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# The Church Guardian

OF MONTREAL.

A. P. Willis, 1 Apr 93  
1893

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

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## ECCLIASTICAL NOTES.

LECTURES on "Church History" are being given in many parishes in England, and are largely attended.

RT. REV. W. B. W. HOWE has sent a letter to the Church authorities resigning the Bishopric of South Carolina.

BROOKLYN, L. I., which has a population of nearly 1,000,000, has 338 churches, exclusive of chapels and missions.

THE Church Army Social Scheme continues to receive the approval and help of the local government boards, in England.

BISHOP SELWYN has just been appointed one of Her Majesty's Honorary Chaplains. He is a moderate High Churchman.

THE Dean and Chapter of Gloucester have raised the £6000 required for the further restoration of the Cathedral.

REPORT has it that Mr. Austin Corbin, of New York has given \$500,000 towards the new cathedral in New York, and as much to Nashotah Seminary.

REV. W. F. FABER, for nine years pastor of the First Presbyterian Church, Westfield, N.Y., has announced his intention of becoming a candidate for the ministry of this Church.

H. R. H., The Duke of Connaught has become President of "The Church Lad's Brigade," whose headquarters are the Church House, Dean's Yard, Westminster, London, Eng.

IT is stated that very encouraging news has been received from the Rev J. S. Hill, the Bishop-designate of the Niger, with reference to missionary work in West Africa.

THE Church Defence meetings now being held in various parts of England tax the utmost capacity of the largest halls, and resolutions opposing disestablishment are warmly adopted.

THE Vicar of Wakefield (Archdeacon Downe) has taken the Circus, the largest building in the city, for mass meetings of men on Sunday nights after the evening services in the churches are over.

CANON HAYGARTH, Vicar of Wimbledon, has given £4,000 towards the cost of providing the necessary voluntary school accommodation in Wimbledon, to obviate the necessity of the institution of a School Board.

THE New Guinea Mission is progressing. Letters, dated 11th August, from the Rev. Copland King, from Dogura, Birtle Bay, state that the mission party are all in good health, although they have had several attacks of fever.

AT a recent meeting in Brisbane the Bishop of Brisbane strongly advocated the admission of Bible reading in State schools, and said he hoped to see Queensland at an early date recover from the disease now afflicting her, which he termed Biblephobia.

THE Dean of Melbourne has just celebrated the *seventieth* anniversary of his ordination. Dr. Macartney's age is ninety-three. He went out to Australia with Dr. Perry, the first Bishop of Melbourne, in 1847, and was for many years his right hand man.

NASHOTAH UNIVERSITY in the Diocese of Milwaukee, has received a gift of \$25,000 towards the endowment fund, from an anonymous donor in New York. It is a large help towards the noble institution just entering on the 51st year of her venerable history.

AN exchange states that there are now five thousand young men and women of various Christian bodies pledged to go to heathen lands as missionaries; that the Brahmins know that a great change is impending; and that lately the Hindoos held all-day prayer meeting beseeching the Supreme Being to interfere in behalf of their imperiled faith.

THREE of the college presidents in the South were once slaves, and there are no less than 247 negro young men and women who have gone to Europe to study foreign languages and science. There are between 5,000 and 10,000 inventions in the patent office at Washington sent in by Afro-Americans. One recently sold one share in his cotton chopper patent for \$20,000.

THERE are 72 bishops, 3,865 clergymen, 313 deacons, 582 candidates for orders, 1,806 lay readers, 183,310 Baptisms since last Convention, 125,738 Confirmations, 42,426 added communicants over those lost by death; present number of communicants, 549,250; Church edifices, 10,246, of which 4,581 are free churches; aggregate contributions, \$40,566,529.

THE Rev. John Wright, D.D., of St. Paul, Minn., proposes to publish an account of Bibles that once belonged to distinguished persons in this or other countries, under the title of "Historical Bibles owned in the United States, Canada and Mexico." Any one having such a Bible in his possession is requested to send to him particulars of size, binding, imprint, date, autograph, engravings inscriptions and any historical notes of value.

AN interesting stone was recently discovered in Jerusalem and sent to Paris, where it will appear in the Louvre. It has been proved to be one of the ancient "weights of the sanctuary;" or Normal weights intrusted to the priests to be stored in the Temple. On it is the inscription, "Three thousand shekels, King David's weight." "The king's weight" was the name given to the Normal weights, and three thousand shekels was the weight of the Hebrew talent.

THE opening of the Museum of Art of New York, on Sundays has not proved a profitable change. The crowds that were expected do not materialize and the management are confronted with a deficit of \$7,000 already, and the prospect of still more if they go. The people, too, who clamored for Sunday opening, and promised to bear the expense, have not come to the front, and so there is likelihood of a change. With additional expense has come diminished revenues. One legacy amounting to \$150,000, has been lost, and four hundred subscribing members have withdrawn their annual subscriptions.

DURING the last few months the Bishops in Virginia have confirmed five ministers of other bodies, who will be ordained before long. Rev. Mr. Evans, Methodist; Rev. Mr. McCormick, Methodist; Rev. Mr. Abbott, Baptist. Last week at Lynchburg at the meeting of the Council of Southern Virginia, Bishop Randolph confirmed: Rev. W. A. Barr, Presbyterian; Rev. E. S. Gunn, Methodist; on which the *Southern Churchman* says: "We welcome them all; but how much better if we and our Presbyterian and Methodist and Baptist brothers formed but one Church."

DR. HICKS, Bishop of Bloemfontein, is the fourth Bishop who has been consecrated at Capetown. On New Year's Day of 1861, the Feast of the Circumcision, the first consecration service took place in St. George's, when the then Metropolitan (Dr. Gray) and the Bishops of Natal and St. Helena laid their hands on the Right Rev. C. F. Mackenzie, the first Missionary Bishop of South Africa. Then came the consecration of the late Bishop of Maritzburg (Pr. William Kenneth Macrorie) on January 25th, 1869; on the 30th November 1880, that of Bishop Douglas Mackenzie was consecrated, and on 21st September last that of Bishop Hicks.

THE Chicago Common Prayer Book Society has been fully organized with the following officers: President, Rt. Rev. W. E. McLaren, S.T.D., Bishop of Chicago; vice-president, Mr. W. K. Ackerman; treasurer, Mr. Charles A. Street; secretary, Rev. Edwin R. Bishop, archdeacon

of the diocese. Membership includes honorary members \$100, life members \$50, patrons \$25, yearly members \$5. A capital of \$100,000 is needed to carry on the work of the society. It is the purpose of the society to use the profits for the free distribution of Prayer Books to missions, charitable institutions, and in places where the Book of Common Prayer would be serviceable as the best tract the Church can issue to set forth her glorious faith and the riches of her liturgical worship.

SERVICES in commemoration of the *one hundred and fiftieth anniversary* of the founding of Christ Church, New Brunswick, New Jersey, U. S., were held last month, the celebration opening November 14th, with an historical sermon by the Rev. E. B. Joyce, rector, and closing on the following Thursday. Bishop Scarborough, of the diocese of New Jersey, was present at several of the meetings. The Church was established in 1742 by missionaries from the Church of England. In 1761 the parish was incorporated by George III, the Rev. Robert McBean being its rector. In 1784 a general Church meeting was held in Christ Church, from which sprung the Episcopal Church in the United States. The first Convention of the Church in New Jersey was held in Christ Church in 1785. The Rev. John Cross, who was appointed rector of the Church in 1801, was the first Bishop of New Jersey, the Rev. John Hobart, minister in charge in 1799, afterward became the Bishop of New York, and the Rev. Samuel Seabury, the second rector of the Church, serving from 1753 to 1758, afterward became Bishop of Connecticut. From 1838 till his death in 1882 the Rev. A. Stubbs was the rector of Christ Church, and the Rev. E. B. Joyce, the present rector, has served for nearly ten years.

