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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## PASTORAL LETTER

TO BE READ IN THE CHURCHES BY DIRECTION  
OF THE HOUSE OF BISHOPS OF THE  
CHURCH OF ENGLAND,  
IN CANADA.

To the Faithful in Christ Jesus, Members of the  
Church of England in Canada, Greeting:

Your Chief Pastors hasten to make you partakers of their joy in the Consolidation of our Church, now happily completed.

Hitherto some of our Dioceses have had the opportunity of acting together in their Ecclesiastical Provinces of Canada and Rupert's Land. Others outside these two provinces have been standing alone, unable, by reason of their isolation, to receive or to impart that additional life and strength and energy which are found in union.

### Consolidation:

Now, from East to West—from the Atlantic to the Pacific—all are united in the General Synod, which, through the good hand of our God upon us, has been constituted with the hearty good will of all. In it, and through it, all our Dioceses are so bound together that they can "take sweet counsel together" and speak with one voice.

Some thirty years ago the Civil Provinces of our country, so feeble in their isolation, were consolidated under the one Government of the Dominion of Canada. The results of that union are familiar to us all. They foreshadow the advantages which we may look for from the union of all our Dioceses under the General Synod.

The life and rights and powers of our Dioceses will be just what they have been hitherto, except that a deeper meaning and fresh energy will be infused into them. For it is distinctly laid down as a fundamental principle that,

"The General Synod shall not take away from or interfere with, any rights, powers or jurisdiction of any Diocesan Synod within its own territorial limits, as now held or exercised by such Synod."

### Fundamental Principles.

Another fundamental principle is that the General Synod brings with it no change in the existing system of Provincial Synods. The retention or the abolition of the Provincial Synods is left to each Province and the Dioceses therein.

The first act of the General Synod was to set forth the position of the Church of England in Canada, in the one Holy Catholic and Apostolic Church; the foundations of her faith, her worship and her discipline, and her determination to maintain and transmit the same unimpaired. We repeat this solemn declaration to you today, and desire you to store it up in your hearts and minds.

### Solemn Declaration.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

We, the Bishops, together with the delegates

of the Clergy and Laity of the Church of England, in the Dominion of Canada, now assembled in the first General Synod, hereby make the following solemn Declaration:

We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world as an integral portion of the one body of Christ, composed of churches, which, united under the one Divine Head, and in the fellowship of the one Holy Catholic and Apostolic Church, hold the one faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures, of the Old and New Testaments, as containing all things necessary to salvation; teach the same word of God; partake of the same divinely ordained Sacraments, through the ministry of the same Apostolic Orders, and worship one God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth. And we are determined by the help of God to hold and maintain the doctrine and Sacraments and discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth in "the Book of Common Prayer, and administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be said or sung in churches; and the form or manner of making or ordaining and consecrating of Bishops, Priests and Deacons;" and in the 39 articles of religion; and to transmit the same unimpaired to our posterity.

### Definite Teaching.

The way to maintain and hand on the Gospel of the Kingdom of God is to teach its truths fully, definitely, clearly. All classes, educated and uneducated alike, have suffered in the past, and are suffering still, because there is a lack of definiteness, accuracy and depth in the teaching afforded to them.

The lessons of the Catechism and the Prayer Book are not vague and misty. They are clear and positive, like the facts with which they are concerned. Let all, both Clergy and Laity, see to it that these lessons are no mere sound of words.

The History of the Church of God in all its dispensations, and especially in the Christian era, ought to be familiar. The first planting, the growth, and the continuity through the centuries, of England's branch of the Holy Catholic Church should be presented in frequent lectures everywhere.

### Religious Education.

It is a great encouragement to be assured that there are indications of growing dissatisfaction in the community with the absence of religious instruction from our public schools.

The General Synod has put on record its judgment that "Religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education and to conserve the highest interests of the nation at large." We urge all who are willing to be

guided by us to use their influence to bring the education and training of the young into a true and close connection with the religion of our Lord and Saviour Jesus Christ.

Until this is effected, parents, sponsors and pastors should be unceasing and persistent in their efforts to teach the young all that a Christian ought to know and believe to his soul's health.

Sunday Schools, Bible Classes, Lectures and Public Catechizing in our churches may be made effective means of imparting religious instruction. Nothing, however, can be accomplished in any of these ways, either by the Clergy or their lay-helpers, without intelligent, painstaking, systematic, and persistent efforts.

The period of preparation for Confirmation is of inestimable value. The serious thoughts to which our young people are open, in anticipation of their Confirmation and admission to Holy Communion, and their desire to learn what their position and privileges and duties as Christians are, afford to their parents and clergy an opportunity which is singular in its advantages.

Instruction, however, is not everything. The training of mind, heart and soul, the formation of sound religious habits, the establishment of spiritual character in every one of our young people, these demand the combined unceasing influence of home life and school life, of parents, pastors and teachers, of kindly lessons and worthy examples.

It is not right that any part of the child's life should be separate from religion, its influence and its lessons.

We repeat it, so long as there continues in the schools of our country the grievous severance of education from religion, parents, pastors and sponsors must put forth special efforts in every way open to them, so that their children may be virtuously brought up to lead a godly and a Christian life.

### Candidates for Holy Orders.

Next to the religious training and instruction of the young, is the selection and the education of suitable men for the work of the ministry.

Our universities and theological schools are doing excellent work, notwithstanding the hindrances which beset them, through inadequate endowments and insufficient support.

One fact, however, which will call forth at once your sympathy and your co-operation, weighs heavily on our hearts. Very few of the sons of our wealthier families offer themselves for the sacred ministry. They are drawn away by the bright prospects of wealth and advancement afforded by the secular enterprises which abound in our young and growing country.

But this is not all. They are repelled from the highest and noblest vocation in life by the unworthy views of the Christian ministry, which are frequently expressed in their hearing, even in Christian homes. Some shrink from the indignities to which not a few of our clergy are subjected by reason of their poverty. You are certainly able to help us in this matter.

We call upon you, then, most earnestly and affectionately to see to it that your children never hear in your homes anything which can lead them to think lightly or unworthily of the calling of a minister of Jesus Christ.

Take care, too, that you are doing all in your power to provide a maintenance, not for your own clergyman only, but for all the ministers of the Church in your Diocese and in the mission field.

It were well for you and your children to understand that "An unworldly church, an unworldly clergy, means not a poor church, a poverty stricken clergy. A poor, unprovided, dependent clergy is scarcely able to be an unworldly one, and accordingly cannot betoken an unworldly laity. A laity which breaks the bread of its ministers into smaller fragments, and has none of the divine power to multiply, works no miracle and has no honor."

#### *An Unworldly Church and Clergy.*

"Unworldliness is not emptiness of garners, but the right and noble use of garners filled by God. An unworldly clergy is not a clergy without a world, but one which knows the world and uses and touches man how to use the world for God until it brings at last the whole world home to God."

The Church exists for the purpose of bringing all men into union with God, through Jesus Christ, and teaching them to know and love and serve Him with their whole being. The more closely and completely she is one in every land, the greater will be her power and efficiency to accomplish this far reaching object of her existence.

#### *Missionary Work.*

Accordingly we look for extended and more effective missionary effort as one of the brightest and best results of the Consolidation of the Church of England in Canada. The field, which the General Synod opens up for direct and promising labor, is bright and hopeful beyond the reach of man's imaginings. It stretches across this great continent from shore to shore. Millions in the near future will plant their homes over its plains. The Lord, who died for all, hath laid it on us in His Church that these homes should, from their first establishment, be Christian.

Beyond the Pacific Ocean there are millions of heathen who have been brought by rapid steamships within our reach. They are accessible to us, and our Church can now act upon them and among them with combined force and energy. Besides these, there is a multitude of heathen Indians in the Northwest of this Dominion, who have yet to be brought into the congregation of Christ's flock. There is also a large company of Christian Indians, whose spiritual training has already been undertaken by our Church.

We do affectionately ask you all to realize your opportunities and to rise up and meet them—not by one effort—but by persistent loving efforts from day to day, offering freely your sons and your daughters and your gifts of wealth for your Church's work.

It rests upon us all together, and upon each one individually, to do all that in us lies, so that "Christ may see of the travail of His soul and be satisfied."

Many Christian bodies, separated from us, are working by our side, some in advance of us, both in the foreign field and in the Dominion. We yearn for union with them.

#### *Organic Union.*

The General Synod has set forth the position which the Church of England occupies in her desire to recover and restore, among all Christian bodies, that organic unity which Christ prayed might ever distinguish His Church. The language adopted by the General Synod is as follows:

We desire hereby to make it known that we adopt and set forth, as forming a basis for negotiation with any bodies of our separated brethren, with a view to union, the following articles agreed upon by the Lambeth Confer-

ence, held in London in the year of our Lord 1888, viz.:

1. The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

2. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

3. The two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

#### *The Lord's Day.*

Foremost among the blessings of our heritage, as Churchmen, is our Sunday. As a day of rest, of worship, and of religious teaching it has been generally observed and fairly appreciated amongst us. Of late years, however, a growing laxity, which threatens to impair its sacred character, has been observed. This tendency cannot be too strenuously withstood. The "Lord's Day" has brought priceless blessings to England and her colonies. We exhort you, brethren, to guard with a jealous eye and resolved spirit those precious privileges of rest, of worship and of religious instruction, which all invasions of the Sunday are certain to diminish.

The larger obligations laid upon us at this time in the wider field opened by the Consolidation of our Church are bound up with our joy—which is yours as much as ours—and we bid you face with a good courage and firm resolve the claims of our new position, co-extensive with the Dominion of Canada.

Brother, we commend you to God and the word of His Grace, which is able to build you up.

The grace of our Lord Jesus Christ be with you all.

R. RUPERT'S LAND,  
J. T. ONTARIO,  
W. B. MONTREAL,  
ARTHUR TORONTO,  
A. W. NEW WESTMINSTER,  
H. T. FREDERICTON,  
E. ALGOMA,  
MAURICE S. HERON,  
RICHARD ATHARASCA,  
CHARLES NIAGARA,  
CYPRIAN SASKATCHEWAN AND CALGARY.  
F. NOVA SCOTIA,  
A. H. QUEBEC,  
W. J. QU'APPELLE,  
W. W. COLUMBIA.

September, A.D. 1893.

#### RURAL MISSIONS.

BISHOP GRAFTON'S INTERESTING PAPER AT THE MISSIONARY COUNCIL AT CHICAGO.

The subject assigned me is "Rural Missions," or churches and work in small towns. I presume one reason for my selection is, that my Diocese has no large towns in it. There are but two having over 20,000 inhabitants; a few have from 10,000 to 14,000, and the rest are much smaller places, springing up in lumber regions, the mining district and along the lakes, with the magic of western growth and development.

The marked peculiarity of the Diocese and which makes the progress of the Church both interesting and difficult, is that it contains a greater variety of nationalities than any other in the United States, 75 per cent. of the popu-

lation being of foreign birth or parentage: Frenchmen, Germans, Belgians, Swedes, Norwegians, Danes, Hollanders, Pollacks, Canadians, Welsh, Bohemians, and a few Russians, Finns and even Icelanders, are resident here, besides our own Indians, the Oneidas, Chippewas, Menominees, Winnebagoes and Potowatomies.

Divine Providence seems to have brought the representatives of the Western Hemisphere together to be moulded by Anglo-Saxon free institutions, and catch the spirit of Anglo-Saxon Christianity. They have now their race and national antipathies. They have inherited the cultivated religious animosities, as well as the strong religious convictions and attachments to their respective creeds. But if our Church is what it claims to be—Apostolic in her government and descent; Catholic in her doctrine, alive with all the wisdom of the past, possessed of all sacramental endowments for personal sanctification, filled with an enthusiasm for humanity, and the Master's sympathy for all its needs and sufferings in its progressive development known by those who have most fully tested her supernatural powers to be the best embodiment of the living Christ, she has a mission to every class and every nationality. This then, is my first point. Our Church is not to be a mission to a small number of Episcopalians who have migrated from the east, but wherever found must be a mission to the whole population of any place, no matter what may be their nationality or what may be their existing form of faith.

