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The Church Guardian

OF MONTREAL.

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

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ECCLÉSIASTICAL NOTES.

THE late Rev. Dr. W. Williams has bequeathed his fine library valued, at \$2,000, to the diocese of Maryland.

THE Rev. Thomas. S. Lent of Boscopol N.Y., a Methodist minister, was confirmed in the Protestant Episcopal Church July 7th.

THERE are 375 Sunday-schools in New York, the Episcopalians leading with eighty-five and the Presbyterians second with seventy-two.

IT is said that Miss Sarah Tucker, who is now nearly sixty years of age, and better known under her *nom de plume* A. L. O. E., is seriously ill.

MR. C. M. WESTLAKE, recently a Congregationalist minister of Owosso, has been admitted as a candidate for Holy Orders in the diocese of Michigan.

THE Rev. Dr. Miel has been invited to visit Woonsocket, R.I., at the instance of several Churchmen who desire to establish a French Church in that city. There is a large resident population of French Canadians in that vicinity.

To secure regular attendance at divine service a Presbyterian Church in Lancaster, Pa., decided to give a medal to each person who attended all the services throughout the year. Last year the sexton was the only person who won a medal.

BISHOP TUTTLE of Missouri has passed his twenty-fifth year in the Episcopate. 46 Bishops have died since he was consecrated. He did grand work as a missionary Bishop, and continues his interest in *missions* as Bishop of Missouri.

IN St. Augustine Church, Boston, Mass., for colored people, a course of illustrated sermons is being delivered during the summer by the Rev. Fathers Benson and Field. The effect is said to be very good and full of instruction. The Cartoons illustrate Bible subjects and were procured from England.

ON July the 1st the new diocesan house on Joy St., Boston, was opened. The City Mission uses the entire lower floor; the second floor contains three fine parlors for business meetings, social gatherings, reading and writing purposes, also the office of the Church Temperance Society, and here, too, the Standing Committee and Board of Missions meet. On the third floor is the diocesan library and offices of the Registrar, Secretary of the diocese, the Bishop, and the Woman's Auxiliary. Above these again are offices of different Church agencies.

BOTH the Convocations of Canterbury and York were summoned in obedience to the Queen's Writs to appear before their Archbishops on the date named in the said writs—namely, Friday, August 5.

THE Chapters of the Brotherhood of St. Andrew in the United States now number 843; 8 new Chapters having been formed last month. A Chapter of the Brotherhood has been formed in Belize, British Honduras. Another branch has been organized at Porto Alegre, Rio Grande, Brazil, and steps have been taken to form Chapters in two other places.

A NOTABLE instance of the missionary value of the Prayer Book has recently come to the notice of Bishop Jackson of Alabama. A Churchwoman some time ago distributed twenty copies of the Book amongst her friends, where we have no congregation; and now *seven*, or one for every three books, are to be confirmed as soon as the Bishop can come.

THE incumbent of the Reformed Episcopal Church at Gunnersbury, England, has recently taken Orders in the Church of England, and three of its bishops (so called) have retired, from various causes, viz., Bishop Sugden, of Teddington, Bishop Gregg, of Southend, and Bishop Richardson, of St. John's Wood.

A REMARKABLE service was held at Folkestone on a recent Sunday, says the *Morning Post*, in connection with St. Peter's Church, of which the Rev. C. J. Ridsdale is vicar. The clergy, accompanied by a fully surpliced choir, carrying a cross and banners, marched through the streets to the edge of the sea, where a service was held invoking the Divine blessing on the fisheries. Thousands of spectators witnessed the unusual service, and perfect order was kept throughout.

THE Rev. George Edward Walk, who for ten years was a minister in the Campbellite Society, was received into the Church in 1890, was confirmed and become a candidate for the priesthood. He was sent by Bishop Nichols to pursue his studies in the doctrine and practice of the Church in the Berkeley Divinity School, at Middletown, Conn, under Bishop Williams. He has now been ordained to the diaconate, and has been placed in charge of St. Andrew's parish, Oakland.

MISS MADDEN has travelled two thousand miles on horseback on her mission for the lepers of Siberia. She has secured \$5,000 for a hospital. It is said that she has become convinced

that a plant grows which is a sure cure for leprosy. A leper cast out from human habitation, who slept upon the ground in the fields, came in contact with it and was cured. Efforts are being made to identify the plant and bring it into use.

AFTER some unavoidable delay, a memorial cross has been erected, in Barbados, to the memory of the late Bishop Rawle. On April 1st the great cross, which weighs nearly two tons, was lifted into position. It is intended that the cross shall stand "on a cairn of weathered rocks," and the building of the cairn is already far advanced, every one, from the students of Codrington to the labourers on the estate, willingly giving the work of their own hands.

THE timely revelations made by the Tell-el-Amarna tablets, now in their place in the British Museum, should not pass without notice. They have placed some important points, which were believed to be doubtful, beyond dispute. For example, it is now clearly proved that writing was a common art a century previous to the Exodus, some of these inscribed tablets dating from the fifteenth century before Christ. This fact disposes of the rather blatant assertion that writing was not known in Palestine previous to the time of David. Another thing that is shown is this, that impugnors of the antiquity of the Hebrew of the Old Testament, on the ground of a supposed modernism of the type, must change their minds. These tablets plainly evidence to the antiquity of the verbal forms we are acquainted with.—*Irish Eccl. Gazette.*

THE Lord Mayor of London, England, entertained the Archbishop of Canterbury, several of the Bishops and Clergy, and Ministers of various denominations at dinner last week at the Mansion House. The Primate, in responding for the Episcopate, protested against any attempt to disestablish the four Welsh dioceses or the Church of Scotland. His Grace—evidently alluding to the Salvation Army—said it was the fashion nowadays to express approval of a party that came fluting amongst us and preaching in tents, ignoring the good deeds done by self-denying members of the Church of England. He, however, had a suspicion that the work thus performed would be as fleeting as the fluting, and as tentative as the tents.—*Daily Telegraph.*

AT THE twenty-third annual meeting of the Ossory Diocesan Synod in the Chapter House, St. Canice's Cathedral, Kilkenny, the President, the Right Rev. the Lord Bishop of Ossory, addressing the synod, said in reference to Home

Rule: "It is a momentous question, for it brings with it such perils to our efficiency, our finances, and our civil and religious liberties that we cannot but regard it with the deepest and most anxious concern. It involves such considerations and consequences, not only for the present but for the future, not only for ourselves, but for those who are to come after us, as may well stir us up to earnest prayer and strenuous endeavour. When six years ago this question first came in a tangible form before Parliament (and I may add, in a more tangible form than it now appears before the country), our Church, in her General Synod, which was called specially together to consider the subject, pronounced her solemn and decided opinion that such measures as were being proposed for altering the constitution of the United Kingdom were fraught with danger to the best interests, not only of our Church, but of the whole kingdom. That decision has been since endorsed by all the leading Protestant communities, and not only so, but several of our Roman Catholic fellow subjects have seen perils in it to themselves, and have publicly expressed their convictions upon the subject. We have learned more concerning what these men are to whose control and government such measures would inevitably commit us. We have watched their principles and modes of action, and we are less and less inclined to any legislation that would hand us over to their domination."

An East London Parish.

As a story of work we commend the Annual Report of the Parish of Old Ford, E., which the Vicar, the Rev. W. Adamson, has just issued. With a population of over 11,000 poor, Mr. and Mrs. Adamson have set on foot endless agencies for good. Thus we read:—

"We have two churches, two mission buildings, four sets of Bible classes, three sets of Sunday schools, two mother's meetings, two children's services, three open-air services, (summer), two cottage lectures (winter), two benefit funds, two excursion clubs, temperance society, Band of Hope, penny bank, boot and shoe club, blanket club, children's holidays, Robin's dinner, parochial library, parish magazine, Y.M.C.A., Y.W.C.A., cricket club, football club, gymnasium, etc."

The three sets of Sunday schools are "models of order." The Vicar personally trains all his teachers, and superintends the largest of the schools. A great work also is being done for the factory girls in connexion with the factory institution. The building has cost £1,600, and £800 is still required.

As a brief summary of the Vicar's work in 1891, we find he preached 144 sermons, gave 107 addresses, paid 1,300 visits, and wrote 2,700 letters, etc. The amount raised, of course chiefly out of the parish, amounted to £5,090. Including the other workers we have a return of 12,500 house-to-house visits, open air addresses, Bible classes, tracts lent 2,100, given 11,000, and magazine subscribers 375. During the seventeen years of Mr. Adamson's incumbency, the money raised directly or indirectly by the Vicar and his family and friends, for all objects and purposes, presents a total of nearly £60,000. A large portion of this has been obtained in response to letters and appeals in public journals.

The English Bishops on Divorce.

The committee of the Upper House of Convocation appointed to consider the *articulus cleri* on the subject of divorce, presented April 29th, 1885, report as follows:—"1. The 'divorce and separation *a thoro et mensa*' is allowed by the Church of England (Canon 107), on the condition that the parties applying for such separation shall engage to live chastely and continently, and shall not during each other's life contract matrimony with any other person. 2. That sentence of divorce *a vinculo matrimonii* has never been pronounced by the Courts of the Church of England, and that her Canons are silent on the subject. 3. That in regard of divorce *a vinculo matrimonii* in the case of adultery, the judgments of the early Councils which have enacted Canons on the subject have not been unanimous, some permitting the remarriage of the innocent party, though advising against it, and some prohibiting it. 4. That the judgment of the early Catholic Fathers has varied on this subject, some allowing the remarriage of the innocent party, and some prohibiting it. 5. That the judgment of learned members of the Church of England has not always been the same. In the *Reformatio Legum* it was recommended that divorce *a thoro et mensa* should be abolished, and that remarriage of the innocent party should be permitted in the case of adultery. 6. That the Council of Trent, whilst distinctly prohibiting the remarriage of the innocent party, yet pronounces its anathema, not directly against those who permit such remarriage, but against those who affirm that the Church of Rome errs in declaring it to be unlawful. 7. That the Greek Church recognises divorce *a vinculo matrimonii*, and allows but discourages the remarriage of the innocent party. 8. That the testimony of Holy Scripture has been adduced on both sides; but it appears that the majority of expositors have held that our Lord's words (St. Matthew v. 32; xix. 9), are to be understood as permitting divorce *a vinculo matrimonii* in the one case of adultery. In regard of the question of marriage the teaching of Holy Scripture cannot be pronounced to be perfectly clear. It would, however, appear certain that in the case of putting away for any cause other than adultery, *neither party may marry again during the lifetime of the other*; and at least highly probable that, in the case of adultery and divorce consequent thereon, the remarriage of the innocent party is not absolutely prohibited." Having due regard to these considerations, we advise this House to make the following declaration:—"1. That in the case where the sin of adultery shall have been fully proved before a competent court, and a decree of divorce shall have been obtained, the innocent party so set free ought to be advised not to remarry during the lifetime of the guilty party. 2. That if, however, the innocent party shall remarry, the charity of the Church requires that the ministrations of the Church should not be withheld from the person so remarried, or from the person with whom the marriage shall have been contracted. 3. That in the case of the remarriage of the guilty person, the ministrations of the Church ought not to be granted—saving, however, to the Bishop the power, after personal investigation, to give such directions in any case of penitence as he shall consider most consonant with the teaching of Holy Scripture, and the mind and practice of the primitive Church."

SOUND AND RINGING WORDS BY BISHOP PARET.