In a chained commentary on the Prayer-book, which is to be seen in Malvern Abbey Church, Worcestershire, England, the following suggestive and touching comment is given upon the sentence in the litany—"That it may please Thee to preserve all them that travel by land and water:"

"We have so general consent in all the ancient offices, that I have been apt to think this clause to be almost as early as the Apostles' days, and at first had respect principally to those devout Christians (as the liturgy of Jerusalem applies it) who travelled by land and sailed over all the known world by sea to propagate the Gospel, and make proselytes for religion; for doubtless these holy persons run through innumerable perils for the cause of Jesus Christ, and therefore ought to be remembered in the prayers of all them that wished well to Christianity....."

DR. BRADLEY, formerly Bishop of Sodor and Man, and now the Bishop of Carlisle, is a thoroughly scientific student and authority. In a recent address he said:—

"The wall of difference between Science and Scripture was broken down when, at the British Association meeting in 1865, a manifesto signed by 617 eminent men of science was published, in which Sir David Brewster, Professor Balfour, and others stated that the time would come when Scripture and Science would be seen to agree in every particular. Nearly thirty years have elapsed since the publication of that manifesto, and I think we may safely affirm for ourselves, and, so far as theologians are concerned,

that not only is that wall broken down, but the path which lay between has been marked out and well trodden. To what new domain we frequently repair, eagerly and confidently, knowing that we shall find confirmation of Scripture records, elucidation of Scripture statement, and illustration of Scripture truth. If evidence of harmony between Scripture and Science is waiting, we have only to wait till it is forthcoming."

## HOME RE-UNION.

(Continued.)

We are now brought face to face with a further question. Men say, "If you thus disparage the exercise of private judgment you must abide by the consequences. If you are so anxious for continuity, you must be consistent and accept the past with all its corruptions. You are really arguing for the Church which claims an infallible development and never confesses itself in the wrong." We are accustomed to this form of the argument, but not perturbed. The answer, to us at least, is complete. The Church of England holds

A UNIQUE POSITION.

For we are ready to learn and to confess that even Councils have erred. History has taught us much. Theory, without the benefit of experience, might possibly have led us to base our system on private judgment alone, or upon Church authority and continuity alone. But experience has decisively proved to us the dangers of either basis when taken alone. The unlovely excesses of unlimited and unbalanced self-will we have already pointed out. History lays bare also the fatal effects of an attempted infallibility. If man's reason is not free to criticise and test and reject, if necessary, then the highest part of man's nature is paralysed. He is not a free agent. We believe in the authority actually possessed and duly exercised in the early Church long before pretensions to infallibility were whispered. "There is no one infallible authority for the expression of the truth. No simple means for such an expression can be pointed out as the only trustworthy and divinely appointed one." The Bible rests on the Church: the Church on the Bible. "The individual must think and judge, but he should do so with the consciousness that he is but *one* member in a *vast organism*." The Church must speak with authority, but she must do so remembering that her voice must be in line with the oracle of God and the deepest intuitions of spiritual men. "In the early and undivided Church there was such a thing as authority, and there was no such a thing as infallibility." When she ask for the latter we are compelled to meet it by such a statement as this (I quote from a recent writer):—"The claim to infallibility is contradicted by reason, by Scripture, by history, by science, by every authority to which civilised and Christian men are accustomed to refer." Ours, then is indeed

AN UNIQUE POSITION.

It is antagonistic to that which is upon a single basis. We are conscious of a *dual basis*. We rest on two principles—upon liberty for the reason of man, and also upon the continuity and authority of the Church. There is nothing abnormal in such a basis of balanced principles. It is found to be true in the government of a State. Two houses of Legislature are better than one, though in theory they may appear unworkable. Free will and predestination are both true, and form a dual basis. This world of ours is what it is, because it is the outcome of awful forces, centrifugal and centripetal, working in perfect balance. God's method is balance not directness: "Safety lies not in one force, but in a resolution of forces." It may have occurred to some to doubt the wisdom of God in creating us with two eyes. Would not one have sufficed? Why incur the trouble of

delicate focussing with all its attendant complications? The answer is that if we aim high our ends are only gained by using many forces to counteract and check the excesses of each other. The Church of England sees with two eyes. Let no man disparage the one or the other.

If I add a few words ere I pass from this subject, it is to expressed unfeigned thankfulness that those who have appealed to us to unite, are facing earnestly the subject of corporate union. Already broken fragments of Wesleyans are uniting again. Congregationalists and Baptists are approaching one another with true fraternal feelings. But can the movement end here? Can it be a "waste and a scandal" for Wesleyans to divide into three or six, whilst at the same time the *first* schism is looked upon as a legitimate step safe from the attack of our criticism? The desire for corporate unity cannot, in our opinion, leave contentedly the separations of the last century as though they were beyond all mending. It surely must come to be seen, as a recent writer well puts it, that "unity must mean joint membership in one society. There is a strain of unreality, not to say insincerity, about professions of *unity*, of *spirit*, while *outward separation* continues." The conviction must be more and more pressed home that Christ came to form a

KINGDOM UPON EARTH.

"It was to be a visible society also, for the inward principles possessing the mind and working upon the heart, must receive outward embodiment." And if this is so, what else could be the terms of the attempted union of English Christians but those put forth by the Bishops? The Scriptures, the Nicene Creed, the two Sacraments, and the historic Episcopate—concede these and you are in a line, in all essentials, with all that is truly primitive in the Greek, Latin, and Anglican communions. You are in full communion, outwardly as well as inwardly, with the essential development through all past ages of the Church of Christ. Yours will not then even be distinctively the Church of St. Peter or of St. John, or of St. Paul, but on the foundation of the apostles and prophets, and these again on Christ. If we would not be members of the Church or even any one apostle, we may be permitted to hesitate when we are asked to accept as legitimate acts the founding of the *new* Church of Wesley or of George Fox, or of Robert Brown. These are our own principles. They are at least intelligible.

I have purposely left on one side the stronger claims of the Church, because those who have accepted these last need no arguments to establish their allegiance. I have taken ground, if you like, on a lower level, because I have desired to aid the largest number to obtain a basis which is at least intelligible. I am not sanguine as to a wide reunion of Christians in our time. The recoil from the corrupt developments of mediævalism was so great that even centuries may elapse before there can be equilibrium again. It may well be that unbridled independence may require centuries ere it becomes chastened and subdued; ere also, on the other hand, those who have once submitted their reason to the yoke of infallibility, can shake themselves free from it. What wonder if we would fain believe that it is the Church of England which will at length offer *the widest basis of union*? We understand both parties, for we contain within us the principles cherished by both. We are nearer far to each than the two opposing forces, one on each side of us, can be. We honour in both the basis they each know best, only we would correct and modify the one by the other. Nor will any who may chance to overhear these words, addressed to the innermost council of the Church as to brethren united together by closest ties of Church membership, look upon them as a sound of war or an attempt to widen any existing breaches. The first step towards reunion is for each party to state with all courtesy its own position, fairly and fully. Then let full reflection follow and

God defend the right. *Magna est veritas et praevalabit.*

I would go further, and express a hope that my humble attempt may result in a fresh statement of the views of others by those who have convictions as deep as ours, and who can state them in that Christian spirit which I trust I have done nothing to contravene. Meanwhile how pleasant it is to meet fellow Christians on all possible occasions as those we honour and respect, looking for such opportunities wherever we can find them, finding such a platform, for instance, in the Bible Society, in general efforts for the good of our fellow men, in happy social reunions and hospitalities as fellow citizens and Englishmen proud of a common descent. One last word and I take leave of this subject. It follows that if we look still for the advent of the day when there shall be one great *visible* Church on earth undivided by schisms, we must be ready to permit a great diversity of opinion on secondary questions. The dream that one school of thought can ever drive out the others must be dismissed. Men's minds are so differently constituted, they see truth from such opposite sides, that unless we give and take, unless we refrain from imputing bad motives, unless we can call men brothers who in the One Church differ widely from us, the great final union in the one kingdom on earth must be pushed still further back into the future. We have learnt this lesson of brotherliness in this diocese. We shall see it exemplified in our debates this week. Nay, the very conception of the greatness and comprehensiveness of our principles will deepen our love for the Church of our English land. Does not your affection for the Holy Catholic Church grow and swell? Are not the words of the Psalmist, which best express your inmost feelings just these—"If I forget thee, O Jerusalem, let my right hand forget her cunning. The Lord hath done great things for us; the Lord hath done great things for us, whereof we are glad." God give us grace and wisdom to hand on to our children our great heritage unimpaired, to all future generations.

