by the Committee." They looked on the committee as specialists, and were willing to accept their work. If there was haste, it was the haste of the House, not of the committee, for members of the committee who rose to support the Canon could not be heard such was the eagerness of the general body of the House to pass the measure as it stood. The work represented the agreement of such varied opinions, and of so many various institutions. The draft Canon had been before the governing bodies of all the six institutions, one of them being the University of which Canon Von Iffland is a graduate and the measure had been unanimously approved by a Convocation, of which Canon Von Iffland had received notice in the usual way. Besides this the draft Canon had been in the hands of members for four weeks, and the inference I make from the ready assent of the House is that members had studied the Canon, and that they were satisfied with it. Canon Von Iffland objects that the Canon does not make clear how the Board of Examiners is to be appointed. As the Board is to have its members nominated, one by each institution, and then the formal appointment of the Board as the Examining Board for Divinity Degrees for each institution is to be made by each institution separately it seems to me that sufficient exactness is given by the undertaking already entered into that each and severally the institutions undertake "to recognize and formally to appoint" the whole number of persons severally nominated by each separate College as the College Board of Examiners in Divinity. The Canon could not make by-laws or regulations for any of the Colleges; but immediately one of the six institutions has appointed its representative on the Board, it would naturally be the duty of the Registrar of that College to communicate the choice of the College to the other five. A College which has accepted the Canon may be trusted to find out *who* its examiners are to be, and as it has no choice except in the case of its own representative, there is no danger of any misunderstanding, and certainly no need of any miraculous inspiration to hit upon the same names. In short each institution nominates one member of the Board and accepts the other five individually from the other institutions. Communications between the Registrar or Secretaries of the Institutions will inform all of the nominations, and what will follow will be the formal recognition by each institution of the six nominees. There is no informality of method in this. I think Canon Von Iffland in pointing out that no provision is made for the

election of a successor to the Bishop, who is Chairman of the Board, has hit a defect in the Canon. But could not this be met by the nomination to the Chairmanship of the Bishop of a certain Diocese without mentioning his name? Thus the successor in the See would be chairman; if this is not possible, every Board left accidentally without a chairman can certainly elect a temporary chairman, as indeed was done in the case of our own Committee upon the death of Bishop Binney.

I cannot agree that the word "also," in No. 3, is at all absurd; No. 2 does not "relate solely to the appointment of a chairman"; it reads thus: "And the House of Bishops shall at each session of the Provincial Synod appoint one of their number *who shall be Chairman of the Board.*" I contend the last words in italics express the first object for which the Bishop is appointed; and the "also" goes on to connect this with his second duty, that of "reporting to the Provincial Synod." Clause 2 has to do with the Bishop's work as Chairman in the Board; clause 3 has to do with his work as an organ of the Provincial Synod; a link in fact between the Board and the Synod. Surely it is not absurd to couple these two duties by the word "also," in Section III. referring to *Text Books*, the clause concerning the alternative text books, does not to my mind augur instability, but rather elasticity, which is often a great element in stability. The Board of Examiners (perhaps not unanimously) approve of a Text Book, one College does not accept this; the Board then nominates a second Text Book—if any College does not accept this, then the Board have the power of nominating the same two as alternatives or a third. All the nominating of Text Books is done by the Board.

As regards Section III, clauses 5, 6 and 7 have reference to the centres of examination and the supervision of the examiners. Section VI, which Canon Von Iffland appears to have overlooked, is as follows: "It shall be the duty of the Bishop of the Diocese, in which any such centre exists, to appoint one or more persons for such centre, to assist the Examiner in distributing papers and maintaining order during the examination. *One such assistant shall be present throughout the whole time of such examination;* that is a representative appointed by the Bishop of the Diocese, and one who is not an examiner. The Principal of the College has also the right to be present, and may in fact be the assistant, but if he is so appointed it is as the Bishop's representative and not *ex officio.* This proviso ought to be a sufficient guarantee of impartiality and fair play.

I may add that the objections made by Canon Von Iffland to the practical unanimity in favor of the Canon in the Lower House apply equally to the Upper House. The strong argument for accepting the Canon *en bloc* was the unanimity of the Committee of the Colleges, and of the House of Bishops.

THOMAS ADAMS,

Secretary of the Joint Committee.

Lennoxville, Oct. 3rd, 1889.

SIR,—Will you allow me to correct an inaccuracy in your able report of the recent Provincial Synod? I have reason to believe that uncertainty with regard to the same matter is generally prevalent among the clergy. You state that under the new Canon the Degrees are to be granted by the Metropolitan of Canada.

This is likely to produce the wrong impression, that the Universities have consented to hold their Degree-conferring powers in abeyance, and that all Degrees in Divinity are henceforth to be conferred by the Metropolitan.

Nothing could be more contrary to fact. The representatives of the Universities would never for an instant have consented to such an arrangement, or to any other proposal which infringed upon the chartered rights which they have

received from the Crown in trust for the benefit of the Church for all time. The Canon provides Cap. IV. Sec. 7. as follows:—"Every candidate for the Degree of B. D. and D. D. passed by the Board of Examiners shall have the right of proceeding to his Degree, either under the existing University powers at his University, or under the powers conferred upon the Metropolitan at the University or College to which such Candidate belongs. For the future therefore, candidates for Divinity Degrees having passed their examinations, have the option of taking their Degrees in one or two different ways. Either precisely as heretofore, by receiving it from one of the Universities under the powers of their several charters, or by taking advantage of the new powers to be conferred upon the Metropolitan, when the necessary legislation has been obtained. This last proviso is of course merely intended to meet the case of candidates, who from whatever cause do not desire to proceed to their Degree at one of the Universities. It would certainly be an ill return to the Universities who have exerted themselves so strenuously to get this thorny matter amicably settled in the general interest of the Church, if the idea should become prevalent that they had effected this by the simple expedient known as 'the happy dispatch,' on the contrary we may surely hope with some degree of confidence that as through the operation of this Canon a better feeling springs up, many clergy who might not now do so, will gradually recognize the fitness of applying for their Degrees to the Universities as the natural dispenser of such distinctions. In order to prevent any possible difficulty as to the relative value of the true classes of Degrees, viz., those granted by the Universities and those granted by the Metropolitan, provision is made that the 'Testamur' of the Metropolitan shall be added to the ordinary diploma of the Universities, whilst on the other hand the State is asked to invest the Metropolitan with the necessary powers to enable him to confer Degrees in Divinity upon such persons as apply to him.

I have just seen Canon Von Iffland's letter in your last issue I regret that we did not have the benefit of his valuable aid in the final drafting of the Canon. A few words of explanation may perhaps, remove some of his difficulties. It was impossible to put any 'Enactment' with regard to the Board of Examiners of the several Universities into the Canons because the Provincial Synod has no jurisdiction over the Universities in that matter.

The appointment of a Board of Examiners in any faculty is the right and duty of any University conferring Degrees in that Faculty, and the University cannot delegate this power to any other body. All that could be done therefore was to recite in the preamble the consent of the Universities to appoint from time to time as their Board of Examiners the Board constituted in accordance with the first chapter of the Canon. Thus, when the Board constituted under the Canon is determined, the names will be communicated to each of the Degree conferring Bodies, who will then appoint such Board to act for them under the powers and provisions of their several charters. Of course all this could have been simplified had the Universities surrendered their Degree conferring powers, but this is not, I am sure, what Canon Von Iffland would desire. As to the possibility of a vacancy in the chairmanship of the Board, the House of Bishops can meet at any time, and nominate a chairman, and the Board would have power to accept such nomination under the clause about appointing officers. It would no doubt have been better to specifically provide for this case, but this amendment can be made in the Canon at the next Session if thought necessary. I must demur to the statement that I considered the Canon perfect, or needing no amendment in its form. I an-

nounced my intention of moving the Canon clause by clause, and only agreed to move it as a whole in deference to what appeared to be the general sense of the Synod. When I made my appeal to the Synod I had in my mind not such matters of form and style as Canon Von Iffland notices, but small alterations of detail affecting the actual operation of the Canon. It was abundantly obvious that it is almost impossible for the Provincial Synod, with the small amount of time at its disposal, to properly perform the duties of a Committee of the whole House. Doubtless the proposed Committee on Canons may do good service hereafter in this direction.

Yours, &c.,  
C. W. E. BODY.

Oct. 4, 1889

P. S.—With regard to the conduct of the examinations, may I call attention to clause 6 of chapter III, which makes it obligatory upon the Bishop of the Diocese to appoint one or more persons for each centre to assist the Examiners in charge. One such assistant must be present throughout the whole time of the Examination. This is surely sufficient to obviate any possible suspicion of unfairness.

#### THE LEPER CHILDREN OF MOLOKAI, HAWAIIAN ISLANDS.

AUBURNDALE, MASS.,  
Sept. 2nd, 1889.

My Dear Mr. Editor:—The enclosed letters about the leper children of Molokai, Hawaiian Islands, received by me may be deemed worthy by you of a place somewhere in the October *Eclectic*.

As everything about Father Damien and his work is so interesting, I think these letters should have a wider circle of readers than those who simply see our local Church paper, the *Church News*, where they first appeared.

H. A. M.

Three letters lately received by the rector will interest, he feels sure, many others besides the children. The first is from Father Wendelin Moellers, who is now in charge of the leper settlement. He writes:—

"You kindly have sent for the lepers a check of ten dollars from the children of your Sunday School. Many thanks to the dear little ones under your care from the less fortunate children in the leper settlement. I hope one of them will write you a few lines, but they do not understand much English. The sympathy of happy and healthy children with those from family and human society expelled, and to death doomed (poor children!) is so charming, so touching, that it would give me pleasure to send to each of the little ones of your school a token to show them how much I appreciate their act. I cannot but trust that they will be pleased with one photograph representing a group of leper girls with the Good Franciscan Sisters. Look at that nice little girl sitting on a chair and her sister standing behind her. Poor little thing, a week after the photograph was taken I had the sad duty to bury her. All the others are waiting for the same ground; they all will sleep side by side, expecting a glorious resurrection because they are very good children. It is our greatest pleasure to make these innocent children, who can only live to die a premature death, as happy and merry as possible. Again, dear little ones of the Sunday School, thanks for your sympathy. The good priest, the father of the lepers, has left us for a better home. May he rest in peace! There are perhaps two hundred little children among the eleven hundred lepers at the settlement."