#### NEW PLACES OF WORK.

In the selection of new places of work no Bishop has much difficulty of discovering them. He is only embarrassed by the multitude of available places pressed on him. The Archdeacon or his General Missionary, or the Board of Missions or his Clergy, who are possessed of an aggressive missionary spirit, are constantly bringing before him the advantages of occupying some new field of labor. Towns quickly rise in the west, and sometimes, as in mining and lumber districts, as quickly decline. A bishop must watch the growth of these places, the character of their population, and consider, before undertaking any work, where it is most likely to be permanent. In my own Diocese, which is as large as Massachusetts, New Hampshire and Vermont together, I am in a large region of territory as much on the frontier of civilization as any of my brethren west of the Mississippi. And what I would say to the laity for them and myself, is the importance of enabling the Church in these new regions, to get there, and to get there early. In new places, and under the excitement of town extension, many belonging to no religious body are willing to unite themselves with the first religious enterprise inaugurated, and many others are quite willing to pool their religious differences in the first place of worship opened. After a number of our modern Christian sects have entered a town, the sharp competition for members, self-preservation leads them, in spite of their better and more liberal impulses, to combine against any new-comer. It is one of the miserable conditions of our divided Christianity. Now money can be made to go in planning new churches, three times as far here in the west, as in the east. And in this time when all Christendom is rousing itself with unwonted devotion to missionary work, our own Church must not lag behind. Get early upon every mission field that is open. Opportunity yet lingers near our Church. But she is a goddess with veiled face and winged feet. Her face is veiled because men so often fail to discern her. Her feet are winged because she so quickly takes her flight.

#### HOW TO START A MISSION.

There are usually to be found a few Church people in every place, who can only be discov-

ered by careful inquiry and visiting; but if it should turn out that only one such could be found, it would be no ground for discouragement. I have known a successful Mission to start from as small a beginning. Awaken interest by meetings in the homes of the people, and then not only by outlining your plan of operations and inviting co-operation, but always by some spiritual instruction and prayer. Obtain a hall or store or the loan of one of the buildings belonging to some of the denominations. I have frequently used places of worship of the Baptists, Lutherans, and of our spiritual first cousins, the Methodists. It is better, except for an occasional service, to take a hall or union meeting house which can be used regularly, for by a few simple pieces of Church furniture and by temporary and removable hangings for the walls, and by an altar which can be so constructed as to fold up and put away, and with the appropriate ornaments of the symbol of salvation and a dossal hung against the wall or extended on a frame, quite a Churchly appearance can in a very short time be given to an apartment. The rougher the people and the less accustomed to our services they are, the more these properties of worship are appreciated. They look for something different from what they see elsewhere. But the contents of the Church's net is of every kind and sort, and she must consider the smaller and inherited prejudices of her own people in her ritualism. In a Canadian Orange population, or in a congregation composed chiefly of eastern-bred Episcopalians, it would not be advisable to put candlesticks on the altar, but where there are many Roman Catholics or staunch Protestant Lutherans, it would not be advisable to omit the symbols, which to their minds are so connected with Christian worship as to make their absence suggestive of a disinherited Church and a rationalizing and decaying faith. We have lost at times quite a number of persons who joined for a season by the bareness of our ceremonial and lack of congregational singing. Begin as you mean to go on. Don't be afraid of cynical claptrap about clerical millinery. An officer is never ashamed of his uniform or the dress parade that does honor to the flag.

A great use may also be made of Church tracts, which should be largely distributed. Leaflets may be used temporarily in the service but the Prayer Book is so excellent a missionary that as soon as possible it should be introduced. These are small matters, yet success in every enterprise largely depends upon perfection of its details. But what I venture to urge under this head is the importance of not starting the Mission until provision is made for maintaining the services with regularity. And for this end we need to utilize the laity more largely. The Church needs not only lay readers, but a body of lay workers. Sisters, like the Missionary Sisters of the Holy Nativity and also of men who will give themselves for a term of years or for life to the Church's service in planting Missions and in working along with the Clergy, who will assume no monastic dress nor seek the revival of a medieval order, but who will be men along with men, who will reside with the Missionaries, assist in the service, take charge perhaps of the music, teach in the Sunday-schools, and be licensed to act as Lay Readers. It is through the instrumentality of lives consecrated in reliance on Christ's promise (St Matt. xix. 12) that the Jezebel of worldliness will be cast out of the windows of the Church. It is through the aid of lives laid down in the spirit of that brave and loyal soul Uriah (2 Sam. xi. 11) that the battle of the Lord will be carried on to victory. Oh! men and women in this agonizing crisis of the Church's need will you not hear Christ call unto you for a complete surrender to His service. He speaks to you from the cross and says: "This I have done for thee," what hast thou done for me?

#### How to Work a Mission.

With as little machinery as possible and with such as is in union with the whole Church like the organization of the Woman's Auxiliary, or St. Andrew's Brotherhood. From the start teach the people while working for self to work for others. Distribute and get them to read the "Spirit of Missions."

In the raising of funds for the Mission, resort usually is had to methods some might deem unchurchly, such as fairs, concerts: but the opponents of these methods forget that in new places, while the wives have little money of their own to spend, their husbands do not object to their giving of their time and labor, and from their home supplies, and there is no other practical way of their assisting in the finances.

In working a Mission a Boys' Club, or a fortnightly evening club for men, may be found useful. For the Church must show her interest in all classes, and bring Christianity into every district of home life. But the point about working any Mission is this, that the success to be sought, worked and prayed for, is spiritual success, winning souls to Christ and building them up in the Lord. A deep evangelical spirit must run through all the work and touch every part of it. If it is to attain that best success that cannot be invoked or weighed or put in statistics, but is known alone to God.

(To be continued.)

#### ECCLIASTICAL NOTES.

THERE are 430,000 communicants and over 1,250,000 baptized members of the Church in America.

THE Duke of Devonshire has given a site, valued at £6,000, for a new church at Eastbourne. He has also subscribed £500 towards the same object.

A contract has been entered into by an American corporation for building a railway through the Jordan Valley, along the Sea of Galilee to Damascus.

THE Dean of Armagh, speaking at the English Church Congress on "Preaching and Preaching Orders," remarked that "the cure for the inefficient and careless country clergyman was either to convert him or annihilate him."

IN the Presbyterian Cathedral, Glasgow, a cross has recently been erected behind the Communion Table. It stands on the centre of a monument placed in the chancel by a lady in memory of her late husband.—*Irish Ecclesiastical Gazette.*

THE building of the Ballarat Cathedral is at a standstill, and £600 is owing to the bank for work already done. Great difficulty is experienced in collecting promised subscriptions. A Jewish family of five persons was lately baptized by the Bishop in the Melbourne Cathedral.

IT comes as a reminder of how the Church is making a history for herself in the Australasian Colonies to hear that there has just been celebrated in Tasmania the jubilee of the enthronement of the first Bishop. On Thursday, July 27, 1843, the Right Rev. F. R. Nixon, D.D., was installed in St. David's church, in Hobart Town, in the same Episcopal chair to which he had been led after his consecration in Westminster Abbey on St. Bartholomew's Day, 1842,

and which still serves as the Bishop's throne in the Hobart Cathedral.

THE *Churchman*, N.Y., says: "You are missing a good thing if you do not take a Church paper weekly, and keep yourself well informed. If a Rector would have his people wide awake in Church affairs, and develop their activities to the full, he should persuade them to take Church periodicals and read them. In that way intelligent interest will be fostered and parochial life quickened."

THE *Church Times*, referring to the late Lord Primate of All Ireland (Most Rev. Dr. Knox), says: "By clergy and laity alike he was held in the highest affection and esteem, and his death will be felt as a genuine loss not only by the Church of Ireland, but by the Prelates of the Anglican Communion throughout the world who were brought into contact with him at the meetings of the Lambeth Conference."

A clergyman in a Lancashire parish (says the *Pall Mall Gazette*) a short time ago gave out for his text, "The devil like a roaring lion goeth about seeking whom he may devour," and almost in the same breath continued: "My friends you will probably have heard that the Bishop of Manchester has announced his intention of visiting every church in his diocese, and consequently we may shortly expect him at this church!"

CANON KNOX LITTLE, in speaking upon the Pew System, said that "free and open churches encouraged men to come at odd times for prayer, and prayer was the life-breath of the soul, and anything that drew men to prayer was worth trying. He knew of a case where a beautiful lich-gate had painted upon it, 'This is the gate of heaven,' but underneath were the words, 'No admittance this way during the winter months.'"

THE *Church Times* says: "It is impossible to ignore the importance of the proceedings of the Ulster Defence Union, which met in Belfast lately. Although in England only a fitful interest is now taken in the Home Rule Bill, the Ulster loyalists are as determined as ever to keep up the fight for their liberties. The Union now numbers over 170,000 adult members of all creeds and parties, who have chosen by open vote in a perfectly genuine mode of election, 600 members to represent them in their local "Parliament." The meeting reflected the greatest credit on that body, for the grave and dignified conduct of its business, and the temperate language of the speakers. Loyalty to the Crown, and a firm resolve never to submit to a Nationalist Administration, are the distinguishing marks of this powerful organization, which is a force that will have to be reckoned with. The compromise, now urged by wearied Gladstonians, who have brought about the present deadlock, is hopelessly out of the question. Irish Unionists are willing to establish County Councils, and concede to the Roman clergy in the matter of education more than Dissenters would allow to the Anglican priesthood at home, but they regard the maintenance of the United Kingdom intact as a matter of life and death. With the Parnellites in open revolt, and threatening to render the Gladstonian majority to one of twenty on a division, the Unionists are far from despairing.

THEIR thoughts are vain who think their watching can preserve the city. And are not theirs as vain who think that God will keep the city for which they do not watch?—*Hooker.*

## News from the Home Field.

### Diocese of Fredericton.

#### ST. JOHN.

*St. John Baptist.*—The Rev. J. M. Davenport, who has returned to the charge of this Mission church—to the joy of his many friends—preached his first sermon on the evening of the 19th inst. to a large congregation.

The *Globe* of this city, of 20th Nov., gave the Pastoral of the House of Bishops in full. It is always generous with its space for Church news, a fact which Church people doubtless will remember. Its weekly Ecclesiastical Column of Nov. 22nd contained a good part of Bishop Anson's noble protest against the Episcopal Defender of Episcopacy.

*Trinity Church.*—The Ven. Archdeacon Brigstocke, D.D., read to his congregation the Bishop's Pastoral on the morning of the 19th inst.

### Diocese of Quebec.

#### WATERVILLE.

A SUB-DEANERY MEETING, ST. FRANCIS.—A monthly re-union of the Anglican clergy included in the sub-deanery, of which Coaticook is an approximate centre, took place in Waterville last week.