In his address to his Convention the Bishop of Maryland has spoken ringing words for greater fidelity to children, and more aggressive work for the irreligious. We give extracts. Speaking of CONFIRMATION he said:

"I am appalled sometimes at the sad neglect, or mismanagement of this divinely given instrumentality for the Church's growth and up-building; and especially for the neglect of it as a missionary power. A city Church, with a communicant roll of 700 or more, presents a class of 20 and thinks it has done well. Or it brings 10 or 12 only, and gives as a reason that the field is exhausted,—has been worked all over. Those presented are most of them from 16 to 22 years of age, with one or two somewhat older. I am glad, indeed, for every one of them, yet I wish there were five times as many. These are almost all of them members of Christian families; children of communicants, brought up under constant devout influence at home and in the Church. The older ones are probably seriously minded persons for a long time attendants at Church, but held back hitherto by some of those mistaken shrinkings so hard to be overcome. I say again I thank God for every one of them; but I ask myself, did God put this Church here *only* for such as these? For those *already* within the fold? Has He not also a mighty work for this Church to do among those that are *without*? Is she not, in the good order and beauty and safety of the fold, forgetting the zeal that should burn in Her, to go after the *lost*? Where are the inroads such a parish has made upon the swarms of unbelief and open sin? It is with respectability and dignity caring for its own. But it is timid and cold for those whose souls are *destitute*. It puts forth no strong effort for *them*. It speaks no bold words to *them*. It does not gather *them*. It does not reach *them*. It does not speak God's word to *them*. Its sermons are all instructions for Christian people. It has no preaching for the unconverted and the sinful. Salvation armies and midnight meetings and the like may do that work; but the respectable parish is for something quite different. It has no methods nor machinery for such work. Its clergy have not time for it. It could not undertake it without neglecting something else. Alas: worse than that,—it has not the spirit nor the love for it. Not the machinery? Why it has The Creed, The Word of God, Baptism, Confirmation, Holy Communion, and God's gift in Holy Orders; the very things Christ provided for winning the world.

Every strong city Church should have at least its Mission Hall for just such work as this. And every Mothers' Meeting or Asylum or Institution of Mercy and help which the Church controls, should not lose the positiveness and definiteness of this Church power by timid fear, lest the plain, strong preaching of Christ and His means of grace should keep away the needy.

CHILDREN NEGLECTED.

And how shamefully do we fall short of the fruits of Confirmation, as they should be among children. Think of The Church's ideal and law; how, like her Master, she calls for the children. How she deplures delay; and forbids it, and

repeats her "so soon, so soon." How she does not say that children *may* be, but "they *shall* be brought." How, like her Lord, she has put the requirements for reception at a mark so low that every child of proper age can come. How she *commands* her clergy to instruct and prepare, and to be diligent in doing it. How she bids parents *command* their children..... I must repeat most earnestly what I said last year, that there is not a Christian body in the world which has grander theories and possibilities about children than we have; and yet, in practice, all others put us to shame. The Church of Rome does; Methodists do; and even the Baptists sweep them in multitudes to their Communion at an age when parents with us, not half trusting Christ's love and grace for children, are holding them back till they get older; and even the Pastors have not faith enough to be bold. Dear Brethren, I beg you not to be contented with this. Do not neglect the children. Remember who it is that "wills not that one of these little ones should perish." Remember the woe He pronounced upon those who "should harm one of these little ones." And you may harm them most fearfully *by neglecting them*. And in fidelity to our Lord, I must tell you plainly, dear brethren—plainly, yet sadly—that our little ones are most shamefully and sinfully neglected. I charge the *parents* with that sin. I charge the *sponsors* with it. They break the oath they made at the Font. In Christ's name I call you to study and re-order your work. Put it in better proportion. Not as it now is—five sixths, or nine-tenths of your time and energy to the *grown* people—and only a little fragment to the *children*. I thank God for Sunday-schools, for much that they have done, and for the grand things they might do. But I want, and God wants, the Pastor's presence and love and power and work and power in them. The Sunday-school that rules its Rector out, or is jealous of his presence and his guiding hand, is *false to the Church and false to Christ*. The glory of a Sunday-school is not the *number* it gathers on its Sundays and at its merry-makings; but the *number it brings at early age well prepared for Confirmation*. The pastor may turn over his lambs to teachers and superintendents and wash his hands of the duty, but it will be no better than Pilate's washing.

The Church commands the Rectors to *catechize*. How many do it? How many leave it all to assistants and superintendents, instead of making them, as they would gladly be, loving and loyal helpers to the Rector's pastoral influence. Oh! what a harvest of souls we might reap through our Sunday-schools, and how poor and scanty are the fruits they bring. May God help us to such a reform in parish ideas and work, in services and music and preaching, in catechizing and Sunday-schools and in pastoral labors as shall take away this reproach from us, and bring back the children into the sympathy and warmth of Christ's blessings on the Church.
—*Church Eclectic.*

THE PRAYER-BOOK A MISSIONARY.

The Church has never sufficiently realized what a priceless heritage it has in the Book of Common Prayer as a missionary agent. We all love it, and revere it, and regard it as the best

and truest leader of devotion in the possession of the race; but we have come to look upon it as being fitted rather for use in places venerable with length of years than in places born but yesterday. We have come to regard it as the Prayer Book of the cultured and refined rather than the Prayer-Book of pioneer life; but a greater mistake could not be made.

It is singularly adapted to all sorts and conditions of men; and it is nowhere more welcomed and more appreciated than by the bold, hardy, bright, progressive, manly pioneers who are in the advance guard of our present-day civilization. It meets the spiritual wants, and supplies the spiritual needs of all, and to all it should be freely sent.

It is a priceless missionary agent because it is the best possible propagator of *the faith*. Not merely *our* faith. Not merely the faith of this honored branch of the great Church Catholic; but the propagator of *THE FAITH* once delivered to the saints.

It stands second to nothing in this. It is the Holy Bible's truest exponent and help-meat. It does in this respect what not even the Bible can do. For in a singularly clear and orderly way it sets forth and preserves the profession of faith. It is impossible for one who diligently reads this book and follows its order to develop into an unsymmetrical and one-sided Christianity. It is impossible for one who makes a faithful study of it to be in ignorance of those things which a Christian ought to know and believe to his soul's health. And it is equally impossible for one who is in ignorance of it and its order to develop into that symmetry and due proportion which is figured forth in the New Jerusalem, the length and breadth and height of which are equal.

The six months it gives to the setting forth of Christian fact as provided for in the Advent and Christmas and Epiphany and Lent and Easter and Whitsun and Ascension seasons; the six months it gives to the setting forth of Christian life and practice as provided for in the long Trinity season—these give, in the plainest, clearest, best form the plain duty of man. In no way can the true faith of the Church, the true faith of the Christ, be better propagated than by a wholesale distribution of the Book of Common Prayer.

But the Book of Common Prayer is not only the best possible *propagator* of the Faith, it is the best possible *conservator* of the Faith as well.

This is as important and vital as the other. Our age is an age of extremes. All ages which are deeply and intensely in earnest are that. There are extremes in thought and extremes in practice. And timid ones are raising eyes and hands to Heaven and are saying: "How long, O Lord, how long!"

Fear has seized their troubled souls and they are asking, What will be the end of this? Does it not mean the decay of faith and the destruction of true religion? Not so long as the Lord God omnipotent reigneth and we have the Book of Common Prayer.

It propagates and it conserves the faith. Our candle will never be hidden under a bushel so long as it remains the exponent of the faith.

It speaks with no uncertain sound. Men may differ. They may stand at the opposite poles of thought and practice; but *it*, like the holy city, is at unity with itself. Tersely, clearly, forcefully, admirably it sets forth the faith and practice of the Church, and proclaims to all the world what we are.

The Book of Common Prayer has *proven* its value as a missionary agent again and again. It fell into the hands of Dr. Cutler, the learned president of Yale College, in 1720, and converted

him and his associates to the faith of our fathers. In 1794 the sinewy, enthusiastic, indomitable Philander Chase was convinced by it and won to us. Half a century later the Rev. Dr. Scott studied it that he might combat and overthrow it, but was converted to it. A Congregational minister of rare learning and moral excellence told me that he always had it with him and always followed its order in his preaching and public Bible-reading. A layman in Nevada, a representative of our keen, bright, earnest men who form that far western civilization, told me that when he went to Church he never cared particularly whether he heard a sermon or not; the service gave him so much that he found himself fed. *He was not a Churchman*. These are but sample instances. They could be multiplied indefinitely.

Dr. Langford, (Secretary of the Board of Missions of the Church in the United States) has proposed the publishing of an immense edition for wholesale distribution throughout the missionary fields.

Nothing better could be done. It is one of the most practical suggestions of our generation. It will meet a want which can be met in no other way. There are innumerable hamlets and villages where there are no religious ministrations.

In these there are many families of piety and religious convictions. They would like to have family prayers, but the head of the house has not the "gift" of prayer. The Prayer Book would supply the need. There are those who die and those whose friends would like to have them buried with a Christian burial service. The Prayer Book would supply the need. There are those who would like to meet together for public worship, and who would like to have a reverent and seemly service. The Prayer Book would supply the need. In a score of ways the Prayer Book would meet the religious wants of those people, and would satisfy a need which cannot be satisfied by anything else. Those of us who have had experience know it.

A spirit of vigorous action in missionary matters is abroad. It must be met. Let there be a large increase in the Missionary Episcopate, and a large publication and distribution of the Book of Common Prayer, and this generation will mark an epoch in the advancement of the Kingdom of God.—*Rev. W. R. Jewey, in the Churchman.*

INFALLIBILITY.

HOW FAR, AND WHERE, MAY CERTAINTY OF TRUTH BE EXPECTED IN THE TEACHING OF THE CHURCH?

(By the Bishop of Qu'Appelle.)

(Continued from July 27th.)

At the outset we cannot help feeling that if the present teaching of the Roman Church is right, if there is an infallible authority able to proclaim the truth whenever doubts arise, it must be of the very utmost importance that the Church should know it at once, distinctly, and without any possibility of misunderstanding. Moreover, if that infallibility was to be bestowed upon one man (S. Peter), by him to be conveyed to his successors for ever, nothing could have been easier than for our Lord to have declared this truth and given this authority in terms about which there could have been no dispute in the Church afterwards. One word from our Lord would have settled the question for ever, and would have saved the Church from interminable disputes and difficulties. Had Christ said, "Thou art Peter and the authoritative Teacher of my Church, and whatsoever thou declarest or whatsoever any of thy successors declare to be the Truth, when speaking officially as the Teacher of the Church, that is the Truth, and must be received:" there could have been no further controversy, Christians must have accepted their infallible Master even as Christ Himself. Is it conceivable that if such

a simple method of arriving at the Truth had been intended, or had been possible, Christ would not have distinctly declared it and so have saved His Church from all heresies and schisms that have vexed her during these nineteen centuries? Such an infallible authority was as much needed, if not more so, in the early times of her history as it is now.

But, it is perfectly certain that Christ did not give any such simple method of ascertaining the truth to His Church.

The three texts that are relied upon as proving that Christ gave this authority to S. Peter are :

First, S. Luke xxii. 32, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted strengthen the brethren."

Second, S. Matt. xvi. 28, "Thou art Peter [a stone], and on this rock will I build my Church, and the gates of hell shall not prevail against it."

Third, S. John xxi. 17—17, "Feed my lambs feed my sheep." The "lamb," it is affirmed by Romanists, are the lay people, and the "sheep," "the bishops or pastors (shepherds) of the Church."

It is almost inconceivable, especially when we remember the history of S. Peter, and the circumstances of his fall, that gave occasion to two at least of these words of our Lord, that a doctrine of such vast importance should have been raised on a foundation so utterly frail.

With regard to the most important of these passages, the second, it must be remembered.

1. That if the rock on which the Church was to be built was intended to be S. Peter, it could only have been a personal privilege, as it is absurd to suppose a succession of foundation stones to the end of the world; and it would have been amply satisfied in his having been permitted to admit into the Church the first converts on the day of Pentecost, and afterwards the first Gentile, Cornelius; but also

2. Two different though similar words were, probably, used* by our Lord in this passage, one for Peter's name, signifying "a stone," and the other for the foundation on which the Church was to be built, signifying "a rock," and the majority of the ancient Fathers of the Church interpret this latter as referring not to S. Peter, but to the faith just confessed by him. As the Roman Church obliges those who join her to declare, in the Creed of Pope Pius IV., "I will never take the Scriptures otherwise than according to the unanimous consent of the Fathers;" this text at all events is a very frail support.