[In the paragraph headed Home Reunion, the Bishop quotes largely from two books to which he has been much indebted—*Church's "Oxford Movement"* (Macmillan), and "The place of authority in religious belief," Rev. V. H. Stauton (Loignans).]

## ADVENT.

"Behold! the Bridegroom cometh! go ye out to meet Him." This was the cry uttered in the hearing of the ten virgins—the parable of which shows to us another aspect of our Lord's second coming, His coming as a Bridegroom to rejoice over His Bride, the Church. Are we imitating the diligence of the wise ones in preparing for the marriage feast, the day of which will burst upon each and every one of us suddenly—by cultivating every grace, bringing forth every fruit of the Spirit, seeking every blessing which the Lord has to give, and longing for that full supply of oil, the fulness of the Holy Ghost, by which only we can be guided into all truth? Or, are we resting in our self-security and self-satisfaction, and saying, "The Lord delayeth His coming, and since the beginning all things continue as they were?" If we are amongst the first-named, happy shall our lot be when the day cometh. If among the latter, it will be idle and useless to expect to reap advantage from the diligence of the "wise in time." For at that day everyone shall hear his own burden, everyone must stand in his own lot. As Easter is to us a time of rejoicing in the resurrection of Jesus, so Advent should be to us a

time of joyful expectation—waiting for the glorious appearing, not of a dread judge, but of a loving Saviour come to claim His own. Having finished His work of intercession He will come to His faithful people, to take them away that they may share the glories of His kingdom. The coming of Jesus should not be to us a thing of terror, but a blessed hope, the one hope of the Church—to be with Her Lord, to be made the channel of greater blessings yet to come to them that are afar off. We try to create an universal peace, forgetting that that is the mission of the Prince of Peace. He will fulfil His own work in His own way. The Spirit and the Bride say "Come." The Spirit intercedes with groanings which cannot be uttered. The Bride says, "Come!" in these words, "I look for the Resurrection of the Dead, and the Life of the World to come." It is the real hope of the Church, and has been from the beginning. This is not our rest. "My kingdom is not of this world." Let everyone that heareth say, "Come, Lord Jesus." May this Advent be to us a solemn reminding that the Lord is really at hand, that we are to imitate the spirit of Philadelphia, and owe nothing but love! The days we live in are marked by two extremes—by great greed and hasting to get rich by speculation and lotteries and the like; and by great provision for the sick and poor, as shown by hospitals and refuges, and every facility for laying up for the future. These things, and all this activity in church and state should not blind our eyes to the only salvation—the only refuge. There are many signs around us to show that some great event is about to happen—and what event should be of equal importance to those who bear the name and mark of Christ? This, the hope of seeing the same Jesus, and being made partakers of His glory, should be our chief desire—to be with our Lord, our bodies changed like unto His glorious body, our whole being consecrated unto His eternal service. Why will we not believe that He is coming? Why will we still put away the cry "Even so, come." Hasten the day when our joy shall be full, and shall see Thee as Thou art? For yet a little while, and He that shall come, will come, and will not tarry.—J. K. in *Family Churchman*

## CONTEMPORARY CHURCH OPINION.

### THE LIVING CHURCH.

From year to year, as the consummation of all things is nearer, so it is to be hoped the Advent call is better heeded. In the Church it awakens greater searchings of heart; deeper sense of needs which only the Gospel of the first Advent can satisfy; intenser longings for that which only the second Advent can fulfil. In the world at large, we believe, the Gospel-trump is now heard with a persuasion and power seldom exceeded since the days when the blood of the martyrs was the seed of the Church. The Lord hath made even His enemies to praise Him, by turning the triumphs of material science into trophies of His wisdom and omnipotence. All antiquarian research, critical enquiry and progress in philosophy, have tended to strengthen the claim of the Incarnation upon the faith and fealty of the world. The Advent trump has never proclaimed with sublimer emphasis and authority, the Fatherhood of God

and the brotherhood of man, than now, in heralding another year of our Lord, as the Church observes the same in her seasons of festival and fast.

### CHURCH BELLS, LONDON, ENG.

From what we everywhere hear we are glad to say we believe that there is a very general feeling among Churchmen of all parties, and especially among the great body which, inclining to neither extreme, might be described as the moderate party, that the Lincoln judgment should be frankly accepted, and that there should be no more litigation. They feel, as it seems to us all Church people might feel, that the acceptance of the judgment involves no sacrifice of anything which they hold dear, and that the present time is not the time when the Church should seemingly be divided against itself, while its enemies stand in the gate eager to dismember and spoil it.

### CHURCH BELLS.

In New Zealand public opinion is changing on the question of the Bible in elementary schools. It is not strange that this is the case, there are only too evident signs that since the Anti-religious Education Act of the Colony has been in force, the general moral tone of its youth has much deteriorated, and the statistics of crime have shown a steady increase. These facts cannot be disputed, although the anti-religionists have used all their ingenuity in trying to show that they are not what they are. All religious and thoughtful men are now convinced of the mistake which has been made, and the ebbing tide of public opinion may be expected ere long to leave the Secularists high and dry, surrounded by sands as barren as their oratory. A Bible in Schools Bill at the last session of the Legislative Council of New Zealand was thrown out by the narrowest possible minority—and if one or two members who were not able to be present had been in their places the minority would have been turned into a majority. Be brave, ye friends of Christianity, progress, and civilisation in New Zealand, one more blow and your battle will be won.

There are lessons in this for us at home. Here we have a colony in which religion was outvoted by Secularism, and Christianity banished from the public life of the nation, and the most precious heritage of all the ages discarded, finding too late that having sowed the wind it is reaping the whirlwind. It has learnt the lesson that grapes are not gathered of thorns or figs of thistles, and is returning to its better self. Now it would undo what it has done, and all the more readily because it sees the desolation which has been wrought in Australia by a like policy. There is a party in our own fair land which would ban the Bible here as it has been banned with such disastrous results in the Antipodes. Already it has partly attained its ends, and is parading the stuffed and lifeless effigy of undenominationalism up and down the country. Whether or not this party is to make any further encroachments on the religious life of the nation entirely depends upon the attitude of those to whom religion is dear. If they hold it weakly it will decrease, if they hold it strongly it will increase and become more and more welded into the all that is best in a nation's life.

## News from the Home-Field.

### Diocese of Nova Scotia.

#### MISSIONARY MEETING AT WINDSOR.

The Church Missionary Society of King's College, held its annual meeting in Christ Church Sunday School house on Thursday evening of last week. There was a large attendance and the meeting was in all respects a very interesting and successful one. The chair was occupied by Rev. E. E. Willet's, President of the College, who, in his opening remarks, gracefully acknowledged the kindness of the Rector of Christ Church in placing the school house at the Society's disposal for the evening. Their former meetings had been held in the College chapel, but as for many reasons it was desirable that a more central place be secured the Archdeacon had kindly placed the school house at their disposal, and the large audience before him proved that the change was a wise one. Dr. Willets gave a brief sketch of the aims and work of the Society, which was listened to with much interest. At its close, Rev. Prof. Vroom conducted the short service used at the meetings of the Society at the conclusion of which, the Secretary, Mr. T. B. A. Allison, was called upon for his Report which was read.