On Monday evening there assembled the Rev. Canon Foster, Rural Dean and president. A. Stevens, secretary; G. Murray, W. Forsythe, C. Brooks and G. Parker. These gentlemen were most hospitably received by Mr. and Mrs. True, Sprigings, Flanders, Somerville, Hodgson, and Mr. and Miss Perkins respectively. With the incumbent, Rev. E. King, making seven, the clergy met in St. John's church for a brief intercessory service in behalf of missions at 7.30 p.m. A goodly congregation assembled. Instructive and inspiring addresses were delivered by Canon Foster and Rev. Mr. Murray on the chief historical facts connected with the planting of Christianity in the British Isles and its continued growth until the year 664, when the conference was held at Whitby between the Celtic and the Continental missionaries about the time of keeping Easter, etc. It was pointed out that the ancient British Church had her own bishops, priests and deacon preaching the word of God and administering the Sacraments of Christ nearly 600 years before any intrusion into her field, or interference with her work took place on the part of the foreign see of Rome, and that her liturgy and ecclesiastical observances had an eastern, not a western or Roman origin, and that the harmonizing of certain divergencies of practice in non-essentials was the chief purpose of the conference held at Whitby.

On Tuesday there was an early celebration of Holy Communion at 7.30, and morning prayer at 9.15.

From 10 to 1 o'clock, after brief business preliminaries, the time was very profitably occupied by the reading together critically and in course of the 5th chapter of the Epistle to the Galatians, in the original Greek.

Canon Thorndloe was present for a part of this day. All the clergy lunched together at the Waterville house.

At 2.30 Rev. G. Murray read a thoughtful paper on the attitude of the Church of England towards religious organizations outside her own fold.

In the afternoon the pupils of the model school received a very entertaining and instructive address from Rev. C. H. Brooks, on his knowledge and experience of the education, the

manners, and customs of young people in Turkey. A large number of parents and friends joined the scholars and all were greatly delighted with the speaker's clever and interesting remarks. Rev. Mr. Craik moved and Captain Parker seconded a hearty vote of thanks to Mr. Brooks.

At 4 o'clock the clergy re-assembled to discuss Mr. Murray's paper and other matters. Some returned home the same night. All felt that much mutual benefit had been the result of their conference, whilst the Watervillians spoke of the honor and benefit which had been conferred upon them by the selection of their parish as the place of meeting.

### Diocese of Montreal.

#### MONTREAL.

THANKSGIVING DAY was well observed in Montreal by the different congregations of the Church. In most of the parishes morning service was held, and in some an administration of Holy Communion. In the Cathedral and at St. James' special and beautiful music was rendered by full choirs. Large numbers attended the services, and the city in the English section presented quite a Sunday appearance. It is impossible, however, not to feel that the special form of service used on these occasions is wholly insufficient and much needs improvement. It relates too much to the one simple aspect of *Harvest*, and the general character of Thanksgiving Day as a national festival is almost ignored.

*Trinity Church.*—Sunday, the 19th November, was observed as Thanksgiving Day in this parish, when there was special music provided at the morning and evening services. The choir has lately been reorganized, and the result was seen in the fine rendering of Sunday's music. At the evening service the offertory solo, "The Soft Southern Breeze," from "Rebekah," was sung with beautiful effect by Mr. J. C. Barlow.

The Rev. G. Osborne Troop, Rector of St. Martin's, was the preacher in the evening. He took as his text the marginal reading, revised version, of the 3rd verse of Psalm xxii., "But Thou continuest holy, O Thou that art enthroned upon the praises of Israel," and as usual delivered an exceedingly earnest, practical and instructive sermon.

*St. Martin's.*—The Pastoral of the House of Bishops was authoritatively read by the Rector at the service on the 19th instant.

*Grace Church.*—The Rector of this parish has taken in due course the degree of D.D. at Trinity College, Toronto, and was the special preacher at the Convocation lately held. We heartily congratulate him on the well earned title.

#### COTE ST. PAUL.

The Rev. G. Abbott Smith, B.A., delivered a most interesting address on some scenes in his late travels in the East, illustrated by a large number of beautiful views, in the Parochial Hall of the Church of the Redeemer, on the evening of Thanksgiving Day. The hall was well filled and the lecture thoroughly appreciated.

#### FREMINGBURG.

Thanksgiving day was duly observed here by special service and administration of Holy Communion, at which there were twenty communicants, a large number for a week day celebration.

### Diocese of Ontario.

#### TYENDINAGA.

MOHAWK MISSION.—The first church, a small wooden one, was erected in 1787; it was served

for many years by a native catechist, with occasional visits from the Rev. Dr. John Stuart, rector of Kingston, who had been appointed to the Mohawk Mission at Fort Hunter, N. Y., in 1770, by the Society for the Propagation of the Gospel in foreign parts, and preceded his flock to Catarqui, now Kingston in 1783. The rectors of Bath, Adolphustown, Picton, and Belleville, sometimes officiated in the Mohawk church.

In March, 1831, the first resident clergyman, the Rev. Saltern Givens, was appointed missionary to the Mohawks, and rector of Richmond; visiting and holding church services in the houses of many of the early settlers in the then districts of Victoria and Midland. The Mohawk parish was the parent from which have sprung many of the parishes in the surrounding country, in all of which the memory of the Rev. S. Givens is revered.

Canniff says of the original Mohawk church: Having served its purpose, and being in a state of decay, it was deemed necessary to have erected a new and more substantial building. The Mohawks consequently held a council at which chief Powles Claus made the following speech, after having all the ways and means discussed: "If we attempt to build the church by ourselves it will never be done; let us therefore ask our Father, the Governor, to build it for us, and it will be done at once." Reference was here made not to the necessary funds, for they were to be derived from the sale of Indian lands, but to the experience requisite to carry out this project. Sir Charles Bagot, the Governor, was accordingly petitioned; the petition was granted, and the corner stone of the present handsome edifice was laid in May, 1843, by Samuel Peter Jarvis, chief superintendent of India affairs in Canada, assisted by the venerable Geo. O'Kill Stuart, Archdeacon of Kingston; the Rev. S. Givens, rector of the parish; the Rev. W. Macaulay, rector of Picton, and the Rev. Job Deacon, rector of Adolphustown.

This being the 50th year since the church was erected, was deemed an appropriate time to renovate the interior, and give it a more bright and churchly appearance; accordingly a request was made to the Indian Council for a grant. This with the proceeds of a jubilee picnic made the requisite repairs.

While the improvements were talked of the missionary volunteered to raise money to place an altar in the chancel in memory of the Rev. Saltern Givens, first rector of the parish. He accordingly with the assistance of Mrs. Finlayson, of Deseronto, a warm friend of Mr. Givens, solicited subscriptions from persons of all creeds, who responded cheerfully.

The young people of the parish, determined to have a share in the work, organized a Guild with Miss Sophia Anderson as president, and worked with a will to assist the venerable Rector in what was his dearest wish—to have a real altar in the church in which he had ministered for so many years. That work is completed, and we all thank God for it. Old Christ church, Tyendinaga, now looks clean, bright and churchly; it has, too an altar and reredos, of which any church in the Diocese of Ontario may be proud. There are still curtains and lectern hangings to be procured, but the Guild, encouraged by what they assisted in accomplishing, will not cease to work for the church.

The design and workmanship of the altar and reredos reflect great credit upon the mechanics of the Rathburn Coy's sash factory, where it was manufactured.

At the base of the altar, which is of beautifully grained butternut wood, in the inscription, "In memory of the Rev. S. Givens, first rector of this parish, 1831-1850."—*Napanee Beaver.*

#### CAMDEN.

On Sunday, 19th November, no less than six services were held in this parish viz., St. Luke's,



Camdon East, 11 a.m., 7 p.m.; Holy Trinity, Yarker, 3 p.m.; St. John's, Newburgh, 10.30 a.m., Holy Communion, Centerville Town Hall, 3 p.m.; Napanee Mills, Orange Hall, 7 p.m.

#### OTTAWA.

The canvass for the Endowment Fund of the proposed Diocese of Ottawa is being prosecuted with energy and success by the Rev. Mr. Hanington. The semi-sanguine claim that it will be completed with in the next *ten* months, the very sanguine in three.

#### KINGSTON.

FRONTENAC DECANAL CHAPTER.—The second rural-decanal meeting of the county of Frontenac chapter was held on the 8th and 9th inst. On the evening of the 8th a choral service was conducted in the cathedral and a sermon preached by the Rev. W. T. Lipton, of Wolf Island, on the Church of England as being a point for the union of the Latin, and eastern churches and the disciples of Calvin and Luther. There was a celebration of Holy Communion in the cathedral on the morning of the 9th, at 8 o'clock. At 10 o'clock the following clergy assembled in the committee room of St. George's hall: The Dean, the Rural Dean, the Rev. Messrs. Dobbs, Cooke, Rayson, Lowe, Plaunt, Dibb, Lewis and Lipton.

The several missionaries reported the work of the Church as progressing favorably in spite of the many difficulties which confront them. The Rural Dean having been present at the missionary congress, a few weeks ago in Chicago, gave a resume of the proceedings of that body. The question of prohibition was dealt with. The Rev. Mr. Rayson gave an address on Sunday schools and catechizing. It was resolved that some steps should be taken to circulate Church literature as a branch of missionary work. The chapter adjourned at five o'clock to meet again in May.

#### BATH.

The Bath branch of the Woman's Auxiliary held its fourth monthly "missionary night" on Friday, 17th November, in St. John's Church, commencing with service at 7.30 p.m. The lecturer was Rev. Canon Burke, of Belleville, whose subject was the history of the British Church prior to the Norman conquest.

The rural-decanal chapter of Lennox and Addington met in Bath on Thursday and Friday, 2nd and 3rd Nov. All the clergy of the deanery were present saving only the Rev. A. L. Green, of Belleville. At the opening service in St. John's Church on Thursday evening all the clergy present took part, and an able sermon was preached by the Rev. J. R. Serson. On Friday, at 8 a.m. there was a celebration of Holy Communion with a goodly attendance of priests and lay people. At 10 a.m. the former, eight in number, met for business in the parish hall. The Rural Dean, Rev. E. H. M. Baker, delivered his inaugural address, speaking therein of the growth of the Church in the deanery during the past six years and of the need of increased exertions and liberality in the future in order to accelerate her progress and carry her ministrations to the long neglected district of North Addington. The Rev. S. Tighe was secretary-treasurer of the chapter, and it was decided that there should be two chapter meetings yearly, one in May and one in October, the former to be held in rotation in the rural parishes and to last two days, and the latter always in Napanee and to last three days, the third day to be devoted to the holding of a conference of the clergy, lay readers, church wardens, lay delegates, directors of St. Andrew's Brotherhood and Sunday school superintendents.

It was also decided that the clergy of the

deanery should preach in the order of seniority at the opening service of each chapter meeting. A resolution was passed extending to his grace Archbishop Lewis the congratulations of the chapter upon his elevation to the distinguished position of Metropolitan of Canada and Archbishop of Ontario, and another that the mission board be requested to look into and supply the spiritual needs of the seven townships of North Addington when possible. The chapter, with recess of two hours for dinner, sat until 6 p.m., when having finished its business and spent some time in discussing two or three subjects of grave importance, it passed a resolution of thanks to the church people of the village for their generous hospitality and adjourned. At 7.30 p.m. the members met again for the last service in the church, in which all as before took part, and three of whom delivered most admirable addresses—the Rev. Mr. Woodcock on the "Woman's Auxiliary," Rev. Mr. Jarvis on "St. Andrew's Brotherhood" and the Rev. S. Tighe on the "Consolidation of the Canadian Church"—a rich treat for the congregation and one which they appeared to appreciate. So ended one of the happiest clerical gatherings it has ever been the good fortune of the writer to share in.