It is urged with reference to the other texts, that Christ specially prayed for S. Peter alone of all the Apostles, and "in him his successors are of necessity included," to show to the others that "they must adhere to him," and that as Christ's prayer must have been answered, his faith could never fail; and when the commission was given to him, "Feed my sheep"—that is the shepherds—"the care of the whole visible Church on earth was committed to him" [see *Faith of our Fathers*, by Cardinal Gibbons, and *Catholic Belief*, Di Breno]. To any one reading these passages without prejudice, and not to make them suit preconceived notions, it is evident that in accordance with the teaching of most early commentators, the former refers only to the terrible trial of faith through which our Lord knew that S. Peter was soon to have to pass, and the latter to his re-instatement in the Apostolic Office on an equality with the others as a "Pastor" of the Sheep and Lambs—the old and the young—of Christ's flock, from which his late denial of Christ might have reasonably been thought to have excluded him.

But, further, if the interpretation that modern Romanists put upon these texts is the true one, S. Peter himself, and the other Apostles, must have known that he was appointed to be supreme ruler over them and their infallible teacher, and their actions afterwards must have been regulat-

ed accordingly. But there is not the very smallest evidence in the subsequent history of the Apostles, as recorded in the book of their Acts, or in their writings, that they had any such conception of S. Peter's superiority and office. Indeed quite the contrary is the case.

- For,
1. S. Paul not S. Peter, was eminently the greatest Teacher of the early Church.
 2. S. Paul speaks of himself as (1) ordering for all the churches (1 Cor. vii. 17), (2) having the care of all the churches (2 Cor. xi. 20), (3) not being a whit behind the chiefest of the Apostles (2 Cor. xi. 5), and even (4) demands the obedience of the Church at Rome itself, which he claims as his foundation (Rom. xv. 15-20), and (5) rebukes S. Peter, because "he was to be blamed" (Gal. ii. 7-14).

Truly if the claim made by Romanists for S. Peter, had been made for S. Paul, there would have been far more ground for it in Holy Scripture.

3. S. James, not S. Peter, presides, and gives his authoritative ruling at the first Council at Jerusalem (Acts xx. 1).
4. S. Peter was reproved by some of the brethren at Jerusalem, for eating with the uncircumcised. He did not answer that his conduct must be right since he had been appointed to rule and to teach, but he gives reasons for his conduct, thereby owning his accountability to the Church (Acts xi. 1-5).
5. In S. Peter's Epistles there is an almost total absence of doctrinal teaching, as compared not only with the writings of S. Paul, but with those of John and James.
6. Finally, and chiefly, St. Peter decided wrongly on a point of faith and of morals, and was rebuked for it openly by S. Paul (Gal. ii. 7-14).

Very evidently our Lord did not give, nor did S. Peter himself, or the other Apostles, have the least conception that He had given any *supremacy in authority*, or any promise of *infallibility as a Teacher*, to S. Peter. And, if S. Peter did not possess such authority or infallibility it follows, as a necessary consequence, that he could not bequeath it to any others, and, therefore, that the Popes of Rome, who claim to have it, as his successors, cannot possess it, even if their title to be his successors can be made good.

We can, then, have no security for infallibility of teaching from any supposed infallibility in the Pope, or from connection with that part of the Church which acknowledges him as its necessary Head on earth, by reason of the privileges and prerogatives said to have been given by Christ to S. Peter.

[To be continued.]

NOTE ON WORD "ROCK"

When it is said that two words were probably used by our Lord in speaking to S. Peter, the one signifying a "Stone," and the other a "Rock," what is meant is this: In the Greek of S. Matthew's Gospel, and in the old Latin Vulgate translation thereof which is accepted by the Roman Church as "holy and canonical," two words are undoubtedly used. The word used for the name (Petros) is masculine, while the word used for the foundation on which the Church would be built (petran), though akin to it, is feminine. The former signifies a "stone," the latter a "rock." It has been suggested, however, that our Lord spoke in Syriac or Aramaic, and that then the same word "Cepha" would have been used in both clauses. But it has been well answered, (1) For us, S. Matthew's Gospel is the original text, so that even if our Lord did speak in Syriac and used the same word, S. Matthew's variation must have been divinely inspired to mark a difference which the original failed to give. And also (2), the Syriac word (Kepha) meaning rock or stone is feminine, which the man's name (Kephas) cannot be.

Thus, "as the clauses actually stand, there is contrast as well as likeness implied, and the stone, although akin to the rock, is something different and apart from it, less in dimensions, stability, and importance." Moreover, "wherever in the Old Testament the word rock is used spiritually to denote either the basis and strength of the Hebrew Church, or the refuge and confidence of a single believer, it invariably means none save Almighty God Himself, in which sense it occurs no fewer than thirty-five times." Deut. xxii. 4, xxxii. 18; Ps. lxii. 1. 2; vide also I Cor. x. 4, iii. 2. "If the Infinite and Almighty God was the Rock of Israel, while Peter is the rock of Christendom, then the Gospel has sunk immeasurably below the law."—Littledale, *Petrine Claims*, pp. 46—49.

"HOME RULE" WHAT?

The *Irish Ecclesiastical Gazette* in a late number had an article on The Canon Law of the Roman Church and its application in case of "Home Rule" so called being obtained for Ireland. The article was based largely upon statements of Dr. Reichel, Bishop of Meath, a strong opponent of the measure. The *Gazette* says:

"By virtue of Canon Law, Rome lays claim to every sod of Church property in this country, and to every stone of every ecclesiastical pre-Reformation building. How does this important fact bear on the present crisis? Let the Bishop (Dr. Reichel) speak. Home Rule once carried, "the first thing that would take place in this country without the need of any further Act would be the enforcement of the Canon Law. Supposing that Ireland got its own Parliament, and supposing that this Parliament were, as it undoubtedly would be, composed of a majority of Roman Catholics, and supposing that this Roman Catholic Parliament was called to establish the Roman Catholic Church, there would be no occasion whatever to lay any taxation on the people, as Mr. Gladstone seemed to have supposed. All that was necessary to be done was to introduce the Canon Law of the Roman Catholic Church, and then every episcopal estate that ever belonged to the Church of Rome before the Reformation would instantly revert to it, as a matter of course, and taxation might be easily avoided. That which obtained to land obtained to money also. Indeed, the brief of Pope Julius III expressly included both, and, then, whatever sales of land or alienation of tithe that had taken place was invalidated, and all the money of their Representative Body which they now had in their possession, in so far as it did not result from subsequent contributions, by the Canon Law of the Roman Catholic Church was its rightful property, and it would seize upon it to-morrow if it had the power, and whether it would spare what they (the Protestants) had contributed to it themselves was extremely doubtful. All their Cathedrals would go at a blow—Armagh, Christ Church, St. Patrick's, Kilkenny, Limerick, and Waterford—every one of these would go at once. That was what they had to expect, supposing that there was an Irish Parliament."

The Bishop of Meath is no foolish alarmist; he speaks words of common sense, and what he has stated above demands the serious attention of all who are interested in the peace and prosperity of this country—not to speak of the interests of our own Church. A vista is opened up of the possibilities of a religious war in Ireland, only to be equalled by the horrors of the Seven Years' war in Germany, and in which Protestantism would finally go down, or else Romanism be forced once more to feel—but at the cost of much bloodshed and misery—that in a revolutionary conflict with enlightenment and civilization, she is no equal combatant. It is the unexpressed conviction of the imminence of such a danger that is stirring the heart of Irish Protestantism in this present supreme crisis of our history. It is not the dread of Home Rule, but

the consciousness that behind Home Rule moves a spiritual tyranny that knows no mercy, and would trample down the liberties of all alike with a view to making good her own absolute domination over Ireland. From this vantage point the Roman Church would then turn her attention with renewed zeal towards the conquest of England.

WHAT IT IS TO BE A MEMBER.

"A member of Christ, a child of God, and an inheritor of the kingdom of Heaven."

ALMOST every reader of THE PARISH VISITOR is familiar with these words, and knows that they are to be found in the second answer in the Catechism of the Church. But it is to be feared that we do not always take home their meaning, that we do not realize the importance of the condition which they describe.

What is it to be a member? A member, you'd say, is a part. So it is, but it is more than that. A member is a portion of an organized body set apart—differentiated as the scientists say—for some particular office. Every living being down to the simplest plant possesses such members—set apart to do a particular work. Thus the eye is made for seeing, the ear for hearing, the stomach for digestion, and so on; and no member can perfectly do the work of another.

All Christians, St. Paul tells us, are members of Christ's body. "For we are members of his body, of his flesh, and of his bones" (Eph. xii. 30). "Now ye are the body of Christ, and members in particular." Our Lord tells us the same thing when He says, "I am the vine, ye are the branches" (St. John xv. 5). What follows from this truth? First, that as every member of our bodies has its own office to perform, so we, being members of the body of Christ, have our own work to do in that Body which we cannot neglect without injury to ourselves and others. It behoves us to consider whether we are doing that work, or whether we are neglecting it or leaving it to burden some one else. Our office may be a very modest one which makes no noise and no display. It may possibly be only the care of our own families, or the earning of our daily bread, or even the enduring of pain and helplessness. Still it is God's work and may be done for Him, and is as acceptable to Him as the most splendid deed or sacrifice. But there is no one so poor that he cannot give at least his prayers for the spread of the Gospel and the coming of the Lord's kingdom.

Second, the members of one body have relation to each other. If one member suffers all the members suffer with it. We must be loyal to one Head, but we must also be loyal to each other. It is a spectacle to make angels weep when members of the same church who kneel at the same holy table to partake the bread of life are ready to bite and devour one another, to impute bad motives and whisper mean and spiteful insinuations or even open slanders of each other.

Finally, if we are to be living members of that Body of Christ we must keep up the closest union with our Head. "Abide in me and I in you. As the branch cannot bear fruit in itself except it abide in the vine, no more can ye except ye abide in me." These are our Lord's own words (St. John xv. 4). Let us see that nothing comes between us and our Lord. No business, no pleasure can be right and lawful which crowds us away from Him, or leads us into alliance with His enemies, the world, the flesh, and the devil. "Do you think it is wrong to attend such a place of amusement?" asked a young lady of an elder friend. The answer was, "I will not say as to that, but I think it is a bad sign for a Christian to be constantly thinking not 'how much can I give my Lord?' but 'how much can I keep for myself!'" He loved us and gave Himself for us, can we do less than give ourselves to Him?—*Parish Visitor N. Y.*

THE PENTECOSTAL CHURCH—PRIMARY FACTS.

If one wants to know just *when, where* and *through whom* the Church had its visible beginning among men, he has only to consult the pages of the New Testament. The Acts of the Apostles is that portion of the New Testament canon which furnishes us with this precise information. If, then, we turn to this primary and inspired source of all Church history, we shall at once become acquainted with those primary facts connected with the Church's *origin* to which reference was made in our opening sentence. We shall find e. g.—

1. That the feast of *Pentecost* immediately after our blessed Lord's ascension marks the *time* of the Church's visible beginning among men.
2. That the city of *Jerusalem* marks the *place* of the Church's visible beginning among men.
3. That the *twelve Apostles* were the *men* through whose agency the Church had her visible beginning among men.

These three facts cannot be gainsaid or disputed. They constitute, indeed, *the three primary facts* which lie at the very bottom and furnish the very foundation of any true conception of the Church of Christ. And, in the present disordered state of Christendom, with its hundreds of sects; in the present age of practically unlimited civil and religious liberty, when every upstart religionist claims the right, like Roger Williams and Joe Smith, to make his own creed, to found his own church or society and to propagate his own peculiar religious ideas, just as the politician or social reformer claims the right to form his own political or social club and through it to propagate his own peculiar political or social ideas, it is all important ever to bear in mind *the three primary facts* connected with the Church's visible beginning on earth. It is all important ever to remember *when, where* and *through whom* the Church had her visible beginning. The *time, the place* and the *inspired men*—Pentecost, Jerusalem and the twelve Apostles—constitute the three facts which furnish us with a key to the problem of the identification of the *true Church* in the midst of almost countless sects. By the light which these facts afford we can see at once that the claim of very many religious bodies—of very many so-called churches indeed—to be *the Church* is, as a mere question of history, ruled out of court.

