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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., 21.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

VOL. XV. }
No. 6. }

MONTREAL, WEDNESDAY, OCTOBER 4, 1893.

In Advance } Per Year
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ECCLESIASTICAL NOTES.

THE widow of the late Bishop Kip, of California, died on Sept. 18 at the age of 81.

THE Archbishop of York has been applied to for two clergymen for South America.

MR. J. N. WHITE, J.P., has just presented a splendid organ to the Abbey church, Waterford.

CANON FARRAR says there are now four thousand clergymen of the Church of England without employment.

THE Dean has received 60 applications for admission to the Junior Class of the General Theological Seminary, New York.

THE Sunday schools of the Diocese of Massachusetts are asked to make special offerings during *Advent* for Diocesan Missions.

THE Missionary Council of the P. E. Church in the U. S. is to meet in Chicago on the 22nd October, instead of in San Francisco, as proposed.

DURING *one month* recently the Bishop of Maryland (Dr. Paret) confirmed *thirty* persons who had been members of the Church of Rome.

IT is stated that within the last 50 years no fewer than *ten* Nonconformist places of worship in the town of Sunderland, Eng., have been transferred to the Church of England.

AFTER consultation with his Suffragans of the Southern Province, the Archbishop of Canterbury has fixed Sunday, November 12, as Temperance Sunday for the entire province.

THE sum of £2000 has been contributed towards the restoration of St. Wilfrid's church, Moberley, Cheshire, by members of the family of the late Mr. S. Hargraves, of Hazlehurst, Moberley.

THE consecration of the Rev. W. E. Smyth, M.A., M.B., to be Bishop for the Lebombo country, will take place in the cathedral of Grahamstown on Sunday, Nov. 5, the Sunday within the octave of All Saints.

A clergyman of the Diocese of Vermont estimates that the supporters of Father Hall as Bishop of the diocese comprised, besides the very large majority of the votes cast in the Convention and its final unanimity in the choice made, *three-fourths* of all in official position in the diocese.

AT the close of the fiscal year there was a deficiency in the funds of the Board of Missions of the Protestant Episcopal Church in the

U. S. of \$32,000. A zealous Churchman, in view of this, has offered a special gift of \$5,000, which he will increase to \$10,000 in case the balance of the deficit be made up by Oct. 1.

THE *National Reformer* is dead. The remarkable personality of the late Mr. Bradlaugh for some years made its publication profitable, but it has now ceased to pay its way. This is one more proof that the type of Atheism of which Mr. Bradlaugh was so tireless a propagandist is losing ground.

PETITIONS against the Suspensory Bill for Wales, already presented, now number no less than 5,158, of which 5,122 have been actually presented to the House of Commons. The total number of signatures to these petitions amounts to over a million and a quarter, the actual number being 1,255,441.

A correspondent of the *Church Review* sends the following definition of "Undenominationalism," which he heard in the course of a sermon: "Undenominationalism" is the religion in which everybody believes what everybody else believes, because nobody believes anything in particular." He adds that it is the most exact definition he has met with.

THE Primate of the American Church, the Right Rev. Dr. Williams, of Connecticut, will preside at the consecration of Rev. Dr. Lawrence as Bishop of Massachusetts on the 5th October inst. The sermon will be preached by Bishop Whipple, of Minnesota. Bishops Clarke and Potter will be the presenters, and Bishops Doane and Courtney (Nova Scotia) will act as co-consecrators with Bishop Williams. Eight other bishops are expected also.

HARD TIMES, financially, develop some interesting instances of devotion and self-sacrifice. The late Mrs. Merritt, of Mt. Holly, N.J., told Bishop Scarborough that two or three years ago when there was an earnest appeal for money for missions, and, as at present, prospect of a large deficiency at the end of the year, she was anxious to give a contribution, but being unable to command the money, had her family silver melted down, and gave the proceeds to missions. She spoke of the great satisfaction it afforded her to be able in that way to relieve the necessity. It is reported of a Methodist minister in Colorado that he has requested that his salary be reduced from \$5,000 to \$1,000, in order to relieve the stringency among his people. We have personal knowledge of a lawyer in Chicago who recently doubled his usual contribution (not a small one) to a missionary enterprise in behalf of the colored people, stating that as Divine Providence had prospered him, he felt desirous of helping in this way to meet the emergency produced by the financial situation. "It is an ill wind that blows nobody any good," and the times are not wholly dark that have such deeds of generosity to brighten them.

REMEMBER THE 15th and 16th OCT.,

THE
Days of Intercession for Sunday Schools,
Generally accepted in England and the United States, and suggested by The Church of England Sunday School Institute.

The means suggested for observing the same are:

1. A Special celebration of the Holy Communion for the teachers, with an address.
2. A Devotional Meeting for the Teachers on Sunday, and on Monday a similar meeting, to which the parents of Sunday-School Scholars, and the congregation generally, may be invited.
3. Sermons by the Clergy, showing the importance of Sunday-School work, inviting parochial interest in it, and the personal help of all duly qualified persons (especially young men of the Brotherhood of St. Andrew) as teachers, and pointing out to the parents of scholars how they may further the teacher's efforts.

The first of the days might be observed as "Sunday-School Sunday," and a "Special Children's Service" made one of the features of the proceedings.

A GLANCE AT THE COLLECTS.

(From the American Church S. S. Magazine for October.)

THE Collects for the Nineteenth and Twenty-first Sunday after Trinity are translations from those in the Sacramentary of Gelasius. That for the Eighteenth Sunday is adapted from one, and that for the Twentieth Sunday expanded from one in same Sacramentary; while that for the Twenty-second Sunday is from the Sacramentary of Gregory. Thus these special Sunday prayers for the present month, if not in their direct words, at least in their substance, all carry us back to a period previous to the Reformation. In the original Collect for the Eighteenth Sunday, and as literally translated by Crammer, we read "Grant thy people grace to avoid the contagions of the Devil." Cosin wrote "to withstand the temptations of"; and instead of mentioning only "the devil," he inserted by name the two other spiritual enemies of mankind, "the world and the flesh." For "pure heart" in the latter clause, Crammer wrote "pure heart and mind." Cosin put both in the plural; and thus the Collects given us in the Prayer Book of 1662, and which is before us to-day, is a prayer for grace (1) To withstand the temptations of the world, the flesh and the devil; (2) To follow God with pure hearts and minds. The Collect for the Nineteenth Sunday consists of (1) A declaration of our inability to please God without His aid; (2) A prayer for the guidance of the Holy spirit. In the original form, we read "Lord we beseech thee, let the working of thy mercy direct our hearts; for without thee we are not able to please thee." Thus it will be

seen that the phrase, "the working of *thy mercy*" has been altered to "Thy Holy Spirit," and that the reference to Divine mercy has been preserved in the words "*mercifully grant.*" Why the Reformers were so careful to add "the hearts" to "the mind" in the former Collect, but not "the mind" to "the heart" in this, it is hard to tell; unless they felt that in the prayer to "Direct and rule," "the mind" must necessarily be included with "the heart." We would pray that the Holy Spirit should "direct the *mind*," and "rule the *heart*." Cheerful Obedience" is the subject of the Collect for the Twentieth Sunday. It consists of (1) A prayer for God's protection from all evil, so that (2) we may be ready in body and soul to cheerfully do His will. The expansions and changes from the original Latin are somewhat as follows: In the Invocation we have the position changed into the superlative; *i. e.*, "merciful" expanded into "most merciful." The words "we beseech thee" are inserted. Instead of "being propitiated," we read "of thy bountiful goodness keep us"; an alteration which touches somewhat upon the theology of the prayer, and pictures a God so "bountifully good" as to desire to keep His loved ones "from all things that may hurt them either in body and soul," even apart from the gift of propitiation. But the most striking change is in connection with "the mind and heart." In the original Latin, we pray that "with *free minds* we may accomplish." Cranmer, in the Prayer Book of 1549, had changed the expression into "free hearts"; and thus with "free minds" and "free hearts" both before him, Cosin in the Prayer Book of 1662, substituted the word "cheerfully," which we have to-day. And thus the comprehensiveness of its meaning. The subject of the Collect for the Twenty-first Sunday is "Pardon and Peace." It consists of a prayer for (1) Pardon that we may be cleansed from all our sins; (2) Peace that we may serve God with quiet minds. The original Latin presents the picture "of a secure mind," *i. e.*, a mind free from care: and thus the reference is more particularly to freedom from the consciousness of unforgiven sin, and of an unnatural alienation from our heavenly Father. "There is no peace saith the Lord unto the wicked." If therefore we would serve God with a *quiet mind*, we must not only not live in sin, but we must not carry about with us the burden of unforgiven sin. "Continual Godliness" is the subject of the Collect for the Twenty-second Sunday. It consists of (1) A prayer that God may keep the Church in continual Godliness; (2) A reason for the prayer, *i. e.*, that it may be free from all adversities, and devoutly given to serve Him in good works. The Latin original was found in a Sacramentary of the ninth century, given by Ledfric, Bishop of Exeter, to his Church before the Norman Conquest, and afterwards traced up to the Sacramentary of Gregory.

(To be continued.)

PATHWAYS TO OUR CHURCH.

ITS WONDERFUL COMPREHENSIVENESS.

By Rev. G. W. Shinn, D.D.

It used to be a saying of one of our older clergymen that whenever he conducted a service of this Church he felt that there was something homelike in it for all sorts and conditions of men who might be present. However unfamiliar many of the details might be to strangers, there was something after all that was familiar to each one, and that made its special appeal. To the Methodist perhaps it was one of Wesley's hymns. To the Presbyterian it was the reading of familiar Psalms. For others there were other

homelike features. The ordinary services are indeed comprehensive; not constructed for a select few, but for all who will enter into them, and they suggest the comprehensive of character this Church itself.

There is not only in this Church some homelike features for Christians of every name, but whatever each one deems to be most important as a principle is held here with due regard for the proportion of faith.

"Do not send me any more of your publications," said a Churchman a while ago to some zealous people who had some fanciful speculations concerning the spiritual world. "I find in this Church whatever touches the heart of the question, and I have no interest in the mere fancies of imaginative people."

And so it may be said with reference to various phases of religious thought, that every great principle is cherished by this Church, but in such a way that it comes into its proper place and receives its due share of attention.

The tendency of parties and divisions is to press their points so earnestly as to bring them into undue prominence. The Church on the contrary, aims to preserve a right proportion. Take some illustrations.

The divine Unity may be so presented that men overlook the manifestation of Deity as Father, Son and Holy Ghost. This Church teaches, while we worship the Unity, to acknowledge the glory of the eternal Trinity.

There can be no stronger advocate of the doctrine that there is but one God, but it teaches us that God is Father, Son and Holy Ghost.

Again, consider the doctrine of the new birth into righteousness. Some religionists by pressing one phase of it really lessen its importance. They speak of conversion as one conscious change, as one definite period, when the work of renewal is done.

The Church, on the contrary, teaches us that by the gift of the Holy Ghost the germs of a new life are implanted, and that they go on developing under the constant help of the Holy Ghost, through the use of appointed means, until body, soul and spirit are sanctified. Conversion, instead of being but one event, is a long series of events, inasmuch as it is a continual turning from sin unto God for pardon and grace. We need daily to be converted from the love and power of evil.

There may be well-marked periods of spiritual renewal, but we must not ignore the gracious influences of the Holy Ghost upon the soul in those other less marked periods of His presence.

Take as another illustration that theory of Church government which gives the lay people the leading part in religious affairs, and especially in the appointment of ministers. Carried to its extreme point it makes each congregation separate and independent to decide its own doctrines and usages, and the minister is simply one of their own number elevated by their suffrages to be teacher and pastor. Now this Church recognizes the rights of its laity. It is not a spiritual depotism, with clerics in power.