The second letter is from one of the little leper girls, and its cheerful tone is commended

to well and strong children, who often complain about trifles:—

"Dear Kind, Little Friends.—We are the girls of Punaai Home. We heard from Father Wendelin that you have sent us a gift of money, for which we thank you. It makes us happy in our exile to be so kindly remembered by our little friends in America. We hope God will bless you all for your kindness to us who are so sadly afflicted with leprosy. We have many pleasures here. Sometimes we go to the sea and have a bath, and sometimes we go to the mountain and get guavas and ferns; we are always having a nice time, as every one is kind to us, and also the Sisters take care of us. We are sending our best aloha to you all, and hope to hear from you again."

The third letter is from Father Conrardy, who came to work on Molokai from missionary service among the North-west Indians:—

"Your letter found me at Queen's Hospital, Honolulu, and not on Molokai. Before my companion, Father Damien, was dead I was suffering with dysentery, and as soon as I laid him to rest under the *pondanus* tree under which he lived the first six months he passed on Molokai (it was at his request I buried him there), I had to take to my bed. Growing worse, I was advised, having no care but such as young leper boys could give me, to go to Honolulu, where I arrived April 28. Poor Father Damien was glad to die, owing probably to his incurable infirmities, but not your servant. I prayed to God to be spared so as to continue to work among the lepers. I am now much better, but far from being well. I beg the dear children of your Sunday School to say some prayer for me that I may soon go back to Molokai. I thank you with all the effusion of my heart the good children of your Sunday School for having preferred the poor leper boys of Molokai to themselves, for they in their charity have deprived themselves of what was theirs, to afford some pleasure to the little unfortunates deprived forever of their fathers and mothers. May the Almighty shower His choicest gifts upon these generous little ones, and also upon their parents! As soon as I am back among the lepers I will tell the boys and girls about your Sunday School children, and recommend these latter to the prayers of the former. I am also much touched to hear that many outside of our communion feel the loss of my heroic and saintly companion very deeply. No doubt Father Damien will continue to pray for them, now that his spirit has left his earthly habitation, as he was accustomed to do daily when on earth."—*Church Eclectic for October*.

#### SILENCE IS GOLDEN.

Keep still. When trouble is brewing keep still. When slander is getting on to its legs keep still. When your feelings are hurt keep still till you recover from your excitement at any rate. Things look differently through an agitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter, but life had robbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed. Time works wonders. Wait till you can speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mad fury of the battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—*Dr. Burton's Lectures to Yale Divinity Students*.

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**AMHERST.**—A very beautiful and impressive floral service was held in "Christ Church" last Sunday in connection with the Sunday School. Every pupil was provided with bunches of flowers, which they reverently carried to the Altar rail, and presented to the vicar, who had them placed in frames, prepared for their reception, and which was placed in front of the reredos and above it. The next day these lovely little silent messengers of peace, and love were sent to the sick of the parish, to help brighten their weary hours, and also taken to the cemetery and lovingly laid upon the graves of our dear departed friends.

## DIOCESE OF FREDERICTON.

**FAIRVILLE.**—The Church of the Good Shepherd celebrated its anniversary Service on Sunday, Sept. 29th, being the feast of St. Michael and all Angels. The services for the day with special intercessions on behalf of the church, were enlivened by special music. There was a celebration of Holy Communion at 8 o'clock; Matins at 11, at which the Rev. E. P. Hurley preached a very instructive sermon on the duties of parents to their children: basing his remarks on St. Luke 2: 39, "And where they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth." The Special Floral Service of the children was at 3 o'clock, when each child brought a beautiful bouquet. This offering was all that could be desired, embracing as it did a collection of all the choice garden and greenhouse varieties, and when placed upon the altar presented an imposing spectacle, making our little church look grand in her festal garb.

The flowers were sent to the St. John public hospital to cheer the drooping hearts of the afflicted. It is to be hoped that more churches will adopt some such a practical plan of interesting the children in benevolent deeds and to inculcate into their youthful hearts, a spirit of thankfulness for God's gifts to them, and to teach them to have a tender care for the afflictions of others. The children were addressed by Rev. E. P. Hurley, who in a most appropriate manner, drew many useful and practical lessons from the habits of flowers. The day was one long to be remembered by both young and old.

## DIOCESE OF QUEBEC.

**SHERBROOKE.**—*The Children's Guild.*—The Children's Guild, a branch of the Women's Auxiliary of St. Peter's Church, will hold their annual sale of work in the Church Hall, Montreal Street, on Saturday, the 12th inst. The proceeds are to be given to Zenana Missionary Society.

*St. Peter's Guild.*—The following are office, as re-elected for the current year:—Mrs. Edgell, and Mrs. W. J. Hunt, vice-presidents; Miss Whiteher, sec. -treas. Committee for cutting out work, Mrs. Elkins, Mrs. J. C. Price, and Mrs. Sargent. Committee for purchasing, Mrs. Fuller, Miss Ibbotson, and Miss Elkins. Committee to work sewing machine, Mrs. C. Nutter and Miss F. Whiteher.

## REV. A. BAREHAM AND THE RITUALISTIC CLERGY OF QUEBEC.

The following letter has been sent to the *English Churchman and St. James Chronicle*, in answer to the communication of Rev. A. Bareham in a recent number of that paper:—

SIR,—My attention has been called to a letter from the Rev. A. Bareham, Rector of Trinity

Church, Quebec, which appeared in a recent number of your paper, in which he grounds his appeal for aid to pay off a debt on his Church upon the claim that "Trinity Church is pledged to the Reformation settlement, and sturdily maintains that position." He then goes on to say, "Isolated from sympathizing friends, opposed by both Romanism and Ritualism, our position is most difficult." Now I have no desire whatever to say anything that would interfere with his object, and hope that he may succeed in securing the amount necessary to remove his church's indebtedness; but when in the sentence immediately preceding the one I have quoted he tells your readers that in Quebec, "There are six congregations in connection with the Church of England, but all, with the exception of our" (his own of course) "are more or less Ritualistic," I feel bound to state that in my opinion he is endeavoring to secure aid and sympathy by making representations which are in part gross exaggerations and in part unfounded assertions. Of the five churches, Mr. Bareham refers to, there is but one where they have a surpliced choir (though that does not necessarily indicate a ritualistic form of worship), or where coloured stoles are used. In not one of the other four has ritualism advanced even to the point of turning to the east when the creed is said. I say then that Mr. Bareham's statement is an utter misrepresentation and a dishonest attempt to enlist sympathy and secure pecuniary aid by posing as an isolated Evangelical who has to fight his battle in the midst of Churchmen who are untrue to the teaching of the Reformers and brethren of the Clergy who give him the cold shoulder, because they are ritualists more or less. I am amazed at the position he has assumed as he has always been treated with the greatest kindness and consideration by the other clergy of Quebec, with whom his relations have been of the most friendly character.

Nobody among ourselves here is aware of any work of any consequence having been accomplished by "the handful of true Protestants" at Trinity Church in the direction of evangelizing the Roman Catholic population of the Province or city of Quebec, and it is misleading to English readers to be told that "the priests of the Church of Rome levy taxes at will, and can enforce their claims by the law of the land." On the cession of Canada to the British Crown the French Canadians were granted the exercise of their religious privileges and among others the clergy have a right to one twenty-sixth of the grain crops, which the law allows them to receive from the members of their own Church. In addition to this whenever a majority of the vestry of a Church decide to levy a tax for repairs, or for the erection of a church or parsonage house the rate is also recoverable at law from the Roman Catholic residents in the parish. The people are not "impooverished" but are much better off (I speak of the farming class, which is the peasantry of the country,) than the same class in England.

That Mr. Bareham should represent himself as opposed by Romanist and Ritualist only provokes a smile on the part of those who are familiar with the circumstances in which he is placed. The Romanists simply ignore him and the Ritualists are the creation of his own imagination. I am, sir, &c.,

A. A. VONIFFLAND,  
Rector of St. Michael's Church, and Canon of the Cathedral Church, Quebec.

P.S.—The above has been formally endorsed by the Dean of Quebec, and the Rectors of St. Matthew's, St. Peter's and St. Paul's.

## DIOCESE OF MONTREAL.

**LACOLLE.**—On Thursday, Oct. 3rd, at 11 a.m., a service was held in St. Saviour's Church, by the Lord Bishop of the Diocese, assisted by the Rev. Rural Dean Renaud.

The congregation was fair, although weather and roads were bad.

The hope was entertained that something definite would be done regarding a resident minister. The Bishop preached; he spoke very earnestly hoping that the vacancy in the parish would soon be filled, and also of the congregation's duty in many ways towards their minister. A meeting directly after the service was held in the vestry to discuss the question of securing a minister; there were present also two wardens from Clarenceville to see the Bishop on the same subject. They spoke very highly of Mr. Dibb, a student, and of the good work he did there during the summer. The Rural Dean unfortunately had to leave before the close of the service, to catch the train for St. Johns; summoned there to attend on some one very ill. The Bishop kindly visited an invalid here and gave her the Holy Communion. He should have been very tired by night time, driving over these dreadful roads and in the rain.

