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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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## ECCLESIASTICAL NOTES.

**LATE ORDINATIONS IN ENGLAND.**—Eleven deacons and twenty-eight priests received holy orders in the venerable Cathedral of Ripon. Of these all were graduates, with one exception, a gentleman ordained by Letter Dimissory from the Bishop of Colombo. The ordines in the other Dioceses numbered as follows: Durham, 5 deacons; Bangor, 3 deacons, one priest; Carlisle, 4 deacons; Chester, 5 deacons, 1 priest; Ely, 8 deacons, 7 priests; Gloucester and Bristol, 8 deacons, and 3 priests; Llandaff, 10 deacons, 11 priests; Lichfield, 5 deacons, 5 priests; Manchester, 12 deacons; Norwich, 4 deacons, 2 priests; Oxford, 10 deacons, 16 priests; Peterborough (by Bishop Mitchinson), 4 deacons, 4 priests; St. David's, 5 deacons, 9 priests; St. Albans (on St. Michael and All Angels' Day), 6 deacons, 6 priests; Worcester, 9 deacons, 12 priests; Newcastle, 1 deacon. The Welsh Dioceses alone had any number of non-graduates, most of the ordines hailing, of course, from St. David's, Lampeter. One literate only was ordained, in a total of 215.

**A PROPOSAL.**—The Rev. Coker Adams proposes the constitution of the Principality of Wales as an Ecclesiastical Province, under an Archbishop of St. David's. It is now 700 years since the see of St. David's was subordinated to that of Canterbury.

**ANOTHER REPENTANT ONE.**—On St. Matthew's Day, at Wells Cathedral, the Bishop admitted to the diaconate Mr. Gordon J. H. Llewellyn, who was afterwards licenced to the curacy of Yeovil. Mr. Llewellyn had for the last nine years been the minister of the so-called "Reformed Episcopal Church" in Yeovil, but had returned with most of the congregation to the Church of England.

**IN MEMORIAM.**—A beautiful sculpture alabaster font, in memory of the late Canon Anson, has been placed in St. George's Chapel, Windsor Castle. It stands at the west end of the south aisle, near the Beaufort Chapel, and a dedicatory inscription is inlaid upon its black marble steps. The old terra cotta font has been buried in the chapel.

**PRESENTATION.**—The Right Rev. J. W. Bardsley, the new Bishop of Sodor and Man, formerly Archdeacon of Warrington, was on Monday week evening presented by the Clergy of the Diocese of Liverpool with a parting address and set of Episcopal robes and a signet ring, and by the Clerical Society, of which he was a member, with an Episcopal seal.

**OLD CATHOLIC.**—The Bishops of Salisbury and Lichfield are about to visit the Old Catholic Churches of the Continent. Dr. John Wordsworth writes on the subject to Archdeacon Lear as follows:

"The Bishop of Lichfield and I have been commissioned by the Archbishop of Canterbury to visit some of the leaders of the Old Catholic Churches (especially Bishops Reinkens and Herzog) in Germany, Austria, and Switzerland. Mr. Oldham, one of the secretaries of the Anglo-

Continental Society, will accompany us as far as Lucerne, and will be of great help to us in effecting the primary object of our journey, which is to make an authentic report to the Lambeth Conference next year of the present condition and prospects of the Old Catholic movement.

**BISHOP PADDOCK OF MASSACHUSETTS ON DIVISION.**—What the mind and will of Our Lord and Master are with regard to the *unity* of His followers have been expressed so clearly as to seem beyond dispute. Only in these latter days have new interpretations of His words been proposed with a view to justify the perpetuating of schisms and sects which *have marred His body, and thwarted His gracious purpose. The evils of division are evident.* If Our Lord directly, or through His Apostles, has appointed the form and mission of His ministry, then the setting up of a ministry and order other than in accordance with His will must be a grave error at best.

Among the grievous results of the present state of things are the multiplication of sects, warring bitterly with each other, the waste of efforts and means, innumerable controversies and jealousies, the ignoring or actual abandonment by many calling themselves Christians of parts of the truth taught by Christ and His Apostles, and the consequent neglect and disuse of some of the richest privileges of the Gospel. A vast portion of the world still lies in heathenism and baleful ignorance and error. Manifold forms of vice and wickedness abound even in Christian countries. The faith is assailed and the foundation of morals attacked with a vehemence and strength *which undoubtedly gain in every way from the quarrels and divisions of those who should be one household, one family of brethren.*

**A RELIC.**—The communion table from which George Washington received the sacrament on the Sunday before his death has been restored to Christ Church, Alexandria, by Miss Sally Stuart, who received it from a near relative by bequest.

**GOOD ADVICE.**—When you get late to church (an accident sometimes unavoidable) and you find all the congregation engaged in prayer, do not go down the aisles and disturb them, but kneel near the door, or slip into an empty back seat and pray there.

**NEW YORK.**—It has been announced that a site for the Cathedral in New York has been definitely chosen, and that negotiations have been going on for its purchase for months. The lot is that now occupied by the grounds and buildings of the Leake and Watts Orphan House between One Hundred and Tenth and One Hundred and Thirteenth streets, and Morningside Drive and Tenth avenue. It is said that the price asked for the lot is \$970,000.

**WELL DONE.**—Of "*Little's Reasons for being a Churchman*," over 5000 copies have been sold; and it is less than two years since it was published by The Young Churchman Co., of Milwaukee, Wis. A layman who recently purchased and read a copy of the work was so im-

pressed with it that he at once bought five copies for the Rector of his parish for lending to others. Like action on the part of those who have the means would be a good work for the Church.

**THE ARMY.**—A table giving the religious denominations of the non-commissioned officers and men of the English Army on the 1st of January, 1887, shows that the Church of England furnishes 668 out of every 1000 soldiers; Romanism, 205; Presbyterianism, 76; Wesleyanism, 46; while 'all other Protestant denominations' come last with only 5 per 1000.

**CONSECRATION.**—On St. Luke's Day Canon Camidge was to be consecrated Bishop of Bathurst at Westminster by the Archbishop of Canterbury. On the following day a special farewell service was to be held in York Minster, when the sermon will be preached by the Archbishop of York.

**GENERAL GORDON.**—A monument to General Gordon has been placed in St. Paul's Cathedral by his brother. It is a magnificent work of art. The figure is life-size, in bronze, massive, but extremely lifelike, and it reclines on a black marble base with bronze feet. The monument is placed in one of the recesses of the nave on the north side of the Cathedral, with a touching inscription of the noble hero's merits. The name "Gordon" is inscribed at the foot.

**WESTERN NEW YORK.**—Bishop Coxo, in his address before the convention of his diocese, gives the following statistics of work done: Confirmed, 1,129; pastoral visitations, 45; academic visitations, 20; churches consecrated, 3; opened or restored fabrics, 5; corner-stones laid, 4; convocations attended, 10; clergy meetings attended, 8; clergy transferred, 5; clergy received, 8; number of clergy, 10.

**THE Second Annual Convention**, of the Brotherhood of St. Andrew, assembled in Chicago on Friday, Saturday and Sunday, Oct. 14, 15 and 16. It was a notable gathering. Representatives from thirty-five different Chapters were in attendance, and the business meetings, which occupied the greater part of the first two days, were enthusiastic and evinced much interest. Sessions were held at the hall of the Church of the Epiphany. On Friday and Saturday evenings, appropriate addresses on given topics were made, after a brief service. The great service was on Sunday morning, at 10.45 a. m., at St. James' Church. The delegates, with members of local Chapters, upwards of 200 men, marched in procession around the Church, preceded by the surpliced choir, all heartily singing "Onward Christian Soldiers," the processional. The sermon, an eloquent and telling discourse, was delivered by the Rev. Dr. Rainesford, Rector of St. George's, New York. The Rev. Dr. Vibbert was celebrant. All the Brotherhood received the Sacrament in a body. In the evening, a service for men was held at Grace Church. The convention cannot fail to have encouraged and helped those who were present, among whom were representative men from all sections.

## THE APOSTLE'S CREED.

A Paper read by the Rev. George Rogers, B.A. Rector of St. Luke's, Montreal, at a meeting of the Diocesan Sunday-School-Association, 17th October, 1887.—(Continued).

## II.—THE APOSTLES CREED.

Passing from the consideration of Creeds in general, let us now turn our thoughts to the Creed known as the Apostles' Creed. We will consider it in (1) its origin (2) its use (3) its substance, and (4) in reference to how it should be taught in our Sunday-schools.

1. In reference to its origin. There is a theory which has been very generally received to the effect that the Apostles, before separating, contributed each an article of the Creed, but this theory is without foundation, for the Articles "I believe in the Holy Catholic Church and the Communion of Saints" were not in the Creed for Centuries after the time of the Apostles. We cannot tell how this Creed came to assume its present form; the material of which it is composed is almost all found in the writings of fathers in the second century, though the Creed may not have been formed till a much later date. It was first called the "Symbol" and was only given the names "Apostles' Creed" about the fifth century. It underwent many changes from its first appearance, and only appeared in its present form in the beginning of the eighth century, in the writings of Arnimius, a Benedictine, who laboured in France and Germany. In the fifth century Creed did not contain the words, "Creator of heaven and earth," the clause "He descended Hell;" the Articles "I believe in the Holy Catholic Church the Communion of Saints . . . and the life everlasting." We see therefore that the Creed grew gradually. It is the expression of the faith of the early Church as a whole. And although it has never been sanctioned by any General Council, yet it has never been repudiated by any national Church, and it stands to-day the only summary of doctrine received by all Christian Churches, and the only doctrinal basis existing on which these Churches could possibly unite.

2. Having said this much in reference to the origin of the Creed, I will now refer to its use in connection with the Church. It was first used in the Hour Services of the Gallican and English Churches, about the end of the eighth century. At first the Choir alone took part in the Creed, the congregation remaining silent. Then in the time of Edward VI. the Creed was repeated by the minister alone, while the congregation remained kneeling, and it was only in the year 1552 that it was directed that it should be said both by the minister and people standing. The custom of bowing, at the name of Jesus in the Creed is enjoined by the 18th Canon of the Church; but the custom of turning to the East while the Creed is being said has no canonical authority, but it is as old as the second century when Christians worshipped toward the East to shew that they differed from the devil worshippers who worshipped toward the West. How beautiful and good is the use of the Creed in our services at present; for in it both minister and people unite their voices, in declaring their faith in God, in the same words, in which our fathers have declared their faith for over a thousand years. When it is said in our Services no tongue should be silent; for we honour God when we declare our faith in Him publicly. Our Saviour has said that, if we confess Him before men, He will also confess us before His Father in heaven; and St. Paul has said that while "with the heart man believeth unto righteousness" yet "with the mouth confession is made unto salvation."

3. From the use of the Creed we will pass on to consider its substance. It is in substance, a summary of the essential doctrines of the whole Bible. It does not contain all truth. A Creed to contain all truth would be an exact copy of the Word of God. In the Creed we declare our faith in the Father, in the Son, in the Holy Ghost, in the Church of God, and in the blessings in store for those who are truly members of God's Church. We also believe in the Father and in the Son and in the Holy Ghost, but do we all believe in the Church of God? What is this Church? How many of our children are there who know what this Church is? How many adults are there who know what it is? Has it any organization on earth? and if so did our Saviour and His Apostles organize it, or was it organized by man? These are very important questions, for if the Church is an invention of man, then every man living has a perfect right to start a Church, to baptize and to administer the Lord's Supper. But if the Church was organized by Christ and His Apostles, then woe be to that man who shall break away from it, and organize a Church of his own; woe be to that man who dare administer the Sacraments which our Saviour has committed to the keeping of His Church. Our Church to-day is suffering from two parties, one trying to conform it to the Church of Rome, and the other placing it on a level with Dissenting Churches. I have known teachers to tell their children that one Protestant church is as good as another. This kind of teaching will fill Dissenting Schools and empty those of the Church of England. Let us see that our children are brought up neither Romanists, nor Dissenters; but members of the Church of England, knowing what the Church is and why they belong to it.