It is emphatically the Church of the people, forasmuch as no man can be made a Deacon, a Priest, or Bishop without the concurrence of the laity, no minister can be settled arbitrarily over a congregation, and no usage can be changed unless by agreement. The laity are represented in the councils of this Church, and have large powers. There can be no conflict between the ministry and the laity, inasmuch as that form of Church government is retained which existed in the primitive ages, and which contemplates a well-organized body, properly officered, to accomplish in the best way its appointed work.

Other illustrations might be given, but these will suffice to show how this Church holds well-balanced truths. Instead of running off to extreme views and pressing on to extravagant

issues, it retains every truth in its right proportion.

It is not said that all its members are free from error, nor that all who love this Church are like it in spirit. In fact, no one man nor any party of men can claim to fully represent so comprehensive a Church.

This very comprehensiveness renders it impossible that it can be adequately represented even by the present generation of men, for it has a past history, and a future yet to be written.

The comprehensiveness of the Episcopal Church suggests possibilities of very great strides towards the reunion of Christian people in the future.

There are to-day nearly as great diversities of opinion tolerated in its membership as we find outside of its membership. Many converts to its fold do not find that they have very much to change. It is mainly that they have something more to learn.

Suppose a man, for example, to have been a Baptist; he finds that baptism by immersion is provided for in this Church, only he is taught now to regard the mode of administration as less important than the sacrament itself.

Suppose another to be an Evangelist—a revivalist, if you please—he will find openings here and a welcome for the well-considered aid he can give for arousing the neglectful to the claims of religion.

The Calvinist and the Arminian find statements so cautiously and wisely drawn that they can be used by both parties. The believer in the pre-millennial reign of Christ may find Advent hymns and anthems to suit him as well as others suit the man who believes in the post-millennial reign of the Master.

Controversialists over the nature of the future life find their concordat in the simple statement, "I believe in the life everlasting."

A layman put his thought of the Church's comprehensiveness in rather a startling but most forcible way when he said: "The Episcopal Church has more room in it than any other in Christendom."

It is comprehensive for the simple reason that it tries to observe the old rule: "In essentials, unity; in non-essentials, liberty; in all things, charity."

When men come into this Church, whether a few at a time or many together, they find that they are not required to pass through any dwarfing and cramping process, but they come into a great, generous organization, whose very comprehensiveness encourages them to grow to their best proportions in every way. It is very true that this generous toleration of differing views is cited occasionally by a few as an objection. They would prefer something more favorable to their own favorite and peculiar views. But no one can study the subject with due care without reaching the conclusion that an organization which is to include all sorts and conditions of men must be broad and tolerant. The essential points must indeed be essential and not numerous, and the freest scope must be given for all allowable tastes and opinions.

A sect may shut out all but a select number, but a Church is for all who name the Name of Christ in sincerity and truth. There is room in the Episcopal Church for any one who accepts Christ as Lord, and who would follow Him in a sober, righteous and godly life.—*The Church.*

THE REV. DR. BARROWS has said: "The men of wealth have in their hands the destinies, not only of America, but of the world. Christianize the wealth of our land, which is augmenting more rapidly than our benevolence, and the millennium hastens on with gladsome step."

THE GENERAL SYNOD MEETING.

Fixed 15th Sept.

The Synod,—constituted on Thursday afternoon by the adoption of the report of the joint committee presented by the Metropolitan of Rupert's Land, settling the basis or foundation principles,—met on Friday morning, the 15th September, Bishops, Clergy and Laity, in one body, the Lord Bishop of Ontario, Metropolitan of Canada, presiding. Morning Prayer had previously been said in the beautiful chapel of Trinity College, and at half-past ten both Houses were ready for work.

On motion of Canon Pentreath, seconded by the Dean of Montreal, it was resolved: (a) Whereas the union of the Church of England in the Dominion of Canada has been happily consummated; and whereas such union has caused great joy in many hearts; therefore resolved that the General Synod, in devout thankfulness to Almighty God, sets apart an evening for a solemn service of THANKSGIVING, and respectfully requests the Lord Bishop of Toronto, in consultation with the other Bishops, to take order for a Service of Thanksgiving in such form as he deems expedient."

Judge Macdonald, of Brockville, moved, seconded by the Rev. Canon Dumoulin, of Toronto, a resolution expressing regret that the Lord Bishop of Montreal had been prevented from attending the Synod through a serious illness, and expressing the pleasure of the meeting that his Lordship was now recovering. The motion was carried amidst applause.

After some discussion in regard to the manner of proceeding with the consideration of the Declarations and Constitutions, and as to whether the fundamental principles had been clearly enough sanctioned, the Bishop of Rupert's Land moved, seconded by Mr. Richard Bayley, Q.C.: That the Synod formally accepts the two following declarations: (b) "We declare that the General Synod, when formed, does not intend to, or shall not, take away from or interfere with any rights, powers or jurisdiction of any Diocesan Synod within its own territorial limits as now held or exercised by such Diocesan Synod."

"We declare that the constitution of the General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of the Provincial Synods is left to be dealt with according to the requirements of the various provinces as to such provinces and the dioceses therein may seem proper."

The motion was unanimously concurred in, and these two declarations recorded as the fundamental basis of the Synod, together with the Declaration of Faith, which was next taken up and considered clause by clause; but there being considerable amendments in the form of expression, though the principles remained unchanged, the Declaration as amended was ordered to be printed, and its final adoption stood over until Saturday. It was then found desirable to refer it to the House of Bishops, and ultimately this important portion of the basis upon which the Synod was formed was reported back and adopted by both Houses in the following form:

Solemn Declaration.

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

We the Bishops, together with the Delegates from the Clergy and Laity of The Church of England in the Dominion of Canada, now assembled in the first General Synod hereby make the following solemn declaration:

We declare this Church to be, and desire that it shall continue in full communion with The Church of England throughout the world, as an integral portion of the ONE Body of Christ, composed of Churches which—united under

the ONE Divine Head, and in the fellowship of the ONE Holy Catholic and Apostolic Church,—hold the One Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided Primitive Church in the undisputed Œcumenical Councils: receive the same Canonical Scriptures of the Old and New Testament, as containing all things necessary to salvation: teach the same Word of God: partake of the same Divinely ordained Sacraments through the Ministry of the same Apostolic Orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth. And we are determined by the help of God to hold and maintain the Doctrine, Sacraments and Discipline of Christ, as the Lord hath commanded in His Holy Word, and as The Church of England hath received and set forth the same in "The Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches; and the Form or manner of making, ordaining and consecrating of Bishops, Priests and Deacons"; and in the "Thirty-nine Articles of Religion"; and to transmit the same unimpaired to our posterity.

R. RUPERT'S LAND.

It being then one o'clock, both Houses adjourned till three p.m. When meeting again in joint session, the consideration of that portion of the report under the title CONSTITUTION, printed at length in our last number, was taken up clause by clause.

The first point of real discussion arose in regard to the second sub-section of the first clause which appeared to allow of representation by non-residents of the diocese concerned. It was generally admitted by Bishops and Clergy that the principle of having resident delegates was that which should be adopted by the Synod, but, while adopting this as a principle, in view of the impossibility under present circumstances of obtaining at all times local representatives from certain dioceses in the Northwest, and in view of strong expressions from the Metropolitan of Rupert's Land, the Bishop of Saskatchewan, Dean Grisdale, Canon Pentreath, and Dr. Praeger, of British Columbia, the following was added to the clause: (c) "That the delegates be in all cases resident in the diocese from which they are elected or appointed; provided that until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the dioceses of Moosonee, Selkirk, Caledonia, Mackenzie River and Athabasca, and such other dioceses as may be formed out of them, be permitted to appoint non-resident delegates to the General Synod, providing only that such delegates be resident within the bounds of the Ecclesiastical Province of Rupert's Land or the Civil Province of British Columbia, respectively, and that until (1896) eighteen ninety-six those dioceses may be represented by delegates from any diocese whatever."

The Lord Bishop of Toronto then announced that a special Thanksgiving service would be held in St. James cathedral at five o'clock on Monday, the 18th Sept., to commemorate the accomplishment of the Consolidation of The Church, when the sermon would be preached by the Right Rev. the Lord Bishop of New Westminster.

A Joint Committee having been appointed by the Metropolitan to determine what Standing Committees would be necessary, and to report names therefor, the Synod adjourned until eight o'clock in the evening.

At the evening session the question of granting increased representation to dioceses having over 100 Clergy was discussed, but it was ultimately resolved to leave the representation as

fixed by the third section of the first clause of the Constitution.

A long and careful consideration of the question of having but one House next engaged the attention of the Synod, under the clause providing for two Houses, and it was moved in amendment to it by the Rev. Dr. Langtry that: "The Bishops and the Clerical and Lay delegates constituting this Synod shall sit together for the discussion and determination of all questions that may be submitted for their consideration, provided always that, at the request of two or more of the Bishops, their Lordships shall withdraw to their own Chamber for the further discussion and vote on any question under discussion."

The opinion of the Synod was evidently much divided, though the weight of it was in favor of the Constitution as drawn, namely, that there should be two Houses; but no decision being arrived at before adjournment, it was intimated that perhaps the House of Bishops would the next morning express its view formally, as without the consent of their Lordships the amendment could not become operative even if carried.

The Synod then adjourned until Saturday morning.

On Saturday morning, after Prayers in the Chapel of Trinity College, both Houses re-assembled in the Convocation Hall, the Metropolitan of Canada presiding, when, after routine proceedings, the Metropolitan nominated the following as the Committee to determine us to Standing Committees of Synod and their composition: The Lord Bishops of Toronto and Nova Scotia, the Very Rev. the Dean of Rupert's Land, Venerable Archdeacon Brigstocke, R. T. Walkem, Q.C., Dr. Davidson, Q.C., and Mr. Chas. Jenkins.

The Very Rev. the Dean of Montreal then rose to continue the discussion upon the motion for a single House or for a Joint Conference, as proposed the previous evening, when the Most Rev. the Metropolitan of Rupert's Land asked to make the following statement embodying the decision of their Lordships upon the matter:

"In obeying the command of the Bishops and of the Metropolitan of Canada, who is in the chair, to make a statement on behalf of the Bishops, I trust that the House of Delegates will receive what I am going to say most kindly. We have no desire to interfere in the least with the independence of the House of Delegates composed of the two Orders. We wish them to have all power in themselves to agree to anything—(hear, hear)—but we desire to preserve the independence of the House of Bishops—(applause)—and we have come to this unanimous and irrevocable decision which I am now going to state. The Bishops consider that they must sit separately, and it must be left to themselves on what conditions they will agree to sit with the House of Delegates. On some questions they will probably consider that the House of Bishops must be unanimous. On other questions they will be quite willing for a majority to decide the matter, and on many things, such as Missionary meetings similar to what they have in the Convention now in the United States, where there is no discussion, but where there is a laying before the public the position of Missions, they will be only too thankful to sit as one House and one body. But we feel that it is absolutely necessary for the position of the Bishops in the Catholic Church, and for the independence of the Order, that it must be left to ourselves to determine on what conditions we shall sit as a united body. Now, I am commissioned by the Metropolitan to say that if he had any idea of such a motion as Dr. Langtry's being carried, he would not have been here. I might say the same for myself. (Slight applause.) And further, the conference at Winnipeg came to this conclusion: The Houses were

to sit separately except at any time by the unanimous consent of both Houses. When the Province of Rupert's Land examined the decisions of the Province of Canada they found, somehow or other, that this did not appear. We did not see that it had been opposed by the Province of Canada. It was simply left out, and in my address as Metropolitan in opening the Provincial Synod I drew attention to that, and I said it probably seemed such a minute matter to the Province of Canada that they took no notice of it whatever, but I added: "I consider it necessary for the independence of the House of Bishops, particularly at the present day, that there should be a distinct utterance upon the question;" and the Province of Rupert's Land came to the unanimous conclusion to maintain this clause of the Winnipeg conference. That is the position in which the matter stands."