**MONTREAL.**—The Women's Auxiliary of the Church of England Missionary Society held its monthly meeting at Synod Hall on the 3rd inst. Mrs. Henderson in the chair. The Treasurer's report showed a balance in hand.

A resolution was adopted to continue to support the Indian school at Elkhorn Manitoba, for two years longer.

The Rev. Mr. Barnam then spoke of his work amongst the Sioux Indians and his intention to start a school for Indian children in Manitoba so soon as means were furnished.

**St. George's.**—At a special vestry meeting held on the evening of the 3rd inst., amongst other matters discussed was that of putting the boys and men of the choir in surplices. For several years past this church has had a choir of men and boys; the latter entering in procession from the vestry at morning and evening service. As a matter of mere decency and order the use of surplices—to conceal the dissimilar costumes of the boys if for no other reason—would appear to be a necessity, and so apparently a number of the congregation thought; but a larger number of those present at the vestry meeting thought otherwise; amongst the latter being Messrs. A. F. Gault, E. L. Bond, G. F. C. Smith; and the movement was defeated.

**THEOLOGICAL COLLEGE.**—This Institution held its opening session last Thursday evening. The Rev. Canon Henderson, Principal, presided, supported by the Very Rev. Dean Carmichael, Rev. Dr. Norton, Rev. Canon Mills and the Rev. Mr. Barnam, of the Diocese of Rupert's Land.

The Principal stated that the College is increasing in efficiency and stability. Eleven years ago the College had been without assistant teachers, books or possessions of any kind; now the total assets, apart from a library of 2 000 volumes, are valued at \$46,475, of which \$17 706 form the cash endowment.

(In the \$46 475 is included we fancy the value of the building which does not belong to the College at all; the authorities only having the use of it, on special conditions as to nature of the Theological teaching: *Evangelical* in the strictest terms; and this according to the judgment of two laymen.—Ed.)

The College had not yet reached its final growth by any means, provided its friends would make provision for all its wants. He then dwelt on the numerous advantages of the College, its proximity to McGill, &c., and said that steps were being taken to form a French department for evangelization work. A few donations of from \$1,000 to \$5,000 would accelerate matters greatly. Permanent professorships ought to be established, and everything done to make the College superior to any in the land. The necessities of the Church demanded this and the people of Montreal had the means.

With distinguished scientific and literary men unconnected with any church, it was necessary for the Church of England to have clergy able to "contend earnestly for the Faith" on equal terms. At the close he asked for assistance in the form of cash donations, annual subscriptions, timely bequests, by instituting exhibitions, providing funds for prizes, by furnishing rooms, &c.

Eleven new students had been admitted, and more were coming.

The College is indebted to many friends for many tokens of good will and much valuable help, notably to St. Stephen's Women's Auxiliary for a Studentship and the furniture for one room. To the Societies in England and to friends in Montreal for donations of books, among whom were specially mentioned Mrs McKay, Mr. A. F Gault, Mr. Tucker, Mr. J. S. Day and Mr. Skinner.

The following statistics may be of interest:

|  |     |
|--|-----|
| Total number of students admitted exclusive of those now in the College..... | 102 |
| Total number who have taken the "Testament" of the College.....              | 34  |
| Total number ordained.....   | 49  |
| Total number working in this Diocese.....                                    | 27  |
| Total number who have taken the B.A. degree.....                             | 18  |
| Total number who have taken University honors and prizes.....                | 9   |
| Total number who have taken the M.A. degree.....                             | 5   |
| Total number who have taken the D.D. degree.....                             | 1   |

DIocese OF ONTARIO.

No Report.

DIocese OF TORONTO.

OHAWA.—The Annual Harvest Festival of St. George's Church was held on Tuesday, the 1st inst. In the morning a special Thanksgiving Service was held in the Church which was beautifully decorated with flowers, fruit and grain. Holy Communion was administered by the Lord Bishop of the Diocese, and an eloquent sermon was preached by Rev. Professor Clarke, of Trinity College, Toronto.

In the afternoon the Bishop Bathune College, a Church School for girls, was formally opened by the Lord Bishop. Among those present were Rev. Professor Clarke, Rev. Dr. Bathune, Rev. Dr. Carry, Rev. A. Fidler, Rev. T. Patterson, Rev. J. H. Harris, Rev. A. Osborne, Rev. A. Carswell. The chair was occupied by Rev. J. Middleton, who opened the proceedings with prayer, after which he gave a short account of the work done and the difficulties encountered. The Bishop was then called upon and delivered a most practical and hopeful address in which he especially remarked the need of educational institutions under the auspices of the Church. He threw out some wise suggestions, the result of ripe experience and closed by wishing the school every success. Rev. Dr. Bathune gave an account of the struggles and triumphs of Trinity College School and expressed the feeling of interest he had in a school named after his honored father. Mr. J. S. Larko, Reeve of Oshawa, followed in a happy speech, and said that he thought the girls deserved a better chance and that the Government ought to do something in the meantime these schools were to supply the want. Professor Clarke concluded with an excellent address in which he differed a little from Mr. Larko. He thought Church schools were to be preferred to Government schools for girls. Independent effort with the stamp of character and Christianity upon it was better than uniform and secular training—which turns out scholars like so many buttons, all of the same kind.

At the close of the address the Bishop pronounced the benediction, after which those present were shown over the building, and admired the complete arrangements for the accommoda-

tion of the students. In the evening a very pleasant At Home was given in the Sunday School by the Ladies Guild. Short addresses were delivered by Rev. Prof. Clark, Rev. Dr. Carry, of Port Perry, Rev. T. Patterson, Deer Park, Toronto, and the Incumbent. An interesting programme of music was rendered by the members of the choir and others.

DIocese OF NIAGARA.

No report

DIocese OF HURON.

WARWICK.—The contractors have finished the new Church in this place, and the opening service will be held next Sunday. The building is one of the neatest appearing and best arranged in the county, and reflects great credit on the builders, T. & W. J. Howden, of Watford, and on the enterprise of the congregation.

ESSEX CENTRE.—The Rev. G. Forsey, of Cowansville, Que., has been appointed to this parish by his Lordship the Bishop of Huron. With an active, earnest man the Church is bound to grow in this place, and the prospects are most encouraging.

LONDON.—His Lordship the Bishop preached a most interesting and touching sermon in St. Paul's Cathedral, on Sunday, the 29th. A large congregation had assembled to hear the Bishop and were again cheered and much encouraged by the touching gospel truths put forth, and the Christian duties urged upon all.

St. Paul's.—The Church Helper's Association of the Cathedral was reorganized on the 1st of October, and new life and energy is being shown in their endeavor, both in connection with parish duties and Missionary work.

Christ Church.—For some weeks this Church has been undergoing improvements. It is to be reopened on Sunday, when Principal Fowell will be the preacher. It is greatly improved, and the frescoing have brightened its appearance and made it much more cheerful. Rev. Canon Smith is to be congratulated on the success of this work.

Weekday services are resumed after the holiday season in all the city churches.

Much interest was taken in the various discussions in the late meeting of the Provincial Synod throughout Western Ontario. Especially in that relating to the Jesuit Estates' Act. There is a strong conviction abroad that the Jesuits are establishing themselves very strongly in Canada—that they are a most aggressive people and dangerous to the state. The address of Dr. Davidson on the question has opened the eyes of many who were inclined to be indifferent on the subject, and possibly thought it was a matter with which Churchmen should not interfere. It is earnestly hoped that some good results will come from the discussion. Even in Ontario, we are no more safe than our brethren in Quebec, and experience teaches us that "prevention is better than cure."

MITCHELL.—A most successful Harvest Festival was held in connection with Trinity Church on Sunday and Monday last. The Church was tastefully and beautifully adorned with flowers, fruit, wheat, &c.; the chancel and Holy table, especially being a mass of flowers. The Rev. Canon Richardson, of London, preached two able and interesting sermons. The music was excellent and the congregational singing very hearty. On the Monday evening there was a supper given in the town hall, which was very tastefully decorated. As usual, the ladies of this church provided a bountiful supply of necessaries and delicacies. There was a capital programme provided; the singing of the church choir, of Messrs Dent and Begg, and of Mr. Blowes, being good. Excellent speeches were

also given by the Rev. Messrs. Richardson, Edmonds, Hughes, Bridgeman and Mills. The Rector, Rev. W. J. Taylor, officiated as chairman, and expressed his great pleasure at the success of the festival.

HAMBURG—St. George.—The first anniversary of the opening of the new church was commemorated on Sunday, Sept. 22nd. Sermons were preached by the Rev. Alfred Brown, B.A., Rector of Paris. A Sunday S. Children's service was also held at 3 o'clock. The day was fine, the services well attended and much interest was evoked; offertories \$25. The visit of the Rev. Mr. Brown was much appreciated.

HAYSVILLE—Christ Church.—The annual Harvest Festival was held here on Wednesday, Sept. 25th. The weather was fortunately fine until evening, when rain fell. The Rectory grounds were gaily decorated with a profusion of flags. Tables were laid in the orchard and presented a most inviting appearance. Thanksgiving service was held in the Church at two o'clock. The preacher on the occasion being Rev. W. T. Taylor, of Mitchell; the text was: Ruth ii, 2, "Let me now go to the field and glean." An admirable sermon and a delightful service altogether.

After the harvest supper had been done ample justice to, a lecture followed at 7:30 on the subject of "Habit," by the Rev. W. J. Taylor. The lecture was replete with wise counsels, striking anecdotes and inimitable passages of humor. It was much enjoyed by the large company present. Net proceeds of festival \$50.

DIocese OF ALGOMA.