All Saints' day was a high day in the neighboring village of Roblin, when Mrs. W. H. Wilkinson, wife of his honor the county judge, very gracefully laid the corner-stone of the new Anglican Church. The clergy having robed at the residence of Squire Dufour, a procession was formed to the site singing "The Church's One Foundation." Upon arrival at the stone the incumbent presented Mrs. W. H. Wilkinson, on behalf of the congregation, with a beautiful silver trowel and asked her to keep it in memory of the occasion. The service was then conducted by the Rev. A. Jarvis, rector of Napanee. The Rev. Stearne Tighe delivered a most appropriate address, after which an offertory was taken up. An adjournment then took place to the Orange hall, where the large company partook of an excellent dinner, after which addresses were delivered by the Revs. A. Jarvis, S. Tighe and F. D. Woodcock. In response to the Rev. R. Atkinson, incumbent, the subscription list was considerably augmented. Proceeds of the day \$100. If the present suitable weather continues it is fully expected that the extension of the new church will be finished before the beginning of next month.

#### PARHAM (Co. Frontenac.)

Mr. Pyke, of Lennoxville, (Bishop's College) has been appointed to this Mission.

#### TWEED.

The Reverend W. H. Barnes, to the great regret of the congregation here is about to leave in response to a call from a prominent parish in Long Island Diocese, N. Y.

## Diocese of Toronto.

#### TORONTO.

The *Trinity University Review* contains as a *Souvenir* of the General Synod Meeting a concise and well written sketch of the proceedings of that auspicious meeting, and a very excellent cut of the beautiful University buildings. The writer well and truly says: "To the majority of these gentlemen (the delegates) lay and clerical," the buildings, the grounds, their extent and their locality, were a manifest surprise. Bishops and visitors from far distant provinces were continually pointing out to each other points of interest and special features in the lovely chapel or the handsome Convocation hall, or the comfortable arrangements in the new residence wing, and were struck particularly with the fine vista from the front steps of the main entrance, taking the eye down the

long avenue, and through the streets between the trees reaching straight out to Lake Ontario and the Island miles away. It was a revelation to many to find the university not only so amply provided with all the requirements for a liberal education, with laboratories, lecture rooms, students' residences and public halls, but withal set in such beautiful architectural and scholastic surroundings. Many were the strolls taken on the college terraces, and in the park glades of Gore-vale, the ravines of which form the eastern boundary of the university properties, and across the grassy lawns of the cricket and tennis grounds, whose ample swards lay toward the west. Let us hope that the proposed eastern residence wing will soon arise to complete that side of the college quadrangle, and give accommodation to the yearly increasing number of students. The unfeigned admiration of our university expressed on all sides made us not a little proud of Trinity as she is to-day, while we rejoiced that she became, as it were, the birth-place of the United and Consolidated Church of England in Canada. We may just add that internally the college was as perfectly adapted to the requirements of the meeting, as the surroundings were delightful. The library alone, allotted to the "House of Bishops," the great Convocation Hall with its oak dais and galleries, to the general assembly, the large lecture rooms, available for committees, convenient reading and writing rooms, the chapel services precluding each day's business, and not least of all, the spacious dining hall, affording ample accommodation, and (thanks to the ladies), the most bountiful hospitality every day to the whole of the delegates, all made the place as comfortable and complete for the purposes of the Synod as it is possible to imagine.

#### PETERBORO.

On Monday evening, the 6th November, the Annual Congregational Reception was held in the School house, which proved another most successful link in the chain of events—every one present entering heartily into the spirit of the occasion.

On Wednesday evening there was a Meeting or Conference of all Parochial Teachers. This was held in the South Ward Mission building, at which some 125 persons were present, and reports were made from the different societies and branches of work. These included St. John's Sunday-school, the South Ward Mission Sunday-school, the Church Choir (which numbers 12 ladies, 15 boys and 13 men), the Mission Choir (about 20 strong), the St. Andrew's Brotherhood, the Young Men's Bible Class, the Woman's Auxiliary, the Girl's Guild, the Mission Band, and the Chancel Guild. The Rector suggested one more society, viz., a Decoration Guild for adorning the church on festival occasions; this Mrs. W. McDonald kindly undertook to organize.

In summing up the chairman said that while the whole work of the parish had not been altogether encouraging as compared with former years, yet he felt that the outlook was never brighter than at the present time. Not only had there been many instances of bright self-denying devotion, but they were beginning the new parochial year in a spirit and with a power which they had never launched out before. Their solemn communion on Sunday morning, the happy social reception and now this bright, cheering conference were the happiest auguries for the future. He had no doubt that the call to live and to work would be answered in the coming year in a way that it had never been answered before.

At the conclusion of the meeting those present were generously entertained by the ladies of the South Ward congregation, and in this pleasant way the workers conference for 1893 came to a close.

The absence of Rev. W. M. Loucks was

deeply felt during St. John's anniversary week. The efforts to secure a successor have been so far unsuccessful.

*St. John's.*—The 11th an. of the re-opening of this beautiful church—erected *sixty-one* years ago, 1832—was celebrated by special and inspiring services and meetings. The re-opening took place on All Saints' Day, 1882; and on this festival in the present year a goodly number of communicants assembled in the quiet sanctuary to realize in the highest earthly service "the one communion of fellowship" between all those saints in God's "host who have crossed the flood," and those whose work on earth is not yet done. Rev. Messrs. Symonds and Hedley, of St. Luke's, showed their brotherly sympathy by joining with their friends of St. John's at this service. The evening service was interfered with in point of numbers by the rain, but the choir wore at their post in full strength—boys, women and men—and the service was a bright and happy one with a short address by the Rector on the words, "In Paradise."

On Friday evening the regular service of intercessory prayer was largely attended, when special intercessions were offered on behalf of the parish and communicants. This service, we may note, always forms a helpful preparation for the Holy Communion.

The festival services of Sunday were begun by the Communion service at 8.30. At this service the bulk of the congregation consisted of young men. Morning prayer—a short, bright service—followed at 10. At 11 a.m. came the great feature of the day. It had been urged by the clergy, after consultation with the lay members that the whole congregation, whether communicants or not, should attend and take some part in the communion service. It was urged that this was the one great Service of the Gospel, intended for all Christ's Disciples. Instead of hundreds of earnest men fearing to accept their Lord's dying invitation, it was suggested that all should now come, and if any should feel still unable to receive, at least let them worship the Lord, who came so closely to His people in this Holy Service. This meant a striking departure from past customs up to the present. The service had practically been a dis-union when part of the congregation separated themselves from the other part. It was now intended that the service should be in every sense a *Com-munion*. The church was well filled with people from every part of the parish, including the members of the South Ward congregation, whose morning service was suspended for the occasion. A large proportion of the congregation received the Holy Communion. Owing to the special character of the gathering the service was much longer than usual, but was of the greatest impressiveness throughout.

The Rector, Rev. J. C. Davidson, preached from the words, "They without us not made Perfect," (Heb. 11, 40) bringing out the interdependence which existed between all members of God's Church, whether on earth or in paradise. The whole spirit of Christ's Church was one of fellowship, brotherhood and co-operation as opposed to individualism, in religion and otherwise.

## Diocese of Huron.

LONDON.

*Memorial Church.*—On 24th, October last the Girls' Havergal Band invited their friends of the congregation and others to a social evening in the school room. It proved to be in all respects one of the very pleasantest we have had. There was a large attendance, and such a display of bright girls. Games were played, songs were sung, readings given, and refreshments served.

The school-room was, for the time being, transformed into a parlor, and all present felt drawn together in happy intercourse. Among the many good things of the social was an address from Mrs. Boomer, in which she said:—"Love for Missions as a silver thread runs in greater or less degree throughout all our parochial organizations, binding us together as with cords of love and unity we are told "a threefold cord cannot be broken." There is hardly a corner in the mission field that has not had some token that we, of the Memorial Church, hold it in kindly remembrance. If the parent, so to speak, *i. e.*, the *Parochial Branch of Woman's Auxiliary*, has come to the bottom of its purse, and cannot send its contribution to meet such and such a need asking for its help, well, the *Havergal Band* tries to lend it a helping hand; if the *Havergal Band* says "Oh! we have our big bale to send off to the North West, and we want every cent for freight," then the *Ministering Children's League* steps in and says, "We have not much, but we will do our share." And the *Mothers' Union* says, "Let us vote our thanksgiving offerings to missions," and so they do, buying great banks of yarn, of which they double and treble the value by knitting it up, in their spare moments, into good stout stockings, and big warm mitts. And then, have we not our *Christian Endeavor* with its well organized Mission Committee for a wise distribution of its funds. And our *King's Daughters*, who are not the less ready to do their part for the heathen abroad because they do so much for the sick and suffering at home. But to-night we ought to learn something of what this dear young Band has been steadily and perseveringly doing for the past seven or eight years. They have, I know, helped missions in Algoma and the North-west, sending contributions in money as well as big bales of warm clothing from time to time. They have taken their full share in the support of the lady missionaries in Japan, and Omoksene in the Diocese of Saskatchewan. They have sent gifts conjointly with those of the *Ministering Children's League* to Muskoka; and when there was a special plea made on behalf of Algoma, many of the young people laid by 1 cent a day, so that this band might have a gift to offer as their thank offering for God's blessing on their work.

But I do not intend to stand here, doing nothing else than sounding their praises; that would not only be extremely presumptuous of me, but it would spoil all the beautiful simplicity of their willing service. What they do is because they love Jesus, and in obedience to his command, esteem it a precious privilege to be permitted to be co-workers with Him. Work done in this spirit of self-consecration is sure to be fruitful of happy results, and so I would only say to those dear young sisters of mine: "Be not weary in well doing," and, "May God bless and prosper you in this your new term of work for Him."—*Parish Visitor.*

## "MALE AND FEMALE CREATED HE THEM."

BY REV. T. DE WITT TALMAGE, D.D.

(From the *Ladies' Home Journal*.)

EXISTING RIGHTS; NOT ABSENT WRONGS.—My chief anxiety is not that woman have other rights accorded her, but that she, by the grace of God, rise up to the appreciation of the glorious rights she already possesses. Take the grand and all-absorbing right that every woman has, and that is to make home happy. That realm no one has ever yet disputed with her. Men may come home at noon or at night, and they tarry a comparatively little while; but

she all day long governs it, beautifies it, sanctifies it. It is within her power to make it the most attractive place on earth. It is the only calm harbor in the world. Every man knows as well as I do that this outside world, the business world, is a long scene of jostle and contention. The man who has a dollar struggles to keep it; the man who has it not struggles to get it. Prices up. Prices down. Losses. Gains. Misrepresentations. Gougings. Under-selling. Buyers depreciating; salesmen exaggerating. Tenants seeking less rent; landlords demanding more. Gold fidgety. Struggles about office. Men who are in trying to keep in; men out trying to get in. Oh, my good woman, thank God you have a home, and that in it you may be queen. Better be there than wear Victoria's coronet. Your abode may be of the humblest, but you can, by your faith in God and your cheerfulness of demeanor, gild it with splendors such as an upholsterer's hand never yet kindled. There are abodes in all our great cities—humble, two stories, four plain, unpapered rooms; undesirable neighborhood, and yet the men who live in them would die rather than surrender them.

ANGELS OF GOD ABOUT IT.—Why? It is home to each one of these men. Whenever he thinks of it he sees angels of God hovering around it. The ladders of Heaven are let down to this house. Over the child's rough crib there are the chantings of angels, as those that broke over Bethlehem. It is home. The children may come up after a while and they may win high position, and they may have an affluent residence; but they will not until their dying day forget that humble roof, under which their father rested, and their mother sang, and their sisters played. Oh, if you would gather up all tender memories, all the lights and shades of the heart, all banquetings and reunions, all filial, fraternal, paternal and conjugal affections, and you had only just four letters to spell out that height, and depth, and length, and breadth, and magnitude, and eternity of meaning, you would, with streaming eyes, and trembling voice, and agitated hand, write it out in those four living capitals, H-O-M-E. What right does woman want that is grander than to be queen of such a realm? Why the eagles of Heaven cannot fly across that dominion. Horses, panting and with lathered flanks, are not swift enough to run to the outpost of that realm. They say the sun never sets upon the English empire; but on this realm of woman's influence eternity never marks any bound.