The Lord Bishop of Algoma pointed out that there was no intention on the part of the Bishop to prevent further discussion of this matter by the Lower House, since it was quite understood that the Dean of Montreal and others should speak on the subject if they desired, and that only thereafter should the declaration of the House of Bishops be given. The Metropolitan of Rupert's Land replying said that he might have been a little premature, but the Dean of Montreal, Dr. Walkem, Dr. Davidson, Judge Hamington, Provost Bedy and others, expressed their satisfaction, as well with the statement itself as that it had been made early in the day, as they felt sure it accorded with the feelings of the majority of the House, and would prevent useless debate; and it being suggested that the amendment be withdrawn, the Rev. Dr. Langtry said:

"I cannot but regret the decision to which their Lordships have unanimously come. I cannot but feel that it is a mistake in the interest of this Synod. (Laughter.) It would, of course, be nothing but obstinacy and folly to refuse to withdraw the resolution now. I do it under constraint. (Laughter.) I am quite satisfied that if a vote were taken after the utterance of their Lordships it would be defeated by a large majority, but I don't think it would have been defeated last night." ("Yes," and "No.")

The amendment was then withdrawn.

The Metropolitan moved the adoption of clause two, subsection (2), that "the clergy and laity shall vote by orders if required," which after a short discussion was adopted, and after a long discussion, extending into the afternoon session, the following words were added in the interest of the smaller dioceses: "And if the proposition be decided in the negative, it shall be conclusive; but if in the affirmative, any six delegates, two from each of three different dioceses, may then demand a vote by dioceses, when, if the proposition be carried in the negative, it shall be conclusive—the vote of each diocese being determined by the majority of the delegates of that diocese; and in case of equality in the votes of the delegates from any diocese, such diocese shall not be counted."

The next question was, that of the *name* of the *presiding officer*, and this, occasioned a long and interesting discussion, in which the relation of the title Archbishop, as connected with some particular See, was fully explained and affirmed, and ultimately it was resolved that the title be "Primate of All Canada, Metropolitan of his own Province and Archbishop of the See over which he presides," which words were introduced in the first paragraph of clause three, after the word "styled."

The remaining portion of the afternoon was taken up with the discussion of the *powers* of the Synod, and the remaining sections of the constitution, all of which were adopted as submitted in the report, and the Synod adjourned until Monday morning.

News From the Home Field.

Diocese of Fredericton.

ST. JOHN.

The Rev. Canon Pentreath, of Winnipeg, formerly Rector of Moncton, N. B., preached in Trinity Church here on Sunday morning the 24th ult. In opening the rev. gentleman made a brief reference to the grand work accomplished in Toronto last week, the consolidation of the Church of England in Canada into one united body, and to the scene of rejoicing when the east and the west, he from the west clasping hands with the rector of Trinity, joined in the great thanksgiving service in St. James' church.

THE GIRLS' FRIENDLY SOCIETY opened for the season Tuesday evening 26th Sept., at the Church of England Institute rooms. There was a good attendance of members and associate members. Miss Murray, the president, gave an account of work among the colored people in the Mission School on St. Helena, and also described the terrible cyclone which a few weeks ago desolated the island, drowning many and washing away the crops. Light refreshments were served.

Diocese of Montreal.

MONTREAL.

It is announced that the Rev. L. N. Tucker, M.A., assistant at St. George's church, has been appointed by the Lord Bishop of New Westminster, to the rectorship of Christ church, Vancouver. His many friends in Montreal will regret his departure, and the Church in the diocese will lose an earnest and able parish priest, a good sound Churchman and a valued member of many diocesan organizations. Mr. Tucker also holds the position of Hon. Clerical Secretary of the Provincial Synod.

The Rev. H. Jekill, B.A., has returned from a tour through the Maritime Provinces, where he has been making an appeal in behalf of the Church of England French Mission, Sabrevois. He speaks very warmly of the kindness shown him by both clergy and laity. The collections in those parts considerably exceed those of former years.

The Sabrevois School opened as announced on the 11th Sept., with a good attendance. The year promises to be a very favorable and successful one for the School and Mission.

MONTREAL DIOCESAN THEOLOGICAL COLLEGE CONFERENCE.

The fifth annual Conference of the Alumni Association of the Montreal Diocesan Theological College was held in the College Hall, on Tuesday and Wednesday, 19th and 20th Sept. A large number of the Alumni were present, coming from all parts of the diocese, yet several were absent owing to pressing parish duties.

The Conference was opened with the celebration of the Holy Communion by the Rev. Principal Henderson, D.D., assisted by the Rev. Rural Dean Sanders. The sermon to the alumni was preached by the Principal, who delivered an address on Episcopacy, taking as his text Ephesians iv. 2.

On Tuesday afternoon, the conference was opened for discussion, the Rev. Principal presiding. After the opening prayer, the Rev. L. N. Tucker moved a vote of thanks to the Rev. Canon Henderson for his able and admirable

sermon of the morning. The motion was carried unanimously.

The regular programme laid down for the meetings was then followed.

Rev. L. N. Tucker read a most able paper on "The Higher Criticism." Having stated that the paper was meant to be an explanation, rather than a discussion, of the subject of higher criticism he passed on to give a glimpse of some of the methods and some of the results of the higher criticism. And in closing his valuable paper, he said: "The Bible could not remain the Word of God as commonly understood if the higher criticism was right. He took it that it was the duty of every minister of the Church and every teacher of the Word to inform himself as to the main positions of the higher criticism, for the lay mind was being widely imbued with its teachings. On this account it behooved them on every question to be able to give an answer for the faith that was in them. The final solution of this far reaching question had not yet been attained; the Church of the living God had not yet spoken its last word upon it. The Athanasius, the Augustine, the Butler, had not yet appeared, and it behooved the Church to wait and trust, and in waiting and trusting he felt that they would not be disappointed. The Bible would remain the incontrovertible Word of God amid the changing scenes and doubtful conclusions of a world of shadows that is passing away."

Discussion followed on this paper, Rev. Rural Dean Sanders, Revs. H. E. Horsey, C. C. Waller, N. A. F. Bourne, G. Abbott Smith, J. A. Elliott, H. J. Evans and W. A. Mervyn taking part.

The next paper was by the Rev. C. Cameron Waller, on "How to Make Bible Study Interesting to the People." It was a very practical contribution, and after pointing out that one of the first essentials in those who would teach the Bible to others was that they must be students of it themselves, it urged, among other things, a thoroughly systematic and consecutive reading of the Bible, and the reading of it with a concordance, so as to find what was said elsewhere about persons and things.

The discussion on the paper was opened by Rev. A. Bareham, and was continued by Revs. J. A. Elliott, H. E. Horsey, L. N. Tucker, Mr. Geo. Hague and others, after which the afternoon session was closed.

(To be continued.)

EXECUTIVE COMMITTEE.

The adjourned quarterly meeting of the Executive Committee of the Synod of the Diocese of Montreal was held on the afternoon of the 26th Sept. in the Synod Hall. There were present, His Lordship Bishop Bond in the chair, the Dean, Archdeacons Lindsay and Evans, Revs. Dr. Norton, Longhurst, Naylor, Sanders, Renaud, Cunningham, Brown, Mills and Empson, and Messrs. Bethune, Dr. Davidson, W. W. L. Chipman, Robinson, Drake, Dr. Johnson, E. L. Bond, Richard White and Charles Garth. After the reading of the minutes, the following resolution was moved by Mr. Strachan Bethune, Q.C., seconded by the Dean of Montreal:

The Committee beg to express to His Lordship their deep joy and gratitude at his presence amongst them to-day after a very serious illness through which he has passed, and at the same time to express their thankfulness to Almighty God for his gracious answer to the prayers of His Lordship's people throughout the diocese.

The chair was temporarily occupied by Archdeacon Lindsay, and the feeling words in which the resolution was put before the meeting and the reply of His Lordship will long remain engraven in the memory of those who were present. Kindly reference was also made to the illness and recovery of the treasurer, Mr. Chas. Garth, who had been seriously indisposed since the last meeting of the committee.

The Bishop referred to the death of Rev. Canon Robinson and Rev. H. Montgomery, feelingly referring to their long and valued service in the diocese.

A communication from Rev. E. G. Sutton, of Edwardston, Chateauguay, asking to be superannuated, was read. The Rev. Messrs. Roberts, Elliot and Almon resigned their several charges to take up work at other points.

The Rev. Mr. Bourne, it was announced, had accepted the position of rector of Dunham; he has been for the past few years at St. Andrews.

The question of a site for a church at the River Desert village was referred to a sub-committee, consisting of Archdeacon Evans and Messrs. L. H. Davidson and Richard White.

After some routine business, the committee adjourned until November, when the question of grants for 1894 will be arranged.

BEDFORD.

THE SUNDAY-SCHOOL INSTITUTE OF THE ARCH DEACONRY OF BEDFORD.—The annual meeting of this important organization took place on the 27th Sept. The large district of country was well and influentially represented. A writer of authority has put it, that while "it was practically by the Sunday-school agency that the Protestant Reformers hoped to make permanent the results of the Reformation, it was on the other hand by a more adroit and efficient use of the Sunday-school agency, in its improved forms, that the Church of Rome stayed the progress of the Reformation." As wise and faithful pastors, a large number of the clergy were present, including Ven. Archdeacon Lindsay, Rev. I. Constantine, Canons Davidson and Mussen, Rural Deans Nye, Longhurst and Robinson, Revs. R. D. Mills, Bernard, Chambers, Horsey, Allen, Roy and by the numbers of their fellow-workers of the Laity uniting with them; these pastors gave evidence that they were masters of the present for true primitive Catholicism by those they had trained, and were actively contesting the possession of the future by the children now in their hands. If comparison with the past discloses an onward march in the application and apprehension of eternal principles by the Church of England in this as well as other parts of the world, the intelligent interest evinced by such a body of Christian workers as assembled in the parish of Bedford on the 27th portends the still more rapid progress to come in lengthening the cords and strengthening the stakes of the Church of history, of Apostolic order, and of brightly burning divine life.

The programme of the meeting was as follows:

WEDNESDAY, Sept. 27th, 1893.—9.30 a.m., Holy Communion in St. James Church; offertory for Institute funds.

GUILD HALL—10.15-11.05, paper by Rev. Canon Mussen, M.A., on "The Employment of a special S. S. Agent." Discussion. 11.05-12, paper by Rev. R. D. Mills, M.A., on "The Catechism, Collects and Christian Year as a basis of Sunday-school Teaching." Discussion. 12-1.30 p.m., dinner.

AFTERNOON SESSION.—1.30-2.10 p.m., reading of Minutes; election of officers; general business. 2.10 to 3 p.m., paper by the Rev. W. Percy Chambers, M.A., on "Symbolic Teaching." Discussion. Hymn. 3 to 4 p.m., paper by Rev. Rural Dean Longhurst, on "Church History in Sunday-school." 4 to 4.40 p.m., paper by Rev. H. F. Horsey, M.A., on the "S. S. Library." Discussion. 4.40 to 5 p.m., question box.