BRACEBRIDGE, MURKOKA.—On Sunday, Sept. 22, St. Ambrose Church, Bayville, was the scene of a very encouraging event. Ten candidates for Holy Baptism—one of whom was an adult—were admitted by that sacrament into the body of Christ's Church; while on the afternoon of the same day, ten adults and seven children of various ages, were baptized at the house of Mr. Boothby, 12 miles distant from Bayville, gathered together from long distances by land and water, to this central point. All seemed deeply impressed with the solemnity of the occasion, and rejoiced in the service of the church, responding heartily. That these may grow in the nurture and fear of the Lord, is the prayer of him who in the Lord has the rule over them.

BURK'S FALLS.—On Monday Evening, Sept. 16th, a harvest festival service was held in St. Martin's Church, Emsdale. The Church was most beautifully decorated. A full choral service was sung most successfully for the first time. The Rev. James Boydell, M.A., of Bracebridge, preached a most interesting sermon to a large and attentive congregation.

On Tuesday evening, September 17th, a harvest festival service was held in All Saints' Church, Burk's Falls. The decoration of the Church would have astonished a good many of our city friends. The service was choral. Rev. James Boydell, M.A., again preached to a crowded church.

DIocese OF NEWFOUNDLAND.

ST. JOHN'S.—A Thanksgiving Service on the occasion of the Jubilee of the Diocese was held in the Cathedral, August 27th, 1889. The Lord Bishop preached, and in the course of his sermon said:

To-night we are met together, not merely as loyal subjects of the Queen, but rather as true and faithful members of the Church; not to recount the progress which our nation has made in political, or social, or scientific, or commercial fields, but rather to commemorate the advance of that kingdom of which we are all citi-

zens,—the kingdom that is not of this world that is older than the oldest of earthly dynasties, and is destined to survive them all.

We are met to celebrate the Jubilee of our Diocese, and with psalm and hymn, anthem and Te Deum, to praise our Heavenly Father for the mercies He has vouchsafed to this portion of His Church during the fifty years that are passed. Such a celebration may well serve to recall forcibly to our minds how abundant those mercies have been, and how signally the Divine blessing seems to have rested on the labours of the Church of England for the extension of Christ's Kingdom.

Think for a moment of the state of things fifty years ago, and you will see what an impulse has been given to missionary enterprise in our Church. The Church in Newfoundland struggled for more than a century against sectarianism, indifference and neglect. As early as 1704 clergymen of the English Church were ministering here, but it was not until 1827 that a Bishop of Nova Scotia first visited the island to see for himself the fruits of a neglected flock and ministry.

In 1839 there were only eight Colonial Bishops in all. Two were added in that year. On the 4th August, 1839, Aubrey George Spencer and John Strachan were consecrated in the Chapel of Lambeth Palace, the first Bishops of Newfoundland and Toronto respectively.

The consecrating prelates were Archbishop Howley of Canterbury, Bishop Blomfield of London, Bishop Otter of Chichester, and Bishop John Inglis of Nova Scotia.

Up to that date Newfoundland had formed part of the Diocese of Nova Scotia, and the Bishop of Nova Scotia shared with the Bishop of Quebec the spiritual oversight of the whole of British North America.

Up to that date, beyond a rare and hurried visit in a warship, the Church people of this colony never saw their Chief Pastor. In looking through the published letters and journals of the Newfoundland clergy of those days it is remarkable how seldom is any reference made to the Bishop of the Diocese, and for the obvious reason—that they never saw him. Scarcely any communication is recorded between the clergy of that island and their legal Diocesan.

The necessary result of such a system was slow progress and manifold ecclesiastical abuses. Our churches were unconsecrated and our people unconfirmed.

The first Episcopal visit, as I have said, was made in 1827, by the third Bishop of Nova Scotia, Dr. John Inglis. Neither of his predecessors ever came at all.

The Rev. A. G. Spencer had been for years a Newfoundland Missionary, having come out from England in 1819 to revive the old mission of Ferryland. After a year of satisfactory labour in that place, he was transferred, on the recommendation of the Governor, Sir Charles Hamilton, to Trinity Bay. He found a congregation numbering 300 assembling in the Court House, in consequence of the ruinous condition of the old church. A new church was in progress and a promising school was established. But in the following year Mr. Spencer's health was so much impaired by the severity of the climate, and by his exertions, that he was obliged to depart to Bermuda, leaving the Magistrates of the district to continue reading divine service until his return, or the appointment of a successor. That successor proved to be the Rev. Wm. Bullock, who was ordained by the Bishop of London, and sent to Trinity in 1822, where he remained until his removal to the Diocese of Nova Scotia in 1840.

Meanwhile Mr. Spencer had been appointed Archdeacon of Bermuda, and fifty years ago he became the first Bishop of Newfoundland. Bishop Spencer's Episcopate was short-lived, for in 1844 he was translated to Jamaica. It was not, however, without results; he left an organized Diocese; he laid the foundation of a Cathedral; a training college and schools had

been established—sixty-five churches, chapels, or licensed rooms were erected; and he had confirmed nearly 3,000 persons, about one-tenth of the whole church population.

To him succeeded Bishop Feild, whose labours for thirty-four years form a tale of devoted service as glorious as any Church or age can produce. He was consecrated on the 28th April, 1844, and, like Bishop Spencer, in the Chapel of Lambeth Palace. Standing as I do, in the presence of so many—both clergy and laity—whose privilege it has been to witness, and even to some extent to share in his labors, I feel that it would be superfluous for me, who never saw him or exchanged a line with him to attempt to trace the features of that singularly noble life, and truly apostolic episcopate. Nor, indeed, even for those of you who knew him not, is it necessary. Surrounded as we are by the various diocesan institutions, the fruits of his pious wisdom and self-denying liberality, we may well apply to him the epitaph of the architect of the great London Cathedral—*Si monumentum queris circumspice!* His example and his memory will be cherished far beyond the limits of the Diocese for which he has done so much: and it will be no extravagant judgment which shall rank him among the foremost of the prelates of the nineteenth century.

In 1876 the veteran Bishop Feild entered into his rest, full of years and labours, and was succeeded by Dr. James Butler Kelly, who had been consecrated nine years before as Coadjutor, and who was the junior Bishop at the first Lambeth Conference.

Hardly, however, had he obtained the reins of administration which his previous experience (first as Priest and then as Coadjutor Bishop,) no less than his great and varied abilities so well qualified him to hold, than he was compelled by the delicate state of his health to retire from his post, and to take up work elsewhere of a less trying and arduous character.

And, now, my Reverend Brothers, what shall we say of the twelve years which have elapsed since then? We cannot doubt that there has been real progress. We could not altogether have escaped the influence of the rising tide of Church life which is blessing the length and breadth of the Anglican Communion. But, in its most important aspects, it is not easy to estimate the amount of progress in the work of the Church. There are no milestones on the highways of God. Yet, I trust, you can share with me in the humble conviction that, by the blessing of God, we have been gaining ground: not only in winning souls for Him from the ranks of the careless and ungodly, but also in developing a deeper knowledge and a higher spiritual tone among the people committed to our charge. And for this let us thank God to day.

#### CONTEMPORARY CHURCH OPINION

*The Irish Ecclesiastical Gazette says:—*

"The Bishop of Carlisle, whose judgment is strong and weighty, has just given his decision in no unmistakable manner on the question of admitting a dissenting minister of the Methodist persuasion to preach in a parish church. It seems that the Incumbent of Farlam, in the Diocese of Carlisle, invited the Rev. Edwin Dalton to give an address from the lectern of his church on behalf of the Hospital Sunday movement, and pleaded as an excuse that the lectern was not the pulpit. The Bishop writes:—'It seems to me that you are entirely mistaken as to any difference existing between the pulpit and the lectern, with regard to the lawfulness of ministrations by others than ordained ministers.' His lordship argues that if such preaching be not lawful from the pulpit it cannot be lawful from the lectern. Quoting Canons 50 and 52, the Bishop adds—'It seems to me quite undeniable, in the face of these Canons, that a great irregularity has been com-

mitted in Farlam. It is manifestly absurd that so much pains should be taken to regulate the introduction of ordained ministers if a dissenting minister may be invited into the church without even the shadow of episcopal permission. I have no desire to make more of the irregularity than is necessary, and I quite give the churchwardens and yourself credit for having intended to do what was right; but I feel myself not the less called upon to say distinctly that such a thing must not happen again."

*The Church Messenger, Buffalo, N. Y., under the direction of Bishop Coxe, and his official organ says:—*

Our Church is not as liberal in its recognition of the Church press as it might be, to its best advantage. The success of all Christian work can be helped very materially by the generous support of religious papers, whether diocesan or general in their scope. We suffer by comparison with the press list of other less influential denominations. Why so?

The same paper thus refers to the ANTI JESUIT AGITATION:—

The contest now raging in Canada between its Protestant and Romanist population is of most absorbing interest to America. As a community, stricken with terror at the newly discovered symptoms of a dread contagion in its midst, watches with intense interest the efforts of a neighboring people in deadly grapple with the same disease at a later and more dangerous stage of its development, so will the American people rivet their eager gaze upon the engrossing play—whose first act is no farce, but whose last may be a tragedy—now in full course upon the stage of Canadian politics. If the American people could be fully advised concerning the progress of Protestant Canada in her struggle for civil liberty and religious freedom against the Romish Church, a political lesson would be presented to our country which would be of incalculable benefit. But it does not comport with the interests of politicians to give it the facts. The attempts of Rome upon the United States will be more likely to succeed if the American people be deprived of the benefit which the knowledge of Canadian experience would afford them.

*The Pacific Churchman says:—*

A correspondent of the *Congregationalist* says: "There are twenty-five Methodist ministers residing in Spokane Falls. Of these nineteen are in business, three are teaching, two are pastors and one is a presiding elder. One of the last three has made half a million dollars in real estate."