QUEEN OF THE HOME.—Isabella fled from the Spanish throne, pursued by the nation's anathema; but she who is queen in a home will never lose her throne, and earth itself will only be the annexation of heavenly principalities. When you want to get your grandest idea of a queen you do not think of Catherine of Russia, nor of Anne of England, nor of Marie Theresa of Germany; but when you want to get your grandest idea of a queen you think of the plain woman who sat opposite your father at the table, or walked with him arm-in-arm down life's pathway—sometimes to the thanksgiving banquet, sometimes to the grave, but always together—soothing your petty griefs, correcting your childish waywardness, joining in your infantile sports, listening to your evening prayers, toiling for you with needle or at the spinning-wheel, and on cold nights wrapping you snug and warm. And then at last on that day when she lay in the back room dying, and you saw her take those thin hands with which she toiled for you so long and put them together in a dying prayer that commended you to God, whom she had taught you to trust—oh, she was the queen! The chariots of God came down

to fetch her, and as she went in all Heaven rose up. You cannot think of her now without a rush of tenderness that stirs the deep foundations of your soul, and you feel as much a child again as when you cried on her lap; and if you could bring her back again to speak just once more your name as tenderly as she used to speak it, you would be willing to throw yourself on the ground and kiss the sod that covers her, crying: "Mother! mother!" Ah! she was the queen.

(To be continued.)

## Correspondence.

### TITHING—THE MISSIONARY CONFERENCE AT YARMOUTH.

To the Editor of the CHURCH GUARDIAN:

SIR,—I am greatly pleased that "Candid Friend" in your issue of the 15th has raised the question whether the clergy should pay tithes or not, and to whom or what should they pay them.

I am quite unprepared to quote any authoritative word of the Church in this matter, but hope that some one will come forward and enlighten us as he has requested.

I know it is often thought by clergymen, who have made but little study of this whole question, that the clergy are exempt on the ground that they would be only putting money out of one pocket into another. I am glad, therefore, that "Candid Friend" has said that the Levites paid tithes of the tithes which were their inheritance—"even a tenth part of the tithe." Should any reader be in doubt as to this let him carefully peruse Num. xviii. 25-32.

But when a difficulty is discovered from these verses, viz., that the tithes of clergymen should go to the Bishops, because "the tithes of the Levites were for the support of the High Priest," I cannot but think that the whole question is being considered from a wrong standpoint.

It is quite a mistake to suppose that the tithing system binding upon Christians is based upon the laws in this regard governing the Hebrews. At the most they should be appealed to for illustration only. The principle of giving one-tenth of all increase is much more venerable than the Mosaic period, and its institution was not primarily for the purpose of supporting a ministry, or even to insure the tithing once for all of all monies, valuables, properties or produce. Far from it.

It is precisely because of this wrong standpoint from which people consider this subject, that hundred of difficulties at once arise when a man starts to work out the principle of tithing practically in his own mind, as it would effect him were he to adopt it himself. For example a man says, 'Should I tithe a sum of money, say, a gift just received, which has already been tithed by the giver?' 'If a tither first tithes his income and gives his children their allowance, should they tithe what has already been tithed?' And so on. So with Candid Friend's question, 'Are the clergy to tithe when "The Church does not receive from the Church"?' I might add another difficulty even if the clerical tithe were to be given to the Bishops, viz.: To whom or what should the Bishops pay their tithe?

Are not all these questions rendered quite secondary, and certainly answerable by honest titheers of the clergy, when we remember that the law of the tithe was not primarily established in order to provide certain necessary funds.

Long before the rules were issued regulating the tithing of the Hebrews and the support of

the Levites, the law of the tithe existed and was observed.

For example Jacob undoubtedly tithed his increase (Gen. xxviii. 22) from the time of his memorable vision, and in consequence in the 20 subsequent years became immensely wealthy, though the results of his 70 former years of life were that he possessed a "staff" only with which to cross over Jordan,—in other words *nil*. But to whom did Jacob pay his tithes? We don't know. Certainly not to the priesthood, for he was himself the only priest of his family, and he surely did not pay tithes to himself. To say so would be to make a mockery of his awfully solemn vow.

Again, seeing how deeply mysterious a Being was Melchisedec to whom Abraham paid tithes, we cannot suppose that Melchisedec, though he was the Great High Priest as well as King, was supported by the things which Abraham and others gave him.

So we see the primary object was not to supply necessary funds, though we are all the more amazed at the wisdom of GOD in finding so glorious a use for the funds thus religiously provided.

Then what was the primary object of its institution but to afford to man a practical way by which to acknowledge that all he receives comes from GOD, and that all he possesses belongs to GOD, Who in giving them holds him responsible for their use as His steward.

This latter truth we all admit. But, oh! how easy it is to *admit* it, that is, in words uttered by the lips, or sung in a thanksgiving. Here is a more practical way of showing it, and one which costs us something, and at the same time increases our faith in GOD as the Giver of all.

To suppose that the tenth law was instituted primarily to supply funds for GOD'S work, is to forget that GOD claims as His own "the cattle on a thousand hills," "the silver and the gold," &c., and that He surely *could* carry on the work of the Church without money, or even for that matter our agency.

When a man sees that this law is a test of his belief in GOD'S Providence, whether he be a layman, priest or bishop, he will not long make difficulties of the sort one so frequently meets with. If he cannot conscientiously pay his tithes to the Church because as a priest, he argues, he is only paying it back to himself, he can at least subscribe to foreign missions, or to educational institutions, or hospitals, or libraries, or to the support of the poor.

I am inclined to think that Aaron and all the Aaronaic priesthood scrupulously paid tithes of all they received, and, if a fitting object of need presented itself to them, they could at least burn with fire in sacrifice to GOD their tenth portion. It may be, too, that this affords one reason why on occasions there was so great a sacrifice of animal life in the different great functions of the Jewish Church.

I think "Candid Friend" makes a great deal too much of his Bishop's refusal to take his fee on the occasion of his marriage. That was probably merely an act of courtesy by one member of the cloth to a junior. I presume none of us priests ever take a wedding fee from a brother priest. But such a course is merely a professional etiquette, such as doctors show to doctors, dentists to dentists, and so forth. And even if the Bishop's quoted remark, viz., the Church does not receive from the Church, should turn out to be a well-known ecclesiastical maxim, I cannot see why that should deprive a Christian, because he happens to be in orders, of the privilege of giving of his means towards the support of the holy religion which he finds such a benefit to his own soul. If he is officially a priest, he is also a needy and sinful member of CHRIST'S mystical Body, himself requiring and receiving the benefits of grace alike with the laity. And for this he has a right to offer

his support with a grateful heart. Besides does he not as much as they require to test his own belief in, and gratitude to GOD for "giving him all the things he so richly enjoys?"

I cannot better conclude than by endorsing the final sentiment of "Candid Friend," only I will go further, and say, that without the faithful example of the clergy in this particular, it is hopeless to expect the laity, in any considerable numbers, to adopt the principle of giving the tenth of their increase. They will surely say "Physician heal thyself." "Parson practice what you preach." We may preach till we are hoarse that "the Church does not receive from the Church," and that the priests of old had no one to whom they could pay their tithes, and therefore we need not do it, but the laity will never be convinced that it *is* their duty if it *isn't* ours.

Yours, &c.,

FIFTEEN YEARS A TITHER.

Windsor, N. S., Nov. 20, 1893.

ST. ANDREW'S DAY.

This Apostle was born in Bethsaida, and was brother to St. Peter, though whether elder or younger has not been determined; the weight of authority is in favor of his being younger than the Prince of the Apostles.

On the division of the world among the Apostles, St. Andrew had Scythia and the neighboring countries assigned to him as his province.

Having traversed Thrace, Macedonia and Thessaly, he passed into Acabin, and came to Patrae, a city of the last mentioned province.

Egeas, Proconsul of Achaia, came at this time to Patrae, where, observing that multitudes had abandoned Paganism, and had embraced Christianity, he endeavored by all arts, both of favor and cruelty, to recover the people to their former idolatries; he called the Apostle before him, and derided him as an innovator in religion, a propagator of that superstition whose Author the Jews had infamously put to death on a Cross.

Upon this, St. Andrew took occasion to rehearse the infinite love and kindness of our Lord, who came into the world to purchase the salvation of mankind, and for that, he did not disdain to die upon the Tree. Whereupon the Proconsul replied that St. Andrew might persuade those who would believe him; but, for his part, unless he was obeyed by the Apostle's doing sacrifice to the deities of the Empire, he would cause him to suffer upon that Cross which he had so much extolled and magnified. St. Andrew replied that he did sacrifice every day to God, the only True and Omnipotent Being—not with incense and bloody offerings, but in the Sacrifice of the Immaculate Lamb of God. Upon this the Apostle was remanded to prison, at which the people were so enraged that they would have broken out into a mutiny had not he restrained them, persuading them to imitate the mildness and patience of our meek and humble Saviour, and not to hinder him from that crown of martyrdom that now awaited him.

St. Andrew expired on the last day of November, but in what year is uncertain. The instrument of his martyrdom seems to have been somewhat peculiar, and is generally affirmed to have been a cross *decussate*, being formed of two pieces of timber crossing one another in the form of the letter X, a form of a cross which has become known by his name.—*Parish Guide*.

The cross is not in our view simply a testimony of the Father's love, like the flowers under our feet, and the starry heavens above our heads; but the altar of the great sacrifice which restores man to God and God to man.



The Church Guardian

— : EDITOR AND PROPRIETOR : —

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CALENDAR FOR NOVEMBER.

- Nov. 1—ALL SAINTS.
- " 5—23rd Sunday after Trinity.
- " 12—24th Sunday after Trinity.
- " 19—25th Sunday after Trinity.
- " 26—26th Sunday after Trinity. [Sunday next before ADVENT.] (Give Notice of St. Andrew's Day).
- " 30—ST. ANDREW'S DAY.

ADVENT 1893.

"Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Romans xiii. 11.

With this begins the Church year, which with its four Sundays, makes a proper and needed preparation for the Christmas fact and joy. The name is of Latin derivation, and is employed to designate the *Two Comings of Christ* "in great humility," eighteen centuries ago, *To Save*; and His coming hereafter *To Judge*. Advent sounds thus a bugle note of vigilance and preparation, urging us all in the language of the Collect, "To cast away the works of darkness and put upon us the armor of light, now in the time of this mortal life." And so it stretches on through the Christmas festival, the Epiphany evidences of our Lord's Divinity, the Lenten sorrow for sin, the shadow of the Cross, the gloom of the grave, the Easter triumph, the the Glory of Olivet, the Pentecostal effusion of Holy Ghost, the establishment of the Church as an historic and perpetual organization on earth, the festival of Trinity and the necessary Trinitarian conception of true Christianity, itself followed by the long season bearing this name and devoted to practical teachings in the duties of every-day religion. In this annual round, how true it is, that—

As prisoners notch their tally-stick,  
And wait the mark of day,  
So marks she days, and months, and years,  
To ponder and to pray:

"And year by year beginning now  
Her faithful task sublime,  
How lovingly she matcheth out,  
Each portion in its time."

—Parish Guide.