The facts enumerated above, in connection with our blessed Lord's promise of perpetuity of his Church, settle two fundamental principles of Church order, to wit:

- First. The Church of Christ was formed once for all.*
- Secondly. The de novo origin of any society of men calling itself a church is prima facie evidence of its sectarian character.*

It follows, therefore, that the claim of any religious body, however large and respectable, to be a part of the Church, if the said religious body began *de novo* since the Pentecost after the ascension, or outside of the city of Jerusalem, or through the instrumentality of any others than the twelve inspired Apostles, is false and invalid and is absolute null and void. Such a society is nothing more than a mere man-made sect and as such has no sort of claim upon men for their respect or allegiance as a part of the "One Catholic Apostolic Church" of the ancient Creeds.

In addition to the three primary facts which have just been discussed as facts underlying and conditioning the very being of the Church, the New Testament record presents us with several others scarcely less fundamental in their nature and bearing. These latter facts underlie and condition the organization and constitution of the Church of the first days, as it was fashioned into shape and moulded into permanent form by the hands of inspired Apostles. They are of

the utmost importance; but, strange to say, they have been most unaccountably ignored by all of the so called churches of modern times. The book of the Acts of the Apostles again furnishes us with our facts. If, then, we turn to this exclusively infallible authority on the organization and constitution of the Church, we shall at once become acquainted with the fundamental facts connected with the Church's original organization and constitution. We shall find, for example—

1. That, in the original constitution of the Church, as it existed on the evening of the Pentecost after ascension, there appears a *ministry*, consisting of the twelve Apostles, and a *lay membership*, consisting of 3,000 baptized people.
2. That, in the original constitution of the Church, the ministry *preceded* and *created* the lay membership.
3. That, in the original constitution of the Church, the ministry *derived its authority directly from the Lord Jesus Christ*, being called and commissioned by Christ himself before a congregation of the Christian men or a body of baptized believers had any earthly existence, and being endowed by Christ with those gifts of the Spirit which were necessary to qualify them for the proper discharge of their official functions as his representatives on the earth.
4. That, in the original constitution of the Church, the ministry was charged by Christ with certain definite functions, which said functions could not be lawfully exercised by the lay membership of the Church.

These are the facts as given by inspiration, as we understand the record. What do they mean? It ought to be abundantly evident to any one, it seems to me, that these four facts, connected as they are by inspired men with original organization and constitution of the Church, *necessarily carry with them the great constitutional and constructive principles of the Church forever*. These principles are not formally laid down in the inspired record; but they are implied in the facts which are given. These facts are simply the outward and visible expression of principles put into operation become facts. Hence the facts connected with the original organization and constitution of the Church, as recorded in the first two chapters of the Acts of the Apostles, most certainly exhibit the everlasting constitutional and constructive principles of the Church Catholic.

PRESBYTEROS.
In Southern Churchman.

OUR DUTIES TO THE CHILDREN OF THE CHURCH.

A great deal of time and thought has been expended in discussing the status of the baptized, non-communicating members of the Church. Our views are indeed clear and settled in regard to the scriptural warrant for infant baptism as sealing infant membership. There are a few doubters amongst us, as there are in all the other large denominations of Pedobaptists making up an immense majority, not only of nominal, but of Protestant Christians. But our fault does not relate so much to our theoretical views as it does to our practice. We fail very extensively in treating our baptized children and youths as actually embraced in God's covenant. We deal with the whole matter too much as if it were a mere doctrinal theory, and as if their Church membership were merely a logical inference from certain abstract conclusions. We make too little of it altogether, and thus are reduced to the alternative of calling that a divine institute which is only a form of thought, or confessing practical and systematic disregard and violation of what God has really appointed.

We ought, then, either to carry out the doctrine, or else abandon it. But we cannot give up the doctrine. The word of God teaches it too plainly. It is too precious to all those who do truly carry it out to its legitimate practical results. It contains in itself the promise of too many inestimable blessings to ourselves, to our children and to the Church, to think for a moment of renouncing it or conceding its unsoundness.

Now, if our baptized children are members of the Church of Christ, the fact ought to be more distinctly set forth and acted upon. They ought to be recognized as such by parents and Church officers. A difference should be made between them and all those who are entirely outside. How little this is done is shown by the prevalent form of expression used concerning them when they make a voluntary profession of religion and come to the Lord's table, viz., "they have joined the Church"—when, in fact, they were born in it and their membership was attested by their baptism. Nor is this a mere matter of words. It both indicates a wrong sentiment and failures. Many of them grow up under the impression that they are not in the Church, looking upon their baptism as simply a ceremony of which the whole meaning and importance consists in giving them their permanent legal name. Ministers, elders and parents ought to be clear and emphatic in teaching all these children and youths that they are really Church members in covenant with God, and undersacred obligations as such. They ought to remind them of this relationship often and solemnly, and seek to impress it on their minds and hearts. They ought to incorporate it in all their religious instructions given to them. Nor should they cease to do this until they have either taken the vows of God upon themselves in their own names, or have outgrown their jurisdiction and influence. This ought to be done even if we could see no benefit to arise from it, and even if we should find them recoiling from such teachings. It is enough that God has given them this birth right with its attendant responsibilities. We feel no hesitation in teaching them their relation to their families and to their country, and in holding them bound by their domestic and civil obligations. Certainly we should never think of hesitating in pressing home, even upon their consciences, their religious duties based on their covenant relations to God and his people.

But we believe that great good always attends such a course. It is suited to make them feel the dignity and blessedness of such a position. It sets before them their only lawful and truly noble aim in life, viz., the performance of the exalted duties of Christian citizenship. It exerts a restraining influence over their conduct. And surely it is right to teach them that they are solemnly bound to avoid all sins, all evil companionships, all conformity to the world, all carnal and hurtful amusements, in fine, everything inconsistent with Christian piety.—*Southern Presbyterian.*

News from the Home-Field.

Diocese of Fredericton.

FAIRVILLE.

On Sunday August the 21st, the annual children's service and flower festival in connection with the Church of the Good Shepherd was held. The services for the day were celebration at 8 a.m., and Choral at 11 a.m., and children's

service at 6:30 p.m.; the sermon being preached by the Rev. N. F. Robinson of Philadelphia.

THE METROPOLITAN.—The condition of the Metropolitan has not improved since our last issue and the latest reports, we regret to say, afford little hope of his recovery.

Diocese of Ontario.

BROCKVILLE.

TRINITY CHURCH.—The annual Sunday-school picnic took place on the afternoon of August the 16th to St. Lawrence Park, beautifully situated some few miles above Brockville on the St. Lawrence. There was a large attendance of Sunday-school scholars and their friends all of whom appeared to enjoy themselves thoroughly. At the grove games took place during the afternoon, after which the party was taken by the steamer "Belleville" for a trip up the river as far as Union Park and reached home about nine in the evening.

ST. PETER'S CHURCH.—The Rev. Prof. Clark of Trinity College, Toronto, has been acting as locum tenens for the Ven. Archdeacon Jones during his absence in the old country. Large congregations have been attracted to the services by the well-known ability of Prof. Clark as a preacher and lecturer. He has also delivered a course of four public lectures in the Victoria Hall here which have been attended by large audiences. His ability as a public lecturer is well known.

Diocese of Niagara.

GUELPH.—The festival of St. James' the Great was the best day to fix upon for a parish celebration in St. James' Church. Sunday July 24, the eve of the festival, was fittingly observed by appropriate services, at which Rev. E. A. Irving, of Dundas, preached. Monday, 25th—our Festival Day—was opened by a celebration of the Holy Communion at 8 a.m. The afternoon was given up to the "At Home." Mrs. Chadwick had kindly placed her beautiful grounds at our disposal during the day, and the invitations had been sent out to the congregation in the name of the Rector and Church-wardens, and over 200 members of the congregation met to spend a social hour. The object of the gathering was to draw the people together and to bind them to one another by a common social bond. It is proposed to make the Parish "At Home" an annual affair on St. James' Day, and we are confident that much good may be done by all entering heartily into the spirit of it, as was done this year, and endeavoring to make each other happy. Our first "At Home" was pronounced a grand success and all worked with heart and will to make it pass off well. Our days' outing was brought to a close by an adjournment to the Church, where the Church's "Family Prayers" were said, and all went home feeling that it "was good for us" to be there.

The New Green Altar Frontal, dossal, and hangings were in place for the sixth Sunday after Trinity. These are the gifts of Miss Lilly Clarke, who not only bought the material, but worked,

with her own hand, all the designs. The centre design on the Frontal is an J.H.S. surrounded by a wreath of wheat and grapes worked in six shades of yellow, in the side panels are beautiful designs of wheat in harp shaped wreathes. The ground of the superfrontal, as of the re-table, is crimson plush, which blends beautifully with the green of the Altar, and on it in gold thread are the words "Ecce Agnus Dei." (Behold the Lamb of God), while between the words and at either end worked in the same material, are Maltese crosses. On the Dossal are arranged in rows twelve St. George's crosses, the design being partly conventional and partly unconventional, in the centre of the crosses being an unconventional vine. The pulpit hanging has on it a latin cross, above which is a dove and below a crown, while on that for the Lectern is an anchor with a spray of wheat on each side. The hangings for the reading desks have the centre ground green, on which is worked in gold a double triangle, the border of the hangings being crimson plush. All have magnificent silk fringe of various colours. Miss Clarke deserves our best thanks for her magnificent gift. We feel sure that if the various hangings were offered for sale in New York or any other large city they would bring \$400 or \$500 without difficulty.

Diocese of Algoma.

PORT ARTHUR.

We notice in the *Weekly Sentinel* the announcement of the death of Mrs. Machin, wife of the esteemed rector of this parish. Speaking of her the *Sentinel* of August 12th says: "There was laid to rest in the cemetery at Ryde, Isle of Wight, the worn-out body of Emma, the wife of the Rev. C. J. Machin. There are some in this town who remember her as one who sympathized with the sick and suffering, and who gladly imparted to young mothers the benefit of her maternal wisdom and experience. Her long illness was borne with ever increasing resignation and patience; looking forward to and quietly waiting for the end which has come at last. Her two youngest children were with her; making up in some degree for the absence of her husband who was thousands of miles away at his post of duty, from which she did not desire to keep him." We and the many friends of the Rev. Mr. Machin in the east sympathise heartily with him in the bereavement which he has suffered.

DIOCESE OF COLUMBIA.

NANAIMO.

The choir got up an impromptu picnic on August 3rd, spending the evening on Protection Island. A real good time was spent in games and songs lasting far into the night, and lit by a huge bonfire.

A special vestry was held on July 28th when A. E. Planta and J. H. Simpson were elected Lay Delegates to Synod; and E. E. Taylor, A. Raper and J. H. Simpson Church Committeemen. Other important business was transacted.

St. Alban's Day School re-opened on Monday, August 15th, Miss Brooks has more than doubled her former number of scholars.

Sister Gertrude has opened her home at the corner of Victoria Road and Farquhar Street. The good people of Victoria have kindly helped

intrude to the extent of about \$350. We are sure that the Home will be a boon not only to Nanaimo but to other parts of the Island.