Whether or not the facts are exactly as stated in the above clipping, we certainly find in it an explanation of the general reproach laid upon the Christian ministry for unfaithfulness to their holy calling. Several of the sects put men into their ministry with little special training, and still less in the way of vows binding them to the sacred vocation; consequently multitudes of them leave it after a short trial, and take the "Rev." with them, so that in the eyes of the world they are still rated as "ministers," whatever the nature or the manner of life and business they pursue. These are the men that furnish nearly all the "Rev." rascals for our sensational newspapers to serve up in their "Sunday Editions."

*The Anglican Church Chronicle, Honolulu, says:*

There is a cry and a loud one, that Christianity as a religion is losing its influence on the world, and is no longer the factor in the affairs of human life, that it was formerly. To a thoughtful Christian this cry is only the outcome of the grossest folly. It bears its falsehood in the tone of its voice. The best men, who admit the soul of Christianity but deny

the body thereof, follow by instinct its precepts, and shape their lives accordingly. But these are followed by others, who take the advice of the friend of Lord Ribblesdale in his article in the *Nineteenth Century* of last month, and pick up a few religious doubts for the sake of brilliant conversation "to turn fearless summer-saults in the smartest society." Others again like A. M. Fairbairn, assault the Church, the guardian of Christianity. The Church of Christ, its councils, and all that guides it to follow and carry out the life of the Saviour of the world are all wrong, and every departure from the old paths is all right. While individual Christians continue to speak and write in this way it is not to be wondered at, that Christianity seems to suffer. That this miserable carping among professed Christians may cease in the world should be the earnest, daily prayer of the true follower of Christ.

Another thing is detrimental to the great object of Christianity, The perversion of its sacred offices from the highest to a far lower purpose. To turn that which is meant to be food for the soul into the gratification of the senses. For instance to think nothing of the holy office of public worship, but the pleasure derived from the music, or the histrionic powers of a preacher. The neglect of public worship is still another deplorable feature in the lives of professing Christians, and that is worse the neglect of private devotion. These things are the first plunge into the world of sin. Let us give our readers the advice of the Lord Mayor of London to the mob which was about to do mischief to the parks, "Don't destroy your own property." Don't lend a hand to destroy the Church of Christ, which Christ Himself died to save.

Far down in the depths of the forest, under the shadows of gloomy firs, far out on the rolling prairie, springing with the grass, under the full light of the fervid sun, are fair and fragrant blossoms, budding, blossoming, fading, dying, unseen by mortal eye. In millions of homes, scattered over this wide earth of ours, are fairer human blossoms, patient, gentle, thoughtful souls, the fragrance of whose daily sacrifice fills, unheeded the air; the flowers of whose offerings wither unseen on the altar; the fruits of whose ceaseless toil are plucked by careless hands. How sweet the thought that there is no lot so low, no care so trifling, no life so hidden that it escapes the Father's eye! How full of comfort the knowledge that there is no bad of hope, no blossom of joy, no tendril of effort, no leaf of life, that is not fed with the sun of His love and watered with the dew of His mercy, to the end that it may bring forth fruit unto life eternal.—*Von Buhler.*

WELLINGTON, Ont.—The Rev. W. H. Smythe, acknowledges contributions to the restoration fund of St. Andrew's Church, Wellington, with thanks;—Rev. and Ven. Archdeacon Jones, Napanea, \$10; R. B. Crombie, Picton, \$10; Mrs. C. Bell, Belleville, \$20; Mr. Field, per Mr. King, 50c; Rev. Mr. Harding, Kingston, \$1; Harvest Festival, by Gauld, \$50.

WOODSTOCK.—For three years, some kind but unknown friend has been sending me the *CHURCH GUARDIAN*, I would like to say through its medium how much I prize the kindness and how much we should miss it now. It not only gives me and my family pleasure, but I am able to give others pleasure by lending it. With many kind thanks therefor, I beg to subscribe myself a faithful reader of its valuable pages.—*MRS. W. PORTLOCK.*

Sight will not gladden him in his home, whom faith consoleth not by the way.—*St. Augustine.*

CHURCH UNITY SOCIETY.

It was the will of our Saviour that His disciples should be one, as His last prayer on earth before His passion reveals.

It was a united Church that won all the great victories of the early centuries; and no great nation has been converted to Christ since the Church lost its external unity.

The deadly struggle with infidelity, skepticism and anti-Christ upon which we are now entering, requires that all who love the Lord Jesus should bear a visibly united front against the enemy, and testify with one voice in the faith "once for all delivered to the saints."

There seems to be at the present time a growing desire for unity among Christians, who, though united in love to the Saviour, are yet separated by various bounds into different and sometimes opposing organizations; which unhappy divisions, mostly of very recent origin, are not according to the expressed will of Christ, weaken us into the fight with Satan, rend the body of Christ, are a stumbling block to many, and render effective discipline impossible.

It is with the design of promoting unity on the basis of the primitive faith and order that the society named above is endeavoring to remove the prevalent understanding regarding that branch of the Church which claims to hold fast to the Apostles' doctrine and fellowship; which misunderstanding is doing great harm by keeping externally asunder those whom God has joined together in Holy Baptism.

The society asks for yours daily prayers to God that His followers may all be one, externally and visibly, as well as spiritually—a prayer that is not unreasonable, seeing that is not unreasonable, seeing that outward unity is not incompatible with inward unity, but is necessary to its very existence.—*Church Critic.*

CHURCH DEBTS.

We can readily conceive cases where the deliberate incurring of a heavy debt in church building or extension by a thoroughly business-like vestry may be an act both of faith and of sound judgment. But no such debt should be incurred unless the ways and means for paying it off have been thoroughly discussed and foreseen. We have heard it said that a debt is an advantage to a parish, but this is never true unless it has been incurred in procuring some improvement not otherwise attainable, and all hands have been joined at once to reduce it and finally wipe it out. It is the *payment* of a wise debt that is advantageous to a parish. But standing debts, long standing debts, incurred by men in church affairs who have never moved a finger to reduce them, what shall we say of these? They are a grievous offence to the Church. A small debt is often made an expense by some little parish for not calling a rector, or for reducing his salary, or for refusing aid to the standard missionary enterprises of the Church. A large debt on an influential city parish usually means that it is living to itself, that it fails to reach the poor, that nothing can be expected of it until that debt is paid. If it happens to be a really rich parish, the debt does not annoy it in the least, it simply troubles the church at large.

"Owe no man anything," especially when debt means debility and inanition.

A country parish with really good prospects is looking for a rector and the vestry consult a neighboring clergyman in an important cure. "How much can you pay your pastor?" is asked of them. "Well, with the missionary grant, about \$800." "Can he live on that

decently in your town?" "Well, you see, we give him all his vegetables and milk and such things." "Very kind of you, but he ought to be able to pay for those things like other people." Again it occurs to the vestry's adviser to ask "How much does the principal of your school receive?" "One thousand dollars." "Do you get any missionary aid for him?" "Why, no, what nonsense!" "Well, why should you get any missionary aid for your pastor? why can't you pay him a living salary?" They answer that there is a debt on the church. "How much is the debt?" "Five hundred dollars." "My dear friends, go home and pay that debt, raise your annual pledges to one thousand dollars, and then come and talk to me. I won't recommend any one to you under the circumstances until you have made an effort in advance."

He hears no more from that congregation for six months, when a committee visits him again to ask him how they can get rid of their pastor. "Oh, you got a rector, did you?" "Yes, but he doesn't suit." "Why, what is the matter?" We will not weary our readers with a recital of all the answers to this. It may suffice to say that the parish had called the cheapest man who advertised for work. They had heard him on trial for a Sunday, when he preached one of John Henry Newman's sermons that they did not recognize. They had rejoiced to get him at so reasonable a figure, on account of the debt, and now they didn't want him at any price. Their mentor had no advice to give except to raise their pastor's salary, and perhaps he would preach better.—*American Church Times.*

SOME REASONS FOR EARLY COMMUNION.

In the morning we are fresh and lively, and in the frame; when our spirits are received with the rest and sleep of the night, and we live a kind of new life, and the fatigues of the day before are forgotten. The God of Israel "neither slumbers nor sleeps," yet when He exerts Himself more than ordinary on His people's behalf, He is said to "awake as one out of sleep."—*Psalms lxxviii. 65.* If ever we be good for anything, it is in the morning. As He that is the First should have the first, so He that is the best should have the best; and then, when we are fittest for business, we should apply ourselves to that which is the most needful business.

Worshipping God is one that requires the best powers of the soul, when they are the best, and it well deserves them. How can they be better bestowed, or so as to turn to a better account? Let all that is within me bless His Holy name, saith David, and all, little enough. If there be any gift in us by which God may be honoured, the morning is the proper time to stir it up. (2 Tim. i, 5), when our spirits are refreshed, and have gained new vigor: then, awake my glory, I awake, psaltory and harp! for I myself will awake early. Psalm lvii, 8. Then let us stir up ourselves to take hold on God.—*Matthew Henry's "Directions for daily Communion with God."* A.D., 1712.

Awake my soul, and with the sun,  
The daily stage of duty run,  
Shake off dull sloth and early rise  
To pay thy morning sacrifice.

ONE reason why a time of trial is often such a crisis in a man's spiritual history is because it is a season when the iron is heated and malleable; one or two strokes serve to fashion it as a weapon for God or for Satan.

THE free giving of the branches of our present estate to God, is the readiest means to have the root increased for the future.



# The Church Guardian

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## CALENDAR FOR OCTOBER.

- Oct. 6th—16th Sunday after Trinity.  
" 13th—17th Sunday after Trinity. (*Notice of St. Luke's Day.*)  
" 18th—St. LUKE. *Evangelist.*  
" 20th—18th Sunday after Trinity.  
" 27th—19th Sunday after Trinity. (*Notice of St. Simon and St. Jude and of All Saints.*)  
" 28th—St. SIMON and St. JUDE. Ap. & M.M. (*Athanasian Creed.*)

## THE CHURCH AND THE ENEMIES TO TRUTH.

(From the Irish Ecclesiastical Gazette.)