4. Lastly, let me say but a few words on how the Creed should be taught in our Schools. Every teacher should see that each child can repeat the words of the Creed perfectly from memory. This is very important, and great emphasis was laid upon it in the early Church; for Garibaldus gave orders to his clergy that if any man did not know the Creed he should be dieted on bread and water, and if any woman did not know it she should be flogged; I cannot, however, advise the clergy to adopt such measures. The doctrines of the Creed are also very important. The child should know what they are, and be able to quote the leading passages of Scripture on which they are based. This is important, but of still greater importance is that faith which is not embodied in words or formulated into doctrines—that faith which our Saviour speaks of in connection with everlasting life. To lead the children to this faith should be the great aim of us all. We should not only labour to gather the little ones into the earthly fold; but we labour and pray that God might use us in bringing them into the heavenly fold—in making them truly "Members of Christ, Children of God, and inheritors of the Kingdom of Heaven."

## HINTS TO THE CONFIRMED.

Acts viii. 15, 16, 17; xix. 8. Hebrews vi. 2  
By grace are ye saved through faith, and that not of yourselves, it is the gift of God. Ephesians ii. 8.  
If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him. Luke xi. 13.

## BE HUMBLE.

Endeavor to live in a deep sense of your sin and weakness, and of the sufficiency of the grace of Christ.

Pride goeth before destruction, and an haughty spirit before a fall.

Without me ye can do nothing. John xv. 5.  
I can do all things, through Christ, which strengtheneth me. Philippians iv. 13.

When I am weak, then am I strong. 2 Corinthians xii. 10.

Be strong in the Lord, and in the power of His might. Ephesians vi. 10.  
Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as those that must give account. Hebrews xiii. 17.

## BE WATCHFUL.

Remember that the enemy of your soul desires its ruin; resist the beginnings of sin, whether they come by evil thoughts,—evil company,—idleness. In conversation ask yourself, is what I am about to say true, is it useful, is it kind?

Be sober, be vigilant; because your adversary the devil as a roaring lion, walketh about seeking whom he may devour; whom resist, steadfast in the faith. 1 Peter v. 8, 9.

Set a watch, O Lord, before my mouth, keep the door of my lips. Psalm cxli. 3.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matthew xxv. 13.

## BE PRAYERFUL.

Constant in your attendance at Church—pray also—when you lie down and when you rise up; pray—in your daily employments. Is anger rising? pray. Are you inclined in the presence of others to be ashamed of Christ? pray. Does temptation assault? pray.

I was glad when they said unto me, Let us go into the house of the Lord. Psalm cxlii. 1.

Pray without ceasing. 1 Thessalonians v. 17.

In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. Philippians iv. 6.

Romans viii. 26. 2 Corinthians vi. 16, 17, 18; vii. 1.

## BE HOPEFUL.

Press forward—rest not satisfied because you have been a partaker in this rite, but let your mind be directed at once to the Sacrament of the Lord's Supper. If you come not thither, there will be reason to fear that the blessing to be expected in Confirmation has been made light of by you to the injury of your soul. Come, therefore, but with fixed purpose of heart to "yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Come—"Repenting truly of your former sins, steadfastly purposing to lead a new life"; come—"with a lively faith in God's mercy through Christ, and a thankful remembrance of His death"; come—"in charity with all men";—"so shall ye be meet partakers of those holy mysteries," and shall go forth to "glorify God with your body and your spirit, which are His."

And Jesus said unto him, No man having put his hand to the plough, and looking back is fit for the Kingdom of God. Luke ix. 62.

Remember Lot's wife. Luke xvii. 32.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. 1 Corinthians xi. 26.

This do in remembrance of me. 1 Corinthians xi. 24.

But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Corinthians xi. 28.

## PRAYERS AFTER CONFIRMATION.

Defend me, O Lord, with Thy Heavenly grace, that I may continue Thine for ever, and may daily increase in Thy Holy Spirit more and more, until I come unto Thy everlasting Kingdom. Amen.

O God! I have promised to renounce sin, and to love and serve Thee. Teach me so to trust in Thee, that I may perform my vows, and take up my cross daily, and follow Christ unto my life's end. Grant this, O Lord, for Jesus' sake Amen.

## DAILY MORNING PRAYER.

O Heavenly Father! I thank Thee for sparing me to the beginning of another day: keep me from wicked thoughts, words, and actions: may I often through the day look up to Thee in prayer for Thy Holy Spirit. May I remember that "Thou God seest me." May I keep out of the way of temptation, and strive to live as a child of God should live. O Lord, I am weak—do thou strengthen me, for Jesus Christ's sake. Amen.

Our Father, which art in Heaven, &c.

EVENING PRAYER.

O God! before I go to bed this night, I would ask Thee to pardon all my sins, and to give me Thy blessing: make me thankful for all Thy mercies. The night of death cometh, when no man can work: may I be more careful to serve Thee, and may all my hope of salvation rest only on Thy dear Son, who died for sinners; Oh that I may walk in the light, and His blood cleanse me from all sin. Grant this, O Lord, for Jesus Christ's sake. Amen.

Our Father, which art in Heaven, &c.

*Search the Scriptures Daily.*

*Be Diligent in thy calling.*

*Be much in Secret Prayer.*

*Neglect not Self-Examination.*

*Let thy Words be few.*

*Live each Day as if it were thy Last.*

*"Be thou Faithful unto Death,"*

*Keep thy Conscience as the apple of thine eye. Do all, "Looking unto Jesus," and Resting on His Grace.*

(Saith the Lord Christ,)

"AND I WILL GIVE THEE A CROWN OF LIFE."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

**THE BISHOPRIC.**—A very courteous letter has been received from Bishop Perry, dated Sept. 27th, explaining that the Archdeacon's letters lay at his Banker's in London until his return to England. He expresses the high sense of the honor conferred by his election to this See.

One does not yet, however, quite understand why he "awaited further particulars" before declining to the *Synod*, when he signified his intention to decline to the "world" without awaiting particulars.

Immediate communication was had with the English Prelates when Bishop Perry's telegram was received. Much anxiety exists, of course,—only allayed by the firm faith that the great Head always governs aright.

**ANTIGONISHEE.**—A successful dinner and fancy sale was held here on the 12th and 13th inst., by the ladies of St. Paul's congregation in aid of the Mission House Building Fund. The days chosen were those of the county exhibition. The executive committee of which kindly placed their grounds, gratuitously, at the disposal of the Episcopal Church members. In the evening also a tea and oyster supper was served in the public hall. We are much indebted to friends abroad, as well as those in our own vicinity, for generous contributions. Mrs. R. Gray, while visiting this summer in Montreal, solicited some valuable articles. Among which was a handsome silver ice pitcher, and Mrs. Jarvis has also been the recipient of some very acceptable donations from friends in Halifax, Prince Edward Island and the United States; the Rev. Dr. Grey, of Cambridge, presents \$10; Rev. M. F. Brine sent the gift of two barrels of the far famed P.E.I. oysters from D. Rogers, Esq., of Summerside, and very sincere and grateful thanks have been expressed to the kind donors.

Great praise must be awarded to the ladies who worked so hard under the difficulties of very unfavorable weather, particularly Mrs. R. Gray, to whom the enterprise is attributed, and to which his services have been entirely devoted the past few weeks. Sum realized \$300.

**ALBION MINES.**—The Intercession for Sunday Schools was duly observed here. All the Teachers, except one who was ill, received at the early celebration. The Rector preached upon the subject, and addressed the Sunday-school in the afternoon, when special interces-

sions were offered, and the children made their offerings for B.H.M.

**NEW GLASGOW.**—Mr. Moore preached on the subject of Sunday-schools, and special intercessions and an address to the children and teachers were made in St. George's, on Sunday 16th.

**HALIFAX.**—*St. Luke's.*—At the annual meeting of St. Luke's Senior Temperance Guild the following officers were elected; the rector and curate of the parish always hold office: President, Rev. F. R. Murray; Chaplain, Rev. W. B. King; Vice-Presidents, W. H. Wiswell (re-elected), Thomas Brown; Secretary-Treasurer, Arthur B. Wiswell, (re-elected). Managing Committee: G. E. Wainwright, J. A. Cameron, John A. Matson, Mrs. F. Robinson, Mrs. Moore, Miss Cabot, Miss M. Wier. Entertainment Committee: Mrs. Gregor, Miss A. L. Wier, Miss Kinnear, Miss Bowman.

The President in his address alluded to the good work done in the past by the guild and showed the necessity for greater activity in the future. Messrs. W. C. Silver, Thomas Brown, and E. C. Fairbanks, also gave addresses.

On St. Luke's day commemorative services were held in St. Luke's Cathedral. At Evensong there was full choral service. The anthem "Love Divine," a beautiful duett for treble and bass, with chorus to close, was well rendered, the solos being taken by one of the boys, and Mr. King-Pooley, the choirmaster. An eloquent sermon was preached by Rev. Dr. Partridge, rector of St. George's, who took his text from Lev. ix. 33-34, and x. 1-2. He made a touching reference to the absence of the late Bishop from the anniversary service; explained the meaning of the service; and made an earnest exhortation to the congregation to rise to the dignity of their position as the foremost church in the Diocese.

**St. Georges.**—The Anniversary service of the Sunday-school children connected with the Church of England S.S. Teachers' Association of this city was held in St. George's Church. The quaint old Church was completely filled with children of all ages, who with their teachers numbered between 1,500 and 1,600. The schools represented were St. Luke's, St. Paul's, Trinity, St. Stephen's, St. Matthias, St. Mark's and St. George's. The hymns were sung with great precision and effect by the mass of children. Rev. Dr. Partridge acted as organist, and Professor S. Porter, organist of St. Paul's, who we are glad to see has recovered from his recent accident, rendered a fine voluntary at the close of the service. A beautiful address was given by Rev. F. H. Almon, curate of St. Paul's, who was in former years curate of St. George's—which held the attention of the children for about seventeen minutes.

A local writer protesting against the frequent notices of resentment against referring the nomination to England, has the following sensible remarks:—If it be so fearfully humiliating to refer the nomination of our future Bishop to the heads of the Church in England with the view of obtaining a learned Englishman in preference to any local candidate, I fear it would be equally disappointing if the idea were literally carried out, and every Englishman who had found employment in the Diocese were also excluded. If the honor of the native clergy alone, is simply to be considered, the objection is intelligible. If on the other hand, the privilege of nomination is without limit, surely there is nothing inconsistent in looking to the larger field for eligible candidates.

**CHURCH ARMY.**—The members of the Church Army, with the band, halted in front of the residence of staff officer Winfield, on George street one evening last week, when a selection was played by the band, and some singing followed, the chorus being "For you I am praying." After prayer was offered, testimonies were given by men who stated that twelve months

ago they were induced to lead a better life through the efforts of the Church Army in the upper streets. Captain Winfield is confined to his bed through illness.

**B. H. MISSIONS.**—At the last meeting of the Board attention was called to the fact that a special and extraordinary effort be made in the autumn collections there will be no funds wherewith to pay the promised grants for the last quarter of the year. It is to be hoped that special committees will be appointed in each parish to make an active canvass of each member of the church, and that the many members of the church in the various towns will be individually canvassed on behalf of the Board. The whole matter of the Board needs new life and organization. For the past years the funds have been decreasing steadily. It is possible that perhaps the interest of the Board can be best advanced if a first class travelling secretary can be found to stir up in the various parishes an enthusiasm in this important work. Something must soon be done if work is not to be paralyzed in the various country parishes by withdrawal or decrease of grant, and the Diocese lose some of its best and active workers who are at present receiving scarcely sufficient to make both ends meet.

**BRIDGEWATER.**—For the second time during the incumbency of the Rev. W. E. Gelling, S. A. C., the Church of Holy Trinity is undergoing extensive repairs and improvements.

Some years ago a new chancel was built. Now the church is being re-seated in hardwood. There is now a fine central aisle, and the Font is placed between the two new doors at the supposed west end; the ceiling of the chancel has been renewed, and all the roof greatly improved.