As is frequently the case, the pre-arranged programme for the evening had to be departed from in several instances. It had been hoped that his Lordship, the Bishop, would have been able to be present and address the meeting, but it was found at the last to be impossible, much as all would have been pleased to hear him, and in spite of his own desire to be present. Then, too, it had been arranged that Revds. R. C. Hind, of New York, and Jas. Spencer, of Rawdon, were to give addresses, but they also had been prevented by parish work, much to the regret of all. Their places however, were supplied by Rev. H. A. Harley, of Pictou, and Rev. Prof. Vroom. At the close of the Secretary's Report, Rev. H. A. Harley was called upon, and was warmly greeted as he came forward. He spoke of the pleasure which he felt in being able to address so many of those with whom he had held, not only familiar, but affectionate intercourse, some years ago,—a pleasure which was still mingled with something of sadness, as he noted the absence of so many familiar faces. He was glad also to be able to address the students, as one who was a student himself not so very many years ago, and glad above all to be able to address them as members of the Church Missionary Society. He had no wish to assume a fatherly or patriarchal tone in addressing them, but even at the risk of appearing to do so, he must say that he fervently wished that there had been such a Society in the College in his days; had it existed, he felt sure that the spark of missionary zeal which glows in the breast of every student of divinity, would, in many cases, have been fanned into a flame, which would have resulted in even greater efforts being made for the spread of Christ's Kingdom than, by His Grace, have been put forth. The work of a faithful parish priest must of necessity partake largely of the nature of missionary labor. There are always many who are not to be reached through the pulpit, and he must seek out these and take them by the hand, or reach them in some way, and lead them to the Light. Those who do such work as this, going into work-rooms and kitchens, and preaching in out-of-the-way halls to small gatherings of poor and ignorant people are fulfilling as truly as their brothers in India and Africa the command of Him who said, "Preach the gospel to every creature."

Rev. Prof. Vroom was then called upon and spoke briefly, showing that the life of a missionary is not all hardship and suffering, as many suppose, but that on the contrary the zeal which they have for their work and their love for it, lightens their labor so that on the whole they are as contented and happy as any minister of the gospel in a Christian country.

Mr. A. Wiswell, of Halifax, was the next speaker. He had come to urge the claims of the St. Andrew's Brotherhood, of which there are several chapters in Halifax, and one in Truro, but none, as yet, elsewhere in the province. He gave some very interesting particulars of the great Convention held in Boston a few months ago, at which there were over a thousand delegates from all parts of Canada and the United States, embracing every shade of opinion within the Church. Mr. Wiswell explained the aims of the Brotherhood and strongly urged the formation of a chapter in Windsor. He thought that if a union were made of the young men belonging to the parish and those attending the College, it might very easily be done, and would be the means of accomplishing a great deal of good.

Mr. Wiswell was loudly applauded at the close of his address. He was followed by the Venerable Archdeacon Weston-Jones, Rector of the parish. The Archdeacon said that he had been very favorably impressed with the idea of the St. Andrew's Brotherhood since the first time that he had heard of it, and had often wished that it were practicable to start a chapter here in Windsor and also in other parishes of which he had been Rector. The idea of uniting the forces of the parish and the College had not before occurred to him, but he had been deterred from urging the matter on account of the small number of young men in the parish and the difficulty which most of them would necessarily experience in keeping the second rule—that of service. It was hardly fair to compare Windsor to a large parish like St. Luke's, Halifax, which is probably three times the size of ours, and more favorably situated in many respects for such work. Nevertheless, if any of the young men of the parish should express to him their desire to start a chapter of the Brotherhood, he would be not only willing but anxious to help them in every way possible. The Rector closed by moving a vote of thanks to Mr. Wiswell for his interesting and instructive address. Mr. Geo. Howcroft, President of the C. M. S., seconded the motion in a few brief remarks, and it was informally conveyed to Mr. Wiswell.

The collection taken up during the evening amounted to about \$14.00, which will be applied towards making up the sum of \$200 guaranteed yearly by the Society to Bishop Blythe, of Jerusalem, for work in Syria.

Rev. Canon Maynard pronounced the benediction and the meeting was thus brought to a close.

Windsor, N. S.

Throughout Advent our Rector, Rev. R. D. Bambrick has been preaching sermons of more than ordinary power, showing deep thought and earnest contemplation during this season. On Friday last and on Sunday he preached very able sermons, his Sunday text being from Gal. vi. 7: "Be not deceived; God is not mocked; for whatsoever a man soweth of that shall he also reap." He illustrated his point very plainly and forcibly and enunciated his truths clearly and concisely. The large audience was deeply impressed with some of his remarks, notably one wherein he gave us a splendid word-picture of the hell of fire and brimstone believed in by some people with the exulting God overhead.

The Wardens and Vestrymen held a meeting last Tuesday evening in connection with the advisability of lighting the Church by electricity.

After some discussion a committee of four was appointed to proceed with the task of obtaining light in the most economical manner. This will be a great improvement to our Church. There is only one other Church in town so lighted.

A number of young members of our congregation are preparing a few tableaux to be presented, let us hope to an appreciative audience, sometime during January, for the purpose of raising a fund to help pay off the debt on our new organ, recently purchased. Theatricals are to follow later.

Our young people, especially the ladies, deserve to be cordially thanked for the great interest they are taking in Church work.

North Sydney, Dec. 5th 1892.

### Diocese of Fredericton.

PERSONAL.—Rev. James Simonds, M. A., has resigned the Rectorship of St. Mary's Church, Dalhousie, N. B., and accepted an invitation to take charge of a parish in South Carolina.

#### ST. JOHNS.

STONE CHURCH.—The annual sale and High Tea of the Ladies Church Workers of this Church, took place on the 8th and 9th of December in the school room. Some excellent specimens of art and needlework were exhibited and offered for sale. High Tea was served each day from 6 to 8 o'clock. The St. Mary's Orchestra furnished the music.

### Diocese of Quebec.

#### WATERVILLE.

The Rev. J. M. Thompson having been appointed to the parish of Levis has resigned this Cure.

#### SHERBROOKE.

On the evening of Wednesday the 7th, at the anniversary meeting of the St. Francis District Association, addresses were delivered by the Lord Bishop of the diocese and the Revds. H. Thompson and C. Brooks. The former spoke on Home Missions specially referring to those on this continent; Mr. Brooks spoke on Foreign Missions and described the characteristics of the races amongst which he himself had labored and insisting on the necessity of unity in order that Mission work might have its full effect. Mr. Brooks had himself experienced the evil results of religious divisions of the day having been a Congregationalist.

### Diocese of Montreal.

PERSONAL.—The Rev. Charles Bancroft, M. A., Rector of Sutton, has been paying a short visit to New York. On Sunday Dec. 4, he preached in the afternoon at St. Thomas' Church, the Rev. Dr. Brown Rector, and in the evening at St. Ann's, Rev. Dr. Krans, Rector.

#### WATERLOO.

The Girls Auxiliary of St. Luke's Church here, will hold a bazaar on the 18th December, inst., at which many useful and fancy articles will be offered for sale.

#### KNOWLTON.

The new church here, capable of seating 300 persons, was opened last week with appropriate



services. About 270 attended last Thursday evening and most of them took a hearty part in the simple but impressive services. The clergy present in the chancel were: Revs. S. A. Mills, J. Carmichael, John F. Charters, F. Taylor, R. D. Mills, J. Garland, W. Ross Brown, Rural Dean; Canon Davidson, Archdeacon Lindsay and the rector. The services consisted of morning prayer with special psalms, read by the Rural Dean; special lessons read by Rev. R. D. Mills, and the Holy Communion office read by the Archdeacon and Rev. W. P. Chambers, who was the celebrant. The chants, Gregorian's, antiphonally sung, Te Deum and appropriate hymns were beautifully rendered by a full choir, the organist, Mrs. Belknap, presiding at the organ. The Venerable Archdeacon preached an appropriate sermon from the words, "The place where prayer was wont to be made," which contained many telling reminiscences of the greatest interest to the congregation. In the evening another large congregation attended, a bright and pleasing service, when Rev. Canon Davidson delivered an admirably instructive sermon upon the beauty of real service and the value God attaches to public worship. The offertory collections for the building fund amounted to \$40. On Sunday morning, to a large number of worshippers, the rector preached upon the text, "What mean ye by this service?" laying stress upon the need of seizing the real spiritual end of all public service, and making paramount at all times the promotion of the greater glory of God. The chancel memorial windows, the brass standards to the altar railing, and choir stalls, have still to be completed and put in position. In the body of the church the fine polished oaken seats, furnished by the Young Ladies' Industrial Society, and manufactured at Walkerville, Ont., have been erected, and now bear a suitable memorial brass. The handsome chancel carpet, and all the chancel furniture, is provided by the Ladies' Dorcas Society. This useful organization has also provided the two huge furnaces by which the church is heated. In the west end a pretty St. Paul rose-window has been filled as a memorial to the late Hon. Col. Knowlton by the old scholars and present teachers of the academy. The brass alms basin, commemorating a little one passed away, the silver offertory collection plates, the prayer desk, a set of silver vessels for the communion service, ordered but not yet received, and the electrical connection between vestry and bell ringer's room, and the cathedral glass throughout, are all gifts for use in the new church.—*The News.*