BISHOP'S RESIGNATION.—The Victoria Daily Times (B.C.) of August the 11th, announces that the Rev. George Hills, D.D.—Lord Bishop of Columbia—after thirty years of active service in the Episcopate has sent in his formal resignation to his Grace the Archbishop of Canada to take effect on the 15th of November. The Bishop had given notice accordingly to the members of the diocesan synod. The resignation was not unexpected as it has been spoken of for some time past owing to the failing health of his Lordship and the necessity of his release from work. Under the Canon presently in force a special meeting of the Synod for the election of a successor must be summoned not less than three, or more than six months from the date of notice, and it is expected that the meeting will be held on or about the 22nd of November. The Synod Magazine thus refers to the departure of the Bishop; and its sentiments will be cordially endorsed by all members of the Church in British Columbia:

"It is with feelings of sorrow too deep for words to express, that we have to announce the resignation and near departure for England, of our Bishop. For 33 years, or for a generation he has labored in the broad expanse of British Columbia, meeting with difficulties which were recorded in the annals of colonial missionary work. He has built up the old Church of England here on the Pacific Coast, amid prejudices and unbelief, and active hostilities itself, was a herculean task requiring herculean strength and determination. But to build up that edifice without sacrifice—without having sacrificed a single principle—in the midst of a huge continent, which twenty years ago was left ignorant of the true Catholic faith, is an accomplishment which only a man strong in the Holy Spirit of God could have carried out.

Dr. Hills joined one clergyman here, when he arrived thirty-three years ago; he will leave twenty-five toiling in Christ's vineyard; he found no Church, he leaves the Island overspread with them; he came amongst a few thousand colonists settled in a huge colony, he leaves 100,000 prosperous people, presided over by three bishops and upwards of 50 clergy. Fifty-two years in the ministry, and thirty-three here, have been meditated for the Bishop the rest he so much needs. And while those associated with His Lordship, and especially those who have had the privilege of working under him for many years, will joyfully wish him many years of ease and happiness, they feel that the link of connection is hard to break, and will be difficult to replace."

DIOCESE OF NEW WESTMINSTER.

The Rev. A. R. Macduff will probably return to take charge of Ashcroft and Nicola shortly.

HOLY TRINITY.

CHINESE MISSION.—A new branch of missionary work has lately been begun by Bishop Sillitoe, in New Westminster. He has opened a night school for Chinese men and boys, as the first step towards drawing them into the Church, making a nucleus for definite religious instruction. This will be given by the Rev. H. H.

Gowen, formerly Chinese Missionary at Honolulu, who is now working in New Westminster. We feel sure this new Mission to the heathen, in our midst, will engage the sympathy of all Churchmen and women. The Canadian Church Missionary Society has taken special interest in the work and has voted a grant of money towards it. The workers among the Chinese in Vancouver and Victoria, will also be glad to hear that New Westminster has begun a School and Mission for Chinamen. At present it is but a small beginning, the pupils come, with more or less regularity, the regular ones making steady progress in reading and writing; the important result obtained is great friendliness between the Chinese pupils and the Church people, with whom the class brings them in contact. The class is held three times a week, and two pupils also come on Sunday. The number of pupils could at once be doubled if a regular band of teachers could be found to help. At present there is only one dependable teacher, and thus the size of the class and progress of the pupils are practically limited to the present groove. Any offers of regular help will be gratefully received, and all information may be obtained at the See House.

C. E. T. S.

Holy Trinity Sunday Scholars had an invitation from the Bishop, a few weeks ago to join the Junior Branch of the Church of England Temperance Society; some twenty-five boys and girls, were in consequence admitted by him to membership after a service in the Church on Easter Monday. The Bishop gave an address, and asked the children to tea at the See House on the following Saturday. There was a large attendance, not only of children, on that occasion, but of the ladies who had also joined the Society and had kindly undertaken to help in the work. A meeting was held at the same time in the Bishop's Office to arrange matters. This branch had been established some years ago in New Westminster, but no meetings had been held for some time. It is now revived on the old lines, the Bishop being President, the Rev. Rev. H. H. Gowen, Warden. The children thoroughly enjoyed that first meeting, for as soon as business was over they adjourned to tea in the dining-room, and thence to the garden, where they played to their hearts content. The future meetings were fixed for every other Wednesday in St. Leonard's Hall at 7.30 p.m.; all children in the parish are invited to join. Those who are members wear blue and gold badges, kindly given by Mrs. Flora Ross. An organ has been procured, so that at the next meeting, June 8th, there will be songs and music, besides the children's recitations, etc. Mr. Gowen and the Committee are making plans for a picnic in the summer. On Sunday, July 17th a beautiful temperance banner, presented by Mrs. F. Ross, was dedicated in Holy Trinity Church, by the Bishop.

WEST END MISSION CHURCH.—We are able with thankfulness to chronicle advance in one or two directions:—1. Through the energy of several members of the choir our new organ has been ordered, and over half its cost already subscribed by generous friends. 2. The projected Parish Room has begun to be more than a dream. A meeting of the congregation approved the plan, a strong committee was appointed to carry it through, and the men of the congregation are now busy in their spare hours putting up a substantial building, which we trust will become a great help in our Church work.—3. We have begun a weekly service on Thursday evening,

which so far has been well attended, and is evidently appreciated.—4. A Confirmation class is being held, which we trust will eventually add a large number to our Communicants' roll.

CHILLIWHACK.

ST. LUKE'S BRANCH HOME.—The Bishop formally opened the new Convalescent Home at Chilliwack on June 14th. The unavoidable absence of Sister Frances was greatly felt; but the nurses in charge did all that could be done to make their visitors welcome. Westminster was fairly represented; Vancouver having but one, which was accounted for by Rev. H. G. F. Clinton having had to go up the Coast to visit the small pox patients at Howe Sound. Sister Frances had previously been summoned to go up to take charge of the many cases there. Some twenty-five guests and as many Indians gathered in the Entrance Hall where the Bishop commenced the service with a hymn. Each room was then in turn visited, and having returned to the Hall the Bishop spoke of the invaluable work done by Sister Frances and her unavoidable absence; and in pronouncing the Home open he predicted its certain success. At evensong in St. Thomas' Church the Bishop gave a special Benediction to each of the nurses. In the evening a concert in aid of the Home was largely attended, and a capital program was furnished; Mrs. Sillitoe kindly singing in both parts. On the whole, considering the drawbacks, it was a good beginning, and the guests thoroughly appreciated the kind hospitality of those at the Home, who provided afternoon tea and supper for them. They can all recommend their friends the Home as a delightful retreat in the summer.

Correspondence.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—I wrote to you last week about our Shingwauk and Wawanosh Homes, and would like to add just a few lines in regard to the Branch Homes which I established in the North West. I am thankful to say that none of the work I have attempted has ended in failure, neither has any money been wasted. My son who is now in charge of the Elkhorn Institution, writes me:—"We have now 54 children in the Home, and I have just received a letter from Mr. Hayter Reed at Ottawa stating that \$350 had been granted us for repairs and painting. I had also put in an application for a steam laundry, and in reply have been told to get out and forward estimates at once. Our crops are looking very well, and I think this fall we shall be almost free of debt."

Medicine Hat Home is now in the hands of the Bishop of Qu'Appelle, and I am glad to hear from the Rev. W. Nicolls of that place that he is trying to raise funds to complete the building. The situation is an excellent one for an Indian Home, railway connection with Indian Reserves in three directions, and coal and water supply. I do hope Mr. Nicolls will be successful. Contributions to Elkhorn or Medicine Hat homes will be as welcome to me and give me as much pleasure as if I were still connected with the work. I believe that I was led by God in erecting them, and a work that is of God cannot fall to the ground.

Yours, etc.

EDWARD F. WILSON.
Shingwauk Home, August 12th 1892.

THE CHURCH GUARDIAN

— EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYNS. W. PENTREATH, B.D., WINNIPEG, MAN.

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
THE EDITOR, P. O. BOX 504, MONTREAL. EX-
CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

The Bishop of Qu'Appelle on The Religious Census.

In his charge to his Synod the Bishop made the following comments on the census figures which he also gave :

"It is impossible for us, I am sure, to regard these facts disclosed by the census, looking at the Dominion as a whole, with anything but very deep pain and self-reproach. There must be something radically wrong in the organization and administration of our Church, for such a state of things to be possible. We profess to have—we *have*—that to offer to souls which in its fulness cannot be found elsewhere, a heritage rich with a Commission and a Benediction direct from Christ Himself, rich with the heirlooms of nineteen centuries of continuous history—a Faith identical with that once delivered to the saints, pure and undefiled—a Form of Worship "embodying the spirit and the devotion of Universal Catholic Christendom in its earliest, purest day" [Bp. Kip, p. 187], of which an eminent Presbyterian Professor (Dr. Shield) has said that it is "the only Christian Liturgy worthy the name," and that if the reunion of American Christianity ever comes, "it must come through the spirit of Protestant Catholicism, of which the English Liturgy, properly amended and enriched, would be the best conceivable embodiment."

"Why then does our Church in this country halt in its progress? Why does a sect that only dates from the sixteenth century, or still more a religious brotherhood that only came into existence less than a hundred years ago, gain upon her in the gathering in of members? I

know that many people say there is no use in bringing forward into the light of day such disagreeable facts; it will only embolden those who do not wish well to our Church and make them flatter themselves in their fancied superiority; it can do no good; let ill alone. I do not at all agree with such an idea; I believe, on the contrary, that there has been far too much of such self-blinding to the true state of things in our Church, and that the first and most necessary step to remedy an evil is plainly to acknowledge any shortcoming, whether in the individual or a society, boldly to face it, and manfully to court all enquiry as to its cause.

"The need for a careful enquiry as to the cause of our small progress in this country is the more apparent if we look over our border to the south. In the States, the progress of our Church during the last ten years has been almost phenomenal. It is, indeed, still but a very small body there in comparison to the Church of Rome, the Methodists, and the Presbyterians. It was not given fair play in early days, as owing to the Erastianism that so prevailed in England during last century, no bishops were allowed to be consecrated for the colonies; and at the time of the war of Independence the Church was almost swept out of existence owing to the general loyalty of the clergy and members of the Church to the Old Country, but this makes all the more remarkable the present very rapid rate of increase of the Church. While the increase of the population between 1880 and 1890 was at the rate of 25 per cent., the Church increased at the rate of 47 per cent., or nearly double. In one State, Iowa, while the population increased only 17 per cent., the Church increased 58 per cent. The proportion of communicants in the same time increased from 1 in 148 of the population to 1 in 104.

"Why should there be this very wide difference between the progress of the Church in the States and in Canada?"

"It is impossible to disguise from ourselves the fact that those who are opposed to the later developments in our Church, which had their origin in what is usually called the Oxford Tractarian movement of about fifty years ago, are very ready to attribute the want of progress to the disputes, ill-feeling, and revolt of many Church-people against the teaching and practice thereby brought in, which they affirm have been caused by those developments. To do so, however, is, I unhesitatingly affirm, to assert that which is directly contrary to history and to fact. The miserable minority in which our Church now stands in this country had its origin long prior to any such developments. In England, it is a notorious, universally admitted fact that there never has been a period in the history of the Church when it has shown more power of spiritual life, activity, and expansion, and been more fruitful in self-denying works, than during the last fifty years. But the Church in the States, is in itself an abundantly sufficient answer to this objection. Nowhere, not even in England, have the principles which were at the root of the Oxford movement made such rapid progress during the last twenty years, and nowhere has the Church so conspicuously won her way, not only in the matter of mere numbers, but to an influence and power in the nation far outweighing its mere numerical strength.

"And to my mind, I do not hesitate unflinchingly to affirm it must be so. Where those principles are firmly held, and with care and dili-

gence inculcated, the Church *must* grow, attracting earnest souls to her bosom by the gifts she is seen to be able to offer. It may be, indeed, after a time of rebuke, and falling away of some who cannot endure sound doctrine, but nevertheless surely and certainly. For what are those principles? Simply (1) the maintenance of the authority of The Church as the *one* Body of Christ, endowed by Christ Himself with all gifts necessary for the healing of souls and their establishment in all godliness of living, and (2) the inculcation of the duty of rendering to God the best of all we can in our acts of worship. And these are the principles of the primitive Church, and, as undoubtedly, of Holy Scripture.