DWELL upon the thought of Advent as a great reality. It is an article of the Creed. It is a truth that was once most intimately connected with that corner-stone of primitive preaching—the Resurrection. Now it has almost disappeared from Christian thought, and certainly is never heard in many pulpits. Yet if one will take the trouble to examine the epistles of the New Testament it will be surprising to see the prominence of that teaching of the Lord's return. It will be an instructive study to note how very markedly our Lord dwelt upon the same in His parables and discourses. Out of thirty parables at least ten are more or less concerned with the idea of Advent, and these are among the most noted ones. Of these discourses in which the teaching is most

direct and positive, there are not a few. Yet this doctrine has been pushed to one side, explained away, even denied in public teachings, without seemingly a suspicion that it belongs to the very essence of New Testament Scripture. Of course, scientific rationalism denies it. Having disposed of the beginning of the world, to be consistent it must drop all belief in the ending of the same.—*Selected.*

From time to time obscure and evanescent sects, founded by illiterate men, much bewildered from pouring over the prophecies, revive the thought of Advent, only to fall into the special error the Lord warned against—viz., the fixing of the day and hour. This, no doubt, has led to the distaste with which some, who should know better, view the idea of Advent. But errors of all sorts should not be suffered to obscure any vital truth of Revelation. We bid our readers strive for themselves to see what God's Word declares, and to clear that away from all speculations of men. For the Lord's own solemn and affectionate Word bids his chosen to "Watch!"; "Lest coming suddenly He find them sleeping."

THE coming in of each Advent season witnesses to some great and decided advance towards the second coming, in His glory, of the man Christ Jesus. The religious observer cannot fail to recognize this progress year by year, though to the purely secular mind it may not be evident. That the kingdom of God cometh not with observation is a truth that is enforced by the failure of every attempt that has been made to predict the times and the seasons of the coming of the Judge; and yet nothing is more evident than the fact that His way is preparing, and that each year marks more fully some progress definitely and clearly made in that work of preparation. The note of preparation is not always what the world calls a religious one—it is often indeed generally, what is regarded as entirely secular. Every advance in civilization, every step towards the betterment of the human race, whether in knowledge, in material welfare, or in spiritual advancement, is a sign of the Coming Lord, and that the promise of His Coming is sure.

The day of Christ's appearance is not to be determined by the fanciful interpretation of detached texts of Scripture. He Himself has said that it is not for human minds to know the times and the seasons, which the Father has put in His own power. The fulfilment of prophecy is not a thing that can be forced by any such proceeding as was recently seen in the formation of a railroad company with the design of hastening the fulfilment of a prophecy which the projectors chose to interpret as declaring that a railroad should run through Palestine. But in the events of the world's history can be seen each year how surely and steadily God is bringing on the day of the coming of the Son of Man. Even in the event of a short time since, when the American world witnessed the establishment of a uniform standard of time, though apparently a thoroughly secular event, and devised for the benefit of purely commercial interests, marked an era in the history of the human race that will one day be recognized as having an important bearing on the preparation of the world to meet the Lord at His coming.

The world does move, and it moves onward in that one direction, though men may think but little of it. The Church of Christ is the great instrumentality which He has ordained for the bringing in of His kingdom, and yet the greatest triumphs of that Church are not always

those that are most patent to human sight. The Holy Spirit prepared the way for the first Advent of the Saviour in a manner that the devout student of history can easily recognize now, but of which the nations of the earth, seeking only their own material advancement, were absolutely unconscious. And when the fullness of the time was come, the Anointed One appeared, to be the Saviour of the world. And so it is to day. The Holy Spirit is doing the same work; in the Church sanctifying the people of God, and uniting them with Christ; and in the world preparing the way for that Church, "the Saints of the Most High God," to take the kingdom, and go forth to meet the King when He shall come again.

The Advent thought is full of hope to the Christian, even when he looks upon the world as it now is. There is no advance, no real forward step in the history of mankind, that is purely secular and without its important bearing upon the advancement of Christ's kingdom. The Holy Ghost has His active objective work in the world as well as in the Church and He is performing it. The progress of thought, the advance of physical science, the great strides that civilization is making throughout the world through the levelling instrumentality of commerce, and the wonderful developments of human intellect and intelligence, are as much His work as the great progress which the Church of Christ is making in the world. And it is for the same end, the preparation of the world for the Coming of its Lord.

It is the hopeful mind, looking eagerly for the Master's approach, that is quick to discern the evidence that He gives of His drawing nigh. It was in the darkest days of persecution that the aged Apostle saw the glory of the coming Saviour, and uttered that hopeful prayer, "Even so, come Lord Jesus." There is no cause for doubt or fear in the mind of the Church's children to-day. On every side is seen "the promise of His coming."—*The Churchman.*

PROPORTION OF THE FAITH.

The beginning of a new Christian year brings with it the inquiry whether any one of the great facts concerning the Christ are lost sight of. The Christian religion is historical as much as it is doctrinal. The two great creeds are almost wholly occupied with statements of historical facts. It is on those facts that men's faith may depend. It is on the right holding of those facts that a right faith depends. No one of them must be held to the exclusion of another.

Therein lies a great comfort. Facts remain. They cannot be misunderstood. Doctrines may be perverted. The language of doctrinal statements may change its meaning, and so their meaning may be changed. But no man need ever forget events, or misunderstand them.

So the Church has handed down through all her centuries the facts of the Saviour's birth and life and death, His resurrection and ascension, His sitting at the right hand of the Father, and the assertion of His coming again, in future time.

These great facts do not contradict each other. They fill up and round out the Gospel of salvation. They are all, too, essential, and if any one loses sight of a single one of them all, his faith becomes disproportioned.

Now, very many seem to have lost sight of the great article of belief with which the Christian year opens. As certain and sure as any other article of the Christian story epitomized in the creeds is the assertion regarding the Christ that He now "sitteth on the right hand of the Father, and He shall come again with glory to judge both the quick and the dead."

This language is not figurative. It is as real and as true as any language that can be uttered. It is spoken of the God-man, and is to be believed, however little one can comprehend the possibility of it. Any doctrine or idea incompatible with it is untrue. Any theory regarding God's working in the Church that is inconsistent with it is to be distrusted. Hold fast to the great fact of Christ's session in heaven and of His coming again, and spurn all contradictory theories, no matter how attractive they may be.—*The Churchman.*

### NOTES ON THE EPISTLES.

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

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

#### FIRST SUNDAY IN ADVENT.

"Knowing the time."—Rom. xiii., 11.

I.—The keynote of this first Sunday of the Christian year is struck by the Epistle, of which the Collect is an echo. "The night is far spent, the day is at hand: let us therefore cast off the work of darkness and put on the panoply of light." It must be observed that Advent looks forward to the whole of the manifestation of the Incarnate Son of God: The Word made Flesh; for it presents in frequent contrast the ideas of the First Coming of the Lord, which inaugurates the mediatorial kingdom, and the Second Coming, which closes it. Advent, therefore, does not breathe the spirit of unmixed Christmas joy and thankfulness, but dwells much on the thoughts of the GREAT JUDGMENT, and therefore on man's sin and its awful consequences. The Advent call is to *awakening* out of indifference and sin in the face of the fact that the dawn of the Second Advent is a year nearer to each of us. The Epistle proper begins at verse 11, with "And that knowing the time."

II.—The time of our mortal life is here compared to the *night*, as being a period of imperfect knowledge and happiness during which we have need to take heed to our walk. "If a man walk in the night he stumbleth," St. John xi., 10. With the heathen this life was everything. All beyond was dark and cheerless. The grave bounded the horizon of human hope before Christ came. To the Christian, even with all the blessings and light which are his in this life, it is but as the night compared with the glory and freedom from fear, and the joy of the new life in God beyond the grave, when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound," Isa., xxx., 26. That day is the day of salvation for the believer. "Now is our salvation nearer than when we believed." Then all doubts will be cleared up, all difficulties solved, all wrongs righted, all mistakes rectified in the dawn of the true life and immortality brought to light by Jesus Christ. "Sleep,"—the condition of those whose hearts and minds are engrossed with the cares and pleasures and schemes of this life only, unconscious of his most important responsibilities, neglectful of his most pressing affairs, his eyes closed to all the realities of the unseen world, to the things eternal, he knows but the great things that are going on about him. In heaven the kingdom being prepared, on earth souls turning from darkness to light, angels busy between earth and heaven on messages and errands of mercy and succour, conquests of grace in human hearts, the mystical body growing and expanding,—all this is as

a dream to those who labour only for the meat that perisheth," St. John vi., 27. The world, grey with years and already showing signs of dissolution, sweeping on to its end, the cry of pious souls yearning for liberty. "How long, Lord, how long?" How needful the appeal of the Church, even to Christendom itself, to awake from slumber, "knowing the time," noting its importance, accepting its message.

III.—Precious hours lost, the night hurrying by with noiseless but certain passage, the time left so short, so much to be done to prepare to meet "Him." The "works of darkness" are to be cast off. Carnal indulgences which ever destroy true spirituality and weaken steadiness of effort. The flesh is to be crucified with the lusts thereof. Honesty, truthfulness, soberness, careful habits of body, peace and love—the mind of Christ—these are to be sought after as a primary preparation for meeting with our Lord. As the Israelite searched for the leaven of old, so must the Christian search, cast out of himself every sign and token of the old nature, Ex. xii., 15. Advent a season of deep searching of heart in the light of the Judgment to come. "The panoply of light to be put on," i.e., the clothing suited to inspection in the full light of the Returned Lord—the righteousness of the Lord Jesus Christ—put on as a robe of covering, a wedding-garment. It is made up of: i. His righteousness. ii. His graces. iii. His devotedness to God. iv. His self-denying love for the race—for man.

IV.—"Now is our salvation nearer than when we believed." The motives to Christian effort do not lessen or fade away as life goes on and the ages pass away. On the contrary, as we come nearer to the end of our conflict and the fulfilment of our hope, they *deepen* and *strengthen*. They will be strongest and most efficient on the last day of the soul's life on earth and of the world's life.

That day—the day of our salvation—will give no sign of its approach. There will be no twilight and gradual dawn. We are living in these now. "As the lightning cometh out of the east and shineth even unto the west: so shall also the coming of the Son of Man be," St. Matt. xxiv., 27. The notices of its approach are these very Advent Seasons, when the Church year by year sounds the trumpet notes of alarm and counsel. Truly "knowing the time," we cannot but feel that it "is high time to awake out of sleep." Looking about us with faithful eyes, we see on all sides signs of the truth that "the night is far spent." Is it a joy to our secret souls to know that "the day is at hand?" that day when the angel shall lift up his hand to Heaven and swear that there shall be time no longer, for Eternity is dawning, and the mystery of God is finished, Rev. x., 5, 6.

#### EDITORIAL NOTES.

THE DAUGHTERS OF THE KING.—Yes, that is the title of the distinctively CHURCH organization whose support, cordially and lovingly, we would invite all those who may now—unwittingly possibly—be lending their aid to the denominational "King's Daughters," and despoiling Mother Church of her right. This Church organization, two years older than the undenominational copy, held a General Convention in Baltimore on the 25th and 26th October, at which delegates were present from all parts, joining fervently in the opening service, Holy Communion, and the subsequent proceedings. Bishop Paret spoke of this organization and that of the Brotherhood of St. Andrew as "strong helps to the Church life and work."

The Reports submitted at this meeting of the work of the Order showed its increased usefulness. There are now 55 dioceses represented, with 257 chapters and over 3,000 members. The Order hopes to bring Canada into as cordial relations with it as exists in the Brotherhood of St. Andrew. In the past year the Council had correspondence with rectors desiring to form chapters in Australia and the Danish West Indies, and inquiries about the Order have come from other distant parts of the world.

We understand that Mrs. Franklin, of New York, is the President of the Order. We shall be glad to announce the formation of new Chapters, and trust that some forward step will be taken by earnest Churchwomen in our several cities towards the realization of the hope expressed in the report.