Two new porches are being built, and a fine tower. The building is to be heated by a furnace in the basement, and the old pipes have been removed. Stained glass windows are being supplied, and the painting and wood polishing will be of a first class order.

It is expected that the sacred building will be reopened on the first Sunday in November.

A fine new church was opened a few days ago at Conquerell Bank. This building was planned by the Rev. W. H. Grosor, of New Ross, and has been very much admired. When opened many of the local clergy were present. The Holy Communion was celebrated and a very appropriate sermon was preached by the Rev. J. Lockward, of Port Medway. When opened the building was free from debt, save for the organ; and a Sunday-school has been commenced in it, which numbers over thirty, with a good staff of teachers.

The clergy all expressed their warm approbation on this new building, and the improvements in the town church.

DIOCESE OF QUEBEC.

**QUEBEC.**—*Harvest Thanksgiving.*—Very happy Harvest Thanksgiving Services were held in St. Peter's Church, Quebec, on Sunday the 16th ult.

The congregations both at the Morning and Evening services were large and much care had evidently been taken with the decorations which consisted of fruit, grain and flowers in abundance; the Altar, Font and Pulpit designs being specially admired.

The Hymns and Canticles were well rendered and the responses (as usual in St. Peter's) were heartily made by the people. The Rector, Rev. M. M. Fothergill preached at the Morning service and the Rev. R. H. Cole (the newly appointed Curate of St. Matthew's Church), delivered an excellent and appropriate sermon in the Evening. Mr. Cole is a preacher of great power and is a valuable addition to the Clerical Staff of the Diocese.



The offertories were devoted to the Pension Fund of the Church Society.

**St. Peter's Church—Ordination**—The Lord Bishop of Quebec held a special ordination in St. Peter's Church on the 20th Sunday after Trinity, when Mr. Rowland John Fothergill, of St. Augustine's College, eldest Son of the Rev. M. M. Fothergill, Rector of the parish, was admitted to the Office of Deacon in the Church of Christ.

Mattins was said at 9.15 a. m. At half past ten o'clock the Ordination service began with the Hymn "Soldiers of Christ arise" as a processional after which the Bishop delivered a most admirable and instructive sermon on the office and duties of the Sacred Ministry.

The Candidate (in the absence of the Chaplain Professor Roe, D.D.) was presented by the Rev. M. M. Fothergill.

The Epistle was read by the Rev. Edward Botwood, Episcopal Commissary of Newfoundland, the Gospel being taken by the newly ordained Deacon. There were also present of the Clergy the Rev. R. H. Cole, of St. Matthew's, and the Rev. Henry G. Lancaster, of the Bishop's Chapel, Halifax, N. S., both being graduates of St. Augustine's.

The musical portions of the service were well rendered, the chanting in the Eucharistic office being very effective.

The Altar decorations consisted of Flowers, Ferns and Autumn leaves.

At Evensong the Rev. H. G. Lancaster delivered a beautiful sermon, thoroughly devotional in its character which went direct to the hearts of the people. Mr. Fothergill has been licensed by the Bishop to the curacy of St. Peter's.

Thus ended a day which will long be remembered as a red-letter day for St. Peter's Church, Quebec.

**STANSTAD.—Christ Church**—Standead Plain was the scene of a happy and festive event on Thursday evening, October 13, when Miss Colby, daughter of C. Colby, Esq., M. P. for this county was united in holy matrimony to John Somerset Aikins, Esq., son of the Lieut Governor of Manitoba. The Church was prettily and neatly decorated for the occasion by some of the members of the congregation. The sacred edifice was filled with a large and reverent congregation betokening the affection felt for the bride by the whole community. The ceremony was performed by the Rev. G. Thorneloe, Rector of Sherbrooke, who was Rector of this parish for eleven years, assisted by the present Rector, Rev. W. T. Forsythe. The bride who was a Sunday school teacher carries with her the best wishes of all the community and will be greatly missed.

On the following Sunday, Oct. 16th, special thanksgiving services were held in this parish when we had the pleasure of having amongst us the Principal of Bishop's College, Rev. Dr. Adams. The services of the day were five in number. At 8.30 a. m., the Holy Eucharist was celebrated in All Saints' Church, Beebe Plain, by the Rector. This little Church built 5 years ago is the monument of the zealous labours of the former Rector who commenced work here 11 years ago when there was only one Churchman there. Now there are nearly 30 communicants. On this occasion 14 partook of the Holy sacred feast. This Church was also prettily decorated for the occasion. At 11 a. m., Mattins were said at Christ Church, the Holy Communion was celebrated by the Rev. Dr. Adams. The decorations of the previous Thursday were retained and additions made of wheat, &c. At 2.30 p. m., there was Evensong at Beebe Plain where there was a large congregation. At 7.30 p. m., Evensong was said at Christ Church. The Rev. Dr. Adams preached at all the services most able and practical sermons, bringing forward the claims of Bishop's College, and the call of the Master to every family for one from their number to be dedicated to God's service in the ministry.

On Wednesday, Oct. 26th, Christ Church was

again filled with a large congregation to assist in the funeral rites of the Church over the mortal remains of Oscar Phelps, Esq., sometime people's warden of this Church. He will be greatly missed from amongst us. For several months he suffered greatly, he bore it with wonderful Christian resignation, and at last fell asleep in Jesus in full communion with his Holy Church. As he was laid to rest with the solemn yet comforting service of the Church and Masonic honours we felt that there was a very real communion between those at rest in Paradise and us who still were here, and though we bade our brother a last farewell on earth, by faith we know that soon we should be united again.

So, joy and sorrow, reasons of gladness, and chastened mourning make up the Church's work in our parishes and remind us that we are yet in the ranks of the Church Militant.

#### DIocese OF MONTREAL.

**ROUGE RIVER.**—Will you kindly permit me to make an appeal through your valuable paper to our Church people, on behalf of "Shanty men" in the lumbering district on the Rouge River.

It being the most northerly missionary in this part of the Diocese, visitingshanties during the winter months will form part of my missionary work.

In addition to carrying the Gospel with me when I visit these men, I would very much like to carry some good reading matter for distribution, books (from the Bible downward), magazines, periodical illustrated papers, tracts, &c. (not daily or weekly news papers), are now much appreciated by these good men who are virtually cut off for five or six months from all society and home comforts. On their behalf for such reading matter I urgently appeal to all who can assist me in this grand work.

Yours,

Arundel, Oct. 25, '87.

W. HARRIS.

P. S.—Parcels per express to be addressed to Rev. W. Harris, care of Jas. Fish, Esq., Lachute, from whence they will be forwarded to Arundel.

#### DIocese OF ONTARIO.

**DESERONTO.—St. Mark's Church.**—On the Seventeenth Sunday after Trinity the Lord Bishop of the Diocese administered the Holy rite of Confirmation to 41 candidates. His Lordship also preached in the evening, and the offerings were devoted to the Building Fund of St. Mark's Church.

**St. Mark's Guild.**—The winter session of this very useful organization was inaugurated on Oct. 14th. Mr. W. G. Egar, a most devoted Church-worker being elected President and Mr. E. S. Porter, Secretary.

'SYNOD.—Continued.

WEDNESDAY.

After opening exercises, the Committee on The Clergy Superannuation Fund reported a total income from all services during the year of \$1,717.71, but they regretted that there had not been as full a response to the appeals in behalf of the Fund as they anticipated.

The Divinity Students' Fund showed the invested capital to be \$5,400. Two students were aided during the year, each of whom received \$100. Applications were received from several deserving young men, but, owing to the state of the fund, action had to be deferred.

The report on Statistics placed the total population of 82 parishes and missions at 39,721, but if all the returns were sent in the figures might be 45,000 (the Bishop when the Report of the Committee was under discussion later in the day, said that 90,000 would be nearer the number of Church population in the Diocese). The census for 1881, places the figures at 79,242. Lennox, Addington and

Kingston, show by the census an aggregate Church population of 13,557, whilst the returns made to the Committee place the figures at 6,000. The returns for Ottawa exceed the census by 300. There is a steady increase in Church building, there being in the 82 parishes 160 churches, valued at \$568,430, and insured for \$195,200. The returns being incomplete a comparison with the previous year was impracticable. Later in the day the Ven. Archdeacon Jones, and Rev. Mr. Pollard were appointed delegates to the S. S. Convention at Toronto.

The Rectory Lands report, placed the amount of interest received at \$12,576, and the total amount paid to the Clergy at \$10,824.29. The consolidated investment system had given every satisfaction. The transactions for the year had yielded 5½ per cent.

On the afternoon of the 18th of Oct., communication was received from the Synod of Toronto, regarding the Scripture lessons now in use in the public schools and disapproving of them, and recommending that the Government issue a calendar of readings, selected by a joint Committee appointed by the various religious bodies of Ontario; and regarding Sunday observance.

The Secretary reported that 39 parishes had contributed \$233 in all towards the erection of the Memorial Cathedral in Halifax.

The Registrars report showed the addition of ten names to the Clergy List of the Diocese during the year, though owing to removals the actual increase was only five.

The Trust Funds of the diocese show as follows:—Episcopal Trust, \$58,674.31; Clergy Trust, \$262,918.24, yielding an estimated income of \$15,209.10; Widows' and Orphans' show an increase of \$656.21.

Sunday-Schools, according to those estimates from 77 parishes, there were 762 teachers and 6,161 scholars; and assuming the same scale for the non-reporting parishes, there should be about 1,000 teachers and 8,000 scholars in the Diocese.

The Contributions to Domestic and Foreign Missions, showed a decided increase. The cash contributions for the year ending 30th April, 1887, were \$3,929.73. The Women's Auxiliary contributed clothing and goods to the amount of \$699.57. The hope was expressed that in every parish a healthy women's Auxiliary might be formed. Twenty-three parishes forgot the claims of the Foreign and Domestic missions. Again the Deanery of Carleton headed the list of contributions, followed closely by Frontenac. Of the parishes, St. George's, Ottawa, stood first; then St. George's, Kingston, and third, St. James', Kingston. Ottawa city gave in all \$1,363.76; and Kingston, \$1,111.09.

The Mission Board's report regarding Mission work within the Diocese, expressed satisfaction with the state of the funds and the progress made; several missions had become self-supporting. Considerable discussion followed in regard to the manner of making the grants, the reduction therein; and as to grants to particular parishes and special pensions; but the Synod adjourned without arriving at a decision.

**St. Paul's**—For the Thanksgiving Service held in St. Paul's Church on the evening of the 18th October, the building was decorated in a very neat and appropriate manner. Sheaves of wheat, rakes, shovels, and all kinds of small implements used at harvest time, occupied positions of prominence. Suspended from the gallery railing and over the entrance to the body of the Church, was a plough prettily decorated with sheaves of grain and flowers. The Service, which was partly choral, was conducted by the Ven. Archdeacon Jones. The Rev. Mr. Lowan, of Prescott, read the lessons, and Ven. Archdeacon Morrison, of Odensburg, preached an able sermon, selecting as his text the first verse of the ninety-second psalm: "It is a good

thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High." Bishop Lewis pronounced the benediction.

After the service in the Church, the members of the Synod attended a Social given by the ladies of the congregation. Songs were sung by the Rev. E. P. Crawford and Gorman, and Mrs. Deacon, and piano solos were given by Miss Sutherland and Miss Booth. A very pleasant evening was spent, and before its termination a hearty vote of thanks, was tendered to the ladies.

DIocese OF TORONTO.