## Diocese of Ontario.

### OTTAWA.

A public meeting was held in St. John's Church schoolroom last week, to discuss the proposed new diocese of Ottawa; the Bishop presided and on the platform with him were Lord Stanley (the Governor General), Senator Clemow, Mr. Justice Gwynne, Archdeacon Lauder and Revds. Pollard, Bogert and Muckleton. The Bishop introduced the business by a short address in which he stated that the time had arrived for the division of the diocese, referring to the growth which had taken place in the thirty-one years of his Episcopate both as to area and as to the number of Clergy employed, Churches, &c. When he was elected there were only fifty Churches and forty-five Clergy; now there are 300 Churches and 132 Clergy in the diocese.

He had confirmed during his Episcopate 35,000 persons. Further, Ottawa as the capital of the Dominion should be represented by a resident Bishop; all that was now needed was to prescribe an endowment of \$40,000. When that was raised he would call a meeting to elect a Bishop for the eight Eastern Counties of the present diocese.

Mr. Justice Gwynne, of the Supreme Court of Canada, then moved a resolution that the time had come to take active measures to carry the division of the diocese into effect. This was seconded by Archdeacon Lauder who said that there was not half enough Episcopal supervision in Canada and that we should have 50 more Bishops, since a Bishop should know all the people in every Church under his charge, which was impossible under the present arrangement. He also thought that Canada should have several Archbishops. The resolution was carried unanimously and on motion of Senator Clemow the meeting pledged itself to use its best endeavors to raise the necessary endowment and the Church wardens and Lay Delegates of the City Churches were appointed Canvassers for the fund.

During the evening Lord Stanley was called upon and said that he was present purely in his private capacity and as a member of The Church, to help along the movement which he considered most necessary for the welfare of the Church in Ontario. He also suggested modes of raising the necessary funds and expressed his hope that success would attend the effort.

After the meeting a subscription-list was immediately opened when Senator Clemow commenced it with one of \$1,000; Mr. and Mrs. Rowley, \$500; Messrs. W. L. Marler, R. J. Devlin and Mrs. Elliot, \$250 each; Mrs. Waters, \$200; Dr. Wright, \$150; Archdeacon Lauder; Rev. J. J. Bogert, Major Wicksteed, Dr. Powell, J. F. Lewis, Professor Fletcher, Colonel Irwin, G. A. Harris, Mrs. J. B. Lewis, \$100 each; Mr. Wright, \$75; and these were followed by a number of subscriptions from \$25 to \$10 each.

## Diocese of Toronto.

### PETERBORO.

On Sunday week at morning service the rector of the parish delivered a sermon specially in reference to the work of the Brotherhood of St. Andrew basing his remarks upon the words "Fellow helpers to the Truth." In the evening Mr. Kenrick at the Mission Church delivered an address on the same lines to an overflowing congregation, one half of whom were men.

### DUNSFORD.

A new Church has been opened here with appropriate services there being present the Rev. Rural Dean Creighton, Revds. Symonds, Farncomb and others; the proceeds of the offertories amount to \$90.00. There is a small debt but it can be removed easily.

At the last meeting of the Board of Examiners for Degrees in Divinity under the recent Canon of the Provincial Synod, the Rev. C. H. Mockridge, D.D., was appointed Secretary and Registrar to the Board. All communications relating to such degrees should be addressed to him at 37 Buchanan St., Toronto, instead of to the Provost of Trinity College as heretofore.

THE BROTHERHOOD'S BIRTHDAY.—It was an unusual sight on Wednesday morning [St. Andrew's day] to see at 7 a.m., over one hundred Brotherhood men assemble at St. James Cathedral to join in early celebration of the Holy

Communion. The service was most hearty, each man evidently joining with both heart and voice.

Rev. A. H. Broughall officiated, assisted by the Rev. J. C. Davidson, of Peterboro', Rev. Cecil Owen, of St. Peter's Church, and the Rev. Arthur Manning, curate of the Cathedral. The stillness and solemnity of the occasion was only intensified by the sound of the busy world outside which ever and anon reached the ear, telling plainly that these men had answered the invitation, "Come ye yourselves apart and rest awhile." The restful, solemn refreshing hour past. Sixty-three members responded to the invitation of the Council to breakfast at the St. Lawrence Coffee House, during which seven short addresses were delivered.

At 7.45 p.m. members to the number of 150 met at St. James' School house and at 8 o'clock proceeded in a body to the Cathedral, where they occupied the front seats in the centre aisle. The procession of members was followed by the choir, which was largely composed of Brotherhood men, under the direction of the Rev. F. G. Plummer. The Hymns and Psalms for the occasion were printed specially and distributed through the Church, which was comfortably filled notwithstanding that services were also held in all the parish Churches.

Evensong concluded, a most telling address was delivered by the Rev. J. C. Davidson of Peterboro' on "The power and importance of little actions." The address which was delivered in Mr. Davidson's usual impressive and earnest manner found ready response in the hearts of his hearers as evidenced, by the eager attention of the men present. In pointing out how much in nature depended upon small things, he urged his hearers to carry the same law into their lives. It was but a little thing to leave the cherry fireside and attractions of the home to go out into the street to fulfil the rule of service, or to rise from ones bed to fulfil the neglected rule of prayer, yet on act depended perhaps the eternal destiny of some immortal soul.

The Rev. Dr. Clark of Trinity University followed with a most forcible address on Men's duty and loyalty. Full of timely words of warning to the Brotherhood and urging them to hold clearly to first principles. Such words of council as one as experienced could give to young men full of enthusiasm.

As the hour was late the proposed gathering at the school house was dispensed with. During the day telegrams were sent to the Brotherhood at Kingston, Halifax, Hamilton, Peterboro', Ottawa, Winnipeg, conveying the best wishes of the combined Toronto Chapters.

## Diocese of Algona.

PERSONAL.—The Revd. E. F. Wilson arrived back from British Columbia on the 1st inst., and will remain at the Shingwauk Home until April.

### COUNSELS TO THE CLERGY.

#### BISHOP THOROLD — WINCHESTER.

"Let me offer, at least to my younger brethren, some hints, even counsels, about their beautiful duty, which a pastoral experience of over forty-three years may justify me in thinking worthy of their respect. Worship comes before everything, because God is first. Worship cannot be too reverent or careful, penetrating the worshippers with the sense of the Divine Presence, helping them to ask, to listen, to adore, to receive. The Sacraments, when worthily re-

ceived, bring God to the soul. Holy Communion, in most, if not all, parishes should be celebrated every Sunday. Holy Baptism should have the place and importance given to it which we observe in the teaching of St. Paul. Preaching should just be witnessing for the living Christ. Ten minutes' sermons are the fashion of the day, and a very poor fashion; for not one man in a hundred can preach such a one worth listening to. They take but a scanty measure of the power and value of Divine truth, they ignore the fact that, to the poor at least, the sermon is the one opportunity in the week for being instructed in the "only realities," they are constantly postponed to ambitious and noisy music. What men and women really want to hear about is God's truth and their own duty. They do not want to be gossiped to about what they can read in the newspapers, nor to have fragments of raw science skewered into the discourse to serve for teaching, perplexing most and irritating many."