EVENING SESSION, Guild Hall, 6 o'clock; the Ven. Archdeacon Lindsay, President of the Institute, in the chair.

Order of proceedings: Hymn 2.15 H. A. and M.; responsive reading of Psalm 119 vv. 1-32;

Apostles' Creed; Collects and Lord's Prayer; Chairman's opening remarks; address by Geo. Hague, Esq., of Montreal; Hymn 302, H. A. and M.; address by Rev. Canon Davidson, rector of St. Armand East; Hymn 268, H. A. and M.; address by H. H. Heminway, Esq., of Watertown, Conn., President of New England St. Andrew's Brotherhood, Connecticut; Hymn 274, H. A. and M.; address by Rev. L. N. Tucker, M.A., of St. George's Church, Montreal. "The Ideal Sunday-school; offertory; doxology and benediction.

The foregoing programme indicated a bill of fare of sufficient variety and comprehensiveness, and in its generally faithful development provided pleasure and profit to all participating. The papers gave proof of high-thinking, and the addresses and discussions were characterized by consecrated common sense, influenced by love for the children and those child-like and inspired by an ardent desire for the advancement of "the Kingdom." The opening service in St. James' Church was choral and peculiarly impressive. The visit of H. H. Heminway, Esq., of Watertown, representing the St. Andrew's Brotherhood, was hailed with satisfaction, and was interpreted as "heaven" for blessed diffusion in enlisting presently latent, but powerful and expansive forces among the young for the advancement of the work of Christ. In the evening, by concessions of one of the speakers, Miss Brown engaged in teaching among the Blackfeet Indians in the Diocese of Calgary, was welcomed and made a short address in reference to her work, which was well received. The convention was pronounced a marked success. Divers steps were suggested for its further and ever-extending usefulness and all separated with expectations of immediate results in our parishes and high anticipations of the most effective meeting to ensue about the first week in July, 1894.

The successful issue of the whole proceedings of the day must have been very gratifying to the secretary, Rev. R. D. Mills, M.A., of Cowansville, who is deserving of warm and wide acknowledgment for his untiring efforts and illustration of Carlyle's latest Gospel, viz: "to know thy work and do it."

Diocese of Quebec.

WINDSOR MILLS AND BROMPTON.

A Harvest Festival was held at Christ Church, Brompton, on Tuesday evening, the 26th ult., the preacher being the Rev. Thomas Adams, D.C.D., Principal of Bishop's College, Lennoxville. The church, which was tastefully decorated with fruits, flowers, vegetable products and autumn leaves, never before presented a more pleasing appearance. The service, appropriate to the occasion, was heartily rendered, the incumbent, the Rev. J. C. Cox, taking the prayers, and Dr. Adams the special lessons.

The harvest hymns were heartily sung by the choir and congregation, led by Miss Gillian Riches, organist. The sermon, which was a very instructive one and replete with good practical thoughts and wholesome counsel was listened to with much interest and attention by those who had assembled to express their thankfulness to Almighty God, for the rich blessing of a good and abundant harvest. The text chosen was Psalm 107, v. 8.

On the Thursday evening following, the 28th, a similar Thanksgiving service was held at St. George's church, Windsor Mills.

This church, as is usual on these festive occasions, was very elaborately decorated; the ladies who engaged in this labor of love even surpassing that done on former occasions. Much credit is due to those "willing workers" who displayed so much taste and energy in making this little church so beautiful. The preacher

here was the Rev. J. Hepburn, M.A., the able and fluent rector of Richmond and Melbourne. His text was from Isaiah ix. v. 3: "They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil." Seldom has it been our privilege to listen to a more interesting or edifying sermon. He represented the joy of the harvest as being no ordinary joy. He spoke of the "Feast of weeks," or of the harvest as being that in which all God's ancient people were required to rejoice. He compared this joy with the joy of slaves when released from bondage, and with the most joyful events in the life of every individual. His practical allusions to our own country and to those habits of industry and contentment which would help to make our land a land like that of ancient Israel, flowing over with milk and honey, were exceedingly forcible.

After the service, over forty of those present repaired to the adjoining parsonage, where a bountiful supper had been provided by some of the ladies of the congregation. Several belonging to the other congregations in the village were present, including the Presbyterian minister, Rev. Mr. Craig, who contributed to the pleasure of the evening, by giving a comical Scotch recitation.

The proceeds of the evening were over \$11.00, which will be devoted to the repairs recently made in the church.

Diocese of Ontario.

GANANOQUE.

THE GIRL'S FRIENDLY SOCIETY resumed its weekly meetings on Friday, 22nd Sept. ult. It was only organized last July, but now numbers 24 members and associates, and has an average attendance of sixteen at its weekly meetings. The report for last year showed good earnest work done for the Church.

Diocese of Toronto.

TORONTO.

THE BROTHERHOOD OF ST. ANDREW arranged to hold a joint meeting of the Chapters in Toronto on Monday, the 18th Sept. in St. James' school-house, in order to avail themselves of the presence of the Bishops at the General Synod, and to receive reports of the annual Convention of the Brotherhood of the United States, which was held in Detroit from the 14th to the 17th of September. There was a good attendance. Mr. S. H. Baldwin, Chairman of the Committee, presided, and introduced the speakers, His Honor Judge Macdonald, of Brockville, and the Lord Bishops of Nova Scotia and Huron.

Mr. N. F. Davidson, the President of the Brotherhood, after the opening of the meeting, made a short report of his impressions of the Detroit Convention, after which Judge Macdonald delivered a very effective and earnest address from a layman's standpoint. He was followed by Bishop Courtney, who spoke in his well known incisive and practical manner, his address being full of wise counsels for the Brotherhood. The Right Rev. Dr. Baldwin delivered the closing address full of eloquence and beauty, and after the singing of the hymn, "Stand up, stand up for Jesus," his Lordship pronounced the Benediction. There were several other Bishops present on the platform, evidencing their interest in the work of the Brotherhood.

A Missionary meeting took place in St. James school-room on the evening of the 19th of September, at which his Grace the Primate of All Canada presided, this being his first off-

cial act outside of the Synod. There was a large attendance, the room being well filled. His Grace was supported on the platform by the Bishops of Toronto, Huron, Athabasca and Columbia, and the Rev. Dr. Mockridge, Secretary of the Board of Missions.

After the singing of a hymn and prayer, his Grace delivered a short address, relating a number of interesting facts in regard to his early work in the Northwest, and as to the missions in his extensive diocese, and, in closing, expressed his gratitude for the work which had been done during the past week in the formation of a General Synod. He then introduced the Ven. Archdeacon Mackay, one of the best known missionaries to the Indians, his station being in the Diocese of Saskatchewan, some 500 miles beyond Winnipeg. His address was practical and earnest, and he gave considerable information in regard to the Indian work of that district. More than half of the Indians there were baptized members of the Church of England, and out of thirteen workers in the diocese twelve were employed specially in Indian work.

The next speaker was the Rev. Mr. Stewart, representing the C. M. S., and hitherto a missionary in China, the character of whose address was very different to that which has generally been heard on Church of England missionary platforms, and partook too much by far of the Salvationist type. Fortunately, however, there remained to speak the Lord Bishop of Athabasca, who recalled the meeting to the spirit and feeling which had prevailed through the opening addresses of the Primate and Archdeacon Mackay, and who also delivered an admirable closing speech.

ORILLIA.

A well attended meeting of parish workers was held in St. James' schoolroom on the evening of Wednesday, the 27th ult., the Rev. Canon Greene presiding. An address was given by the Rev. R. W. Stewart, C. M. S. missionary, after which a conference of workers followed, in which Mrs. Greene, the Misses Stewart, Evans and C. M. Stewart, and Messrs. Knox, Church, Stewart, and others, took part. The church-wardens regretted that more had not been done in reducing the debt on the church, but Canon Greene expressed his thankfulness that so much had been done, \$8,000 having been paid off by the congregation during the last three years.

PRICE'S CORNERS.

A Harvest Thanksgiving service was held in St. Luke's church here on Sunday, the 28th ult., when there was a good attendance. The church had been tastefully decorated by the ladies of the congregation, and looked very beautiful. The sermon was preached by the Rev. J. W. Jones, and an offertory presented of \$40.

EAST ORO.

The harvest festival, held in St. Mark's church here on September 22nd, was a great success. The church was beautifully decorated with fruit, flowers and vegetables. After the service tea was served by the ladies, and in the evening a concert was given by the Orillia Glee Club.

NEWMARKET.

St. Paul's.—The Harvest Festival was celebrated with great heartiness on the Feast of St. Michael and All Angels. A parochial dinner in the evening was largely attended, and the church was well filled at evensong. Rev. F. Heathcote, of King, preached an excellent sermon. The music was well rendered, and the decorations were considered to be an improve-

ment on former years. The Thanksgiving Communion was celebrated on the following Sunday. Receipts from offertory, etc., \$64.

Diocese of Niagara.

MILTON.

Very successful Harvest Thanksgiving services were held in Grace church, Milton, on Tuesday, Sept. 19th. The clergy present were the Revs. J. Seaman, of Lowville, R. F. Dixon, assistant priest of St. Matthew's church, Hamilton, A. J. Belt, Rector of St. James' church, Guelph, J. Fletcher, incumbent of Omagh and Palermo, and the Rector of the parish, Rev. P. T. Mignot, all of whom took part in the services. The Rev. R. F. Dixon preached in the morning an earnest sermon on Luke xii, 15, his subject being "The Blessings of Life." The church was beautifully and tastefully decorated with flowers and fruit for the occasion. The singing was admirable. The choir under the skillful management of Mr. Gollins, the choir-master, performed their part well in leading the musical portions of the services. There was a good congregation in the morning, and more than half of them remained to show their thankfulness to Almighty God by partaking of the Blessed Feast that He has provided for His saints in the Holy Eucharist. The Rector was the celebrant, and he was assisted by the Rev. J. Seaman.

In the evening there was a very large congregation, the church being well filled. There was a musical service. The congregational singing and responding was very good. The Psalms and the Anthem, "O Lord, how manifold," by Barnby, were sung very heartily by the choir. Two solos were introduced into the service, "Adam's Holy City," sung by Miss Alice Burrows, and Torrington's "Abide with Me," sung by Miss Alice Klinger. These ladies, who are, we believe, members of St. James' Cathedral Choir, Toronto, have beautiful voices, and rendered their parts very effectively, but the writer would have liked to have seen the congregation stand during the singing of the solos, as well as when other parts of the service were sung. Miss Carter, of Milton, in the morning, and Mrs. Dowding, of Hamilton, in the evening, presided at the organ in a very creditable manner. The Rev. A. J. Belt preached an able sermon from the text Eph. iii, 16-18, his subject being "St. Paul's Prayer for Blessing."

We are glad to see such marked signs of Church life and growth in Milton. Mr. Mignot is fortunate in succeeding so true and sound a Churchman as the Rev. W. J. Mackenzie, by whom a thoroughly solid foundation of Catholic truth has been laid, and Mr. Mignot is well qualified to carry on the good work to a successful issue. But we must remember that a Paul may plant and an Apollon may water, but God only can give the increase.

Thank God there are many signs of spiritual life in the Church in Canada, not only in Milton, but also in many other places, and we trust that the time is not far distant when Christ's Church, no longer weakened by the rivalries and jealousies of human societies, may take her rightful place—the first in the land. May God hasten that happy day.

Diocese of Huron.

PORT BURWELL.