We have all need to pray that we may abide in the Communion of the Catholic Church and enjoy that unspeakable blessing—"the confidence of a certain faith"—"nourished up," as we Churchmen are, "in the words of the faith"—instructed in all things "which a Christian ought to know and believe to his soul's health." We need not be disturbed by those uneasy souls who are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." True is it that the deepest difficulties sit hard beside the most blessed truths. Yet, amid outward darkness and inward, the confidence of a certain faith enables us to press forward till we shall "come in the unity of the faith, and of the knowledge of the Son of God," unto perfect manhood in Christ, even unto the measure of the stature of His fulness.

Holding in this island the faith once delivered unto the saints, setting forth pure and sound doctrine, duly administering the Sacraments according to Christ's holy institution, and maintaining the right use of ecclesiastical discipline, the Church of which we are members is a true, living branch of that One Holy Catholic Church which is not only the fulness of Christ, but the dwelling-place of the Holy Ghost and of the Almighty Father; hence, she is called "the pillar and ground of the truth," because she is the fulness of Christ, who is the Truth and the Life—because she is sanctified by the Spirit of

Truth, and because she is dwelt in by the God of Truth. And because the Church is built on such sure foundations, because Christ loved the Church and gave Himself for it, and it is the same yesterday, to day and for ever—always loving it, always watching over it—because He purchased it with His own blood, and hallows it "for an habitation of God through the Spirit"—because the Church is the universal, everlasting monument of God's redeeming love, she must be very wide in her sympathies—wide as the love of God in Christ—broad in her toleration, giving ample scope for individual opinions and individual eccentricities—never descending to narrowness of sectism—never losing sight of the fact that God's way "is in the sanctuary," and that though a majestic veil may shroud the place in which He works, so that we shall be obliged to walk by faith, still the Church may move on, calm and unperturbed by the self-love, vain glory, impatience, pride, pertinacity, and self-conceit of her own children, or the hatred, wrath, and malice of her enemies.

The Church to day has her own blessed heritage—her Creeds, which in all ages have been the true symbols of the faith—the Sacraments which Christ ordained; the Ministry, which Christ appointed: and, though the enemies of God and His people have looked, generation after generation, when the Church that hath been always laden with their curses, should perish under them, still she yet lives to walk over the graves of all those who have wished her ill.

And what are some of the more conspicuous evils of our times—evils which are producing discord, gradually encircling our boasted civilization? They may be spoken of as follows—First of all Indifferentism and worldliness, which, because they are coloured over with a veneering of Christianity that makes them superficially acceptable, are all the more dangerous. Then there are corrupt forms of Christianity, and notably the Papacy, wherein the faith is sadly overlaid with exorcences of human devising. Scepticism, *i.e.*, doubts about the truth, though not actually denying it; hesitation about it; reluctance to define what faith is. Agnosticism, *i.e.*, a denial of all acceptance of religion, except that which comes within knowledge. There may be a God, or there may not. There may have been such a Divine Person as Jesus Christ, or there may not. It does not come within my knowledge, so I put it aside, because I know nothing about it. Positivism, *i.e.*, a non-acceptance of anything except it can be positively proved; as, *e.g.*, a proposition in Euclid, or an object demonstrated by any of the senses. Then, differing from these, but hardly more, perhaps, than in name, Rationalism, *i.e.*, a disbelief in the supernatural; nothing to be accepted until it be brought within the intellectual power. Man's reason must be convinced. Faith is nothing. Then, from all these, working separately or by combination, arises Theism, *i.e.*, a belief in the existence of a first cause, called by the name of God as Creator of the world; but no belief in the Messiah as the Son of God and Saviour of the world, or in the Holy Ghost, the Three together forming the Holy Trinity. And then, at last, Atheism, is not only a non-recognition of the possibility of there being a God, but an absolute denial of His existence in any way whatever. As David says of the fool when he exclaims, "There is no God."

Out of these horrors of unbelief come, as effects from causes, Radicalism, which means the radical upsetting of all time honoured institutions and customs of antiquity, and remodelling them with new ones, suited to the age of progress, *e.g.*, the revolution of the laws which have hitherto been marks of civilization, even to the confiscation of all property, and the levelling of society from the highest upwards to the lowest downwards. Socialism and Communism, which assert that men have a common right to the things of the world, which are to

be divided among them equally; and property becomes a thing of naught. No man has a right to more than his neighbor—share and share alike—to be enjoyed equally by the industrious and the indolent, the drunken and the sober, the possessor of ten talents and the possessor of one.

From these we come at last to Nihilism, or Clan-na-Gaelism, which carries forward into action the ideas of all preceding, and swallows up in itself Radicalism, Socialism, and Communism, and in order to realise them, asserts it to be right to destroy by assassination, or murder, in secret or openly, by poison or the dagger, all who stand in its way—all kings, and governors, and rulers.

And what is the remedy for all these evils? It is only the Gospel of Jesus Christ. And what the instrument by which the remedy is to be applied? The Church of the living God, which is the pillar and ground of the Truth. When the Church of Christ shall be at unity in itself; when the prayer of our blessed Lord shall be a substantive fact; when this divine society, which He founded for the regeneration of the world, and for which He prayed in the most touching words, "That they all be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us"—"I in them, and Thou in Me," that they may be made perfect in One: when this society shall be at unity; when it shall exist unchilled by selfishness, unpolluted by the world, undivided by heresies and schisms; then the Church will go forth in all her Apostolic beauty and power, and give to men what they all long for, and what the world is really dying for—a complete and undivided brotherhood—a pure and holy companionship, the image of that divine society which exists in heaven. Let us pray more and more for the peace of Jerusalem. Let us pray that the Holy Ghost may heal the divisions of the Church militant, and that all who profess and call themselves Christians may "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

## HOOKE ON THE PRAYER BOOK.

We had an occasion last week to refer to Hooker as the accepted interpreter of Church doctrine on the part of the moderate evangelical section of the Irish Church, and it is much to be desired that the clergy would generally make themselves masters of his principles, especially as propounded in the Fifth Book of the Ecclesiastical Polity. They will find this part of his admirable work a very suitable handbook to interpret the teaching of the Prayer Book on many very important subjects, as, for example, the use of a Liturgy, the reading of Holy Scripture in Divine Service, the Sermon and the place it occupies, the use of the Psalms, the Creed, the Sacraments, the Real Presence, &c. The devout student of Hooker will find many wonderful thoughts in that part of the Fifth Book in which he treats of the mystery of the Incarnation, and of the union of God and man in the Person of Christ, all leading up to the profoundest sacramental teaching. Take, for example, that passage on "The Presence of Christ, in order to our participation of Him," with which he introduces the eucharistic doctrine of the Church as following from the union of the Deity with human flesh in the person of the God man—"And even the body of Christ itself, although the definite limitation thereof be most sensible, doth, notwithstanding, admit in some sort a kind of infinite and unlimited presence likewise. For His body being a part of that nature, which whole nature is presently joined unto Deity wheresoever Deity is, it followeth that His bodily substance hath everywhere a presence of true conjunction with Deity. And forasmuch as it is by virtue of that conjunction made the body of the Son of God, by whom also it was made a sacrifice for

the sins of the whole world, this giveth it a presence of force and efficacy throughout all generations of men. Albeit, therefore, nothing be actually infinite in substance but God only in that He is God, nevertheless as every number is infinite by possibility of addition, and every line by possibility of extension infinite, so there is no stint which can be set to the value or merit of the sacrificed body of Christ, it hath no measured certainty of limits, bounds of efficacy unto life; it knoweth none, but is also itself infinite in possibility of application."

Hooker's teaching will come with all the more force when we remember that it was what he worked out for himself by dint of meditation on the Scriptures and the English Liturgy. He was brought up in a very different school, at the feet of men who had got their theology from Zurich and Geneva. Out of their system he escaped by the good providence of God, and then he set himself to vindicate the Catholic position of the Anglican Church as against the Puritan innovations of his age. It is only just to Hooker to say he was the great instrument raised up by God to deliver our Church from the unsound opinions that at the time were threatening to overturn her and destroy her polity. It was Hooker who saved the Prayer Book from being permanently suppressed, and delivered us from the Socinian heresies which eventually had waste the evangelical communities of Geneva and Holland.

We think the present time in our own Church eminently calls for a renewed acquaintance with the thoughts of Hooker. We recommend him to the clergy, especially his Fifth Book—*die nocturne versatur*. They might do worse than adopt it for the catechetical instruction of the young; and we respectfully submit that our Bishops might with advantage make it an indispensable part of their course for examination preparatory to giving Holy Orders.—*Iris Ecclesiastical Gazette*.

### A MODERN BABEL.

BY R. V. W.

We now take up the consideration of the origin and peculiar tenets of some of the principal sects. It would be impossible to give, in these short articles, a full account of all the different sects that have arisen since the Reformation. We shall confine ourselves to a few of the largest and most influential bodies outside of the Church. It is said that the Registrar General reported, in 1876, in England and Wales, no less than 143 registered religious bodies, all dissenting from the Church of England. A well-known writer of the American Church, the late Rev. Dr. Ewer, made a list of some of the sects that have arisen from the first century to the present time. They amount to over 300. From the sixteenth century to the present time the list numbers 168 different sects, some of them a split from others. Among this number are the following well known Protestant bodies: Presbyterians, Anabaptists or Baptists, Independents, Lutherans, Zwinglians, Methodists, Quakers, Moravians, Brownists, etc. We will not go any further with the list, but will take up the origin of the Presbyterians, Baptists, Independents, Methodists, Lutherans, and Zwinglians.