**EAST YORK.**—The quarterly meeting of the Clergy of the Rural Deanery of East York, held at Port Perry on the 11th and 12th instant was one of the most pleasant and profitable, and the attendance was the largest held for years. The clergy present were the Rev. Rural Dean Fletcher, M.A., of Unionville; J. Cary, D. D., Port Perry; J. Middleton, B.A., Oshawa; J. Davidson, M.A., Uxbridge; J. Vicars, R.A., Cannington; James H. Harris, Brooklin; A. Hart, Markham; F. J. Lynch, Sunderland, and J. Creighton, B.D., as a visitor. The regular business meeting was preceded by evening service at the Church of the Ascension on the 11th, and early Communion on the 12th. There was a large congregation and hearty service in the evening, and a very goodly number of communicants the next morning, though the weather was not favorable. Two hours of the morning session were spent in reading and considering the appointed portion of Holy Scripture—Hosea the first three chapters. In this exercise the thorough scholarship of Dr. Carey proved of great help to the junior members. Afterward arrangements were made for holding the annual Missionary meetings in the various parishes. An essay, read at the afternoon session by the Rev. J. Davidson, on the appointed subject, "Special Forms of Missionary Effort suitable to our Deanery," was a thoughtful, carefully prepared paper, full of practical suggestions. He laid greatest stress on the necessity of the Church reverting to the practice, sanctioned by her Founder, of associating two or more clergy in the work of each mission, for the sake of mutual sympathy, counsel and encouragement; for as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." The members of the Chapter, while expressing concurrence in this view, did not find how to put it into operation. Besides lack of means, there is a great scarcity of men offering for work in country parishes and missions; the younger clergy evidently preferring to work in the cities and towns; hence older clergy are often compelled to remain unaided in the charge of large districts, for the thorough working of which they are physically unable. The most feasible plan for extending the ministrations of the Church in this Deanery seems to be the more general and systematic employment of Divinity students and lay readers, under the supervision of the clergy in charge. It was thought that this might be done without entailing any large additional charge upon the Mission Fund.

After discussing various topics of interest to the Deanery this most pleasant and profitable meeting was brought to a close. The visiting clergy were most hospitably entertained by the Rev. Dr. and Mrs. Cary and members of the Church at Port Perry.

**GRAFTON.**—The Lord Bishop of Toronto consecrated the new chancel of St. George's Church, on Sunday the 23rd inst. At 11 a.m., after robing in the vestry, the Bishop, the Venerable Archdeacon of Peterborough, who is Rector of the Parish; the Rev. Dr. Bethune, Head Master of Trinity College School, Port Hope, and the curate of the parish, proceeded to the Church door, where the request to consecrate was read. Then commenced the service

of consecration, the Bishop and clergy reading alternately the 24th Psalm, as they moved up the centre aisle and took their places in the chancel. After the sentence of consecration had been signed, Morning service to the end of the Third Collect was taken by the curate. The Bishop celebrated the Holy Communion and preached a sermon appropriate to the occasion, at the close of which his Lordship congratulated the congregation in their possession of the new chancel, and pointed out the analogy which the chancels of Christian churches bear to the Holy of Holies in the ancient Church of God.

A large number of communicants partook of the Holy Eucharist.

In the evening the Rev. Dr. Bethune preached, and it is much to be regretted that many were prevented from being present owing to the unfavorable change of weather which set in early in the afternoon. Both services were bright and hearty. Much credit is due to the organist, Miss Drake, and to the members of the choir for their faithful rendering of the canticles and hymns.

The new chancel, which has been erected by the Ven. Arch. Wilson, in memory of his wife and daughter, is a very important addition to the church. It is 18 feet deep by 16 feet wide, with room to organ chamber and vestry. The choir is raised one step above the nave, and is provided with sittings for about twelve. The Sanctuary is elevated two steps above the choir. The floors and steps of both are covered with a carpet of neat ecclesiastical design. A want hitherto unsupplied is provided by a small credence niche in the south wall. The east end contains a handsome memorial window, erected by Mrs. Vernon, of Peterborough, a former parishioner, to the memory of her late husband, Charles Henry Vernon, Esq., who for many years was churchwarden. This window, (executed by the well known firm of Spence & Sons, of Montreal), is divided into three sections. The centre contains a parcel representing the Saviour blessing little children, with sacred monograms above and below. The side sections contain emblems of the Sacraments of Baptism and the Holy Communion—represented by a font with dove descending upon the water, and chalice with ears of wheat and clusters of grapes,—in north and south sections respectively. The spaces, at opening of the arches, are filled in with angel heads, silent witnesses of the worship offered to Almighty God in His Church on earth. The effect of the whole is very pleasing and is much admired. The altar has been remodelled and the expenses of enlarging it, and of providing an altar-cloth has been generously met by Mrs. (Dr.) Halliday of Peterborough, also a former parishioner. The beautiful work on the cloth itself is a labour of love, by the same deft hands, who, two years ago, did a like service for the new church at Centreton. To these good ladies, Miss Barnum, the Misses Cameron and Miss Drake the church is now in possession of an altar-cloth which will compare favorably with many to be found in well appointed city churches. The altar linen too, which has been in use for upwards of 40 years, has undergone a transformation at the hands of Miss Drake and her sister, Miss Lizzie Drake, rendering it more chaste and becoming for the sacred purpose for which it is required. A handsome lamp has recently been suspended in the chancel. This is the gift of Mrs. Clitheroe, of Grafton.

While these improvements were being brought about, a gallery at the west end of the nave, no longer required, was removed, seats arranged giving centre and side aisles, a roomy vestibule and better heating arrangements provided.

**TORONTO.**—The C. E. W. M. S. of Canada.—The Annual Meeting of this Society will be held in St. George's School-room, Toronto, on Monday before Advent (Nov. 21), at 8 o'clock. All members and men and women associates,

are requested to attend and to bring their friends.

The Corporate Communion will take place at St. Albans Cathedral, on the 3rd Monday in Advent (Dec. 11), after the eleven o'clock service; preacher, the Lord Bishop of the Diocese.

**St. Alban's Cathedral.**—On Tuesday evening, October 18th, was held the first meeting of the Cathedral Branch of the Church of England Working Men's Society of Canada; the room was well filled. Brother Lancelot Band, President of the Branch, was in the chair. After the Rev. J. G. Lewis, Chaplain, had said the office, His Lordship the Bishop gave a most interesting lecture upon early Christianity in England down to the consolidation of the Church under Theodore. Capt. Pocock, R.N., the President, spoke to the brethren upon the solemnity of the Promise they had made in the name of the Blessed Trinity; that there were two principle ways of "Spreading Church principles, on the basis of the Book of Common Prayer." First, by living the life of the Church, letting their light shine before men by personal holiness, training their own children, in the family life and in the world; and secondly, by study of the Holy Scriptures, Church, doctrine, and history, so as to be able to give a reason for their Faith. They as Churchmen had a double witness to bear against Roman Catholicism on the one hand, and against Protestant error on the other. Brother Doyle, Vice-President, then addressed the Branch upon general subjects connected with the Society which they had just joined, after which an hour was pleasantly spent; tea, coffee, and other refreshments, with songs and recitations; besides the above officers of the Supreme Council, there were present Brothers Andrews, V.P., and Jose, Secretary; also Bro. Redway, Ex. Com., St. Stephens Branch. At a meeting of this Branch held on October 19, Brother Thos. Andrews was elected President; Capt. Pocock, N.N., Vice-President; Douglas Sutton, Secretary; Bro. Fox, Treasurer; Rev. C. B. Koulich, Chaptain *ex officio*. The immediate work of the Branch being to assist in the Mission being held in the Parish, all other business was postponed.

**St. Matthias.**—The Mission at St. Matthias' Church, Bellwoods avenue, is being conducted by two clergymen from Boston, Mass., Rev. A. C. A. Hull and Rev. H. M. Torbert, who are members of a widely spread and intensely evangelical brotherhood—the Society of St. John the Evangelist. Rev. Father Hall, the senior priest at the St. Matthias' Mission, who is also the Superior of the order in America, conducted a very successful "retreat" in the Trinity College School, Port Hope, during last July; while Rev. Father Maturin, a zealous "Cowley Brother," preached to a large congregation in Holy Trinity about seven years ago.

The Mission services at St. Matthias' were begun on the 21st ult., and have grown in interest and attendance steadily, the great mass of the people gathering at the evening services, when Father Hall delivers some excellent discourses on the vital necessity of repentance. On week days there are seven services, which include five "instructions," when one or other of the devoted priests addresses the congregation on some essential of true religion. On Sunday 23rd ult., at 3:30 p.m., addresses were delivered to boys only, and at 4:30 p.m. Father Hall preached to men on "Skepticism." On Saturday evening, 29th instant, at 8 o'clock a special service was conducted for "young women." The Mission will continue until November 3rd, and the parochial clergy confidently expect that much good wheat will be garnered as a result of this faithful and conscientious sowing.

**St. James' Cathedral.**—The Young Men's Association has been reorganized for the season, the following officers being elected:—Patron, Rev. Canon Dumoulin; Hon. President, Rev.

H. P. Dobson; President, J. Baldwin Hands; Vice-President, Arthur W. Carkeek; Secretary, G. W. F. Shaw; Treasurer, H. J. McMullen. The Society promises fair to be very successful this year. All young men of the congregation are cordially invited to attend and become members.

*St. Stephen's.*—In spite of the unfavorable weather on Sunday 23rd ult., very large congregations assembled in St. Stephen's Church to listen to the powerful sermons of the Missioner, the Rev. T. N. Morrison, of Chicago. The reverend gentleman's subject in the morning was "The Consequences of Sin," and in the evening, "Repentance."

*BROOKTON.*—The St. Anne's Mission, Brockton, rector, R. J. M. Ballard, is now being conducted by Rev. A. W. Macnab, of St. Barnabas' Church, St. Catharines. The services are well attended, and a growing interest is being manifested in the Mission. Mr. Macnab is showing himself to be a thoroughly efficient missionary.

The Toronto C. E. T. S. are about completing arrangements to have a series of lectures in the city during the winter from prominent Church dignitaries and other well-known speakers.

#### DIOCESE OF HURON.

*DUART.*—A Harvest Home Thanksgiving Service was held in St. Paul's Church, on Monday week; the building was very handsomely and tastefully decorated, chiefly the work of Mrs. Shore. The Church was crowded by a very appreciative congregation composed largely of members of other Christian bodies. The Rev. V. A. Burt, Ridgetown, assisted the Rev. M. Shore, Incumbent, in the service. The sermon was preached by the Rev. W. J. Taylor, Rector of Wardsville, whose text was, Ruth ii. 2, "Let us now go to the field to glean." The strikingly practical and spiritual thoughts the preacher so earnestly brought before his hearers were listened to with the closest attention, and much appreciated. The choir rendered some choice anthems.

*TILSONBURG.*—The Annual Thanksgiving Service in connection with St. John's Church, was held on the eighteenth Sunday after Trinity. The Church was suitably decorated for the occasion with fruit, vegetables, flowers and autumn leaves, and there was a large attendance at both services which were semi-chorally rendered. Sermons bearing on the subject of thanksgiving were preached at Matins and Evensong by the Rector. There was a celebration of the Holy Communion at 7.30 p.m., with Special intention of returning thanks to Almighty God, at which there was a large attendance about twenty receiving. On the following Sunday a similar celebration took place at the little Mission Church of St. Albans, Culloden. The Church, thanks to the exertions of Mrs. Henry Price, of Verchoyle, and the Misses Price, of Quebec, was beautifully decorated with grain, fruit and vegetables, and presented quite a striking appearance; there was a large attendance. The services consisted of Matins and of course Holy Communion that greatest of all Thanksgiving services, at which over twenty received. A liberal collection was taken up in aid of the building fund of the Church. The Rector of Tilsonburg, Rev. F. Price, preached. The history of this Church, affords a very good illustration of what can be effected by lay help. About 18 months ago the Rector of Tilsonburg, inducted a young member of his congregation, Mr. W. R. Cross, to commence services in the Culloden Orange Hall. These services which have since been kept up by young men from Tilsonburg, have resulted in the erection of a neat little Church where regular Sunday services are maintained by Mr. Herbert Dransfield, the present Lay

Reader. This has been emphatically a layman's work, the Rector of Tilsonburg under whose charge the mission has been placed being of course unable to attend except at very rare intervals, his time being fully occupied in other parts of his extensive parish. It is a remarkable fact that since the establishment of services in Culloden, on Easter Sunday, 1886, not a single break has occurred—a record that some old established parish Church cannot boast, and this is all the more satisfactory when we consider that the Church for a great part of the time has been served from Tilsonburg a distance of nine miles, in all sorts of weather by volunteers. Mr. Cross, the first to commence services, has since entered Nashotah Divinity College, N.S., to study for the ministry.