The sudden death of the Rev. C. W. Ball has cast a gloom over this community. Mr. Ball returned from Chicago on the 15th rather tired. He attended to his duties as usual, and on Thursday, the 21st Sept., went out visiting in

his usual happy state of mind. About 9 p.m., a gentleman driving by saw a horse and buggy at the rectory gate. Returning about 11.30 the horse was still standing by the gate. Fearing there might be something wrong he got out and found Mr. Ball had fallen from the seat and lay on the bottom of the buggy just breathing, but unconscious. The sad news was made known to his wife within, and the body taken to the room he had left but a few hours before. Mr. Ball was a good faithful man, always anxious about the souls committed to his care. Though not very robust, yet no one expected such an end. It is supposed that the cause of death was paralysis of the heart.

The funeral took place on Saturday, Sept. 23. A solemn service was held at Trinity Church, at which Rev. Canon Richardson, this city, and Rev. J. W. J. Andrew, of Aylmer, officiated. There was a large gathering of parishioners and members of other churches present to do honor to the memory of the deceased pastor. The remains were afterwards conveyed to Tilsonburg station, and thence by rail to Toronto for interment. A gloom has been cast over the entire community by this melancholy occurrence, and the esteem in which the clergyman was held has added to the pain of bereavement.

The work in connection with the Cathedral is progressing very favorably. It will be a handsome structure when completed, and the seating capacity will be largely increased. The window frames in the transepts weigh over five tons. This will give some idea of their great size. When completed the new Cathedral with Synod Hall and offices will be a credit to the city.

The Rev. Canon Smith has returned from England, where he had an operation performed on his throat. He is very much better, but still is in a critical state as there is danger of a further growth, and may not be able for work for some time.

MITCHELL.

The Rev. A. Murphy, of Trinity church, Chatham, officiated in Trinity church here on Sept. 24th. The congregation were deeply interested in the earnest gospel sermons which he preached.

Contemporary Church Opinion.

The Family Churchman :

Wales is now affording us a striking illustration of the intolerance of undenominationalism and of the illiberality of so-called liberal views. The Draft Charter of the proposed University for Wales, challenged in the House of Lords on Wednesday by the Bishop of Chester, excludes St. David's College, Lampeter, because it is a Church college, though it is the only college in Wales which confers degrees and is affiliated to Oxford and Cambridge. In the Merionethshire Intermediate Education Scheme, now before Parliament, a Churchman in charge of a school boarding house is, in the name of religious liberty, and in defiance of all laws, prohibited from using Church collects in family prayers in his own house, and is only allowed to teach the Catechism to his Church boarders subject to the dictation of the Nonconformist County Governing body. In the Cardiganshire Intermediate Education Scheme, now also before Parliament, county scholars for Lampeter district are, in order to "boycott" an efficient Church school in the town, compelled to waste their money in payment of board and lodgings at a far-away school, in spite of the combined protests of fair-minded Nonconformists, and of Churchmen, as expressed by unanimous resolutions of the

School Board, the Town Council, and the Board of Guardians. All these things are being done with full approval of Mr. Acland and the other members of Mr. Gladstone's Ministry. They are so many more items in the account which Churchmen are making up against the Government. The day of reckoning must come soon, and we trust that Churchmen will do everything in their power to prevent the return to office of the most inimical Administration the Church has known during the past century. It seems to us that if Mr. Acland and his Welsh Dissenting friends had their way, a state of things would soon be paramount in Wales, for which no parallel could be found since the days of the Commonwealth, when the use of the Prayer Book was illegal, and for the clergy to administer the Sacraments according to the rites of the Church was a penal offence. The greatest foes to religious liberty are the bigoted political Dissenters, by the grace of whose votes (together with the votes of the disloyal Irish), the present Government maintains its uncertain tenure of power.

Irish Ecclesiastical Gazette :

Setting aside the twenty-one Peers who have places under the Government, the independent supporters of Mr. Gladstone's policy in the Upper House were represented by the beggarly figure of twenty. A large number of the Peers who voted in the majority were Liberals of Mr. Gladstone's own creation. If the merits or otherwise of an attempted policy are to be judged of by the expression of public opinion in the press, then Mr. Gladstone comes off very badly. The consensus of feeling against him from this point of view is very remarkable; on his side may be counted the *Daily News*, *Westminster Gazette*, and *Daily Chronicle*, with the *Star* leading up the rear; and of weeklies, the *Speaker*. On the Opposition side are the *Times*, *Daily Telegraph*, *Standard*, *Morning Post*, *St. James' Gazette*, *Pall Mall Gazette*, *Globe*; and of weeklies, the *Saturday Review*, *Economist*, and *Spectator*. This proportion is equally true if we take into account provincial journalism.

THE BISHOP OF MANCHESTER ON SUNDAY SCHOOLS.

The Bishop of Manchester, in his address at the conclusion of his visitation of the rural deanery of Tunstall recently, referring to the importance of Sunday schools, said that some tried to apologise for the absence of inefficiency of a Sunday school by urging that it might be replaced by catechising in church and children's services, or that, in fact, it had been superseded by the religious teaching in our day schools. He did not think that either plea would bear examination. He was heartily in favour of the practise of catechising. In the hands of a skilful clergyman it was one of the most efficient forms of instruction, not only to the children, but to those of their elders who sat in church to listen. He also believed that there could be no better preparation for catechising than teaching in the Sunday School. While, however, recognising the special function of the Sunday school, he was far from underrating the force of the appeal which had been recently made for more teachers from among the cultured and influential classes. Scholars were better taught in day schools, and they were not likely to feel proper respect for a teacher, however pious, who betrayed ignorance in his teaching. Their desertion of the Sunday schools was not creditable to young men of their richer families. At a time when superficial unbelief was rather diminishing than increasing, he could not think,

that the reason of their present attitude was to be sought in Agnostic alienation. And if not what possible explanation could be given of it but this—that they were so addicted to Sunday amusement, or Sunday indolence, as to be incapable of the self-sacrifice involved in Sunday teaching. It was not so in the last generation. Then men like Lord Hatherley and Lord Selborne, oppressed with the burden of vast legal responsibilities, found time and energy to teach a class every Sunday. And if the young men of the present generation were to rival, he would not say their intellectual eminence, but, at any rate, their loftiness of character, they must be prepared to imitate their loftiness of character and their self-sacrifice. His lordship next referred to difficulties which had come to his knowledge in connection with the relations between the clergymen, the superintendent, and the teachers. It followed from the principle of Apostolical Succession that both the superintendent and the teachers must receive their appointment from the clergyman, who would show his appreciation of the solemn responsibility of the act of delegation by admitting a superintendent or teacher to his office of feeding Christ's lambs at a short religious service held either in the church or school. For the same reason the clergyman should, after due consultation with the teachers, fix the lessons to be studied in the schools. For that reason also the clergyman should help the teachers in studying what they taught. Again, if the clergyman felt himself, as he should, directly responsible for the influence and Christian consistency of the Sunday school teachers, he should specially and regularly visit them in their homes. Once more, the clergyman should be particularly careful to show consideration for the status and authority of the superintendent. Above all, let the clergyman resolve never to set aside customary practices or to introduce important changes into the school without considering the wishes and seeking the counsel of the superintendent and teachers.

GERM THOUGHTS.

By THE BISHOP OF DURHAM.

"CHRIST meets the acknowledgment of individual helplessness with the offer of fellowship. He reveals union with Himself, union with God, and union with man in Him, as the spring of power, and the inspiration of effort."

"The Book of the Acts is the Gospel of the Holy Spirit, the typical record of His action."

"Every fragment of human life will illuminate the teaching of the Bible, and no single race can exhaust it."

"Spiritual service lies in the consecration of simplest duties."

"I have good hope that when all wealth is felt to be a trust the blessing which lies in poverty will be recognised."

"How often it happens that a great sorrow or a great joy, or the slow passage of years, makes sayings clear which were dark before."

"To live is hard; and there is not one of us, I fancy, who has not again and again been tempted to despair of life when he has dared to look upon its dark mysteries; but again, there is not one of us who has not found a great sorrow, a great disappointment, a great trial, an avenue to unexpected joy."

"The rejection of the mysteries of Christianity will not eliminate the element of mystery from life."

"Do what we will, we cannot empty life of its mystery. Each one of us is in himself a mystery than which there can be nothing greater."

"We are not made to live alone. Even our communion with God must be through the fullness of life. There may be times when hermit-

isolation becomes a duty, as it may be a duty to cut off the right hand, or to pluck out the right eye, but it exhibits a mutilation and not an ideal of life."

"Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men."

PRIESTLY POWER IN IRELAND.

The *Birmingham Gazette* has printed a very informing article on the Irish Priesthood and its influence, from the pen of its Special Commissioner. The fall of Parnell, says the writer, brought the clergy into striking prominence. The powerful personality of the Irish leader, his great popularity, and his determination to rule alone, had to some extent forced the Church into the background. Parnell once removed, the Church at once aimed at undivided rule, directing all her energies to this end mercilessly and without scruple. Her instruments were worthy of the work. The modern Irish priest is usually low-bred, vulgar, and ignorant. The priest of Lever's novels, brimming over with animal spirits, full of *bonhomie*, sparkling with wit, and abounding with jovial good nature, is nowhere to be found. The men of the olden time were educated in France, and by rubbing against the cultured professors of Douai or Saint Omer had acquired a polish, a breadth of view, a *savoir faire*, denied to the illiterate hordes of Maynooth. The olden priest was loyal, just as Irishmen who have travelled, whether in America, England, or elsewhere, are loyal, and averse to Home Rule. The modern priest, usually the son of an Irishman such as visits England at harvest time, brought up amidst squalor and filth, is in full sympathy with the limited ideas of the peasantry among whom he was reared. The conversation of his parents and associates would relate to the burden of the Saxon yoke, and his surroundings would perpetually re-echo the stories of Ireland's wrongs and woes. Any literature he might absorb would be a priest-written history of Ireland, with the rebel-doggerel of 1798 and the more seductive sedition of later years. At Maynooth he meets a crowd of students like himself, crammed to the throat with his own prejudices, and viewing everything from the same standpoint. He returns to the people a full-blown ecclesiastic, saturated with a sense of his own importance and the absolute supremacy of the Church he represents, knowing nothing of mankind outside his own narrow sphere, profoundly ignorant of the world's political systems, and intensely inimical to England. Average Celtic priests fully bear out the description furnished by a loyal priest of Donegal, who, in alluding to their social status and Maynooth course, said, "They are merely shaven labourers—stall-fed for three years."—*Irish Ecclesiastical Gazette*.

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CALENDAR FOR OCTOBER.

Oct. 1—18th Sunday after Trinity.
“ 8—19th Sunday after Trinity.
“ 15—20th Sunday after Trinity. (*Notice of St. Luke's Day.*)
“ 18—St. LUKE. Evang.
“ 21—21st Sunday after Trinity. (*Notice of S. S. Simon and Jude.*)
“ 29—22nd Sunday after Trinity. (*Notice of All Saints' Day.*)

NOTES ON THE EPISTLES.

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

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

NINETEENTH SUNDAY AFTER TRINITY.

"The Life of God."—Eph. iv. 18.

I.—The area in which Christian Truth must chiefly operate is the "understanding" or "the heart," that is the "inner man," or "the spirit of the mind." The doctrine of Christ controls thought and motive as well as outward action. It "discerns the thoughts and intents of the heart." Famous systems of philosophy have permitted a lofty ethical ideal combined with a low moral tone, but we have not so learned Christ, if so be that we have really heard him, "and been taught of him, as the truth is in Jesus." The Ephesians were still Gentiles, but now they were Christians as well, and a marked difference was to be shown between their former state and their present condition. The adoption into the "one body" involved a "putting off" as well as a "putting on," and a "renewed mind," as well as a "putting away." The change was to effect the whole man, a "new birth" in fact. The Christian was to be in every sense a "new creature," or a new crea-

tion, a newly created one. The sin and blindness of the Gentile world was the result of their own deliberate apostasy from God. They hardened their hearts (see Rom. xi. 7, 25; I Tim. iv. 2), and stifled the voice of Reason and Conscience, which could have sufficed to keep them in the path of duty. Their terrible fall into shocking vices was a judicial retribution upon them from God for their misuse of His gifts. Cf. Rom. i. 18-24. How sadly applicable is the Apostle's description to too many professing Christians in our own day!