#### THE PRESBYTERIANS.

The founder of this sect was John Calvin, who established it in Geneva in the year 1541. John Knox, in the year 1560, established it, in a modified form, in Scotland. In the year 1572 the first actual separation from the Church of England took place. A society was then formed at Wandsworth on Calvinistic principles. The leading principle of the Presbyterians is that the ministry consists of only one order—presbyters, or elders. The government and discipline rests with a body of elders

(ministers) and ruling or lay elders, gathered in synods. Presbyterianism was brought to this country by Scotch and Irish members of the sect. In 1703 a Presbyterian congregation was established at Philadelphia, which is considered the earliest organized one in this country.

#### THE ANABAPTISTS OR BAPTISTS.

The name "anabaptist," signifying to baptize over again, was given to a body of anti-sacerdotalists that arose in Germany, Holland and Switzerland at the time Luther started his reformation in Germany. The sect was decidedly heretical, for they almost universally repudiated the doctrine of our Lord's Incarnation. They were, in fact, the descendants of the Albigenses, Bogomiles, Henricians, Petrobrusians, etc. They were all equally opposed to Infant Baptism. In sixteenth and seventeenth centuries, both in Germany and England, the Mennonites and Baptists, originated among the Anabaptists and finally superseded them. The Baptist sect, among English speaking people, is really an offshoot of the Brownists, many of whom objected to Infant Baptism. The Baptists finally split up into two factions—General and Particular. This was shortly before the Restoration. But we now have no less than ten different Baptist sects: Free Will Baptists, Old School Baptists, Six Principle Baptists, Seventh Day Baptists, Se-Baptists, Scottish Baptists, Anti-Mission Baptists, Close Communion Baptists, Tunkers, Campbellites, Hard Shell Baptists, etc. The Baptists gave the following reasons for forming themselves into a separate communion: (1) for a strict maintenance of the doctrine of Calvin; (2) for the exercise of a stricter discipline; (3) for the practice of immersion of adults only.

#### THE INDEPENDENTS OR CONGREGATIONALISTS.

Robert Browne is credited as being the founder of this sect. He was the first person to formulate the Independent or Congregational principle, which is that every particular congregation of Christians is an independent body, which has the right to elect and depose its pastors, to settle its faith and to exercise discipline over its members. This sect started in the year 1569, by Browne seceding from the Church of England. The Puritans soon advocated Browne's principles, so the Sect of Independents rapidly increased. Browne objected to the whole system of ecclesiastical government and to set forms of prayer. He attacked both Episcopacy and the Prayer Book with that fanatical virulence that was so characteristic of the Puritans. In the middle of the nineteenth century, the old historic name of "Independents" gave way to the more modern name of "Congregationalists."

#### METHODISTS.

This is the general name given to a number of sects, which originally came from a society formed in 1739 by John Wesley. It was Mr. Wesley's intention to found a society or brotherhood in the Church of England for the promotion of personal piety, and not to start a new sect in opposition to the Church. But after his death his society was formed into a religious community, independent of the Church. It finally followed in the wake of all sects—further disunion. We now have Wesleyan Methodists, Welsh Calvinistic, New Connexion, Primitive, and United Free Church Methodists.

#### LUTHERANS.

The origin of this sect, as is well known, was Luther's utter contempt for the sale of indulgences. Luther was excommunicated by a bull in 1520. In December of the same year he formally abjured papal authority. This sect is now divided into two parties—Old and Reformed Lutherans, the former retaining many ancient Church customs, and the latter leaning toward Protestantism and simplicity in the service.

#### ZWINGLIANS.

Founded by Ulrich Zwingli, a Swiss Protestant, in the sixteenth century. His object was to found a spiritual society or church, without a priesthood and without sacraments. Luther named them "Suermeri," fanatics.

Enough has been written to show that all of the principal sects of to day took their origin in the sixteenth century, being founded by man. Now, if it can be proved that the Church of England was not founded by man in the sixteenth century—opponents claim it was founded by Henry VIII—then we are in the presence of a unique fact in the history of Protestantism. Many regard the Church of England as a sect, and a Protestant one at that. These ignorant people daily help on the cause of Romanism by calling the Church of Rome "the Catholic Church." All religious bodies, according to these people, who condemn certain Romish errors, are Protestant. Consequently, they include the Church of England among the number of Protestant sects. We shall now take up the history of the Church of England in order to discover her origin. If it can be proved that she is of Divine origin, and belongs to the one Catholic Church established by our Lord, we are then confronted with this solemn question: Ought I to belong to a man-made sect, taking its rise in the sixteenth century, or to the Church of England, of Divine origin and authority?—*The Church Critic*.

#### CHRISTIAN KNOWLEDGE.

In Holy Baptism we are born again of water and of the Spirit; we are made true members of the Body of Christ, which is the Church; we are made pure, so that our bodies become the temples of the Holy Ghost. All this God does for the little unconscious babes who are brought by faithful friends or parents to the holy font of Baptism. They are brought as little children, for the Church cannot easily forget her Lord's words, "Suffer the little children to come unto Me." Besides she knows that God Himself ordered Jewish babes to be brought into covenant with Him, and therefore she feels sure that He alloweth our charitable work in bringing infants now to Holy Baptism.

They cannot have repentance and faith, they are unconscious of the blessing given them. True. But they are also unconscious of the sin which stains and pollutes them. They received that stain unconsciously, and unconsciously they can be brought to him, who alone can take it away. They are born into a sin-stained world, where evil will surround them on every side. Shall we deny them the blessing which alone can give them strength to fight? No, surely. Let our little ones be made God's little ones as soon as possible; and then let us earnestly teach them to live as His children should.

If we at all understand what Holy Baptism means, how it makes us partakers of all the blessings of the Incarnation, makes us literally and truly members of Christ Himself, since the Church is His Body, how it takes away all stain of original sin, and sets us on the road to Heaven, how it gives us back that glorious immortality which Adam lost,—if, I say, we feel all this, we shall not only long for our little ones to receive the blessing, but we shall also feel what a great and glorious thing is our Christian life.

Temples of the Holy Ghost! That is what our bodies were made in Baptism. Can we be too anxious or too careful to keep them pure and unstained by sin? Immortal Life was once again made ours, so that although our bodies must still endure the penalty of sin and die for a time, yet body and soul will live on for ever and ever when joined to each other again at the Resurrection.

But are Christian souls thus born of water and of the Spirit, and then left to take their

chance, to struggle on through life without help? No, surely; that is not the way our loving Father deals with His children. We will come to the great help presently. But let us see what the Church tells us about Confirmation first. We read two or three times in the Acts of the Apostles how, after people had been baptized, they received the laying on of hands. By this means God the Holy Ghost once more poured forth upon them the fulness of His sevenfold gifts. The Church has therefore always ordered that her baptized children shall be brought to the Bishop, that, by the laying on of his hands, they may receive afresh the precious gift of the Holy Ghost.

In some parts of the world, the Church gives this blessing of Confirmation directly after Baptism; but we have a different custom. It is thought well that children should be able to understand what the blessing is which they are this second time brought to receive. Thus at their Confirmation they are not only Confirmed and strengthened by the outpouring of God the Holy Ghost, but they are able to confirm and renew for themselves the solemn promise made for them at their Baptism. Only let us remember that this renewal of vows is the lesser part of the solemn rite; the greater part being the Confirming of those who come by the strengthening power of the Holy Ghost.

There is another great blessing connected with Confirmation. The Church orders that none but the baptized and confirmed shall be allowed to draw near to the Holy altar, to receive the Blessed Sacrament of the Body and Blood of Christ,—at least not without good and sufficient reason.—E. M. B., in *the Labourer's Leaf*.

## FAMILY DEPARTMENT.

### THE CROSS.

Blest sign of Man's Redemption I adore  
Not Thee, but Him, who did not fear thy pains;  
Who, though in light where the Eternal reigns  
He loved to live, yet loved His people more,  
And therefore thus on Thee their trespass bore.  
I do not owe Thee worship—but I ne'er  
Would join with those, who, through some  
sickly fear

Of rite idolatrous, on Thee would pour  
Contempt and scorn, and level with decay  
God's finger post that points the narrow way.  
But when I see Thee, this poor heart doth bless  
Love's cheering token in the wilderness,  
Recalling ever at the well-known sign,  
Sad thoughts of mortal guilt, glad thoughts of  
Love Divine.

REV JOHN B. MONSELL.

## Daddy's Boy.

(By L. T. MEADE.)

### CHAPTER XXIII.—Continued.

He ran out of the house, up the avenue, and into a low plantation of fir-trees, which skirted one side of the lawn. He knew that it was the luncheon hour, but there was such a choking lump in his throat he felt that he could never eat again. He threw himself full length on the cold, damp ground and cried, and sobbed, and tore his bright air. Never in all his life had he been in such a passion. Absolute hatred reigned in his little heart towards his aunt and towards Miss Green. He cried until he fancied he could cry no longer, but as he was growing a little calmer the sound of wheels crunching in the back avenue, and the knowledge that Bob was really going away with Miss Green's luggage caused his poor little impotent passion to break forth afresh.

Now what would the almshouses and Peters think of him, for he had taken care to inform them before now that their money would be forthcoming on New Year's day. How could

he ever face them again with the knowledge that his word was absolutely broken? He, a gentleman, his father's son, had told these poor people a lie. Then what would the Kemps think of it all? He pictured Mr. Kemp in his best broadcloth suit, and Mrs. Kemp looking so comely, and motherly, and jolly in her new bonnet with the scarlet tip; he pictured the good couple waiting for him—waiting and wondering. He also saw with that vivid imagination of his some cause even to pity the pawnbroker, who, of course, would be anxiously looking out for such a pony as Bob, and who would have his warm stable all prepared for him in vain.