### THE SCOTTISH CHURCH.

The Rev. E. Thoys, ex-canon of Inverness, writing to the *Guardian* in reply to a correspondent on this subject, gives two historical facts—"1. The Episcopal Church of Scotland is the *very same community* which was formerly the Established Church of Scotland, and which, though disestablished at the revolution of 1688, has continued the episcopal succession ever since. It never 'dissented' from the Established Church of Scotland, as some are so fond of alleging; but (as our late revered Primus said, in his memorable sermon at the consecration of Cumbrae Cathedral) was 'put out of the way to make room for it.' Further than this, it is the only true representative, in these days, of the ancient Celtic Church, before the time of Malcolm Canmore, being both anti-Roman and Episcopal in its constitution. Your correspondent writes as if it was a contemptible and upstart body which came into being at a later date than, and in opposition to, the present Established Church of Scotland—which dates only from 1690. The Scottish Episcopal Church has a noble history, of which there is no cause to be ashamed; and a deeply-rooted existence in the country, for which there is no need to apologise. 2. The second historical fact, to which I allude, is one which is indisputable, though most unaccountably forgotten—viz., that Presbyterianism, in its origin, is not Scotch at all; its system of church government comes from Geneva; its confession of faith and form of worship from Westminster. And this is the 'national' form of religion which your correspondent asks us to believe is rightfully 'the Church of Scotland.' Let me venture to use his own closing words with a different application:—'Maimed though she be, *the Church of Scotland* (and not the Presbyterian community), 'is the Church of Christ in that kingdom.'" *Family Churchman.*

The most difficult of all lessons to learn is that of meekness. It is not so hard to do many things great or small for Christ, but to do these things in his spirit is our most difficult lesson.

## Correspondence.

### "Daughters of the King."

To the Editor of THE CHURCH GUARDIAN.

SIR,—Will you permit me to draw the attention of clergymen to the above order? I find on reading through the columns of your paper, that some such working order is needed in many a parish, and that the fact of such an excellent order as the "Daughters of the King" being in existence, is not generally known in the Dominion of Canada.

I merely wish to state that the constitution of the order is almost the same as that of St. Andrew's Brotherhood; its object being "to spread Christ's kingdom among young women, and for the strengthening of parish life."

Every woman who becomes a Daughter of the King pledges herself to keep the rules of the order so long as she remains a member. The first rule is:—

"To pray daily for the spread of Christ's kingdom among women; for God's blessing upon all members of the order, and for the prosperity of the parish to which her chapter owes allegiance."

2nd "To make an earnest effort each week to bring at least one young woman within hearing of the Gospel of Christ, as set forth in the Episcopal Church, and to offer at all times such aid to the Rector of the parish as he may deem necessary for the furtherance of the cause of Christ."

Each member agrees to wear the badge of the order which is a Greek Cross fleury of silver. On the horizontal are the words "Magnanimitur Crucem Sustine" and at the base of the perpendicular, the initials of the motto of the order, P. H. S.—"For His Sake."

There are two chapters in Canada, one in New Brunswick, and the other in Dartmouth, Nova Scotia.

With regard to the latter, although it has only been formed a short time, yet there are evidences of real, good and useful work being done for our Divine Master. They have adopted the name of "Loyalty" for their chapter and number now about 32.

The admission service is a most impressive one, and cannot fail to influence those who join by the earnestness of its words, by the solemnity of the service, and by the promises made and agreed to.

I look forward to much successful work being accomplished by the order of the "Daughters of the King" and trust that the Canadian Church will encourage the good work.

Yours faithfully,

T. C. MELLOR.

TO THE EDITOR OF THE CHURCH GUARDIAN

SIR,—In your issue of 7th inst., you very kindly inserted a letter from myself in response to S. Mark's Church, Innisfail. In the quotation made from a letter from the Missionary in charge, the Rev. H. B. Brashier, the letter reads "Our choir also has a good bit in hand, about \$93, and we are fully equipped with music, etc." This should have read, "Our choir also has a good bit in hand, about \$9, and we are fully equipped with music, etc." Will you kindly make this correction in your next?

Yours, very truly,

CHARLES L. INGLES.

Dec. 9th, 1892.

## Aggressive Work of the Church.

To the Editor of THE CHURCH GUARDIAN.

SIR,—That the Episcopate of the Canadian Church is insufficient for the successful carrying on the aggressive work of the Church, does not seem to be disputed. The matter rather seems to be discussed on the question of ways and means, while the necessity, or at least expediency, of creating smaller and more manageable dioceses than at present exist, is admitted. I am fully prepared to agree with those who say that a Bishop should have an ample income; but it is equally true that the parochial clergy also should have, if not an ample income, at least an adequate one, which very few have. Why should it be necessary for a Bishop to have so much more than seems to be generally regarded as a large income for a Rector? Excepting his outlay for travelling expensae, which should be provided for by the diocese as a matter quite apart from his personal income, a Bishop has few, if any, calls upon him greater than the Rector of a see city parish. He therefore does not really need a much greater income than such a Rector. It is high time that we got rid of the notion that the Episcopacy is a dignity which must be maintained with a great deal of temporal state. Our Bishops themselves have been compelled to a great extent to abandon this idea, from the mere circumstance of their inability to maintain the state, but the people generally still hold it, very firmly, and it prevails so strongly as to be the great obstacle in the way of increasing the Episcopate. We acknowledge that the welfare of the Church demands a large addition to our staff of Bishops; it is very difficult, and in some instances nearly impossible, to raise the endowment which has come to be regarded as a *sine qua non*; which of the two is the most important to secure, the Bishop or the endowment? Can we not secure the former without the latter—at least to so large an amount as has been fixed? Where an endowment can be raised, by all means let us have it. If an ample permanently secured income can be provided, so much the better; but if only a small endowment can be raised, is the Church to languish for that reason? Are there not men, who, if called to the high office, will accept it although the emoluments be small? Surely there are and perhaps some of the best and most valuable priests in the Church will be found among them. It may be well, too, to observe that some of the proposed new dioceses will be wholly situate in what may be called country districts, having no large city in them; in such places, the cost of living, and with comfort is much less than in a large city, and a much less income will be sufficient, probably in such places though it might be difficult to raise an endowment, it might be practicable to secure an adequate income; why not do so, and let the endowment be gradually got together in future years; in other words, why not have the Bishop *first* and the endowment *afterwards*? Or, for the matter of that, why not have the Bishop, and let the endowment come or not, as it may? I maintain that the former is necessary, the latter is not.

In some, if not all, of our dioceses, when a Bishop is elected, he must resign all other preferments. It is a matter which might well be reconsidered. It would be quite practicable for a Bishop in a diocese of manageable extent, to be the Rector of one of the principal parishes in his diocese, which would be worked in detail under his supervision by one or more assistants, as is indeed usually done in such parishes. The supervision of the parish need not interfere with or curtail the performance of Episcopal work. The one is not inconsistent with the other, and the duties of the two offices could efficiently be performed by one man without either being neglected. This plan, if admitted, might facilitate the erection of new dioceses.

LAIGUS.

TO THE EDITOR OF THE CHURCH GUARDIAN.

DEAR SIR,—Will you kindly answer the following questions in your next issue and oblige :

1. Is not the "Stole" the sign of priesthood ?
2. Can a deacon wear the stole before ordination to priesthood ?
3. Can a deacon sit within the communion rails ?
4. Can a deacon assist at the anti-communion service ? and
5. Can he assist at the celebration of the Holy Communion ?

Yours truly,

ENGLISHMAN.

[Answers—(1). Not necessarily : it is said to be symbolical of the yoke of Christ ; and is worn by both Priest and Deacon. (2). Yes ; but in a manner different from the Priest. *Butler* and other writers say, that the deacon wore it over the left shoulder ; and in the Latin Church joined under the right arm ; but in the Greek Church with its two extremities one in front, and the other hanging down his back. (3). Yes. (4). Yes. (5). Yes—"by the delivery of the Cup."—Ed.]

### NEW BOOKS.

From T. WHITTAKER, NEW YORK, we have received four very pretty and instructive stories for Christmas by E. A. B. S., in white paper covers, *booklet* style, under the titles :

"Sparks from the Yule Log," "Noel Girard," or "In Quietness and Confidence—

"Come to the Manger in Bethlehem."