II.—Mental error and doctrinal laxity lead to evil living invariably. To be alienated from the Life of God is to lose touch with the power which keeps the man from falling to the level of a graceless son of Adam: and what that condition is we can see in the heathen world of the present day. The prominent features of the heathen touched upon (i) viciousness of life; (ii) lying; (iii) violence; (iv) dishonesty; (v) contention. African tribes; Indians; Polynesian races: when tested by the standard here given, must we not deplore the fact that the level of Christian life in our own day is far below what the "truth as it is in Jesus," if so be that we have heard it, ought to reveal in us. The question of "ways and means" in the churches is too prominent, and overshadows the greater questions of Life and Morals, and Faith and Doctrine. The "brilliant financier" fills a greater place in the eye of the Church than the Faithful dispenser of God's word and sacraments. A light in the mind to know the right, and a heart softened by the love of God, so as to be capable of tenderness to others in doing the right, these are some of the marks of the new man which after God is created in righteousness and true holiness.

III.—Fallen man is by nature ignorant and blind. Renewed man is enlightened and softened by grace. Fallen man is sensual in thought and act. Renewed man is pure in heart and chaste in act. Fallen man has a "lying tongue" and "steals." Renewed man is upright and true. His is the lip of truth, even as it is by the spirit of truth that he is renewed. He hates every "false way," and all gain that is not perfectly fair. Diligence is another characteristic of the renewed man, which secures him against temptation to dishonesty and to neglect the just claims of his brother upon his bounty or charity. Fallen man is cruel, quarrelsome and full of malice, not recognizing the idea of the oneness of the race, and that we are members one of another. Renewed man is gentle, tender, confiding, ready to believe the best, forgiving for Christ's sake. Such are the contrary habits and practices of those who are alienated from the life of God, and those who are partakers of that life in Christ.

IV.—(i) To be "past feeling" is to have no just feeling of shame, and hatred and indignation against sin as an outrage against God, and a debasement of human nature, which is God's work. Therefore, it is well to be angry, "Be ye angry." Anger against sin is not an unrighteous feeling. It is implanted in us by God as a protest against vice, and as a friend of virtue. But this anger must lead us not to insult our neighbor, but to reclaim him. Anger is distinct from abuses or excesses of it which lead to sin. (ii) Let him that stole steal no more." A comfort to those who have fallen into sin, or been far from attaining the contrary graces. Forgiveness or repentance and change of life. Not enough to censure from evil, "rather let him labor." (iii) Sin grieves the Holy Spirit by whom "we are sealed." In Holy Baptism we were marked as the elect of God by the unction of the Holy Ghost. God forbid that that sealing shall prove to have been in vain! Quench not the Spirit by repeated resistance to His godly motives.

PREACHING IN THE CHURCH OF ENGLAND.

(From Church Bells.)

This is a subject in which the laity naturally take a special interest, as they are the sufferers when the quality of the sermon deteriorates. It is only reasonable that they should, from time to time, raise their voices in protest against the poor and common-place utterances to which they are frequently subjected, and ask whether the authorities of the Church do not possess the power to insist on a more searching and rigorous training for this important branch of ministerial work.

The first point to consider is: What do we mean by the term? "Preaching," in the words of Dr. Phillips Brooks, late Bishop of Massachusetts, U.S.A., "is the communication of truth by man to men. It has in it two essential elements—truth and personality."

There are various ways in which the truth can be conveyed to our minds. The primary method is by studying Holy Scripture, which embodies, in a collection of books ranging over a period of nearly 2000 years, the gradual revelation of Himself to mankind by God, and the progressive steps by which He trained the human mind to appreciate and act upon His revealed will. The Bible traces out with marvellous clearness the evolution of Divine morality, commencing with the single restriction imposed on our first parents, and gradually leading up to the spiritual code of Christ's teaching.

Again, we can study the truth through research in the school of nature. Science is the knowledge of God as made known to us through investigation into the laws which govern the inanimate world. In every branch of science—geology, chemistry, zoology, botany, etc.—we can, if we will, trace the Omniscience and the Omnipotence of the great "Architect of the Universe." We shall, as knowledge becomes more complete, be able, with greater reality, to join in the tribute of the elders, "Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created." In the revelation God has given of Himself to man, through His Word and through His works, we have truth presented to us—the grandest, noblest aspect of the truth—the knowledge of Him Who is "faithful and true." Incalculably blessed are the lessons we thus learn; but these channels of knowledge do not, strictly speaking, preach to us, because they lack the personal element which the word implies.

We have thus arrived at a clear conception of the fact that the ideal sermon must breathe forth, from beginning to end, the spirit of truth, while at the same time the soul of the preacher must touch, and cause to vibrate, a corresponding chord in the souls of his congregation.

In the second place, we will briefly examine the complaints popularly made (and in a vast number of cases fully justified) against the average preaching of the present day in the Church of England.

They may be summarised under three heads:

1. The charge of dogmatism.
2. The charge of being doctrinaire.
3. The charge of dullness.

1. The charge of dogmatism. The dissatisfaction under this heading is usually expressed in regard to points of doctrine, and there are, undoubtedly, cases where the insistence on definite points of the Faith as held by the Anglican Church is carried to an unfortunate excess, and too often arouses a spirit of controversy and antagonism in the hearers, thus de-

stroying the good which is intended. The doctrines and articles of belief held by our Church are not as well known or understood by the majority of the laity as they should be; and it could hardly be denied that the average Romanist layman, or the average Nonconformist, would be able to give a far more succinct account of the tenets held by the religious body to which he belongs than the average Church of England layman is able to do. At the same time, the Sunday services are not the most suitable opportunities for doctrinal instruction. The congregation is composed of many diverse and differing elements, including men and women of every school of religious thought, and often those who have little or no religious belief at all. Consequently, a doctrinal sermon will have the effect of alienating those who have strong religious convictions coinciding with the opposite point of view to that from which the preacher approaches his subject, while strong meat will be offered to a large number who, being children in spiritual things, require to be fed with milk.

The clergy cannot do more wisely than to study and copy the example of the Lord Jesus Christ as set forth in His Sermon on the Mount, and His other discourses. Let every preacher determine that he will, with the Divine help, present to his hearers the fundamental truths of the Christian faith: the Incarnation, our Redemption by Christ's sacrifice, the glories of the Resurrection. The essential doctrines of the Sacraments, the Priesthood, Confirmation, and the like, should not be ignored, but should rather be brought forward as the superstructure of the Christian edifice, which can only be erected when the foundation has been laid.

2. The charge of being *doctrinaire* is levelled against many preachers. By "doctrinaire" I mean the attempt to enforce ideas and theories on special subjects without having mastered all the premises. This is a favourite error among the junior clergy when they touch upon such topics as the labour question, or the relation of science to religion. Many of us remember the incalculable harm which was wrought by the attitude of the majority of the clergy towards scientific research fifty years ago. The tendency of the present day is in the opposite direction, and certain preachers now revel in sweeping aside the belief in miracles, etc., in order to prove their liberal-mindedness.

The pulpit of the parish church is not the platform from which clerical pronouncements on such questions should be delivered. If the occasion arises when the attitude of the Church requires to be defined, some competent divine, who has made a special study of the subject, should be asked to speak. At the same time it is a matter of the utmost importance that the clergy should endeavour to grasp the bearings of every important social and scientific problem of the day; by this means they are enabled to retain and to increase their influence with the cultured and intelligent laymen with whom they are thrown in contact.

3. The third charge against the preaching of to-day is its *dullness*. I fear that we must plead guilty in this matter—at all events, in respect to the majority of sermons. The dullness may be due to one of two causes:

(a) Quality. (b) Delivery.

(a) The quality of many of the pulpit utterances in our churches is not brilliant. The language is either grandiloquent and verbose, or commonplace and full of platitudes. In both instances there is a lack of solid information, or of real substance, which is very wearying to the congregation. Frequently this defect is due, not so much to the ignorance of the preacher, as to his inexperience in the art of arranging and putting forward his facts.

(b) The *delivery* is decidedly a weak point with some of the clergy. Few people realise the enormous advantage of a soft, musical voice, and a graceful and dignified bearing in

the pulpit. Many a sermon, poor in itself, is admired and praised on account of the charm with which it is preached; while many an able and well-reasoned address is condemned, through the harshness of voice or uncountness of gesture on the part of the priest who gave it.

In thus acknowledging the weakness of many of the clergy in respect of this branch of their work, I should be sorry to appear to deny the existence among us of men unequalled in any other religious body for their eloquence and learning. Those who have heard such divines as the late Archbishop Magee, the late Dr. Liddon, the late Bishop Lightfoot, or the present Bishops of Ripon and Derry, will agree that the preaching power of the Church of England stands very high. The question we are considering, however, is that of the general standard of sermons delivered by the majority of the clergy.

We frequently hear the remark from the lips of the laity that, as compared with politicians or barristers, the oratorical powers of the priesthood are far below what they ought to be. There is an element of unfairness in this criticism. The critic may be obliged to "sit under" a Rector who has not the gift of preaching. He visits the Houses of Parliament and the Law Courts, and hears the few picked debaters in the Lords or Commons, and the leading counsel in some *cause celebre*, and compares the various representatives to the disparagement of the clerical profession. To arrive at a fair estimate, he should visit St. Paul's Cathedral or Westminster Abbey, when some leading ecclesiastic is occupying the pulpit.

(To be Continued.)

THE BOOK OF COMMON PRAYER.

By the REV. A. E. BARNES-LAWRENCE, M. A.,
Vicar of St. Michael, Blackheath.

The Book of Common Prayer is the priceless possession of all Englishmen, and especially of all English Churchmen. Next to the English Bible, that other trophy of the Reformation, it has influenced for three centuries the English language, the standard of Faith, the devotion of our race. Wherever the English language is spoken—and even beyond that limit—our Prayer-Book is known and held in just esteem.

The Prayer-Book was not, however, a new book at the Reformation: it was a republication or modification of the different Uses or Services, such as those of Sarum, York, Bangor, Hereford and others, which had slowly grown up during the centuries, and which were themselves the development of still earlier liturgies. In fact, as Dean Burgon says, the Prayer-Book "exhibits the accumulated wisdom, not of a single age or country, but of all the ages. The East has contributed her purest traditions; the West has enshrined them in a casket of her wisest contriving; and piety has gathered up the gems of the holiest utterance wherever syllabled, careful only to conceal the blessed speaker's name. In all its essential outlines, it has been the consolation of God's people—of our fathers, and of our fathers' fathers—for more than a thousand years."

Never, I suppose, was it of more importance to have a clear understanding of both the letter and spirit of our Prayer-Book, and of the history of its compilation. He who is well informed on these points will be secured, by God's grace, from Popish error on one side, and Puritan innovation on the other.