Ronald got up at last from the damp ground and wandered down, a poor, dishevelled, disconsolate little figure, to the river's edge. He knew the river with its many bends and windings well—it was so pretty in summer—so cold and damp and ugly to-day. Many a salmon he had seen his father land on those banks, and he had brought more than one little struggling trout to shoe himself. His father had been the best fisherman in the country and the best shot, and Ronald meant diligently to follow in his footsteps, to keep up as far as possible the education his father had begun, so as not to disappoint him when they met again.

He had meant to do it, he had meant to be so busy over all these many things, but somehow his intentions had come to very little—his fishing rod was unused, and his little gun had never yet been loaded. Uncle Ben had many, many times promised to give him a lesson in shooting, but these promises were still unfulfilled. Ronald soon wandered away from the river; it made him too miserable to stay in the place where he had so often been with his father.

"Father won't know me," he said to himself. "There'll be nothing of the fisherman about me, and nothing of the sportsman, and nothing now even of the gentleman. I am a fellow who can't even keep his word. Oh, dear, oh dear, what shall I do? How I do hate Aunt Eleanor and Miss Green!"

It was growing dark now, and the little boy slowly, very slowly, turned his lagging steps homewards; he felt utterly aimless, utterly dejected and miserable; only still that fierce anger burned in his heart against his aunt and Miss Green.

Suddenly, as he walked slowly along the dark road, a thought occurred to him which gave him quite a wicked little thrill of pleasure. This was the last night of the year, and on this night the little fire figure of Miss Green would blaze and sputter away outside the schoolroom window. Ronald knew that the figure had arrived, for Guy and Walter had whispered to him ecstatically about it, but until to-night he had never taken kindly to the idea. He was shrewd enough in his reading of character, and he knew that his governess was keenly sensitive to the least breath of ridicule. He felt certain that it would give her exquisite pain to see something which bore a fiery resemblance to herself blazing away outside the window, and to see the grinning, delighted faces of the boys, and to hear their shouts of naughty, mischievous glee.

Well, he would shout with them to-night, for he was very glad to think the governess was going to suffer pain. He quickened his little steps, for he must not lose the fireworks exhibition. He saw, however, by the illuminated church clock as he turned into the village that he had still plenty of time. The church door was open and the building was lit up. Ronald remembered that there would shortly be a service there; he did not intend to remain for the service, but he thought he would go into the church and rest there for a little. It was a very old-fashioned church—no modern ideas, no ritualistic tendencies had ever approached the little old-world church of Summerleigh. The vicar was over seventy and his curate

sixty. Both these men had grown gray in the place, and both equally hated change and innovation. The vicar was quite satisfied that the musical part of the service should be led by the worthy Peters, who considered himself a musical genius, and who drilled a shrill choir of village boys and girls after his own sweet will. The Christmas decorations at Summerleigh were of the most primitive nature, for the vicar disliked wreaths twining round columns, and would have thought verses cut out in white wool and laid on crimson backgrounds decidedly popish. The decoration of the church was left to Peters, whose taste was unique and a little severe. He drilled a small hole into the entrance post of each pew, and into this hole he stuck a thick bush of either holly or ivy. The aisle of the little church was very narrow, and Ronald now, as he entered, felt that he was walking up through a small forest of holly and ivy. The chancel was dimly lit, and there were sconces dispersed here and there through the building.

Ronald sat down in the corner of the Jeffersons' square pew. He felt oppressed, however, here, and opening the door went out and walked up a step or two into the chancel. At this moment he was the only living creature in the little church. The monuments of his ancestors, however, were all around him, and his little feet were resting on a carved slab which recorded the virtues of several dead and gone Jeffersons. Ronald, standing in the chancel with the light from the soft wax candles shining full on his dishevelled little figure, on his bright golden hair and his tear-stained face, made a pathetic picture, quite sad enough to melt the hearts of the brave men whose bones lay beneath his feet, and who fought, many of them, for their country, both on sea and on the field of battle.

They might have come back, and perhaps would if they could, and said pityingly enough:

"Poor little man; and you are the last one of us—the last, the very last Sir Ronald Jefferson—and you are out in the cold while we are in the warmth and in the sunshine. Come away with us, come away."

They might have said something of this kind, brave old knights and warriors, but they could not, and Ronald knew nothing of their silent sympathy.

Suddenly, however, raising his eyes, he saw something which made his colour come quickly, his heart beat, and the light of strong emotion fill his blue eyes. He saw a brass tablet set into the chancel with his father's name on it:

Sir Ronald Jefferson,  
15th Baronet,  
Aged 33.

Underneath was the date and a text of Scripture which Ronald read with lips that quivered—"Mark the perfect man and behold the upright."

Had an angel come down and written these words about his beloved father? Who, who had done it? Some one, surely, who had looked into his father's soul. But then he smiled and shook his head.

"There was no need to do that," he said to himself; "to look in father's face would show any one what he was. He never broke his word; he never disappointed poor people; he never hated anybody."

Poor little Ronald's passion and tears broke forth afresh at this point; he flung himself down on the chancel floor right under the inscription to his father and sobbed very many times.

"It is a little unfair to have only one of us down here," he said to himself; "oh, what shall I do if I stay much longer away from dear father?"

Just then a curious feeling came over the lonely and unhappy child. He raised his head as a memory came to him, and a smile played around his lips.



## MISSION FIELD.

## AFRICA'S BRIGHT FUTURE.

The act just performed, my friends, is in itself, without associating it with any other thought, one of no small moment; but considered in connection with this day's anniversary, its peculiar significance cannot fail to attract attention. We commemorate to-day the fifty-fifth anniversary of the beginning of light in these regions of gross darkness; and in considering the present occurrence—the laying of the corner-stone of Epiphany Hall—which is the outcome of that great event, the mind naturally reverts to it. Let us then for a few moments yield to the reflection which forces itself upon us.

As with Israel of old, so with the race with which we, my dear friends and fellow citizens, are identified. The hand of Providence is unmistakably guiding this race, and causing all events to conspire to develop His purposes concerning it. There is evidently a great future before us. Questions as to the past history of the negro race have been warmly discussed, and numerous opinions advanced *pro* and *con*. Now it strikes me, that we need not trouble ourselves to try to reconcile the conflicting opinions with regard to our past history. The great work which demands all our energies, talents, and sacrifices is the redemption of the race from its present condition of degradation and sin. And in this work we have better encouragement than that derived from ancient history, for whether negroes have ever ascended to the pinnacle of fame accredited to them by some, or have always been groping in the dark, as others insist, important events are occurring which are unmistakable evidences that God is directing a train of circumstances which are to develop His purposes concerning the race. We have no definite knowledge as to what His purposes are; we know not the great blessings that are to follow Ethiopia's stretching out her hands unto God; but we do not know that the results to be consummated will be worthy of the plans devised by so great a God as our God is.

It must, therefore, be a matter of no small importance with us to notice these events. See how the eyes of the civilized world are now turned to Africa; the "grab" for territorial possessions, as an English writer terms it; the exploring expeditions that are penetrating its vast interior; the railroad projects, trading companies, and above all, the missionary adventures, penetrating to the very heart of the continent, and planting the standard of our holy religion in the strongholds of the prince of darkness. We are watching these events with special reference to God's plans concerning the race. Even those occurrences which seem to our shortsightedness to be most adverse are often best calculated to promote the desired end.

"God moves in a mysterious way His wonders to perform."

It seemed a sad misfortune for

Africa, when her sons and daughters were ruthlessly torn from her breast during two of the darkest centuries that have passed over her; but as in the case of the patriarch Jacob, Joseph was carried away that he might be the means of saving his father and brethren from famine, so has God wonderfully brought it to pass in our case. The event we commemorate to-day points to this fact. It is the anniversary of the return of Africa's sons to their fatherland! On this day fifty-five years ago, a meeting between brothers of the same race—the same blood—kith and kin—the one civilized and the other savage, notwithstanding—took place, after a long period of separation! The great epiphany or manifestation of the light of civilization and Christianity began at that time. The standard of the religion of Jesus Christ, the Prince of Peace, was then erected, in token that He would possess this land, which had been long, long ago given to Him as his heritage forever. "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession."

Here are we, the descendants of those brave pioneers who dared to face all the odds that were against them in founding this home, and also the descendants of those noble men—lords of the soil—who opened their arms and received their brethren from exile, and gave them a share in the inheritance from their common Father. This land of great possibilities will be just what we are pleased to make it—a delightful habitation; the garden of the Lord; or still numbered among the dark places of the earth; the worse for having had the evils of civilization added to its savagery.

God be praised! The prospect is bright and encouraging! It is in no other direction, surely in that which has occasioned our present gathering. Here, at this central point (Epiphany Hall), may be gathered young men and boys from heathen tribes far and near, who will unite with their brothers returned from exile across the ocean, and together qualify themselves mentally, morally and physically for the great work of Africa's redemption.

And here you will perceive how peculiarly significant is the coincidence of the laying of this corner-stone on the anniversary of the founding of the colony, as I stated in the outset. Here is the promise of the perpetuation and extension of that light which was then brought to these shores. When the sons of the American-Africans and those of the aboriginal Africans shall have qualified themselves, and joined heads and hearts and hands in a common cause, striving together for the salvation and upbuilding of this downtrodden race, then shall the prophecy of Isaiah be fulfilled: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

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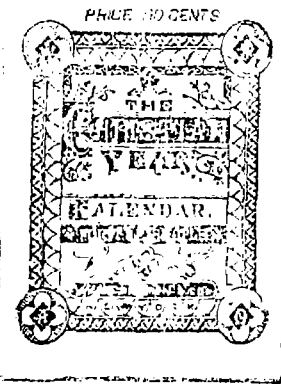
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