The Bishop of Huron opened the new Church at Glouthan, Sunday the 23rd. The congregations were large although the weather was far from being fine. The building costs about \$3,500; a tower on one corner of the front gives the building a fine appearance. It has a frontage of 45 feet and depth of 75 feet, with a spacious chancel, and open wooden ceilings; also stained glass windows. Altogether this is considered a very neat little country Church, and Rev. Mr. Ball and congregation are to be congratulated on its completion.

*LONDON.*—Rev. Mr. Brick has received \$180 in voluntary contributions for his Industrial School at Dunvegan, in the Peace River district. A quantity of goods has also been given, and more contributions have been promised. The building will be started, and it is hoped finished next summer. Mr. Brick left for Brantford on Saturday, and preached there yesterday. He will not return to the Northwest until the Spring.

The Rev. Mr. Richardson on behalf of the Memorial Church parish, is negotiating for the purchase of the old Primitive Methodist Church, Hamilton Road. This building was sold by public auction some time ago. The bargain is still pending, but meantime Mr. Richardson is having it made ready for occupancy by Nov. 1st. The parishioners will either rent it or buy it outright from the owner, Mr. Charles Depper.

*SOUTH LONDON.*—The Young People's Mission Band, of St. James's, London South, have sent a large quantity of new clothing and other useful articles to a mission in the Diocese of Algoma. About 45 of the young people of the parish have been working for months past and no doubt, many hearts will be made glad by the result of their labours. They are continuing their good work for some other needy ones.

Rev. Canon Richardson preached in St. Thomas on the 23rd, on the subject of Sunday-schools. Rev. Canon Hill took his duty in the Memorial Church.

#### DIOCESE OF SASKATCHEWAN.

*CALGARY AND ALBERTA.*—How is it that we never see any Church news reported from here of late for the GUARDIAN? It cannot be for dearth of interesting events as we have had a succession of good things; the result of which leaves us in contemplation of much in store for our beloved Church in this beautiful town.

In May last, the new Bishop paid us his first visit. It was with much pleasure he then informed us that after travelling over the diocese he concluded to make this town his home. Since then, at the meeting of the Synod of Rupert's Land, it was decided to ask for a division of the diocese into two parts to be called Saskatchewan and Calgary.

The Church was established here three years ago with Rev. E. Paske Smith, S.P.C.K. Missionary in charge. Through his efforts much good has been accomplished. A beautiful Church building costing \$6,000, and free of

debt, stands as a monument to the zeal of the missionary and the liberality of the Church people here.

Wishing to devote his time to the outside stations, the Rev. Paske Smith placed his resignation in the hands of the Bishop, which was accepted.

His Lordship at a meeting of the Parishioners held in May last, waived his authority and requested the people to choose for themselves a Rector. Good sense prevailed and a unanimous vote was passed requesting the Bishop to exercise his undisputed authority and chose for them a Rector. A stipend of \$1,500 was guaranteed. In due time His Lordship secured the appointment of the Rev. A. W. F. Cooper, of Dublin, Ireland, but for some short time in Qu'Appelle Diocese. He was inducted on Oct. 2nd, and gives promise of being the right man.

#### CONTEMPORARY CHURCH OPINION.

The *Church Press*, N.Y., says:

The utility of Parochial Missions is practically settled. They have contributed largely during the past few years to the energy and progress of the Church in England, and they are now doing the same with our own branch of the Church here. In England the Church is full of life and zeal and effort in this direction, and from the Archbishops and Bishops themselves, the clergy on all hands are giving them their countenance and support.

This is the way the Archbishop of York speaks of them.

The Church of England must learn in future, as she has already in some measure learned to recognize, that she must open her arms to everything that is good. Twenty years ago there was a great fear about parochial missions; now we know them thoroughly there is no fear. Missions have undoubtedly taken a deep root in the Church, and they will never be rooted up; and it is not to be wondered at that a young Society like this, having made good its ground, is now taking steps to provide in the Church of England lay evangelists.

The *Church Guardian* of Omaha, Nebraska, says of Lay Help:

The subject of lay assistance in church work, and more particularly in church worship and teaching and, in fact, preaching, is receiving a large share of attention in church literature.

That there is felt on the part of the clergy generally a deep necessity for assistance in practical church work, such as parish visiting and house to house teaching, none can deny. It is almost impossible for a priest to properly visit his parish and pursue his studies at the same time. There are clergy who do it—but all of the clergy cannot absorb learning so easily as these exceptional men do.

Lay readers, we may have, but every parish ought to have a parish visitor, whose duty it should be to go from house to house and report to the rector the special spiritual and material needs of persons and families within the defined boundaries of his parish.

This is the kind of lay help one needs—nor do we see any objection to the use of an order of lay preachers, composed of men appointed by the Bishop after special training, for the work of preaching in places which would not or could not be reached by the clergy.

Such lay help is constructive; there is a lay help which is destructive or might be—that of self-constituted advisers of the clergy, as to what they shall preach and how they shall conduct the worship of the church, etc.

The less of the last sort and the more of the first sort of lay help we have, the lighter will be the burdens of the clergy.

The *Church Helper* (Florida), says:

In a recent number of the *New York Weekly*



*Journal of Commerce* there appeared in an editorial article untitled "A Day of Rest" the following: "We have before us in the last London *Economist* a letter from its German correspondent, giving a review of a work in three volumes published by the Home Office as the result of its "Inquiry into the question of Sunday labor" in Germany. A thousand pages are taken up with the record, which is sad reading enough for all who love their fellow men. The inquiry extended over a year; four hundred commercial and industrial associations contributed their testimony, and many thousand witnesses, comprising all classes of people gave evidence concerning it. In several districts it was contended "that Sunday work was only enforced where it was necessary;" but in Saxony the summing up is that "Sunday labor has become usual in most factories and workshops." The general testimony throughout is that "Sunday labor has become a principle with many employers, while in a number of cases the journeyman or operative seeking an engagement must bind himself to work on Sunday, and if the workman refused to work on Sunday, reprisals on the part of the employer would be the inevitable result; and this is so in spite of all legal restrictions of work on Sundays and festivals."

It will be remembered that in Germany Sunday was first made a holiday, and that it is constantly held up as an example of what a free country ought to be in this respect. The above facts simply prove what we as well as the *Journal of Commerce* have said before, viz., that Sunday as a holiday means eventually no Sunday for the working classes. Sunday amusements lead inevitably to Sunday work. To preserve it at all it must be made a holy day unto the Lord. Says the *Journal* again: "A Sunday which has no sacred hours will very soon have no interval of peaceful rest. Open the day for unrestricted fun and frolic, and it will soon be open for exacting toil. A refugee from a Western city, where theatres and museums and every form of dissipation are wholly unrestricted, said recently in our hearing that it had already led to 'seven days' business, work and worry, and that life there was 'one eternal grind from Monday morning to Monday again.'"

And does not every thoughtful man know that such a life is the most certain and effective way to make socialists and anarchists? A man who lives in such an "eternal grind" is worthy of more than ordinary credit if he does not become so soured with life's hardness, and so embittered by its avarice and selfishness that he will be ready for any change. If men care nothing for their brother's souls, will they not think in time of how all this Sunday desecration and work is going to effect their own future safety, the peace of their homes, the security of their families, and the prosperity of their country.

**CORRESPONDENCE.**

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

**"LANDRED LEWIS—EIGHT NOTES ON PREACHING.**

To the Editor of the CHURCH GUARDIAN:

When the above was first published, you gave it favorable notice. But it is a book or pamphlet (one would hardly think so from the title which is entirely misleading) that deserves a repeated notice and especial recommendation to all our Theological students and candidates for the sacred ministry, being indeed, eight lectures rather than notes, delivered before a body of such students and candidates. It is only 25c. The trouble is to send for it for small postal currency with the U. S., is not easily obtainable. However, let a note be made

of it as a desirable book to get, and at some convenient season, send for it, is what I would say to your clerical readers, especially the younger ones. The writer takes up the subject of preaching and treats it, as it seems to me, in a thoroughly independent and original fashion. He does not go in for extempore preaching; he would have it as an exception, not the rule adopting it for such occasions as missions, &c., and when circumstances may make it profitable. But he does go in strongly for making the written sermon have all the vim and power that the extempore style is allowed to have, while having what it as a rule fails to have, the didactic element. If a sermon is written for a congregation, with the congregation in mental view, and delivered with deliberation, slowly, with distinctness and earnestness; the hearers will be interested as well as instructed, and the end of preaching effect will have been obtained. Perhaps Mr. Editor, some extracts from the pamphlet will convey the tenor and style of the author and be useful. Such extracts, with your permission, I will send at another time.

A. R. B.

**THE SOCIETY OF THE TREASURY OF GOD.**

SIR,—At a Conference of Clergy of the Dioceses of Toronto and Niagara, presided over by the Lord Bishops of Niagara, and held at Trinity College after "the quiet day," it was resolved, "That this meeting of clergy request the Secretary of the Society of the Treasury of God to communicate with the Revs. (here follow the names of several clergy), and request them to hold themselves in readiness, so far as as possible, to preach upon the subject and principle of systematic giving in the Church of God, when requested to do so by the clergy." A subsequent resolution required me to obtain the consent of other clergy in case of those named not being able to accede to the request of the Conference. A third resolution requested me to send the list for publication in the church papers:

*Diocese of Niagara.*—Rev. O. Mockridge, Rev. C. E. Whitcombe and Rev. E. G. Fornerot, of Hamilton; Rev. F. E. Howitt, of Stoney Creek, who as Diocesan Secretary of the S.P.G. will give further information on the subject.

*Diocese of Toronto.*—Rev. J. D. Cayley, Rev. A. J. Broughall, Rev. S. Jones, Rev. Professor Wrong, Rev. Professor Clark, Rev. J. G. Lewis, Rev. W. Hoyes Clarke, of Toronto; the Rev. J. Cary, of Port Perry; the Rev. W. C. Bradshaw, of Peterborough.

The conditions generally accompanying the consent of the above gentlemen are, that they must have reasonable notice of their services being required, and that those services can only be given subject to the claims of Parochial and other duties,

As I hold the Bishop's silence I add my own name to the list. Sample Tracts on Systematic and Proportionate Giving can be had at the Church Depository, Synod office, Toronto, or mailed on application to myself.

Yours, &c.,  
C. A. B. Pocock, Deacon,  
Hon. Sec. S.P.G.

Toronto, Oct. 19th, 1887.

**"NOVA SCOTIA'S" LETTER.**

SIR,—In your issue of 19th inst., is a letter signed "Nova Scotia" containing a few extracts taken from a local paper respecting the doings of some ministers, from which false conclusions are drawn, and false ideas circulated about a 'Rector' by one who evidently knows nothing about what he is writing.

Allow me a word or two on the subject, as I am conversant with all the matters referred to in that letter.

I think it is scandalous and indecent, to say

nothing of the want of charity and brotherly love, to fly to a public print with every little tittle-tattle that may be heard or spoken of, and flaunt into the eyes of the world anything and everything that transpires, no matter how much injustice is done, or falsity circulated, or the secrets of the 'household of faith' are laid bare.

I protest against this rushing into print with every little grievance whether real, or as in this case fancied, or more truthfully perhaps purposely made up.

As to the Rev. Mr.——reading a paper on "Church Union" before a "Ministerial Association," or any other body, or audience, who can object—when we are so filled with the doctrines of unity, that we are preaching, and praying, and writing publicly about it all the time—to a clergyman, who has the courage and will to do so—reading before such an association the Church's holding on this important subject? Who knows what good may come of the truths inculcated to that audience from that paper?

As to the Rev. Mr.——of Holy Trinity "occupying the Presbyterian pulpit for morning and evening service, I may say that Holy Trinity Church has been undergoing extensive internal and external repairs, alterations and painting, which have excluded the congregation from it for over six weeks. There have been no services in the district of the Parish Church during this time.