"They Serve, who only Stand and Wait,"—They would be more useful than Christmas cards, and would also be acceptable as gifts from a S. S. Christmas Tree.

From *The Young Churchman Co.*, Milwaukee.

"SOME AMERICAN CHURCHMAN," by Fred. Cook Morehouse (cloth 256 pages, \$1.00 net), containing biographical sketches of Bishops Scabury, White, John Henry Hobart, Philander Chase, G. W. Doane, Jackson Kemper, and Revs. J. Henry Hopkins, W. A. Muhlenberg, J. Lloyd Breck and James DeKoven. It is too true as the author says that of the men who might really be called *great*,—not a few in number—produced by the Church in this country during the brief period of her history, the younger generations know almost nothing ; and he has done a service to the Church, by bringing together in an interesting and very readable form some of the incidents in the history and lives of these really noble Sons and Fathers of the Holy Catholic Church in this new land. If books such as this were placed in our Sunday school and parish libraries and founded their way into the hands of our young people the result could not but be beneficial. Far too little is known of the noble selfdenying labors and devoted lives of the early pioneers of the Church. The low price at which the book is published by this enterprising company places it within the reach of all.

PELOUBETS SELECT NOTES on the International Lessons will be found invaluable by those who use this scheme, and even to those, who like ourselves are unable to adopt or recommend

the International Series of Lessons for use in Church Sunday schools much general information will be obtained from these notes. The volume contains Christmas Easter Temperance and Missionary Lessons. Also colored maps, chronologies, illustrations, etc.—(W. A. Wilde & Co., Boston ; cloth \$1.25 ; do, interleaved \$2.00.

### MAGAZINES.

THE ATLANTIC MONTHLY for December comes early to our table, and presents an excellent bill of fare, in keeping with its long and successful career of nearly 40 years. A critic has lately said of it ; "Its historical papers, educational articles, essays and book reviews are invariably of the very highest merit and excellence." A feature for the coming year will be its leading *serial* story "Old Kaskasia" by Mary Hartwell Catherwood, author of "Lady of Fort St. John." A prominent place will be given to the discussion of educational matters, and it will among other subjects present papers on "The application of Principles of Art on Education" i.e., in the structure and decoration of school houses, school gardens, etc. The departments of politics and sociology, biography and literature will also contain contributions and articles from leading writers. (Houghton, Mifflin & Co., Boston, \$4.00 per annum.

THE HOMILETIC REVIEW has several timely articles in connection with the Advent season. "Three Advent Admonitions" is the title of one by Pastor Heinrich Buttner, of Jungfer, East Prussia. Another is by a Congregationalist, the Rev. B. D. Sinclair, of Newburyport, Mass., under the caption, Christ's Advent and Continuance in the world. There is also an admirable sermon on "The Bible-God's word to our Times" by Rev. Dr. Edwards (Presbyterian) New York. In its review section, its leading paper is by Dr. W. McLane of New Haven, Conn., entitled "An Historical Study of Hell" on which he presents the teachings of Christian men, on this subject. This number is excellent. (Funk & Wagnalls Co., New York and Toronto.)

THE TREASURY OF RELIGIOUS THOUGHT (E. B. Treat, 5 Cooper Union, N. Y.) is also on our table, and we notice in its attractive list of articles a "Christmas Day Service" by Rev. F. Grenoble, (Lutheran) ; "A New Year's Service," by the Rev. Dr. Gregg (Presbyterian), entitled "Prayer for Instruction in Arithmetic" and based upon Ps. xc-12, and others from leading denominational preachers. THE TREASURY is now in its 10th year of publication and has won a high place among homiletic magazines, and is always a welcome visitor.

THE CHURCH ECLECTIC, gives several papers of the Folkestone Congress, amongst them Preb. Sadler's on the "Authority of Bible and Church" ; Mr. French's and Bishop Moorhouse's on "Education, Secular and Religious," and Canon Twells' and Dean Hole's on "Preaching." In the leading article under the title "Mind and Missions" a Herbert Burk, B.A., discusses the

causes of the unsatisfactory progress of Mission work attributing it primarily to neglect of prayer for the missionaries sent out, and secondly that "the Church has failed to prepare her missionaries to become *teachers*." Scientific teachers, thro' a careful study of the *mind* of the nation to which they are sent, and of the individuals composing it. The number will well repay careful perusal. (W. T. Gibson, D.D., Ed., Utica, N.Y. E. and J. B. Young & Co., and Jas. Pott & Co., New York, \$3.00 per annum.

THE AMERICAN S.S. MAGAZINE is replete with instruction and information for teachers. Its missionary and children's department are each attractive ; and its articles are suggestive and good. We heartily commend this monthly to the S.S. teachers of the Dominion. T. Whittaker and Jas. Pott & Co., N.Y., \$1.00 per annum.

THE SPIRIT OF MISSIONS, the official organ of the Board of Missions of the Protestant Episcopal Church of the U. S. gives monthly interesting and full particulars of the great work being carried on by the Sister Church ; and should be taken by all who desire to keep themselves fully posted on mission work. It is an admirable monthly. (2 Bible House, N.Y., \$1.00 per annum.

LITTELLS LIVING AGE for the week Dec. 3rd, contains "Society in Ancient Venice," National Review : "Paris, Printemps," Temple Bar : "Day and Night in the Guiana Forest," Longman's Magazine, "Notes at a German Bath," Gentleman's Magazine. (Littell & Co., Boston ; Weekly, \$8.00 per annum.)

For the holiday season we find on our Table for the LITTLE FOLKS, the following admirable monthlies, each possessing distinctive features of their own, and each beautifully illustrated.

From D. Lothrop Co., Boston, BABY-LAND, pretty pink cover and Christmas pictures. 50c. per annum, 5c. each.

OUR LITTLE MEN AND WOMEN, for the next oldest in the family, as pretty pictures, and older stories, \$1.00 per year, 10c. each—and THE PANSY—which those who think themselves beyond the age of childhood, will read with pleasure and profit, (\$1.00 per annum, 10c. each.)

From THE RUSSELL PUBLISHING CO'Y, Boston, Mass. :

OUR LITTLE ONES AND THE NURSERY as pretty as pretty can be and containing stories which cannot fail to charm. (1.50 per annum, 15c. each.)

THE ENGLISH ILLUSTRATED MAGAZINE for November only reached us very lately. It contains several articles of much interest, specially, the illustrated one on "The Cries of London" by Geo. Augustus Iola ; "New York a Literary Centre," by Douglas Sladen ; also illustrated with portraits of literary notabilities there, and "On a Grain of Mustard Seed," by W. H. Margetson. A better family magazine it is hard to find. (MacMillan & Co., 112, 4th av. N.Y., 15c. each.)



# THE CHURCH GUARDIAN

— EDITOR AND PROPRIETOR:—

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ANNOUNCEMENTS SEE PAGE 16.

## DECISIONS REGARDING NEWSPAPERS.

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

## CALENDAR FOR DECEMBER.

DECEMBER	4.	—2nd Sunday in Advent.
"	11.	—3rd Sunday in Advent. (Notice of Ember Days.)
"	14	} EMBER DAYS.
"	16	
"	17	
"	18.	—4th Sunday in Advent. (Notice of St. Thomas.)
"	21.	—St. Thomas; Ap. and Mar.
"	25.	—Christmas, (Notice of St. Stephen, St. John and Innocents Days.)
"	26.	—St. Stephen; First Martyr.
"	27.	—St. John; Ap. and Ev.
"	28.	—Innocents Day.

## THE ADVENT OF CHRIST, THE WORLD'S NEED.

BY THE LATE ARCHBISHOP MAGEE.

What the world needs, what it has ever needed, is *not law but life*—not power to see the right, but power to do it—not knowledge of a moral law, but grace and power faithfully to fulfil the same!