"On mere Protestant principles or as a mere Protestant religious body depending on the will and choice of *man* for its authority and method of action, our Church has nothing to offer that can not be far better found in the voluntary religious organizations; on true Catholic principles—and as the rightful Catholic Church of the country—as a *divinely constituted Body*, with a ministry receiving its Commission from Christ Himself, and a pure Apostolic Faith, we occupy a unique position in Christendom, as even the Ultramontane De Maistre and the learned Von Dollinger and many others have clearly seen, which only needs a fearless and patient setting forth before the world, to command the allegiance of all souls who are earnestly seeking for God's appointed ways and Truth.

"But what then *are* the hindrances to our Church's progress?"

"First amongst them, I would place the want of the *power of united action* in our Church. All the other religious bodies in the country can and do, act as one organization. Where at any particular moment a special need is apparent the body throws its force on that point, as judged best for the welfare of the whole body. Thus the Presbyterians and Methodists of Canada, as a whole, establish schools for the Indians in this Northwest, and flood the country in summer time with students and local preachers, not with the idea, which seems the bane of our Church, that they are *helping* as a matter of liberality other and distinct portions of the body to do work that primarily at least pertains to those portions themselves, but are doing the work which belongs to the body, as one whole, where it may be most needed. This defect, however, I earnestly trust may be soon remedied by the proposed General Synod for the Dominion.

"Next, I would place *want of more freedom and elasticity in modes of conducting Services*, in other words more true Catholicity of practice, for the idea of a cramped rigid *uniformity* is quite modern, the product first of mediæval Romanism and then of sectarianism. You will not, I am sure from what I have already said about our Offices for Divine Worship, think that I would wish to alter the present Services of our Prayer Book as the normal method of offering our acts of public worship, though I do think that there are improvements even there that might reasonably be made. But I am sure that it was a very great mistake to bind ourselves by the iron rules of the English Acts of Uniformity, from a fear altogether mistaken, I believe it, of severance from the Church of England. Those Acts of Uniformity may have been almost necessary in England to ensure even a decent sameness of ritual in the after-throes of the great crisis of the Reformation; but they have been a great hindrance to the work of the Church even in England since, and are, I consider, an utter anomaly in this country. We want, and might easily have, if it were not for this, many other kinds of Services for various occasions, which would be very helpful, especially amongst people who are not accustomed to the use of our Prayer Book.

"There is another thing which I believe to be a very real hindrance to which I cannot help alluding, though I have spoken about it so often

that I fear it will be thought almost a craze. I mean the name of our Church. The name Church of England might have been defensible as long as the colonies were considered in law merely part of, or extensions of, the mother country, but now that they have independent legislatures, the name is utterly anomalous, indefensible, and contrary to all Catholic precedent. In England the name bears witness to a great truth and principle. It affirms its claim to be the Church—the true Catholic Church of the country. We may be—we are—the offspring of the Church of England; we may continue to use its Liturgy, and bind ourselves by its laws, but we are not, and cannot be anything, within the bounds of Catholic unity, but the Church of the country in which we dwell. But our present name is not only meaningless; it is, I believe, positively harmful. In this country it partakes of the nature of sectarianism, making us one among many "denominations," and to those who do not understand its reason, must so brand us. So far as it has any meaning at all it is an attempt like that so successfully made in old times by the Church of Rome, to raise up a mere local Church, to a kind of sectional Empire within the Catholic Church, which true Catholic principles forbid us to allow. And in new countries, such as this, where people from all nationalities are gathered together, it must be specially detrimental. Why should Scotch, Irish, Americans, Lutherans, Germans, or French be asked in this country to join themselves to a body that calls itself the "Church of England?" It must appear, to such people unacquainted as too many are with history, no less of a sect than the other bodies around it. If it boldly proclaimed itself by its name as the old Catholic Church in this country, neither of Rome nor of England, but of Canada, it would obviously have a claim to demand allegiance from those who desired to walk in the old paths. It has that claim now, doubtless, as we know, but it is disguised from outsiders by the use of a false name. I know that the legal difficulties of a change of name are said to be almost insuperable, especially in the older Provinces; and if these could be overcome, the difficulty of choosing another name that would be allowed legislative sanction by the other bodies, and that would be acceptable to ourselves, would be equally great. Well if we are thus bound hand and foot, may I say "in misery and iron," by the mistake committed by former generations, as far as regards a legal name, might we not refuse to use the name among ourselves, and consistently at all times, and in all ways, call ourselves what we are, the Church of Canada? In time, the persistent common use would work its way and become recognized."

EDITORIAL NOTES.

SUNDAY OBSERVANCE.—A struggle has been going on for some time past between those opposing and those favoring the closing of the World's Columbian Exposition to be held in Chicago. The United States as a nation through the action of its Congress has thrown its influence in favor of the observance of the Lord's day. It has passed an Act appropriating 5,000,000 silver half dollars to the Exposition; but on condition amongst others, that "the said Exposition shall not be opened to the public on the first day of the week commonly called Sunday," and making it the duty of the World's Columbian Commission to make such rules as may secure this object. Great satisfaction is felt in the States at this action, and the *Mail and Express* of New York, of Saturday the 6th, had a strong leader on the subject concluding as follows:

"This law rescues one-seventh part of time

from work in behalf of the seven hundred and fifty thousand railroad employes of the country, in behalf of the one hundred and sixty thousand fair employes and exhibitors, in behalf of the hundred thousand keepers of rum shops and their bartenders who will now be forced to follow the national example of shutting up shop on Sunday, and in behalf of the millions who will now visit the fair with a light heart and head erect. It is the best "eight-hour law" ever passed. It takes one whole day away from labor entirely. Thus, it reduces the hours of work along scientific and moral lines, which are the very best lines possible.

"The good work has only just begun. Our country's welfare is getting on to the securest foundations. The cause of the workingman is looking up. The cause of capital is advancing; the prosperity of these two is to be boundless. The bells of the harness of the horses will yet be of gold. The unity of labor and capital will be demonstrated.

"Let us thank God and take courage."

THE SUNDAY SCHOOL as a factor in The Church's progress does not, we fear, receive that careful attention which it deserves. Whilst in the cities as a rule every parish possesses a Sunday school, more or less thoroughly organized and efficient, in many country, parishes, and missions, (if we are to judge from the blanks in the statistical columns of the Synod reports) there are none. Again in the cities themselves there is not as a rule that earnest seeking after the children whose parents are not directly connected with any particular parish which there should be; and so far as our observation goes, the number of scholars attending the Sunday schools of the Church even in the cities is far from what it might be. There is far too little aggressive work in this and other respects, and this may be one reason for the unsatisfactory figures of the lately taken census. Every means therefore which may serve to awaken a more earnest and general interest in this most important work, ought to be carefully used; and amongst such means none should be more acceptable to the Christian than the DAYS OF INTERCESSION which are annually suggested by The Mother Church. These are this year SUNDAY the 16th OCTOBER, and MONDAY the 17th October. Already the AMERICAN CHURCH SUNDAY SCHOOL INSTITUTE has issued its circular "to the clergy, superintendents, teachers and friends of Sunday schools" inviting them to observe the days chosen by The Church in England, which it says many of the bishops and clergy, (of the U.S.) have approved of. *United* as well as *general* action is desirable, and this would probably be best secured to The Church in Canada, by some prompt and decisive course on the part of the Synod of the Province in September next.

The Committee of the American Church S. S. Institute suggest the following methods for the observance of these days:

PAROCHIAL ARRANGEMENTS.—1. A special celebration of the Holy Communion for the teachers, with an address.

2. A devotional meeting for the teachers on Sunday, and on Monday a similar meeting, to which the parents of Sunday school scholars, and the congregation generally, may be invited.

3. Sermons by the Clergy, showing the importance of Sunday school work, inviting parochial interest in it, and the personal help of all duly qualified persons (especially young men of the Brotherhood of St. Andrew) as teachers, and pointing out to the parents of scholars how they may further the teacher's efforts.

The first of the days might be observed as "Sunday-school Sunday," and a special children's service made one of the features of the proceedings.

TOPICS FOR PRAYER.—The following topics for prayer are suggested, together with appropriate Collects from the Book of Common Prayer.

1. Confession of shortcoming and sin; want of faith, zeal and devotion; neglect of opportunities; self-seeking pride; vain glory in past work.

Thanksgiving for being allowed to engage in the work, and for success and blessing vouchsafed, notwithstanding human imperfection.

Prayer for the Sunday-school as a pastoral agency, that its importance may be more and more recognized and its usefulness developed by the Church.

Appropriate prayers:—Collects for Advent, Easter Day, Whitsun Day, 22nd, 23rd and 25th Sundays after Trinity:

2. Prayers for those now engaged in, or preparing for the work—the Clergy, Superintendents and Officers in our Schools—the teachers—that all may be taught of God, that He would greatly increase their number, and raise up a fit supply of persons to serve in this vocation and ministry; also for a blessing on all teachers, preparation classes and meetings, and upon all local associations.

Collects for Good Friday (second), St. Mark, St. Barnabas, St. John the Baptist, and from the ordination services.

3. Prayer for our scholars, that the instruction they receive may make them wise unto salvation; for the senior scholars especially, that they may be kept safe through the many temptations that surround them, and that they may declare themselves on the Lord's side; for those who have passed through our schools; and for the careless, the insubordinate and the hardened.

Parts of Baptismal and Confirmation services, Collects for Christmas Day, and 7th, 15th, and 18th Sundays after Trinity.

4. Prayer for the parents and friends of the scholars, that they may heartily co-operate with the Sunday school, and that when they are irreligious, the school influence may be blessed to them. Collects for Good Friday (first).

"THE WORK DONE IN SUNDAY-SCHOOLS requires, as we believe, more constant supervision and more sustained interest than, in a great many cases, it receives from the Clergy. The instruction of Sunday-school teachers, and of the pupil teachers in elementary schools, ought to be regarded as an indispensable part of the pastoral work of a parish priest; and the moral and practical lessons from the Bible ought to be enforced by constant reference to the sanctions, and to the illustrations of doctrine and discipline belonging to them, to be found in the same Holy Scripture."—From the *Encyclical Letter of the Lambeth Conference.*

HYMNS A. and M.

Bishop Littlejohn in his address before the Convention of Long Island, says of the American Hymnal in present use, "It has satisfied nobody," and of the prospective Hymnal that the General Convention of the Church in the United States will act upon in a few months, he is far from hopeful. But he turns with longing eyes to "Hymns Ancient and Modern:—"

"It is a positive relief to turn from our Hymnal to 'Hymns Ancient and Modern,' around which so many fond memories of English Churchmen in all parts of the world have clustered and with good reason. It is a strange thing and vividly illustrative not so much of the difficulty of the tasks and of the clashing tastes prevalent among men, that with such abundant and tried material within our reach, this branch of

the Church should have put upon record so many conspicuous failures to provide a hymnal worthy of universal and cordial acceptance. The foregoing language was used by me in my address to this body three years ago. The then expected Hymnal was reported to the last Convention and, after much discussion, exciting a sharp conflict of views and tastes, was referred back substantially to the same joint committee, with instructions to report the revised Hymnal to the General Convention in October, 1892. The Church has been notified that this revised Hymnal will be published for use and criticism on the first day of June next. I have no desire to pre-judge its merits or demerits. Experience, however, admonishes us not to anticipate any radical change in either. Some will no doubt think it much better, while others will no doubt think it worse than the last venture of three years ago. During the long interval of experiment and uncertainty, 'Hymns Ancient and Modern' has been making its way surely and rapidly in this Church. Wherever used with the tunes of Drs. Dyke, W. H. Monk, and Stainer, (the most admirable music of the kind in our generation,) it has called forth not only intelligent appreciation, but the strongest attachments. Comparisons between it and any one of our proposed Hymnals have not, so far as I know, been to the advantage of the latter. It is used by fully two thirds of the Anglican Communion in the mother country and in her colonies, and with a constantly growing sense of its value.

It is said that over 50 million copies of Hymns A and M. have been sold. Surely the fact speaks more strongly than words as to the work of the book and the hold it has acquired upon the Church at large.—Ed.

Family Department.

FOR ABSENT FRIENDS.