The Presbyterian pulpits being unoccupied, an invitation to use it was accepted, and "the congregation of Holy Trinity" formed the greater part of both the morning and evening congregations. And if I mistake not, a sermon on Unity, as held by the Church of England was forcibly and earnestly preached, much to the edification of all present.

Yours truly,  
H. D. G.

**S.P.G. AND THE DIOCESE OF COLUMBIA.**

To the Editor of the CHURCH GUARDIAN:—

SIR,—In a letter which appeared in your issue of October 5th, Canon Churton says—"On referring to the Reports of the Applications Sub-committee for the last four years, I find that the Society received and entertained applications from the Diocese of Columbia in 1884 and 1885," and he adds:—"The applications were not renewed apparently in 1886 and 1887, and the Society can hardly be said to have refused them."

As this statement of the case seems to me to give the impression that this Diocese lost its grant from the Society in 1886 for want of applying, will you allow me to state briefly the real facts?

In May, 1881, the Secretary of the S.P.G., wrote that the Grant to the Diocese of Columbia, would not be continued after the year 1882. Urgent appeals to the Society to re-consider their decision were made for four years in succession, viz: in July, 1881; January, 1882; January, 1883; and February, 1884; all of which were refused. Surely there is some foundation for the "impression that the S.P.G. has ceased to entertain applications" from this Diocese. Notwithstanding this discouragement an application was made to the Society in June, 1884, for assistance in forming a Sustentation Fund, but without success.

If no further appeals have been made, it is not because the Church in Vancouver Island is no longer in need of help from without. On the contrary, her work here has been and still is sadly crippled for lack of funds. It is simply that we have at last come to the conclusion, which the above facts surely warrant, that the S.P.G. has "ceased to entertain applications" from the Diocese of Columbia.

Yours faithfully,  
AUSTIN SCRIVEN.

Victoria, B.C., Oct. 22, 1887.



# The Church Guardian

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See page 14.

## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

### CALENDAR FOR NOVEMBER.

- NOV. 1st—ALL SAINTS,  
“ 6th—22nd Sunday after Trinity.  
“ 13th—23rd Sunday after Trinity.  
“ 20th—24th Sunday after Trinity.  
“ 27th—1st Sunday in ADVENT. [Notice of  
St. Andrews.  
“ 30th—St. ANDREWS, A. & M. (Athanasian  
Creed).

### CHURCH UNITY.

BY THE REV. F. J. HALL IN *The Scholiast*.

This is a subject which is now engaging the attention of the Protestant world to a wonderful extent, and many have been the plans proposed for bringing about a union of the various bodies professing to set forth the Christian faith and practice. In response to this agitation the House of Bishops of the P. E. Church, has issued a manifesto in which, after laying down the fundamental proposition that every one who has been baptized with water in the Name of the Trinity is a member of the Holy Catholic Church, they set forth certain conditions, the acceptance of which is essential to a true Church unity. They are four, viz: 1. Holy Scriptures, containing the truth. 2. The Nicene Creed, setting forth the same in explicit terms. 3. The Sacramental system, embodying the arteries of the Church's supernatural life. 4. The historic Episcopate, essential to the constitutional and organic anatomy of the Church.

Now it appears to us that the Bishops have done all that was consistent with their position, and even more. We lay down the proposition, which we hope to establish hereinafter, that it is unadvisable to make conscious effort for Church unity, so called. This may seem to be a startling position, but we hope to show that it is not inconsistent with a sincere desire for the advancement of the Catholic religion which we believe and profess to be obligatory upon us all.

At the outset it seems necessary to define what is and what is not Church unity. The description of the Church frequently insisted upon by St. Paul (that Apostle whose Catholic writings have been so absurdly manipulated in a Calvinistic direction) states that she is the Body of Christ, her Head. Such being the case, certain joints and arteries extending through different limbs are essential to her constitution, and her unity resides *solely* in the common organic connection which, by means of the joints and arteries, unites the various limbs to the one Head and Source of life. The Head as we have already seen, is CHRIST. The joints are the historic successions of Bishops, perpetu-

ating the ministerial agency of grace. The arteries signify the sacramental system, which is the instrument by which streams of life, descending through the joints, are able to energize the limbs. The limbs fitly represent the branches of the Church Catholic.

Such is the Church of the Sacred Writ, which is ever at unity by its very nature. The talk of restoring her unity is a mistake.

Now in this world only the branches or limbs of Christ's Body are visible. The bond of union above and the life-giving streams which energize the limbs below are unseen; and when the diverse branches are not at peace with each other, we affirm that the unity of the Church is not destroyed. It would be more accurate to say it is obscured. The Church is *one by nature*. To be more than one, she must cease to be.

Church unity resides only in a common organism in the Body of Christ, by means of connecting joints of the Apostolic Episcopal ministry, and with an energizing life which flows through sacramental arteries. On the other hand, Church unity does not consist in a visible lying together of the different limbs or branches militant, although such unity is better seen of men when this takes place.

Real corporate unity is to be brought home to each soul by its incorporation into some true limb of the one Body of Christ through Baptism and by its proper use of the joints and arteries, i.e., the historic ministry and sacraments of Christ's Church. On the other hand, rendering visible the Church's inherent unity by that which is mistakeably called corporate reunion of her branches, is not to be forced until the causes of soreness have been removed.

We should apply the same principles of common sense to this matter of Church unity. We should ever be ready to extend the benefits of the Church's real unity to every soul or congregation of souls which applies for them at our altars. Such readiness is evidenced in the Bishops' manifesto. And its reception by such sectarian bodies as have noticed it, reveals the fact pretty well understood before, that, in their organized capacity, they are far from being disposed to accept that real Church unity which is the subject of our discussion. We cannot waste our energies and abdicate our Catholicity by offering a counterfeit.

Let us pursue our own work as best we can, healing our own sores by developing our Catholicity more and more. In God's own time and manner the same work will be accomplished in other Apostolic branches of that Church which is now, as ever, at unity organic in her Head. When the proper time comes, the sores will be healed, no doubt, and then will come that sort of revelation of the Church's unity for which we pray.

### THE EPISCOPAL OFFICE.

There has been of late the most searching enquiry into the earliest literature of the Church. The result is a decisive one as to the position of the Church in declaring that there have ever been three orders in the ministry, bishops, priests, and deacons. To question the soundness of this view is to indulge in verbal quibbling. The New Testament tells of the fact of Episcopal control in the language used to Timothy and Titus, in the co-ordinating, as it were of the Apostolate and Episcopate by St. Paul when he addressed the Church at Philippi, "Paul and Timotheus, the servants of Jesus Christ." That the title of bishop was given to the lower, or second order, in Apostolic days, is no evidence against certain of the bishops being invested with ruling powers over "elders and deacons;" the directions given by St. Paul distinctly assert this superior position. The most convincing testimony is found in the Epistles of Ignatius, written during the first

century, before the death of St. John. The following cannot be misunderstood.

"My fellow-servant the deacon Sotio, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop, as to the grace of God, and to the presbytery as to the law of Jesus Christ."—Ep. to Magnesians (c. 2).

"I exhort you to study all things with a divine harmony, while your bishop presides in the place of God, and your presbyters in the place of the council of the Apostles, along with your deacons, who are most dear to me being entrusted with the ministry of Jesus Christ."—Ep. to Magnesians, (c. 6).

"It is therefore necessary, whatsoever things ye do, to do nothing without the bishop. And be you subject also to your presbyters as to the Apostles of Jesus Christ, who is our hope.

It behooves you also that you please the deacons also, as being ministers of the mysteries of Jesus Christ."—Ep. to Trallians (c. 2).

"In like manner, let all reverence the deacons, as an appointment of Jesus Christ, and the bishop as the father, and the presbyters as the Sanhedrin of God and College of the Apostles. Without these there is no Church."—Ep. to Trallians (c. 3).

"Fare ye well in the Lord Jesus Christ, while ye continue subject to the bishop, and in like manner to the presbyter and to the deacons." He says again, Ep. to Trallians, (c. 7): "He that is within the altar is pure, but he that is without is not pure; that is, if he that does anything apart from the bishops, presbyters and deacons, such a man is not pure."

"See that you follow the bishop, even as Jesus Christ does the father, and the presbyter as ye would the Apostles; and reverence the deacons at the command of God."—(c. 8). He says again: "Let the laity be subject to the deacon; the deacons to the presbyters; the presbyters to the bishop; the bishop to Christ, even as he is to the Father."—Ep. to Smyrians (c. 8). See also Ep. to Philadelphians, chapters 2, 3, 4, 7, and 10.—*Ex.*

### THE OXFORD MOVEMENT.

#### PAST AND FUTURE.

This great Movement in the Church, beginning half a century ago, resulted from the conviction of a few earnest young men, studying the records of the early Church, that in practice there had been a drifting away from the Prayer Book standards, and consequently from the faith and usages of primitive times, which had furnished the model the Reformers followed in recasting the worship, polity and discipline of the Church of England. It is sometimes forgotten that the first and great purpose of the Reformation in England was the restoration of primitive Catholicity. True Catholicism is and must be Protestant, as against all errors, both of Rome and dissent; though it by no means follows that "protestantism" is Catholicity. Mere protestantism is nothing of the kind; for Catholicism is positive, fixed, and resists all things which have no root in the faith and practice of the early Church, and are not witnessed to in Holy Writ.

During the 17th and 18th centuries, under the influence of Calvinistic sectarianism on the one hand, and of Erastianism on the other, the Church of England had fallen into sad plight. The men of Oxford proposed no less than its recovery. The story of the long battle cannot here be retold, save only to say that it is not yet fought out; indeed, in some portions of the field the contest has scarcely yet begun. The purpose of this paper is to note briefly what has been accomplished, and to indicate something of what remains yet to be done.

The first contest was in regard to the nature of *The Church* itself. It had been almost for-

gotten that it is the Kingdom of God, and not a kingdom of men; that it is what the Lord has made and left it, and not what men choose to make and consider it; that it is from above, and not from below; that it is a definite, positive, organic body, flexible indeed, but continuous—"One, Holy, Catholic and Apostolic;" as such men are to accept it, enter into it on the Lord's own terms, and ever remain within it.

So, likewise, it is in regard to *The Faith*; men are to have faith indeed, but it is to be faith in *The Faith*—a Faith outside of themselves—"The Faith once delivered;"—it is a faith to be received, not made by men; its formal expression is found in the symbols of the early Church, handed down from age to age, the Apostles' and Nicene Creeds.

So again with the *Ministry*:—that too must be received; must have originated from the Great High Priest Himself; must have power to bind and loose: it must have been continuous from the first; it must continue to be what the Lord has made it, and not merely what men choose to consider it.

So, also, with the *Sacraments*. It was perhaps around these that the fiercest battles were fought. Under the teaching of Calvinism, particularly, the Sacraments had almost lost their Catholic meaning and place—had become empty forms. It was the first victory of the Oxford movement that these were restored to their true place in the Catholic scheme.

We all know what a dead, listless, empty thing, *Worship*, had become under the Erastian influence of the Hanoverian kings;—how the church edifices had become hybrid things, half church, half conventicle. The Oxford Movement undertook a reformation in this regard; indeed it was a necessary outcome of what had gone before. We know the result. It is, however, not yet complete. Perhaps this part of the work has been, and still is, among the most difficult of all. A true *cultus* in this regard is hard to establish—probably cannot permanently be, established—for it cannot be fixed in detail. To undertake this has been the fatal error of Rome. It must vary with the ages, grow with the growth of time, adjust itself to the varying wants and needs of the various peoples of the world, and yet underlying the whole must be certain fixed landmarks and definite principles making Catholic worship virtually the same in all time. It is certain that no one age, short of Apostolic time, can be fixed upon as affording a type in this regard. The 13th, 14th and 15th centuries had their merits—proper for them—but the 20th century will not find in them a model exclusive, if through its worship the Church is to mould and lead the religious life of its time. Most grievously, too, do they err, who, as *individuals*, claim the right and privilege of ransacking all time, and picking and choosing, according to their own will, from what may, or may not, at any time have been considered as "Catholic usage;" for there may be "heresy" in worship as well as in faith. The *living, aggregate Church* in any age must govern in this regard.