The *Girls' Kalendar* for the eighth year is before us more beautiful than ever, and an increasing interest is evidenced by the fact that the steadily increasing demand has justified the printing this year of an edition of 12,000 copies, against 8,000 two years ago. The *Kalendar* consists of twelve pages with a colored cover, arranged to hang on the wall. A text is given for every day in the year, and on each page are selections, spiritual and practical, chosen either from their bearing on one of the Church's seasons, or as containing some helpful thought or advice. The pictures are reproduced by a photogravure process from the lithographic copies of a set of pencil drawings by the artist Hoffman on the *Life of our Lord*. The different pictures cannot but help all to realize more fully the blessedness and perfect beauty of His life, Who is at once our salvation and our example. While we cannot heal the sick, raise the dead, or even teach as He did, Who spake as never man spake, the *Kalendar*, as its pages are turned month by month, will arouse a desire, as He may give us opportunity, to help the sick and suffering, to raise the despondent and down-hearted, and in careful, loving following of the great Exemplar, to teach others how to follow Him more closely. We are sure that the *Kalendar* would form a most acceptable Christmas gift from teachers to the girls of their several classes, and would exercise continuous good influence throughout the year.

D. C. GILMAN, President of Johns Hopkins University, Baltimore, presented, in behalf of the Trustees of the University, to the American Bible Society, a fac simile of the Chaldean Flood Tablet, recently reconstructed by Professor Haupt. The tablet is a plaster cast from a modern reproduction in clay of the so-called Izdubar or Gilgamesh Legends, commonly known under the Babylonian Nimrod Epic. It contains the cuneiform text of the Chaldeans account of the Deluge, as restored by Professor Paul Haupt. The text is based on thirteen fragments, which were found during the British excavations in the valley of the Euphrates and Tigris and are now preserved in the Department of Oriental Antiquities at the British Museum, London.

The casts have been finished in colored plaster, so as to give them the appearance of a real cuneiform clay tablet. The tablet contains, in six columns, three hundred and thirty-one lines of cuneiform writing.

## Family Department.

### OUR TEACHER AND THEIRS.

Bear with the little children, parents dear;  
Suppose the Master reasoned thus of you:  
"Oh, I have spoken once, yea, also twice,  
Now let me try what punishment will do."

Bear, yes, to tell the twice-told tale again,  
How this or that from good or evil grew;  
Their little ears crave the familiar forms,  
Stale illustrations though they be to you.

And once, yea twice, our Father, o'er and o'er  
Goes o'er the self-same precept day by day;  
The tireless patience! What though "In the Book  
'Tis written!" Is it thus you hear Him say?

No rather, "Try again, My child, My child!  
The will is all I want, I'll find the way;"  
Then in a fresh sense "turn the new leaf" o'er  
Poor little ones about your knees to-day.

—E.

## JULIE.

### CHAPTER IX.

#### CASTLES IN THE AIR.

"I hope Lance will do it properly; I hope it will all come right!" Rose fidgeted and clasped her hands.

"What a long time he is away!" Elsie said. They could not settle to anything till Lance came back.

"P'raps he's beating him," suggested Chubbie, with very round eyes.

"Wif a big stick," added Puff.

"Hark!" cried Guy; "I think I heard the gate bang."

They listened and held their breaths.

"Be quiet Puff!" said Elsie; for he was hitting his boots together, his legs dangling from the window-sill, where he had a seat.

In a second the yard door opened—it was the nearest way to the play-room—and Lance bounced in.

"Oh! I say; he's the jolliest old chap in the world. We're all invited to tea to-morrow; and he lent me this book. Just look!" Lance's face was glowing with excitement as he waved, "The Bush Boys" above his head.

"Invited to tea! Humbug!" retorted Guy.

"Invited to tea!" echoed Elsie, without the unbelieving "Humbug!"

"Have I been asked? Am I to go?" cried Julie, wistfully.

"Come in," said Rose, and shut the door; tell us all from the very beginning."

All this was said, not one after another, but jumbled together in a chorus. They crowded round him, hanging on his words; and he began from the very beginning.

He drew a pathetic picture of the sick man on his couch; Rose and Elsie were entranced. Then he repeated their conversation, as much as he could remember; and Guy pronounced Mr. Atherton a trump.

"He asked, 'Who's the pretty girl with long hair?' Oh, Rose, Rose!" and Lance gathered up a handful and held it up.

"Oh, Rose, Rose!" laughed Guy, twisting the remaining tresses in his hand.

Rose blushed all over her face, and jerked her hair away.

"Oh, Rose, Rose!" echoed Chubbie and Puff, pointing their fingers at her, and tugging at her dress; while Elsie clapped her hands with delight.

Only poor dear Julie was silent; she was all anxiety for the tea topic to come round, and was wondering if she had been asked.

"And does he mean us to go to tea with him, really and truly?" Rose asked.

"Really and truly," answered Lance. "He said from five to six."

"Not all of us, of course?"

Here Julie trembled.

"All seven of us; he wants to know us all." Then Lance caught Julie's eye, wistful and glowing and fixed on him. "He mentioned Julie particularly. He said particularly, 'Julie and the kids.'"

How rosy Julie grew! Did he say me Lance? Oh, Chubbie, we're all to go—we're all to go!"

"If auntie will let us," put in Rose. "We'll have to tell her about the trick we played on him. She won't be so angry now that Lance has apologized."

"The trick we played on him! Poor old Rose! Poor pretty Rose, with her nice long hair! I like that, I must say," said Guy. "You should have told him Rose had no finger in the pie; that she always behaves like a lady, Lance."

"By George! I quite forgot. Poor Rose!" "Oh, never mind," said Rose. "I'm so glad it has ended so well. Let us see the book, Lance. What is it called?"

"The Bush Boys." Such spanking pictures you never saw! I can't make out the first—a lion's head popping out of the chimney of a house, and some fellows on the ground shooting with their arrows at him. Just look!"

"Me too! Show me! Me too!" bleated "the kids," as the fair heads of the elders bunched together over the page. Puff dragged at one arm and Chubbie at the other, and Julie struggled hard for a peep.

Puff away, Chubbie! Puff away, Puff! Lance is obliged to lower his arms—lower still. Lance's "goggles" are only on a level with the leaf "Me too! Show me! Me too!" bleat "the kids."

"Take care!" said Rose; "we must be careful of his book. Chubbie darling take your hands away."

Lower still. Lance kneels down now, and lays the book upon the rug. Chubbie and Puff are on their hands and knees. Hurrah! they've got the best place now.

"Oh! a lion!" squeaks Puff. Why is Julie in the background always? Still she's struggling for a peep. "Let me see—let me see!" Poor little wistful Julie! That's right, Guy. Guy gives her his place. He can look over Julie's head.

"Look at his teeth," Chubbie says, putting a fat finger to the lion's mouth—"can't bite me now."

"There are no end of pictures," says Lance, "all as jolly as this." Lance turns the pages; the others may only look. Wasn't the book lent to him?

"A deadly encounter," Lance reads, when another picture comes. "Just look! A rhinoceros digging his horn into an elephant's leg. This must be a rattling book, I say!"

Turn over the pages again. More lions, more elephants, baboons, and other queer-looking beasts! A man sleeping by a wagon and a fire, with a hyena prowling round!

"I say, what a splendid book this is!"

Turn over; the pictures are not done yet. The seven heads are close together still, their owners kneeling, stooping, sprawling over the rug.

"Was that a bell?" asked Rose. "Bother, no! No bells come on Sunday. Look there!"

Has Manda gone? Elsie, do you know?" Rose is not quite satisfied.

Manda has just gone; Manda puts in her head while Elsie is not "quite sure." Manda has on her new Sunday hat, with roses and narrow pink ribbons.

"Somebody to see Miss Rose."

"To see me?"

"Bother!" trembles on Lance's tongue. Guy gives him a poke; the guest is at the door.

"It's only me," says a wistful voice. "May I come in Rose?"

"Oh, Margie, is it you?"

Yes, it's Margie Rutherford. She glides into

the room with an eager glance at the group on the hearth-rug, and before Rose had time to rise has nestled down beside them.

"How nice it is in here! with a little sigh of content. "Do you mind me coming on Sunday, Rose. It was so lonely at home. Papa had to drive past here to see a patient, and I wanted so much to come; he'll call for me on his way back."

"Oh no Margie; I'm glad you've come. We were looking at some pictures," politely answered Rose.

How grandly Margie is dressed! How nice she looks! A snow-white frock so richly embroidered, long white silk gloves, and a large hat with a drooping feather!

It is not good for Rose to be with Margie much. The tenth commandment troubles Rose; she is sometimes in danger of breaking it.

"Let me look too," Margie pleads; and she squeezes herself, white dress and all, between Chubbie and Puff, cuddling them with an arm round each.

The pictures were finished by-and-by, and Margie looked round the room. "How happy you all are!" Margie sighed. "How I wish I lived here, Rose!"

"Oh, Margie!" answered Rose, blushing a little too; "and your beautiful house!"

"It is so large, and so dull; there's no one to speak to," Margie replied. "And we haven't any windows so nice as that. How lovely to watch the pigeons all day long!"

"Coothdra-coo! Coothdra-coo!" sounded from the dovecot, as if Emperor was thanking her for her pretty compliment.

"You wouldn't like it after your house," Rose said decidedly, shaking her head.

"Oh, wouldn't I?" Margie replied. "If I had Puff and Chubbie and Julie to play with all day long!"

Julie loved Margie Rutherford from that hour. Margie was as old as Elsie—a little older—just between Elsie and Rose; and Margie actually wished she could play with Julie all day long!

"And Guy and Lance and Elsie too," Margie answered with a sigh.

"I dare say you are lonely sometimes," Rose admitted, "all by yourself. But it must be nice to be rich, Margie; you have such beautiful things!"

"And a pony to ride," put in Elsie, stroking the feather in her hat.

"They're not people, though," said Margie.

"Nice things aren't much good when you want to talk to somebody very bad. Oh, if I had a lot of brothers and sisters how happy I should be! I was thinking about you all the afternoon, and thinking how dull I was, and wishing you did not live so far away. And papa was nodding in his chair—he's so tired from visiting patients all the week; and I didn't like to talk to him, he looked so sleepy, you know. Then a great bell rang, and he woke up and said, 'Hulloa, Margie! I'm poor company for you?'"

and rubbed his sleepy eyes. James came in to say that he was wanted at Whitstone at once, and papa stretched himself and yawned; and I remembered that Whitstone was past your house, and it jumped into my head how lovely it would be to pop in on you all, and I begged him to take me with him, for I was so lonely and dull. And papa put his hand on my head, and called me "Poor metherless bairnie!" and told me to be as quick as I could. That's how I'm here to-day; you won't mind it being Sunday for once?"

Poor Margie looked wistfully at the boys, for she had heard Lance's impatient "Bother!" and was afraid they hadn't such a welcome for her as the girls; but Julie, always quick to discover a want in any one's heart, gave Margie's arm a squeeze, and Margie answered gratefully—

"Julie, shouldn't you like to have a ride on my pony some day?"

"Oh, Margie!" cried Julie, coloring with pleasure. She had heard through Rose and Elsie of Margie's beautiful home, but had neither seen it nor the pony, and to be so singled out was such an honor, and she squeezed her arm a little harder.

"Me wide on 'ou pony too," said Pull.

"Yes, you darling," said Margie, kissing him.

"Oh, Rose! wouldn't it be fun, next Saturday afternoon, to bring the pony round and give the little ones a ride?"

"Splendid!" cried Lance, drowning Rose's answer. "I say, Margie, I'll ride your pony, too!"

"All right!" cried Margie, elated, feeling that she had been forgiven for breaking in upon them on Sunday afternoon. "I'll come directly after dinner. You can't think how smoothly dear little Juniper goes."

"What a fine black horse your father rides!" said Guy. "That's the sort of horse I'd like to have some day."

"I intend to have one just like him when I'm a man," cried Lance, "and go riding about to visit my patients like Dr. Rutherford. I'll have a carriage too."