"The Lord watch between me and thee, when we are absent one from another."

Holy Father, in Thy mercy
Hear our anxious prayer,
Keep our loved ones, now far absent,
'Neath Thy care.

Jesus, Saviour, let Thy presence
Be their light and guide;
Keep, oh, keep them, in their weakness,
At Thy side.

When in sorrow, when in danger,
When in loneliness,
In Thy love look down and comfort
Their distress.

May the joy of Thy salvation
Be their strength and stay;
May they love and may they praise Thee
Day by day.

Holy Spirit, let Thy teaching
Sanctify their life;
Send Thy grace, that they may conquer
In the strife.

Father, Son, and Holy Spirit,
God the One in Three,
Bless them, guide them, save them, keep them
Near to Thee.

—ISABEL S. STEPHENSON.

A FARTHINGFUL.

BY L. T. MEADE.

CHAPTER I.

Lassie sat crouched up on the lowest step of a doorway; she was leaning against Jerry, who had planted herself a little above her in the shelter of the same porch. Jerry was fourteen, but Lassie was only seven. They were both the kind of children one might expect to see on a cold, foggy November day, with their pinched faces and sorrowful eyes looking out of the mist and gloom; they were exactly the kind of children to wear rags and to huddle on doorsteps, and to know nothing whatever of the blessings and comforts of a home. Yes, they were the sort of children, only somehow the description of pinched faces and sorrowful eyes did not suit them; their rags were manifest enough, but otherwise the sorrow and distress were invisible, put away, if they existed, quite out of sight, forgotten at this moment as if they had never been. Jerry, who was stout and broadly built, with a full-moon face covered with innumerable freckles, rather thin sandy locks, and small blue gray eyes, was bending down towards Lassie, who leant against her, and looked up and chattered volubly.

Lassie's eyes were brown, her face dark, and her jet-black hair was pushed away from a broad and intelligent forehead. If she had been fed well and clothed nicely, she would probably have developed into a remarkably pretty child, but her little form was now very thin and angular, her cheek-bones were too plainly visible, and her eyes had a sharp, intensely watchful expression, painful to see in a child of such tender years. The eyes now, however, were sparkling, and the lips wreathed themselves into smiles.

'Yes, Jerry,' she said, 'I found it my ownself; I wor a-coming along, and I looked into the gutter as I allers and allers do, for there's many a thing gets swept away unbeknown to none in the gutter, and out comes the missis of the shop; it were a baker's shop, and oh my, didn't that there bread smell good! The missis of the shop turned the corner with a big basketful of things, rubbish of all sorts, in her hands, and I runned up to the winder and looked in. She didn't see me, for her back was agin me, and I pressed my nose agin the winder and looked in. O my word, Jerry, what didn't I see!'

'You might as well tell a body,' said Jerry, leaning back luxuriously against the stone herb of the steps above her. 'I likes to hear of what would make a full meal, even if I can't have it, and I know as you did get the farthings, Lassie, so that part can wait. You tell us what you seen when you pressed your face agin the baker's shop window.'

"Four pounders," said Lassie, "and "two pounders," and little loaves all a crinkly up, and cakes with sugar sprinkled on the top, and cakes with raisins in them and currants on them, and buns, whole trayfuls of 'em, and biscuits, more'n you'd count, and the whole so 'ot and spicy, I did h'ache with hunger when I looked in at that there shop.'

Jerry gave vent to a very brief half sigh.

'If I 'anker after anything,' she said, 't's a cut off a crispy loaf and a pat of butter, and a cup o' tea werry strong and sweet. There, I can't have 'em, but I can fancy as I'm a eating of them. Go on, Lassie; you looked in at the shop and you saw all them loaves, and then you turned away and you watched the woman, and then, and then?'

'She threw all the rubbish out,' continued Lassie, her dark eyes sparkling. 'Real awful rubbish it wor, but I heard a clinking sound, and I runned, and oh my eyes, there were the farthing. It lay there, shining and round, and

beautiful as you could wish. and I picked it up, I did.'

'And you put it in your pocket,' said Jerry, 'or more like you shoved it into the front of your dress—you kep' it anyhow.'

Lassie raised herself from her lounging position, and gazed full into Jerry's eyes.

'I did nothink of the sort,' she said; 'I ain't a thief whatever you may think of me, Jerry Fielding! I picked up the farthing, and I looked at it. There it wor, as neat and purty as you please, with the head of her Majesty, the great Queen Victory, on the one side, and a woman sitting on a kind of a wheel with a ship in the distance on t'other. Oh, it wor new and bright, and I loved it uncommon, the moment I sot eyes on it. But I wern't going to turn into a thief like Thady Doolan, not for no farthing, so I walked into the shop and up to the counter, and I says to the woman, "If you please, ma'am, you throw'd this out along wid a heap of rubbish," I says.

"Oh my word!" says she, "it ain't half a sovereign, is it?"

"No, ma'am," says I, holding it out on the pa'm of my open hand. "It's only a farthing, ma'am," says I.

"A farthing!" she says, taking it from me, and she looks me all over from top to toe. I was trembling ever so, for fear she should drop it into the till, and I'd see and hear no more of it. But she were a good-natured woman, and when I twisted my head a little crooked like, and looked up at her as hungry as you please, she smiles at me, and says werry cheerful and hearty, "I will say as you're an honest little gel, and now what shall I do for you? Will you have this bunch of stale bread, or shall I give you the farthing back?"

"Oh, the farthing back, please, ma'am," I says; and then she tosses it to me, and I bolts out of the shop. Here it is, Jerry, and don't it look beautiful? And don't Queen Victory look fine, and don't the woman on the wheel make an elegant sort of a picter?"

'Yes,' said Jerry, rising to her feet, and putting two crutches, which had lain by her side all this time, well under each arm. 'It's a fine thing for you, Lassie, to have a farthing of your own to spend, and come by so honest too; it ain't every gel of your age as can say as much.'

'No, that it ain't,' responded Lassie, and she tied the precious farthing into an old pocket-handkerchief, which she trust into the front of her dress.

'Good night,' said Jerry, hobbling off on her crutches.

Lassie still sat on her doorstep; she felt rich and contented and happy. The bitter cold fog crept up and enveloped her round, but her little spirit was quite impervious to its chilling influence. In her own opinion she was the possessor of wealth. Not a child in Green Street East, where she lived, had ever called any coin of the realm her own. By comparison, then, Lassie was wealthy and as all things after all are but a matter of comparison, she was also happy.

The fog grew thicker and thicker and at last, with a start and a little shiver she rose to her feet and prepared to return home. She and Jerry had taken refuge on one of the steps of a tall house in Bloomsbury Square; she had some distance to walk to her own poor home east of the city, but she started off vigorously, steering her way without any faltering footsteps through the fog.

Of course she meant to spend the farthing, but she was not going to be in any hurry about it; she meant to look round her, and carefully consider the relative values of all the different purchases within her reach. A bunch of stale bread, that was one thing, that would be very filling and comforting, but then it was common-place, and she was pretty sure of finding a supper of some sort awaiting her at home. No, no, she would not part with her precious bright farthing for anything so common-place as bread,

Suppose she bought some sweetmeats with it. She was acquainted with several vendors of sweetmeats, and she knew pretty well how many she could get for a farthing. Black-eyed Sue and blind Joey, two children who, compared to Lassie, were quite well off, had often gone with her to spend farthings on sweets. It was quite surprising how many they managed to secure for this smallest coin of the realm; two barley balls or a large piece of lemon-twist, or eight peppermint drops, or twelve cough-no-more lozenges, could be purchased for one farthing, whether that farthing was bright and new, or dull and worn with use.

Lassie, as she hurried home, debating all these possible purchases in her mind, could not help thinking that it would be rather unkind of any vendor of sweets, to whom she might happen to apply, not to give her more of whatever good thing she might select for her new farthing than he would for an old one. She felt inclined to buy cough lozenges out of the money, first because she would get more cough lozenges than anything else, and in the next place it would be so thoroughly delightful to be provided with these infallible remedies for that complaint which was certain to seize her before the winter was half over.

Lassie was not a particularly strong child, and as she was always underfed and underclothed, it surprised none of her associates that she should cough often and long in the cold weather. The young folk who played with Lassie, and the mother who gave her all she could spare of mother-love and petting, would have been greatly surprised if she did not cough. It was in the nature of things for children like Lassie to cough and shiver and be miserable in the winter weather; it was also in the nature of things for a great many of these children to die.

It was very, very cold to-night, and the fog embracing Lassie as she hurried forward, coming in at her mouth and down to her lungs, and causing her to draw many involuntary sighs, and to shiver violently whether she liked it or not, gave her also a sense of satisfaction, for if the cough was certain to come, so also now was the remedy. A farthing

would buy twelve cough lozenges, and surely such a number must cure any cough that ever existed.

Her body was very cold by this time, but the thought of a farthing still kept her heart warm and glowing, and when she reached Green street she was in capital spirits.

Lassie's father was a cobbler; he and his wife and family of seven children occupied a small underground room to the front of the house. A flaming jet of gas threw a strong light over the cobbler as he sat at work. Most of Lassie's brothers and sisters were about on the floor, and Mrs. Minchin, her hard-worked mother, was making fruitless efforts to tidy the place and keep the troublesome children in order.

Lassie was hailed with a shout of delight; she was always a pleasant, good-tempered child, and the others flew to her now, and asked her to give an account of herself.

'Why, child, you look fair pinched to death,' said her mother, stooping down and glancing into her white face, which, in addition to its thin and cadaverous appearance, was now streaked with dirt from the ever-increasing fog. 'Haven't you had nothing to eat, lovely? Why, you do look dreadful bad, to be sure!'

'I expect it's the cough coming on, mother,' said Lassie, tossing off her torn hat, and speaking in a cheerful tone. 'The fog's werry biting when you're a swallowing of it for hours, and it have caught my throat like. Don't you fret, mother, it's nothing in life but the cough.'

[TO BE CONTINUED.]

MARRIAGES.

JARVIS-SCOTT—On the 10th inst., at St. John's Church, Port Arthur, by the Rev. O. J. Machin, M.A., Rural Dean, Stephen Jervis Jarvis, of the Bank of Montreal, Fort William, to Harriet Agnes, third daughter of the late Thomas Scott, of Jedburgh, Scotland.

DuVERNET-MARLING—At the Church of St. John the Evangelist, Montreal, on Wednesday, August 10, by the Rev. Edmund Wood, M.A., Ernest E. A. DuVernet, of Osgoode Hall, Toronto, barrister-at-law, to Julia Sophia, eldest daughter of the late Alexander Marling, LL.B., Deputy Minister of Education for the Province of Ontario.

BOWERS-BLAKE—At Toronto, by Rev. L. Manning, M.A., Rev. Herbert Edward Bowers, M.A., of St. John's College, Qu'Appelle, N. W. T., son of the late Mr. John Bowers, R. N. R., to Emille Blundell, daughter of John Blake, of Toronto.

DEATHS.

WARD—At Casso, N.S., on June 27th, Elizabeth M. (35), beloved wife of Charles H. Ward.

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CENTRAL AFRICA.

(From a lecture delivered at a meeting of the Gleaners' Union of Christ Church Brooklyn, E. D. New York, by the Rev. Llewellyn Caley.)

Although the coast-line and sea-board countries of Africa have been familiar for many decades, the vast interior was unknown until the last fifty years, and a great part until the last twelve or fourteen years. Part of Africa has been known for 4,000 years. The knowledge of Egypt goes back to the days of Abraham; the knowledge of Carthage to the time of Hannibal and the Punic wars; the knowledge of the west coast to the fifteenth century, when it was discovered by the Portuguese. It was at this time that the mouth of the great river Congo was discovered.

The continent of Africa contains one-quarter of the entire land area of the globe. That is to say, it equals North and South America combined, or North America and Europe put together. This vast continent is estimated to have a population of 350,000,000; more than one-fifth of the human race.