Such are some of the principal matters which the Oxford movement has already affected. There remain others which it has as yet scarcely reached, or, if so, has but little influenced.

The first of these is *Polity*—the organization and machinery by which the Church moves and is moved. The true principles on which this is founded have been clearly enough indicated, but such is the tenacity of custom, such the power of franchise and possession, such the inertia of things, it is certain that a still greater battle must yet be fought to recover our Polity to a working Catholic basis than was necessary to recover Catholicity for doctrine, or sacraments, or worship. It is to be feared that the great body of the priests and people of the Church do not even apprehend all this; they do not seem aware that we are, in this country especially, carrying on a branch of the Catholic Church, on *sectarian* principles. To point out how all this is, is beyond our space; but one

single thing may show it. Our *parish* system, as we have it, is solely and simply *Puritan Independency*. We are carrying on a nominal Episcopal Church on strictly congregational principles. Here sectarianism has its stronghold in the very bosom of the Church. When the Oxford Movement has advanced far enough to have overcome this, it will have achieved its greatest victory; here during the coming century the great battle for Catholic polity will be fought; until it shall have been fought and won the fruits of the former victories will be but half gathered in.

It has been said that the Oxford Movement brought a clearer preception of the character and functions of the Christian Priesthood. This is true, but, as yet, with us especially, the machinery for the management and control of the Ministry is sadly out of gear. Here, too, the Puritan principle and practice prevail. The Divine law of Mission is completely inverted. The clergy are not sent. "So send I you," has in our methods no place. The Church must recover the lost power to send her Priesthood to their appointed work, and maintain them there in.

Another most important thing to be done is the recovery of the *Third Order* of the Ministry, now practically lost,—the Order constituted by the Apostles to attend to the charitable and semi-secular work of the Church. For this we have the poor and wholly secular substitute of *vestries*, organized and acting under statute law. The Church Catholic has had nothing in the way of Erastianism, after its kind, equal to this. Instead of vestrymen, we must have *Deacons* to do the work for which vestries are supposed to exist, but which they seldom do. As a consequence, the Priesthood are compelled to "serve tables"—a thing the Apostles declare is not "fit" to be done. To this end the Church must seek out among her faithful laity "men of honest report, full of the Holy Ghost and wisdom, whom she may appoint over this business," who shall constitute a sacred *Order*, subject to the Church and Canon Law, instead of the trustees of secular corporations, as now, subject to the state and statute law. The Oxford Movement cannot stop until this shall be done.

The next matter to be recovered to Catholicity is *Discipline*. We can but allude to this. It concerns not only the discipline of the clergy, but of the laity. Of this last we now have almost none whatever. The early Church must be our model here as well. Especially must the Church recover the power belonging to herself to exercise discipline over her children in the marriage relation, for in considering the matter of divorce, we must consider the marriage relation first.

These things can be accomplished only when it shall be brought about that the Diocese shall be the practical working unit, and not, as now, the *parish*; when the title to all Church property shall be vested in that; and, by the Diocese, acting under the Bishop as its executive and representative head, all the clergy shall be sent and maintained. Then we shall have an *Episcopal Church*, such as was known in the early time, and under which she won her first and greatest victories for her Lord.

But there is another and great work yet to be done,—the consideration of which is especially pertinent to the occasion of our meeting here to-night. One function of the Church, which had been almost lost, is the teaching function, *Ecclesia docens*,—the teaching Church. Already something has been accomplished from the Oxford impulse in this direction, but the work is only begun. In our country (the United States) the State has stepped in as the educator, and the Church has almost entirely abandoned to that her function as instructor and teacher of the young. We already see the results. We shall not deny that, as a matter of police, the State has an interest in education, but her place is not the first, as she now holds it; it is not second even,—it is the third. The

first place belongs to the *Family*, the first and most permanent of all the organizations of men. The *Home* is and must be the chief place of the education of the child; to this, as condutor, the *Church* comes first, and the *State* last. The Church comes first in her ministration of the Sacraments and Worship, and in the preaching of the Word; next in her schools, existing as they should in every parish for the children; in every Diocese for higher study; in every Province—when we shall have Provinces—for still higher training, especially for the Priesthood, and for creating centres of intellectual and spiritual power, such as Oxford exhibited when she furnished the impulse we are considering to-night. It is hardly necessary to point out that this most important work is now only begun. Our schools and colleges and Universities, few and small as they are, outnumbered by the denominations on all sides, yet exist as the thought and purpose of the Church; they are but the promise and first-fruits of the harvest yet to come.—*D. D. C. in The Church Helper, Western Michigan.*

### THE SPIRIT OF WORSHIP.

BY ELLA W. LYMAN.

In the *Sunday School Times*, some months ago, there was a most suggestive comment by the Editor, to the effect that few people spend a tithe of their time in preparing their thoughts for public worship on Sunday, which they expend in adjusting their outside raiment. Though the freshness of attire which on Sunday morning is universal throughout Christendom most fittingly symbolizes the purity of heart and mind with which we should enter the house of God, how often the symbol effaces all remembrance of the thing symbolized! How much more seldom would the sermons be pronounced dull, the prayers long, and singing poor, if a part of the time between breakfast and church on Sunday morning were spent in earnest prayer, that the sermon may be received as a message from God, that the prayer and singing may be participated in as a personal act of homage to the Lord of the Sabbath! The right spirit is in these selections from a "Prayer for Sunday Morning," written many years ago by Mrs. Hannah Moore:

"O Lord, I desire to begin the day and the week with thee. Let a solemn sense of thy presence be upon my mind; and while I offer my supplications in the name of my only Mediator, the Lord Jesus Christ, comfort my heart by the assurance that thou art nigh unto all them that call upon thee, even all such as call upon thee faithfully.

"I thank thee, O Lord, for the opportunities which I am invited to enjoy this day of hearing those blessed truths, the knowledge of which is essential to the salvation of my soul. Oh, give me grace diligently to attend to thy word, enable me to understand it, and make me anxious to improve by it, that the sermons which I hear may not rise up against me at the great day.

"Bless, O gracious Lord, the minister of thy gospel, especially my own, who show unto us the way of salvation. Do thou touch them, that they may be able to teach us. O Lord, may thy word this day awaken my conscience, that I may see more evil in the nature of sin, more danger for the guilt of it, and be more earnest to secure an interest in Christ, the only Saviour.

"I beseech thee, O God, to keep me this day from all wordly thoughts and words; and may thy Spirit suggest such things to my mind as are suitable to this holy part of my time. Preserve me, whilst in thy house, from a stupid and a wandering frame; strengthen my memory to retain what I hear, and make this day a time

of real benefit to my soul, for which I may have reason to bless thee to all eternity: for Jesus Christ's Sake. Amen."

Just here, may it not be asked of those who excuse themselves from such times of preparation by the plea that there is no time on Sunday morning, why, in any but exceptional cases, should the freshest, most beautiful, early hours of the Lord's Day be spent, as in so many of our homes, in unnecessary sleep? Why should that day, rather than any other, be so cut off at the beginning?

In an up-town church in New York, the writer found the following "Hints for church Attendants" on printed slips scattered in the pews:

"1. Prepare for divine service in your closet, not at your toilet."

"2. Be early at church, and occupy the moments before service with meditation and prayer."

"3. Consider the sermon, no matter who may be the preacher, as a message to you from God, not as an effort of man."

"4. Pray before, during, and after the service for the minister and your fellow-worshippers."

"5. In God's house all should be 'kindly affectioned one to another with brotherly love, in honor preferring one another.' Greet cordially those around you; welcome strangers into your pews; but let all be done reverently, and for the glory of God."

"6. Give according to your means. If you spend money for dress and luxuries, do not stint your offerings for God's house. Always begin to economize with self first, and God last."

"7. Carry your religion in its your daily life."

Over the entrance of the little parish church Hawarden, England, where Mr. Gladstone worships whenever he is at his country home are inscribed these directions, which may be suggestive to those of other sects as well as the humble parishioners for whom they were designed:

"On your way to church.—On your way to the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own; for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious."

"In church.—Kneel down very humbly and pray. Spend the time that remains in prayers. Remember the awful presence into which you have come. Do not look about to discover who are coming in, nor for any other cause. It matters not to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss a word. This needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere."

"After church.—Remain kneeling and pray. Be silent. Speak to no one till you are outside; the church is God's house, even when prayer is over. Be quiet and thoughtful as you go through the churchyard."

"On your way home.—Be careful of your talk, or the word will soon slip back into your heart. Remember where you have been, and what you have done. Resolve and try to live a better life."—*Sunday School Times.*

## FAMILY DEPARTMENT.

### I DEDICATE MYSELF TO THEE.

OH Lord, Thy heavenly grace impart,  
And fix my frail inconstant heart.  
Henceforth my chief desire shall be  
To dedicate myself to Thee!

To Thee, my God, to Thee!

What'er pursuit my time employ,  
One thought shall fill my soul with joy;  
That silent, secret thought shall be,  
That all my hopes are fixed on Thee!

On Thee, my God, on Thee!

Thy glorious eye pervadeth space.  
Thou'rt present, Lord, in every place;  
And wheresoe'er my lot shall be,  
Still shall my spirit cleave to Thee!  
To Thee, my God, to Thee!

Renouncing every worldly thing;  
Safe 'neath the shelter of Thy wing,  
My sweetest thought henceforth shall be,  
That all I want I find in Thee!  
In Thee, my God, in Thee!

—Copied from the *Life of John Frederick Oberlin.*

## Taking the Tide.

A STORY IN TWO PARTS.

By Sarah Pitt, Author of "The w Paradise," &c.—Part 2.—(From the Quiver).

(CONTINUED.)

In the darkest, deepest part of the cutting he caught the sound of a coming train; whether it was behind or before he could not tell—the noise seemed to fill all the air about him. He crept a little way up the bank and waited, holding his breath to listen. On it came, with a dull roar, making the ground under his feet vibrate and quiver. He could see it now; it was coming from the station, a passenger train, every window lighted. With a curious flash there came into the lad's mind the train, on the yellow bill upon the boarding last summer, and the rows of faces looking through the windows; they were going to London, and they were perhaps never going anywhere again. Another second, and it had dashed past him, away into the dark night, and a sudden glad mist crept into the watcher's strained eyes. It was on the far line—the safe one!

A few minutes more, and he was in sight of the bridge, and in the midst of the broad network of rails. There was no chance of picking his steps now. He flew straight across, in and out, under the stray trucks and carriages. He had looked down upon it often from his perch on the parapet, but he had never yet contemplated entering the station after that fashion.

"I say, come out of that! What are you doing down there?"

It was a big burly guard, with a lantern, who had just caught sight of the small figure climbing up the end of the platform. Tom's trembling knees would hardly hold him.

"There's something blown on the line down t ere, and I've come up to tell you," he gasped.

"You're sure?"

"It's the roof off that shed by the sand-pits, and I was afraid the train would come before I got here."

"Which line is it?"

"The outside one; a train did come down the other: it passed me."

The guard wasted no more time in questions; he hurried Tom into an office, where he repeated his story to the station-master, who straightway sent off a telegram to stop the up trains, and hastily despatched a gang of men down the line to clear off the obstruction. He went with them himself, leaving orders that Tom was to remain in the office till his return.

Tom was by no means unwilling to do that; he was feeling much too tired to walk home or anywhere else just then, without considering the dignity of being not merely in the station, but in the master's office. He looked about him with great interest for a minute or two, then his head gradually bowed on the table, and every thing faded away in a confused jumble.

He woke up with a start, to find three or four gentlemen standing around the fire, and his first acquaintance—the burly guard—beside the door. He got up off his seat and looked at them a

minute before he remembered where he was or what had happened.

"Did the train get hurt?" he cried, as it came back to him.

"The people didn't, and the train is all right," said one of the gentlemen; "your information just came in time to save it. But how did you come to be on the line at all?"

"I was put out about something," returned Tom gravely, "and I went along the bank for a walk by myself, but it was too windy; so I climbed down to the shed to rest a minute, and the roof wasn't there."