The first thing, then, I want to emphasise is this, that in our Liturgy we have a Guarantee of Orthodoxy. This is no small advantage, as history teaches us. Those who have studied the development of the Churches tell us that even Calvin's Scriptural doctrine in course of

time, not only in Geneva, but in many of the Presbyterian congregations in England, Ireland, and the United States, gradually and silently gave way to a bare Socinianism. So long as our Prayer-Book remains, it cannot be so with ourselves. We cannot *utterly* fall away. In our churches, the pulpit here and there may be worse than useless; "dead preachers may speak to dead sinners the living truths of the living God." * * * * *

But always, the error of the pulpit's teaching will to some extent be corrected by that of the desk; for our Prayer-Book, as its preface indicates, has this as its chief feature—its adherence to the Word of God. Take away the Bible out of the Prayer-Book, and how little you have left!

I believe that no other Liturgy in the world is quite equal to our own in this. Not merely is Scripture publicly read, and congregationally sung, in every part of our public worship; but the responses, collects, ascriptions and special offices are simply steeped in Bible thought and Bible language. No man, it is not too much to say, can enter our churches and use *intelligently* our incomparable Liturgy without learning his need as a sinner, the way of salvation, and the outline of Christian life. Yes, the very warp and woof of our Prayer-Book is the Word of God, and this is chiefly what gives it its inestimable value.

Again, let me remind you of the advantage of our Liturgical forms in securing hearty Congregational Worship. No one can doubt the lawfulness of such forms, since our Lord taught us how to pray; but do we Churchmen sufficiently appreciate the gain? Does any Church give to the congregation so large a share in its services as our own? We have emphatically a book of Common—that is of joint—Prayer. In the first century, a heathen thus describes a Christian Liturgy—"The worshippers repeat a formula to Christ as God, in alternate responses." Could any description be more happy of parts of our own? Greatly as I value extempore prayers in our weekly prayer-meeting, how much should we not lose if we were thus limited in our public worship! We all know what we are going to pray for. We agree on earth as touching certain matters. We pray *with* the minister not immediately after him. We have not to guess what he is going to say, nor are we anxious as to whether his doctrine or political views will make it difficult for us to say heartily, *Amen*.

Once I was told that a good Christian man declared he could not attend our worship, because there were four or five things he could not agree to in the Liturgy. I sent him a message that if that were so, he ought to join us forthwith, for in Church he knew exactly beforehand all that he could take exception to; in chapel, he could never be sure, and only hope for the best! It was a new light, and he came henceforth. How dear these familiar words are, and familiarity is a help, not a hindrance, to devotion. We have not even to think of them, but simply of the wants which they so admirably unfold, and of Him to whom we come. "If a sensible person," says Charles Simeon, "were to write down *all* the prayers that were uttered under the names of extempore prayer, in different chapels, for one Sunday, he would fall down on his knees, and thank God for the Liturgy of the Church of England."

It is this ancient Liturgy which links together devout Churchmen all the world over, and, year by year, carries them through the whole cycle of Christian doctrine. I like, too, to think of it as one special bond of union between ourselves and those who go forth from us to the mission field. Week by week we all use the same words at the same Throne of Grace wherever we are. Surely, if it is a sacred delight to realise in our Communion Service that we unite in praise with angels and archangels, and with all the com-

pany of heaven, in the very words of their Tensanctus; it is only a lesser delight to know that in these prayers, hallowed by a thousand years, we unite with saints in every part of the world below.

Family Department.

IN MEMORIAM.

FREDERICK ROBINSON, M.A., Hon. Canon Christ Church Cathedral, Montreal. Fell asleep at Abbotstord, Province of Quebec, Sept. 8, 1893.

Sleeps a father, most beloved, in a grave of cedar green, Yielding odour not more fragrant than his fragrant life had been.

Sleeps a soldier, closed his warfare, borne his cross from year to year, "Militant" his confession, his reward a crown to wear.

Sleeps a servant of the Master, in His sacred Ivory drest, And to Him his trust upyielding, clasps his charter to his breast.

Sleeps a friend of all the hillsides, hush'd his voice and still'd his hand, Voice of counsel, hand of helping, known of all in that sweet land.

Sleeps a saint of God Most Holy, rightly dear in Heaven's sight, Hand and Heart of Christ receive him! "Be to him perpetual Light."

Sleeps a father, soldier, servant, friend and saint of God at rest: Happy sleeper! Happy children! For the Spirit speaks him blest.

Creeping who shall write "Resurgam" springing flowers Lie story tell.

THU he waken to the New Life from the place he lov'd so well.

W. B. L., Granby, P.Q., Sept. 12th, 1893.

JULIE.

CHAPTER I. (Continued)

"Julie's going to do what we want. I knew she would," said Guy, speaking before she had time to say anything. "Now, just about an hour from this, I shall let out Emperor and Joan; you'll be watching in the yard for them, Julie, about then?"

"I think so," said Julie, plaintively.

That was just another of her ways. Julie would always say, "I think," and "I'm not quite sure," about anything she ever promised, because she was so afraid it would be telling a story if anything happened to prevent her from doing it in the end.

"Thank you, Julie," said Guy; and Rose said, "That's a good child!" and when I stooped to give her a kiss, she gave me a push and burst out crying.

"Let us get off quickly," whispered Lance; "the longer we stop, the longer she'll cry. Chubbie and Puff, go and play with Julie."

Guy snatched up the basket that held Emperor and Joan, and we ran out of the yard as fast as we could.

CHAPTER II.

THE LITTLE BRIDGESSES.

Poor little Julie! It was the bane of her life to be classed with "the little ones," when there was so much as three years' difference between herself and Chubbie, and only two between herself and Lance. She was small for her age, it is true, and though not really delicate, she had a little frail pensive-looking face.

Guy, and Rose, and Elsie, and Lance were big, long-legged healthy children, and it was in comparison with them that Julie looked tiny and frail. It was hard that she should be so small when the rest of the family were so big. Why, there was that fat, five-years-old, round-

facéd Chubbie growing a great girl, too; and her curly head reached above Julie's shoulder already. Puff?—as for Puff, he bade fair to be as big as Guy one of these days; and poor little Julie was destined to be left behind by every one by-and-by.

But it was not merely the fact of being little in body that had brought that pensive look to Julie's face. It was being classed with the little ones, Chubbie and Puff, that was in itself an indignity, and being left out of the big ones' pleasures and secrets that caused a headache very often.

It was not that the elders meant to be unkind; they were simply thoughtless, and were not troubled with any amount of sensitiveness, and sensitiveness was the burden of little Julie's soul. They were so strong and hearty, so full of energy and spirits; and as Julie could not accomplish the things they could, she was really often in their way, and "You can't do it, Julie, go and play with the little ones," made her half defiant, half heart-broken.

The Bridgeseses lost their mother when baby Puff was born. The four elder ones could remember her, of course; with Julie her memory was only shadowy; and Chubbie and Puff did not remember her at all.

"But Julie doesn't remember mamma!" was another thrust for her, being a proof of her babyishness; and Julie, sitting brooding in a corner by herself, used to think that if the mother had lived, she would not have allowed the others to keep secrets from her. Not that auntie was to blame in any way—the little Bridgeseses would have been badly off indeed if their father's unmarried sister had not come to them in their trouble; but aunties who have never been mothers themselves cannot quite fill a mother's place, of course.

Auntie was quick and bustling,—very like the elder Bridgeseses themselves,—sharp sometimes, and authoritative, and would "stand no nonsense" at all; and with these seven children on her hands, and only Manda to help her, she was busy all day long. Not that Julie was badly off under auntie's care; indeed, the small, frail-looking child—perhaps because she was so different from auntie herself—had the warmest place in Miss Bridges' heart, and she was unusually soft with her.

Mr. Bridges worked a tea-plantation in India, and had been out there ever since his wife's death. He was not very well-to-do, and his large family of boys and girls made money fly very fast. Auntie's private income, though not very large, added many comforts to the house; and as both father and aunt were ambitious for the boys' future, education was considered more important than luxuries and comforts at home.

Guy was a fine, manly boy, destined for the army; Lance was a "pickle," and they hoped he would have brains enough for a doctor some day. The boys were capital friends, and attended the same school, where Guy pulled Lance out of endless scrapes every week of their lives.

Rose fully recognized the importance and responsibility of being the eldest sister, and was anxious to set a good example to the younger ones and be a companion for Guy. She was a bright, kind warm-hearted girl, and Elsie believed in her thoroughly. What Rose did was right, and what Rose said was right, and Elsie followed her like her shadow. Chubbie and Puff, Rose petted and pampered, and was never guilty of tyrannizing, like some eldest sisters. When an eldest sister has the love and confidence of the younger members of a family you may be sure there is some good in that girl.

But Julie? With all her anxiety to be a friend to the little ones, Rose somehow skipped over Julie's head. Julie was too big to be cosseted like Chubbie and Puff, and too little to be taken into companionship with herself. Rose desired earnestly to be a blessing in the family, and had vivid imaginations of being a general blessing to the world when she was grown-up. "To

bind up the broken-hearted," "to undo the heavy burdens," had a beautiful sound in Rose's ears, and that was the role she had taken upon herself to play: now as eldest sister among a tribe of brothers and sisters; later on as a beautiful, comforting woman, scattering gifts and blessings in profusion to all that needed them. And all the while there was one sore little heart living side by side with Rose, whose "heavy burden" she could have removed by stretching out a hand and saying a few kind words; but Rose, alas! with all her good intentions, had never known or guessed it—she had passed Julie by. As I said before, the elder Bridgeseses were not sensitive at all, and Julie had enough for the whole put together. When the four big ones sat talking together, and Julie came suddenly among them, it added a bit of spice to their private plans to whisper, "Sh—sh—sh! Don't tell Julie!"

And Julie would answer spitefully—poor child!—"I don't want to know your old secrets, so there!" and march off with a vindictive feeling against Rose in especial, all the while longing to know what the big ones were planning now.

If Rose on these occasions could have looked into the wounded heart, she would have there and then have undone her little sister's "heavy burden," and Julie would have clung to her and admired her even more than Elsie did; but, with all her high ideas of being a comfort and a blessing, it was wonderful how Rose had managed to pass Julie by.

When the others ran out of the yard with Emperor and Joan, Julie went and leaned against the water-butt, with her head on her arm, and sobbed aloud.

"Come and play, Julie," said fat Chubbie, in a coaxing voice.

But Julie took no notice, and went on crying with her head on her arm.

Puff put his finger in his mouth and watched her for a little, then looked solemnly at his companion.

Chubbie ventured to pull Julie's dress, and repeated her request in the same coaxing way.

Julie kicked out one leg and said irritably, "Got away!"

"Julie, you're stoopt!" said Puff, solemnly, as Chubbie let go the dress and got out of reach of Julie's leg.

"If you call me names I'll beat you, Puff," said a smothered voice from Julie's arm.

"I'd tell auntie if you did," answered Puff, stoutly. "Let's play by ourselves, Chub."

So the pair went off and poked about the rabbit hutches in the stable, leaving Julie lonely and forlorn.

She was crying harder than ever now; she was angry with the others at being left behind to join the little ones in their babyish games, and cross with herself for being cross to Chubbie and Puff.

In a little while the two trotted out of the stable and wandered about the yard. Then she heard Chubbie say fretfully, "I wish they'd tooked us 'long with them, and not left us to play with such a dis'greeable girl as Julie." And Chubbie sighed heavily.

Julie's tender heart was touched. She sniffed once or twice very loud, and wiped her eyes in her handkerchief.

"I'm not cross any more now, Chubbie," she said repentantly.

Chubbie's fat face dimpled all over with smiles, and Puff called out, "Hurrah!"

Julie kissed them both, one after the other, with a big squeeze, and asked them what they would like to play.

Puff said "horses," and Chubbie wanted to keep shop; so Julie said that as the pigeons would be flying home by-and-by, and as she had promised to be in the yard to tell Guy the exact time they arrived, it would be better that they should play at horses first and afterwards keep a shop in the yard.