Once central Africa was thought to be desolate, now it is found to be a region possessing a most magnificent system of lakes and rivers, having no less than 80,000 square miles of lake water, and the Congo system, the second largest river and river basin in the world. The Congo and its many and large tributaries have been explored for 11,000 miles, giving 22,000 miles of river bank, which forms a longer line of navigable water than the whole coast-line of Europe, and these banks are crowned with thousands of villages, providing scope for a comparatively easy and terribly needed missionary evangelization among the many millions of heathen that dwell in the Congo basin; the population being estimated at from fifty to seventy millions.

The popular notion that all Africans are Negroes is a mistake; it is true, most Africans are dark, but not Negroes. From Cape Colony to eight degrees north of the equator all the variety of races belong to the great Bantu family, and are entirely distinct from Negroes. An African traveller has thus described them: "The Bantu is a fine, tall, upright man, with delicately small hands and well shaped feet, a fine face, high, thin nose, beard and moustache." The proper home of the Negro is in the immense Soudan, north of this region.

The Congo basin forms a very large part of the Congo Free State, which is about as large and as populous as the United States. In this vast territory the liquor traffic may not be abused, the slave trade is prohibited, missionaries are entitled to help and protection, and black and white men are considered equal before the law. In religion, the many millions that inhabit this vast area are not idolaters in the general sense; they have idols, it is true, but these seem to be used more as charms and fetiches; they do not worship the heavenly bodies, or deify the elements; they have, however, a hazy belief in a future life, which leads to many cruelties being practised. Some of the tribes

are cannibals, but are ashamed of it, and try to conceal it from the white man.

The two great curses of central Africa are the slave trade and the drink traffic. That grand explorer, Livingstone, who first unveiled the horrors of the slave trade, spoke of it as "the open sore of the world." It is to-day in the region we are speaking of, especially in the eastern side, which is more easily reached by the Arabs coming from the coast. * * *

Central Africa's second great curse is the drink traffic. This affects most the western part, and the horrors arising from this iniquitous business are most terrible and almost incredible, and, sad to relate, this trade, which is degrading, demoralizing and destroying the natives, is carried on by the three most prominent Protestant nations, America, England and Germany. The drink, principally spirits, is of the worst kind, being almost absolute poison, and the profits are enormous, amounting in some cases to 700 per cent. A few years ago Germany sent 7,000,000 gallons, America nearly 1,000,000, and England over 500,000 in one year, and the traffic has been increasing since. A firm in Boston has undertaken to produce 3,000 gallons a day for seven years for the Congo. How terrible it seems that this fierce and fatal fire-water, well called "distilled damnation," should be brought to them by the so-called Christian nations. We talk of the wickedness of the heathen, what of ours? They do not know what is right, we do; and yet this crime-creator of corrupt Christendom of the vilest description is shipped there by millions of gallons!

It should, however, be borne in mind that this trade is fatal to all other branches of commerce, for it destroys the tribes with whom merchants with a conscience might carry on legitimate trade. Now, the coast and villages are strewn with empty rum bottles and gin cases, a sight to make devils laugh and angels weep, and what must be the feelings of our Saviour Christ whom these nations profess to take as their example? Truly, as Thompson says: "Africa had better always have been the dark, unknown continent if this is to be the end of it." Surely this shall not be the end of it; surely the Christians of America and England will bestir themselves to see that this unrighteous trade is restricted, and also to take to the poor, benighted heathen nations to the Gospel of Jesus Christ, which alone will teach them how they may be able to resist the temptation of, or overcome, the terrible habit. We are not responsible for the ages gone by in which these people were allowed to remain in darkness; but now that central Africa has been opened up, we are responsible.

It seems to us that no part of the world has so strong a claim on the Christian Church as central Africa. Think of a new world at the end of the nineteenth century almost unevangelized! What must Christ think? We say almost unevangelized, for there are some brave and true men and women at work there, seeking to proclaim the glorious message of their Lord and Master, but, oh, how few—about seventy or 100 working amid 70,000,000.

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OUR SYSTEM.

FOR BOYS.

Many demagogues, agitators, and discontented spirits, are going about sowing seeds of discord, and denouncing "Our System" as wrong and tending to produce wealth and poverty. Under any good system of government, men will grow rich and men will grow poor. Here is an illustration:

In a western city a few years ago, two lads, apparently each about eight years of age, could be seen daily soliciting the opportunity to "black your boots." Both were orphans, and no one to depend upon who could do more than give them good advice, and teach them evenings how to read and write and the first elements of arithmetic. Both boys were industrious and ambitious, and both equally successful in making money. One boy determined that he would save his money and try to be a man among men. So he managed to put about half his earnings in the Savings Bank, and took great satisfaction in seeing the amount grow. The other boy said: "You are a fool, I mean to have a good time."

Each boy followed his own course and gradually drew apart, the one avoiding all unnecessary expenses and saving his money. The other used his money as fast as earned, buying luxuries, cigars, etc., and as he grew older, began to visit the saloon, having, as he called it, "a good time."

The first boy continued to save, and in a few years had several hundred dollars in bank, and the president advised him to invest in some property which proved fortunate, and his fortune continued to grow until he is now a wealthy man, and at the head of a leading financial institution, and a man of influence and universally respected.

The other boy is a poor man, having hard work to make a respectable living. He is a labor agitator, and insists that something is wrong with our system. "There is no chance for a workingman," says he, "Corporations and monopolists have got us by the throat. They become rich off our labor, and we do not have a fair share. I have worked hard all my life, and others, no better than I am, who have worked no harder, are to-day rolling in wealth and luxury. I tell you something is wrong."

There is a lesson here for young men. If a "good time" is the object to which you aim, the "wild oats" you are sowing will be har-

vested in due time, in poverty and demoralization of character. No system of government will help you. In vain you may preach about the evils that exist and the wrongs that afflict and oppress you. None of these things will help you, will not bring you fortune or a good name.

"Whatsoever a man soweth, that shall he also reap."—*Northwestern Financier.*

Names of the Holy Communion.

The names by which this Holy Sacrament has been known have been various. The chief are the following:

The "Breaking of Bread," Acts ii. 42.

The "Supper of the Lord," 1 Cor. xi. 20.

The "Eucharist," or "Giving of Thanks," 1 Cor. xiv. 16.

There can be little doubt that S. Paul is here alluding to the Prayer of Consecration. His mention of "blessing" (cf. x. 16), and "the Amen" (for so it is in the original prove it). Justin Martyr (103-164), describing a Celebration of the Holy Communion, says, "When he has finished his prayer and thanksgiving (Eucharist) all the people with an acclamation say "Amen." S. Ignatius (d. 115) calls the Holy Communion the "Eucharist." S. Chrysostom (347-407) so interprets the passage. This seems really the best title for the Services, as the most *comprehensive*.

The "Holy Communion," derives its sanction from 1 Cor. x. 16.

In the early Church it was frequently also called "The Oblation," "The Divine Liturgy," "The Christian Sacrifice," "The Unbloody Sacrifice," and by other similar names. The name "Mass," by which it was generally called in mediæval times, and is still in the Roman Church, is really unmeaning and has nothing to commend it except its *brevity*, whence alone probably arose its popularity. It has certainly no erroneous doctrine mysteriously hidden within it, as some people seem to think, as it is only derived from the Latin word "Missa" (sent), with which all but the "faithful" were dismissed at a certain part of the Service, nevertheless being so unmeaning and having much prejudice against it, it is much better avoided.

The following note on the word is from some addresses on the Holy Communion, by Bishop John Wordsworth, of Salisbury:

"The word 'missa' a doublet of 'missio'—dismissal (as in the phrase 'missa catechumenorum' and 'Ite, missa est' at the end of the Service), gradually changed its meaning in popular and in correct parlance, and came to be used for the Service ended by the dismissal, and then as a synonym for Liturgy or Prayer. Hence the word 'Mass.' The word is used in its original sense in a Canon of the Council of Carthage, A.D. 398, which ordained that 'the Bishop should forbid no one, whether heathen, &c., to enter the church and hear the Word of God as far as the dismissal (missam) of the Catechumens.'"—*Our Appelle Messenger.*

HE KEPT THE SEAT.

A man who had not been to church in a very long time finally hearkened to the persuasions of his wife and decided to go. He got the family all together, and they started early. Arriving at the church, there were yet very few people in it, and no ushers on hand, so the man led his family well up the aisle and took possession of a nice pew.

Just as the services were about to begin, a pompous looking old man came in, walked to the door of that pew and stood there, exhibiting evident surprise that it was occupied. The occupants moved over and offered him room to sit down, but he declined to be seated. Finally the old man produced a card, and wrote upon it with a pencil:

"I pay for this pew."

He gave the card to the stranger occupant, who, the preacher remarked, had he been like many people, would have at once got up and left, but the stranger adjusted his glasses, and, with a smile, read the card. Then he calmly wrote beneath it:

"How much do you pay?"

To this inquiry the pompous gentleman, still standing, wrote abruptly:

"Two hundred dollars a year, sir."

The stranger smiled as though he were pleased looked around to compare the pew with others, admired his nice cushion and furnishings, and wrote back:

"I don't blame you. It is well worth it."

The pompous gentleman at that stage collapsed into his seat. The preacher remarked that he would rather have a pew-holder of the style of the stranger than of the pew lessee.

AN OLD TREE.

In the churchyard at Darley Dale is the most venerable Yew tree in the world. Many authorities claim for it a fabulous age, making it as much as 3,000 years old. It is thirty three feet in girth, but its trunk has suffered not a little from the modern Goths and Vandals who have carved their names in the bark, and employed other methods of mutilation. The tree is now fenced round to save it from further insult; and "what ever may be its precise age," says the Rev. Dr. John Charles Cox, "there can be but little doubt that this grand old tree has given shelter to the early Britons when planning the construction of the dwellings that they erected not many yards to the west of its trunk; to the Romans who built up the funeral pyre for their slain comrades just clear of its branches; to the Saxons, converted, perchance, to the true faith by the preaching of Bishop Diuma beneath its pleasant shade; to the Norman masons chiselling their quaint sculptures to form the first stone house of prayer erected in its vicinity; and to the host of Christian worshippers who, from that day to this, have been born under its hoary limbs in women's arms to the baptismal font, and then on men's shoulders to their last sleeping place in the soil that gave it birth."

Think of good things in order to avoid thinking of evil; for the mind of man cannot be idle.—*Ephrem.*

Good books, like good friends, are few and chosen; the more select the more enjoyable.—*A. Bronson Alcott.*

You weep on a gravestone; it is the threshold of eternity that you are wetting with your tears.—*Freppel.*

There would be more people on their way to heaven if there were not so many trying to get there in their own way.

Stand upon the edge of this world ready to take wing, having your feet on earth, your eyes and heart in heaven.—*Wesley.*

He who is truly in peace never suspects others; but he who is ill at ease and discontented is disturbed by various suspicions.—*Thomas a Kempis.*

Man would be but a vain thing—a toy, mere dust and ashes, a passing vapor—did he not know his nothingness. This feeling, this knowledge, makes us immortal.—*Jean Paul Richter.*

Riches in their acquisition bring pain and suffering, in their loss manifold trouble and sorrow, in their possession a wild intoxication. How can we say that they confer happiness?—*Hitopadeca.*

—There is but one way of fortifying the soul against all gloomy presages and terrors at mind, and that is by securing to ourselves the friendship and protection of that being who disposes of events and governs futurity.

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—It never pays to run in debt for things you can get along without.

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—It never pays to put off repenting until you get too old to find pleasure in sin.

—It never pays to leave the weeds in the garden until they grow bigger.

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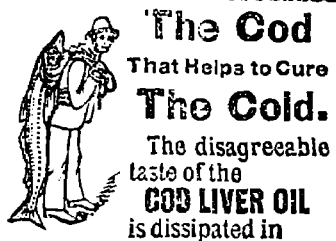
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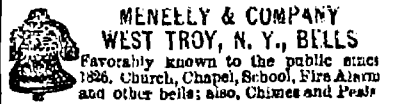
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