"Isn't it lovely to fancy what you'll have when you're grown up?" Margie cried. "I'm always fancying what I'd like to have. And are you going to be a doctor, Lance?"

Lance nodded. "I'd like to be an army doctor best of all, and go riding about after the fellows on a battle-field. Then, when Guy gets shot in the leg, 'I'll be there to cut it off.'"

"Thanks," retorted Guy; "I'll take good care of my legs. I ain't going to stomp on a wooden leg to please you or anybody."

"Oh! but, Guy," cried Elsie, "you'd be a wounded hero coming home, and Rose would put you in her—but I forgot!" she ended.

"In her what?" asked Guy. "It's Rose's secret. It's what Rose is going to do when she's grown up."

"You must tell us, Rose," cried Margie, elated. "We must all tell what we should like to do. Now, you begin."

"No, you begin," said Rose, curious to know what Margie had to wish for, with her beautiful house and things. In her mind Margie had nothing left to wish for, except a sister or brother, perhaps.

"If I begin, you'll promise you'll all tell after what you'd like to do?" They promised, and Margie began at once.

"I'll live in a little cottage—a teeny, weeny one—all covered up right over with creeping things—"

"Earwigs!" interrupted Lance. "I shan't come to visit you."

"You mustn't interrupt," cried Elsie, slapping his knee.

"Earwigs!" retorted Margie, indignantly. "Fancy an army doctor riding about on a battle-field afraid of earwigs! No, my creeping things are green and scarlet leaves—just like what grows over Mrs. Paterson's house; and I'll have a wisteria round one corner, and round the other a purple passion-flower. And I'll be very good to the poor, and go round visiting them all day long, and on

Sundays I'll invite all the little girls who are lonely and dull, and have a Sunday-school at my house, and give them cake and tea, and rich buns sugared on the top."

"Oh, Maggie how funny you are!" cried Elsie, as soon as Maggie paused, "I wouldn't like that at all. I'd like to have a pony of my own, and a very, very big garden with very wide paths, and I'd wheel Guy in a bath-chair when he came home with a wooden leg, and I'd have Rose to live with me."

"Oh, Elsie," mocked Guy, "how funny you are! I wouldn't like that at all. I shan't have a wooden leg, I tell you. I would mind a scar across my cheek."

(To be continued.)

Mr. Howell's literary autobiography begins in the Christmas "Ladies' Home Journal," and will continue through a year's numbers of that magazine.

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STEVENSON-SHERWOOD—On Wednesday, 22d Nov., at St. John's church, Peterborough, by the Rev. J. C. Davidson, M.A., Rufus Stevenson, youngest son of Mr. James Stevenson, M.P., to Adelaide Emma, second daughter of the late W. E. Sherwood, Esq.

DEATH.

HARRIS—At the Rectory, Grenville, Nov. 4th, 1893, of scarlet fever, Hillier Egbert Fisk, aged 3 years 1 month and 17 days, only son of Rev. Wm. Harris, incumbent.

HARRIS—At the Rectory, Grenville, Nov. 20th, 1893, of scarlet fever, Myrtle Elvira, aged 2 years 1 month and 3 days, eldest daughter of Rev. Wm. Harris, incumbent.

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**Mission Field.**

[Notes for October from S. P. G. Mission Field.]

At the end of September, we are sorry to say, the Society's income was still behindhand by more than two thousand pounds as compared with last year. During the first half of October special donations, amounting to about £1,700 were received. But for purposes of comparison we must reckon against these an exceptional receipt of £1,000 last year. We know that "times are bad," but none the less we appeal with earnestness and confidence to our friends to make great efforts before the close of the year. The greater the difficulty the more need there is for strenuous endeavor. We are assured that those who know what the Society has to do, and have some share of the missionary spirit, will take care that such a cause is upheld.

LEBOMBO Diocese had its first Bishop consecrated on Sunday, November 5th. It has already had the advantage of the presence of its Bishop-designate, one of whose interesting letters we print in our present number. This large tract of Eastern Africa, and the first Bishop, should enjoy the intercessions of the Church at home.

The Society has sustained a heavy loss by the recent death of the Rev. J. W. Irving, Rector of Broughton, one of the oldest clergymen in the Diocese of Oxford, and one of the most devoted and enthusiastic supporters of Mission work in all parts of the world. Mr. Irving, although he had attained the ripe age of 85, was to the last an active and energetic secretary for the Bletchley Rural Deanery. So recently as the end of last August he had organised an S.P.G. Garden Meeting; and although from increasing deafness he could not hear all that was said, his interest in the proceedings never flagged from beginning to end. Those who had the privilege of being Mr. Irving's guests and being with him in his study will long remember how Mission work was the absorbing topic of conversation, when book after book bearing on various aspects of Missionary labour was taken down from the study shelves. Whether in the older Missions of India or in the development of the Archbishop's Mission to the Assyrian Christians, he was equally interested, and he gave practical proof of the catholicity of his Missionary spirit by the erection in the parish church in which he had officiated for fifty years of a memorial window, wherein he had commemorated the martyrdom of two distinguished representatives of the two great Church Missionary Societies, viz.: Bishop Patteson and Bishop Hannington; and in his own family worship he regularly prayed, not only for those who were in the Mission, but for those travelling by land or by water to the scene of their

labors. Dangers by sea did overtake some who had been his visitors, and in the hour of peril one is recorded to have said to another, "Be of good cheer; one family in England at least will be praying for us." His house was ever the hospitable home of the deputations, and his carriages and horses were always ungrudgingly placed at their disposal. The announcement of his death will be read by many a missionary abroad, and they will sorrow to feel that they will never see him again at his well-loved work, of which the memory will long survive among them.

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This year it will, we hope, be better than ever.

The Inter-Diocesan Sunday-School Committee (at the suggestion of many Sunday-School workers who feel that the satisfactory teaching of a double lesson within the limits of a Sunday-School Session is a practical impossibility), have this year given us but one set of lessons; and these are a happy combination of Bible and Prayer Book, "The Teachings of the Church's Year."

Already the Church of England Sunday-School Institute, and the Inter-Diocesan Committee of the American Church have found that two sets of lessons cannot well be taught at a single Sunday session, and both have adopted the single lesson plan, now for the first time to be put in operation in Canada.

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**TEMPERANCE.****THE TEMPERANCE WITNESS BOX.**

Archdeacon Farrar, in a recent article on the temperance question in the *Portnightly*, supplies some important testimonies which should certainly be inserted in the next edition of "The Temperance Witness Box."

**ENGLISH WRITERS.**

I might go back as far as Noah, or as far as the Christian era, or as far as the Fathers, to show that in every age drinking has been, as St. Augustine calls it, "the mother of all mischief, the root of crimes, the spring of vices, the stain of honesty, the plague and corruption of the soul." But I will quote only one or two out of hundreds of great English writers:

Shakespeare:

"O God, that men should put an enemy into their mouths to steal away their brains; that we should with joy, revel, pleasance and applause, transform ourselves into beasts."

"O thou invisible spirit of wine, if thou hast no name to be called by let us call thee—Devil!"

Sir Thomas More:

"Tippling-houses, taverns and other dens of iniquity, wine and beer-houses . . . do not all these, after rapidly exhausting the resources of their devotees, educate them for crime?"

Lord Chesterfield, in 1743:

"Vice, my lords, is not properly to be taxed, but to be suppressed. Luxury, my lords, may very properly be taxed. But the use of those things which are simply hurtful—hurtful in their own nature and in every degree—is to be prohibited. If these liquors are so delicious that the people are tempted to their own destruction, let us at length, my lords, secure them from these fatal draughts by bursting the vials that contain them. Let us check these artists in human slaughter, who have reconciled their countrymen to sickness and to ruin, and spread over the pitfalls of debauchery such baits as can not be resisted. When I consider, my lords, the tendency of this Bill (the Gin Act), I find it calculated only for the propagation of disease, the suppression of industry, and the destruction of mankind."

Dr. Chalmers:

"Before God and man, before the Church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. I do in my conscience believe that those intoxicating stimulants have sunk into perdition more men and women than found a grave in that deluge which swept over the highest hill-tops, engulfing a world of which but eight were saved."—(Dr. Chalmers' "Bacchus Dothroned," p. 90.)

Ruskin:

"Drunkness is not only the cause of crime, it is crime; and the encouragement of drunkness, for the sake of profit on the sale of drink,

is certainly one of the most criminal methods of assassination for money ever adopted by the bravoos of any age or country."

Carlyle:

"My complete conviction goes, and for long years has gone with yours in regard to that matter (the Permissive Bill), and it is one of my most earnest public wishes that some such Bill do become law. From the bottom of my heart I wish you success."

"Gin is the most authentic incarnation of the evil principle, the black hroat into which wretchedness of every kind whirls down, calling on delirium to help it."

[To be continued.]

**AN AUCTIONEER'S STORY.****MUCH EXPOSURE BROUGHT ON A SEVERE ATTACK OF RHEUMATISM.**

Bed-fast for Weeks at a Time.—His Troubles Aggravated by an Outbreak of Salt-rheum—An Expression of Interest in Others.

From the Stayner Sun.

There are few people in Simcoe County who do not know Mr. Thos. Furlong. For twenty-eight years Mr. Furlong has been a resident of the county, and for twenty-two years has been a travelling agent and an auctioneer, and it is safe to say that he is just as popular as he is well known. In a business of his kind Mr. Furlong is naturally exposed to all kinds of weather, and the result has been that for some years past he has been badly crippled with rheumatism and has suffered great pain and inconvenience. Happily, however, Mr. Furlong has found a release from this suffering, and his recovery has excited so much interest in and about Stayner that *The Sun* determined to secure the particulars of his cure and give them for the benefit of others. When seen with regard to the matter, Mr. Furlong expressed the greatest willingness to make public the particulars of his cure in the belief that it might be of benefit to some other sufferer.

"You are of course aware," said Mr. Furlong, "that my calling subjects me to more or less inclement weather, and this was the main cause of my suffering. Some nine years ago I first felt the symptoms of rheumatism. I did not pay much attention to it at first, but gradually it became so severe that it was with difficulty that I could hobble around, and my business really became a burden to me. I consulted several physicians who did all they could for me, but without giving me any relief. During a part of the year I was bed-fast for weeks at a time, and as the remedies I tried did me no good I began to believe that there was no cure for me, and you will readily understand how despondent I was. To add to my distress I became afflicted with salt-rheum of the hands, and had to keep my hands covered with cloths from one year's end to the other. I had read of some remarkable cures of rheumatism by the use of Dr. Williams' Pink Pills for Pale

People, and at last I made up my mind to try them, though I must admit that it was with a doubting heart, for I had spent a great deal of money for other medicines without obtaining any benefit. However, they say that a drowning man will clutch at a straw, and it was with much of this feeling that I purchased the first box of Dr. Williams' Pink Pills. Before that box was all gone I experienced some relief which warranted me in continuing the treatment, and from that out I steadily progressed toward complete recovery.

I have used in all eight boxes with the result that I am to-day free from pain and ache, and not only did Pink Pills relieve me of the rheumatism, but they also drove out the salt-rheum, and as you see to-day the hands which had been covered with cracks, fissures and scabs are now completely well. This splendid result is due entirely to the use of Dr. Williams' Pink Pills, and you may be sure that it gives me the greatest pleasure to warmly recommend them to others.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

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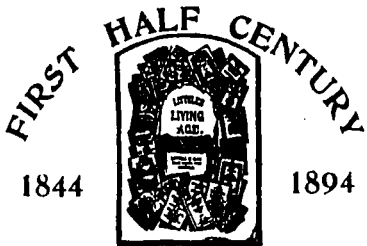
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