They got some string from the stable, that had often been used for reins before, and Julie tied one end to Puff's right arm and the other end to Chubbie's left, flicked a switch in the air, and cried "Geo up!" and away pranced horse and driver, and ran round the yard, and into the garden, and all down the walks, pausing at sundry nooks and corners, where Julie stopped to pay calls, and imaginary persons came out and patted the horses' backs, and asked the driver many questions as to their speed and worth; and Puff ground his teeth to imitate the champing of a bit, and pawed the earth till the dust flew up like a cloud! When Julie had paid half a dozen visits, and the horses were become hot and breathless, she drove them back into the yard, and completed the play by tying Puff up for two minutes in the stable, where he champed and snored and pawed, and made believe to eat a little hay. Then he had to be untied, and the restive horse changed at once into a grocer's errand-boy, very helpful to his master, Chubbie, who spoke in a gruff voice, and sold sugar and butter and tea.

The counter was an old box turned upside down, covered with small heaps of gravel and leaves and twigs; and Julie was the lady who came to buy, coming as a different customer each time; and Chubbie with her sleeves tucked up, just like Mr. Tozer's round the corner, wrapped up gravel in pieces of newspapers, which the errand-boy carried to various addresses far and near, for the customers lived, some in the stable and some down at the very bottom of the garden, and Puff had to run with all his might, as there was not a minute to lose, for the grocer would put down a parcel with, "Mind you be quick, John!" in a very gruff voice, and Puff was the most conscientious errand-boy you could ever come across.

"Half a pound of tea," said Julie, "a pat of butter, and a pennyworth of sweets for my little girls."

The grocer said "Yes mum," after every article, and touched his forehead with a small fat finger, just as Mr. Tozer did, and bawled, "More paper, John; more string, John!" when suddenly—

Whirr! whirr! whirr! flapped two pairs of wings over their heads, and, "The pigeons!" screamed the grocer, the errand-boy, and the customer in a breath; and Emperor and Joan alighted on the stable roof, and craned their glossy necks—

"Coothra-coo!" said the Emperor, politely. "Coothra-coo!"

Joan curtsied and spread her tail, and Julie tore into the house to look at the hall clock.

"Seven and a half minutes past six," she said when she returned. "Remember, seven and a half minutes past six, both of you, if I forget."

"Seven and a half minutes past six," repeated dutifully the grocer and the errand-boy; though their remembering went for nothing at all, as they forgot five minutes after. And Julie never forgot. No, Julie could be trusted, and they knew that. Although she was often in the way, and only one of the little ones, Julie never forgot.

The game went on again. "Shop" was such an interesting one. The grocer got behind his counter once more, and the errand-boy fetched more string; the lady bought more sweets for her little girls, and "John" carried the parcels home. The evening sun got behind the chimney-tops: his parting rays touched with a golden glory the grocer's curly head.

"Ave the pigeons come back, Miss Julie?" asked Manda, leaning her bare red elbows on the sill of the open kitchen window, taking in a deep draught of the sweet summer air, that blew refreshing upon her heated face after the long Saturday's work.

"Just come back," answered the grocer before Julie could speak. "Six and a half minutes past seven."

"Bless me!" ejaculated Manda, "it isn't seven o'clock yet, surely. You've looked at the clock wrong."

"No, no, Chubbie; you've said it upside down," Julie laughed. "Seven and a half minutes past six. Have you finished now, Manda?"

"Not yet, Miss Julie," said the rosy-cheeked maid. "I'm not never finished on Saturdays."

"Would you like to buy anything from my shop, Manda?" asked the grocer, with a shrewd eye to business—and that was really remarkably like Mr. Tozer round the corner.

"Well," said Manda, good-naturedly, "what 'ave you got there?"

"Butter and biscuits, and lollipops, and—and—soap," said the grocer, insinuatingly.

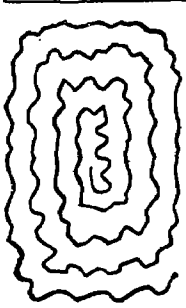
"You 'avent got a bottle of ginger-beer, now, 'ave you?" Manda asked. "I'd like a bottle of that more'n anything, if you've got it."

"Bottle of ginger-beer, John!" shouted the grocer.

"John" dived behind the counter, and fetched up a short stumpy bit of wood.

"Take it at once to Mrs. Manda's," was the order.

(To be continued.)



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Six cents a day is said to be the average wage of a Malagasy. Can we then estimate what the Madagascar local contribution of \$32,000 to the London Missionary Society's fund means?

Dr. Herrick Johnson very truly says, that while we are called upon to hold the fort at home, yet holding the fort will not win battles a thousand miles away, and we will not hold the fort long if battles out on the distant fields are not won.

At the last Confirmation service at St. Mark's church, Harper, Cape Palmas, forty-three persons were confirmed, twenty-eight of whom were from the heathen villages in the neighborhood of Hoffman Station—all adults, headed by the high priest of the tribe. Thirteen were baptized and 191 communed.

Concerning the last Confirmation service at Mount Vaughan chapel, Cape Palmas, Bishop Ferguson writes: The class presented numbered twenty-two promising soldiers of Christ, of whom nine were girls and boys, seven young men, and six men and women who are heads of families. The mixed congregation, representing all the Christian denominations here, witnessed the impressive service and the laying-on of hands with marked attention. The celebration of the Holy Communion followed in due course, and the Lord's table was furnished well with joyful guests.

The editor of the Church Missionary Intelligencer says of the "Classified Digest of the Records of the Society for the Propagation of the Gospel," recently published: "This is a truly wonderful book. Nearly a thousand pages of small type are occupied with a perfectly exhaustive account of the history of the S. P. G. and its Missions. We have always thought that the Church Year Book was the most remarkable monument of patient industry in Church publications, but it is completely beaten now by the work before us. Prebendary Tucker states in the preface that a member of the office staff, Mr. Pascoe, who has had special charge of all the Society's MSS., archives and books, has sacrificed all his leisure time and his annual holidays for five years to complete the work,

and it speaks much for the order in which the archives must have been kept that any man could compile such a mass of information in that time. Moreover, Prebendary Tucker states that he himself has gone carefully through the proof-sheets, and given such an amount of editing to the book as enables him to accept full responsibility for any faults that may be discovered in it, and even this labor must have been very great. The result is a splendid model for all published records of Societies and Institutions.

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LITERARY.

Professor T. Harwood Pattison, D.D., opens the HOMILETIC REVIEW for October with a comprehensive article, "The Minister's Literary Culture," in which he pleads for a broader education of the ministry along literary lines. The Rev. Wilbur F. Crafts writes on "The Model Church," giving his ideas of what ought to characterize the architecture of modern places of worship. The question, "What is True Preaching?" is answered by the Rev. Wilbur C. Newell. Prof. Philip Schaff gives a series of pithy and valuable "Homiletical Suggestions" and Dr. Wm. Hayes Ward adds another valuable contribution to his series on "Light on Scriptural Texts from Recent Discoveries." His paper this month is on "The Chronology of the Kings of Babylon and Persia."

Prof. E. J. Wolf, D.D., contributes the exegetical article of the month, on "Perfection and the Perfect." Rev. William J. Skillman treats of "The Relation of the Pulpit to Public Morals," in the Sociological Section. Rev. M. C. Howey, writes in the Miscellaneous Section, on "Voice Culture as a Preparation for the Pulpit," and Bishop Atticus G. Haygood, D.D., on "Not as the World Giveth." "Lawlessness and Law Enforcement," is the title of an article, furnished under Living Issues, by Rev. Samuel Schwarm, Ph. D. The whole number is filled with practical suggestions for preachers of the gospel in their several capacities.

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TEMPERANCE.

THE English Customs report just issued states that the taste for rum has diminished greatly since 1875, when its consumption reached its highest point. In that year 5,386,000 gallons were taken for home consumption, when the population numbered 32,740,000; in 1892, when the population was 38,109,000, the quantity was 4,268,000 gallons, or a decline of 20 per cent. in the consumption against an increase of 16 per cent. in the population. There was, however, an impetus to the rum trade in the years 1889 and 1890, and this was still manifested last year, when the consumption exceeded that of 1883 by 407,000 gallons. The net Imperial revenue derived from brandy shows a fall of £89,615, which has neutralized the substantial advances of £77,783 made in India in 1891-92, and £14,784 made in 1890-91. This result, the Commissioners think, is probably attributable to the condition of trade. The consumption of tea, coffee and cocoa have slightly decreased. There is only a slight check to the receipts from tea, but those from coffee show a considerable and continuous decline, while for the first time for many years there has been a check in the progress of cocoa and chocolate. This decline is all the more remarkable when we consider the many increased facilities that have been afforded for obtaining these beverages.

EVEN those who oppose the new temperance legislation in South Carolina as a violation of the property rights of the liquor dealer, acknowledge that the system has caused a marked decrease in drunkenness. The Mayor of Aiken testifies that the police have not made an arrest for drunkenness since July 1st. In Greenville, the third largest city in South Carolina, the labors of the police have notably decreased; the negroes especially go home earlier, and sales at the groceries to this part of the population have enlarged. Public peace and order have been manifestly improved under the new regime, which, by the Supreme Court, has been decided to be constitutional.

Canon Frusset tells of a Durham pitman that being found reading the Litany, he was asked why he loved the Prayer-Book. He answered, "One sentence in this book, if there were no other, would of itself be sufficient to save the world. It is this: 'O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.' Oh! sir, what have I experienced in these words! I have felt the sweet drawings of a Father's love, the cleansing power of a Saviour's blood, and the sanctifying influence of the Holy Spirit's grace; and I have felt my whole soul entwined, as it were, in the sacred Three." Some Christians object to call themselves "mis-

erable sinners," or to confess that "the burden of their sins is intolerable." I admit that we need to walk very close with God to use these words honestly.

REASONING POWER OF ANTS.

One morning a gentleman of many scientific attainments sat quietly and alone at his breakfast. Presently he noticed that some large black ants were making free with the contents of the sugar bowl. He drove them away, but they soon returned, seemingly unwilling to leave their sweetened feast. Again they were dispersed, only to return in increased numbers. There was a lamp hook directly above the center of the table, and to try their ingenuity the gentleman suspended the sugar bowl to a hook with the cord, allowing it to swing clear of the table about an inch. First the sagacious little creatures tried to reach it by standing on each other's backs. After repeated efforts, all of which were failures, they went away, and it was supposed that they had given up in despair. Within a surprisingly short time, however, they were seen descending the cord by dozens and dropping themselves into the sugar bowl. They had scaled the wall, traversed the ceiling, and discovered another road to the treasure.

WHEN is an evil habit really overcome? It is difficult to answer. Days and months may pass without a lapse, and then suddenly the desire is kindled, and the evil spirit returns with all its terrible power. No man is ever absolutely safe. As long as life lasts he must be on his guard, ever watchful, lest the adversary gain an advantage over him.

A LITTLE Swedish girl was walking with her father one night under the starry sky, intently meditating on the glories of heaven. At last, looking up to the sky, she said: "Father, I have been thinking that if the wrong side of heaven is so beautiful, what will the right side be?"

I HAVE lived to see every one of my most cherished hopes one after another disappointed, and to see that it was better so.—*Alexander Mackay, of Uganda.*

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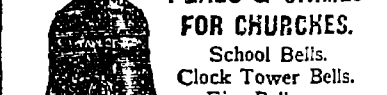
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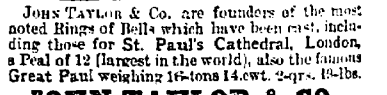
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