"Well, we don't allow trespassing on the bank as a rule, but this time it has been of service. What is your name?"

Half a dozen other questions followed, which Tom answered after his usual candid fashion, not forgetting to express his great satisfaction at finding himself an invited guest inside the station.

He was dismissed after that, with the guard and a shilling, to the third-class refreshment room to get some supper after his night's work; he also received—and esteemed far more highly, which is saying a good deal, considering his hungry plight—an injunction to come to the office again three days later.

Cold and wet made little difference to Tom during those three days. The crossing had never been muddier, but he wielded his broom with a vigour that liberally besprinkled the passers-by.

The third afternoon, with hands, face, and boots in quite a startling state of polish, Tom marched majestically down the steep incline to the station, through the chief entrance, past the platforms, with only a brief glance at the engines moored there. In front of the Left Luggage Office he encountered Barker, who demanded what he was doing down here.

"I'm going to see the station-master in his own office," answered Tom with dignity "he told me to come."

"Have you been damaging anything on the bridge?"

"I've no time to stand talking to boys now," was the lofty response as he knocked at the office door and walked in, before the disconcerted Barker could think of any retort sufficiently crushing.

It was a good half hour before he re-appeared. He was never very clear afterwards how he got through it. There were two gentlemen who questioned him closely about all sorts of things, and gave him a feeling of being tried for his life, but after that it came to him like a kind of revelation that he was not to go back to his crossing any more—that all day long he was to be under that great glass roof learning all about the engines, and helping to take care of them—perhaps, in time, even to be a driver.

He looked up with radiant eyes. "I've wanted to be down here for years, sir, and I'll make the engines shine like gold. What a pity, though, that wind didn't come months ago," he added; "then I needn't have gone to the Sunday-school at all—that was all Barker's doings."

"It is the Sunday-school that is the chief reason of your being taken on here," was the response. "The one was an accident, the other showed that you had some perseverance in your character, and no good is ever done without that."

"And that was just the part I thought the hardest," owned Tom, "and—and I can't read very much now—only spell."

"You will have time to go on learning in the evenings, and you shall have lessons occasionally; never miss a chance of learning anything—it is the surest way to get on. There is nothing to prevent you becoming a skilled workman if you set your mind to it. Now you may go and see the foreman, and begin work to-morrow morning?"

And that next day Tom began his duties in the engine shed. Fortune knocks at every man's door once, they say. Tom feels that she



knocked at him very loudly indeed that day, and that if she never favours him with a second visit she will have no cause for complaint.

"People talk of going to parties and balls," he confidentially remarked to Bob Somers; "but if you really want to enjoy yourself, there's no place like the railway station."

**HOLY COMMUNION.**

**THE Sacrament of Life**, ordained by Christ, as generally necessary to salvation—"Jesus took bread, blessed, brake, gave, said: Take, eat, drink ye."—St. Matt. xxvi. 26. Jesus said: "Verily, verily, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

Why, then, should anyone turn away from this Holy Sacrament, anyone burdened with sins and desiring to be freed from them, anyone who hopes to be saved? To do so, the Prayer Book says, is "grievous and unkind."

These are strong terms, but they are the words of the Church. They are just and true, and ought to touch the hearts of negligent communicants. The Spirit and the Bride say come. The Saviour promises His presence in these holy mysteries, and offers Himself to be your spiritual food and sustenance. Your spiritual mother says with solemn emphasis:

"It is your duty to receive the Communion in remembrance of the sacrifice of His death, as He himself hath commanded; which, if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same, when ye will fully abstain from the Lord's Table, and separate from your brethren who come to feed on the banquet of that most heavenly food."—*Church Life.*

**GENERAL THEOLOGICAL SEMINARY.**

*Dear Brethren.*—Moved by a consideration of the mission field of the Church, that it is "white already to harvest" (St. John 4, 35), that "the harvest truly is plenteous, but the laborers few" (St. Matthew 9, 37), the Missionary Society of the General Theological Seminary, in New York City, requests your interest and co-operation in the following plan:

It is proposed to form a Church Students' Missionary Association, for the United States and Canada, to consist of young men attending the 19 Theological Seminaries and the 18 Universities and Colleges of our Church, the nearly 50 recognized Church Schools, and the Church Societies in other colleges and educational institutions. It is hoped that a sufficient number of these will take part in forming an annual convention for the purpose of invoking God's Holy Spirit on our Church and Ministry, and especially on Missions—Foreign, Domestic, Diocesan, Associate, City, and Parochial; for discussing places, needs and methods; for hearing addresses and reports by Missionary

Bishops, Mission Priests, Evangelists, and Mission Workers in all departments of Church work; for consecration to the Master's work in the various portions of the field indicated above; for the strengthening of one another in the missionary spirit; and for the acquisition of knowledge concerning the Church's fields and plans. The advantages of such a gathering of young Churchmen, moved by a common impulse, must be at once apparent to every one. They would be enlightened and informed regarding her claims upon them, and some of them would doubtless feel such healthy enthusiasm in the cause as they had never felt before.

New York City, Oct. 7, 1887.

**MARRIED.**

**OWEN GELLING.**—In Holy Trinity Church Bridgewater, N.S., on the 11th Oct., by the Rev. J. O. Ruggles, Rector of Kentville, assisted by the Rev. G. D. Harris, Rector of St. Matthews, LaHave, Norman O. Owen, to Annie Sophia, eldest daughter of the Rev. W. E. Gelling, Rector.

**ROSS BLANEY.**—On the 18th October, by the Rev. C. O'Neill Baylee, incumbent of Plantagenet, William Ross, son of George Ross, of Caledonia, Ontario, to Jane Blaney, daughter of Jas. Blaney, Caledonia, Ontario.

**DIED.**

**BAKER.**—At Aldon Mines, on October 14th, Samuel Baker, aged 85 years. He was an Englishman killed instantly by an accident on the Company's Railway.

**DUVERNET.**—Entered into the rest of Paradise, at the residence of her daughter, (the Rectory, Lockeport, N.S.), October 15th, Frances Eliza Ellegood, beloved wife of the Rev. Canon DuVernet, "And so He giveth his beloved sleep."

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## MISSION FIELD.

## THE CHURCH'S OPPORTUNITY IN THE ORIENT.

(From the Spirit of Missions (N. Y.) for October).

So rapid is the improvement of Japan and China toward our western civilization that it is difficult to keep pace with the changes that are going on among those interesting peoples. Japan is foremost in this respect, and has within the last twenty-five years undergone a peaceful revolution politically and socially. In matters of education and dress the change has not only affected the men but has extended to the women. It is not surprising, therefore, that their religious views should be greatly disturbed. A leading statesman who only three or four years ago wrote a book urging the strictest exclusion of Christianity, has since then changed his tone entirely and advocates the welcome of the Christian religion. Members of his family have embraced the Christian faith, and two of his sons are now studying in America, while his wife is the patroness of an influential school which bears her name and in which Christianity is taught. How widely the influence of Christianity is felt may be judged by the fact that the Japanese Gazette confesses that Christianity and Buddhism cannot long co-exist in the same country, and that Japan may as well recognize the signs of the times and hasten to enroll itself among Christian nations.

The change is slower in China, is none the less sure. The conservatism of centuries is yielding, and the rumors of large financial syndicates composed of Americans and Chinese and of plans for building railways on a large scale are signs of the breaking up of Chinese exclusiveness; while the action of the government in relation to education and the appointment of young men to go from that great empire to Europe and America and report upon the educational systems, show that the prejudice against everything outside the Chinese wall is a thing of the past. Attention has been called to the proclamations in many of the provinces, not only tolerating Christianity but in a measure commending it. All these things are clearly indicative of a ripening of the eastern mind for Christianity, and put a great responsibility upon the Church to enter in and possess these kingdoms for our Lord. What can be more important than to gird ourselves to the task, which seems to be set before the Church of this generation, to carry with force and energy the precious Gospel of salvation to 400,000,000 people, and to supplant false religions with the Church of God.

(From Mission Field, Eng.)

Wide-spread regret will greet the announcement that the Bishop of Lahore has resigned his see. It was not, however, altogether unexpected by his friends.

He has indeed left his mark on

the Diocese, of which he has been the Bishop since its foundation in 1877. His visitations of Delhi, and we particularise them as being those which concerned the Society's work, have been marked by an elevation of missionary spirit, by love and sympathy for the workers, and spiritual vigour.

It is stated that Archdeacon Matthew is to be his successor.

Several of the workers abroad left England to return to their work last month. The Bishop of Madagascar sailed on September 14, and the Bishop of New Westminster on the 15th. The Rev. H. J. Foss is to return to Japan on October 6. The new Principal of the Theological College, Madras, the Rev. A. Westcott, is sailing for Madras, and Mr. H. C. Henham for Bombay. The Rev. W. J. Williams, sailed for North China early in September.

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Temperance Column.

HOW CAN SUNDAY SCHOOL TEACHERS HELP IN TEMPERANCE WORK.

BY KATHLEEN M. TOWNEND. IN THE Church of England Temperance Chronicle.—(Continued.)

Again, another opportunity occurs in teaching the Church Catechism, when it may be strongly impressed that the widespread evil of Intemperance mocks at the sacredness of baptismal vows, and renders empty words our declaration, that it is part of our duty to our neighbour to keep our bodies in "Temperance, soberness, and chastity." Indeed, occasions multiply as we seek them, for bringing home to the hearts of the children, the teaching of God's Word about, and the great importance of, this Temperance work of ours. But we must ever guard ourselves against creating the impression that Intemperance is more heinous than any other sin, or that a temperance man or woman has less need to be watchful or prayerful than others; but let us rather liken the crusade against Intemperance to a struggle going on in that part of our defences where our great spiritual enemy, cognisant of our weakness as a nation, leads up the most persistent attacks; pours forth the volleys of his ammunition, and year by year sweeps down thousands and tens of thousands into the darkness and despair of so many drunkard's graves; and that, therefore, it behoves us, one and all, who would be true soldiers of the Cross, to throw ourselves into the breach, and by concentrating our energies there, hurl back, by our united efforts, the reproach and sin from which we have so long been suffering.

And again, I think that every Sunday-school teacher anxious to do battle in the cause of Temperance, should endeavour to get up the subject a little; should be prepared by a knowledge of some of the statistics to point out the extent of the evil; should be ready to answer some of those perplexing questions on the subject which children are so apt to put—e.g., should some young soul be troubled on account of the miracle at the wedding feast in Cana of Galilee, it can on the one side be pointed out that the wines of Scripture, though intoxicating to a degree, were utterly unlike the fiery, spirituous liquors of these days, for that fermentation then was only known, the distillation of spirits being a discovery of many centuries after the commencement of the Christian era; on the other hand, that whilst not condemning moderate drinking as a sin, they, in the present widespread prevalence of Intemperance, are wise to obey the injunction of Israel's wise king—"Look not thou upon the wine when it is red," for, "at last it biteth like a serpent, and stingeth like an adder."

Now I do rejoice that so many of our Sunday-school teachers are at the same time members of our

Temperance Society; and whilst hoping that all the others may, in time, see their way to enrol themselves among our members, I do most earnestly entreat those who have already done so, to use all their possible influence in promoting our Temperance work in their classes. Will they not talk to the children about the Children's Branch, and encourage them to join it? Will they not come sometimes and help at our children's meetings, and so identify themselves with our Temperance work? For it is no mere truism to say that the hope of our country's future depends a good deal on the manner in which the children of the present day are taught to regard this question. And as from one and another of zealous Temperance workers the same sad story comes, how hard a thing it is to reclaim an habitual drunkard, when reason and will are alike chained by the demon of "drink," the cry goes forth to all, "Save the children," guard them against the first beginnings of this great evil; teach them that we cannot be neutral, we are either working on God's side, in this matter, or against Him; and so I believe as we train these young souls "to abhor that which is evil, and to cleave to that which is good," we shall be found workers together with Him who said, "Is it not the will of your Father which is in Heaven, that one of these little ones should perish."

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