And this it was that Christ came to give us. He came into this world not merely to give us a higher law—not merely to set us a perfect example of obedience to that law. Neither of these things would have helped, still less have saved a world, which had already higher laws than it could obey—a nobler example than it could follow. He came, He Himself tells us, to give us, not so much a new law as a *new life*. I am come, He tells us, in words that speak to all time the reason of His coming, I am come that ye may have *life*, and that ye may have it

more *abundantly*. He came that, taking to Himself our nature, filling it with the purity and the might of His Divinity, He might be the Creator of a new humanity, which should have—what it had lost by its fall—the power to obey, from the heart, the new law that He revealed. He came not merely to give Himself *for us*, but to give Himself *to us*; to dwell in the hearts, to live in the lives of those who should receive Him, and so to become, to us as the second Adam—a quickening spirit—filling our whole being and heart, with His own, so that we should become partakers of the Divine nature.

This it is that makes the essential difference between the coming of Christ and of Christ's law, and the coming and the law-giving of all other law-givers.

This it is that makes His sermon, His word of rule and guidance, full of infinite blessing and the mount on which it was uttered, a mount of beatitudes.

It is that, unlike all other teachers of righteousness, He does not merely take His stand on some lofty moral elevation, and proclaim a high standard of life to the multitudes below—that was no new thing in the world's history—but the new fact, the blessed fact was this: that He alone of all teachers came down from that high place to mingle with the suffering multitude, that never could have ascended up to Him, to heal their deadly disease of sin that had made it, hitherto, impossible for them to obey even lower and laxer laws of life than His; to cast out the spirits of evil, that possess, distort, and rend our poor humanity; to say to these evil things, Depart; to say to these victims, Rise up, be strong, live the lives of those who, no longer filled with evil spirits, are filled and indwelt by the Spirit of God; to touch with healing, cleansing hand the fever-stricken, the blind, the paralysed, nay, the leprous outcast from whom all others shrink with the aversion and fear; to say, I will; be thou clean, be thou strong, be thou, in thy new purity, thy new strength for good and for God, a new creature in me! Well might the scene of such a law-giving be all bright with a glory and a beauty and a graciousness all its own! Well might words of blessing prepare its utterances, seeing that words of help and of healing were to mark its close! Well might the coming of such a law-giver be proclaimed with song of angels, and received on earth as glad tidings of great joy, because, on the day on which He was born, there appeared, not merely a prophet, not merely a preacher of righteousness, but a healer and helper—a Saviour—which is Christ the Lord.

And when we thus contemp'ate the advent of Christ we see that there are, for us, more than one—there are in truth many advents—many comings of Christ—even as many as there are sick and suffering souls to whom He comes and reaches out hands that heal and help. Not only once, and long ago, did Christ come amongst, but ever since then, and all along the history of men have there been comings of Christ, "Behold," He says, "I stand at the door and knock, and if any man open unto Me I enter in and dwell there."

Yes, to each—to all of us—our Saviour comes; now entreating entrance to hearts too coldly

closed, too slowly opening to His knock; now speaking to us His word of loving invitation, "Come unto Me all ye that are weary and heavy laden, and I will give you rest"; now His word of solemn, heart-searching command, "Take up Thy cross and follow me!" now some great word of mission, saying, "Go work in My vineyard"; now placing to our lips the cup of sorrow that He drained, and bidding us be baptised with the baptism of suffering which he was baptised with—coming, often unsought, unlooked for; coming ever at our cry for help; but still the same Christ, preacher of righteousness, prophet of law, giver of life, and yet, let us never forget, coming, too, as *judge*.

For each one of these His comings tests and tries, and therefore, judges those to whom he comes. If, when He knocks at the door of the heart, it remains still closed; if, when He calls, we refuse His invitation; if, when He bids us take the Cross, we shun it; if, when he tenders the cup, we put it from us—then, for these rejections, for these refusals, shall we one day be judged, and judged for this—that we would not allow Him, who shall judge us then, to save us now. Surely, justly sentenced by the word "Depart from Me" shall they be who through all their lives refused to hear the words, "Come unto Me."

And while we, thankfully and reverently, look upon Him who is at once our Law-giver and our Life-giver, and own Him in both aspects as our only Saviour, may we not—ought we not to learn from this scene the great secret of all work for Him? Even this, that it is not enough that we should set them the example of doing what we preach, and being what we tell them we should be, but what we should do as He did—come down to them—move to and fro amongst them, touch with healing and with helping hands even the most helpless, even the most loathsome of outcasts, never doubting but that as we do so, He is with us, His words of loving invitation speaking through our lips, His hands strengthening ours, His divine and gracious power working in, and with and through us as, in His name, we strive, each in our appointed place, to seek and save that which is lost.

God grant to us, each and all, many such *Advents of our Lord*; advents which bring within our hearts and into our lives, and thence to the hearts and lives of others, the loving, helping Christ, the teacher, example, Saviour of mankind.

## The Bishop of Winchester on the Lambeth Judgment.

The Bishop of Winchester, the Right Rev. Dr. Thorold, has just issued a pastoral letter to his diocese. On the Lambeth judgment the Bishop said:—In place of any formal mandate, I simply express my distinct and emphatic hope that the Archbishop's judgment will be cheerfully and completely accepted by the clergy of the Winton diocese, and I feel sure that these statements of what I desire, as the father in God, and not only as one set in authority over them, will be felt to be worth much more than an equivalent for a coercive direction from my Court. Certainly there was one redeeming feature in this painful conflict—I mean the un-

flinching courage with which, instead of attacking some obscure incumbent in a remote village, they went straight up to the one man in all the land whose past career and lovable nature were certain to rally round him the passionate support of the young and the devout sympathy of thousands everywhere, to send their spear running into the very centre of his shield and to challenge him to defend his cause. You may dislike and deplore this if you please, but you cannot despise it. They have failed, as others have failed before them, and some of the circumstances may seem to aggravate their defeat, but they could not help failing, because they espoused the cause of truth in an utterly wrong way. We all of us want more clear apprehension of doctrinal truth, more jealous love for it, more unflinching firmness in declaring it, more absolute refusal to condone the cheap and mischievous and paltry civilities that must end in no creed at all; but we should not think to do our duty by hindering other men from doing theirs. If we expect toleration for ourselves, we must give it to our neighbours, who do not deserve to be called Roman because they light candles and mix the chalice and turn to the East. Nay, we must be prepared for being invited some day to give a good deal more. There have always been at least two currents of religious thought in the Church, and there always will continue to be; and to try to drive out of the Church brethren who alarm or distress us, but who have a distinct right to be there, may provoke dangerous reprisals, and will but fatally retard the spiritual and vital duty which is the only sure way of maintaining the pure truth of God. We have in this day to reckon with what may not in exactly be described as the Church Renaissance movement of the nineteenth century, a movement which, both in scientific research and biblical criticism, and artistic culture and study of music, is beautifying life, deepening theology, widening sympathy, stirring missionary zeal; also is influencing profoundly and visibly, and, much to their advantage, all schools in the Church in turn, the Evangelical, thank God! as much as the rest. We can no more prevent the subtle, but growing, influence of the artistic and the objective elements in the public worship of the present time by denouncing it as Popish than we can keep Erie from going down Niagara Falls by shaking a stick at it. If we cannot, and will not, accept any of it for ourselves, let us not be so unwise, or so unfair, as to grudge it to our neighbours. Our grudging it, indeed, will make no difference in their taking what they please, and what the law of the Church gives them, but it puts us utterly in the wrong and diminishes our influence for good. To me, indeed, it seems that there are far graver matters to think about than those portentous trifles on which so much needless acrimony and useful resources have been spent. My last words shall be an appeal for patience, and for wisdom, and for charity, and for forgetfulness of self. To wreck the Church of England would be a crime against Christendom; to weaken or hurt a brother's conscience by rashness or egotism is a sin against Christ.

To have an inheritance in God's providences is better than houses and lands and silver and gold,

## "VARIATIONS OF ROMANISM"

Would be a perfectly fair title for a controversial writer to prefix to a pamphlet on the dogma of the Immaculate Conception as formulated *de fide* in what Mr. Gladstone terms "the perilous pontificate" of Pius IX. The Rev. John R. Palmer, of Bierley-hill, whose papers on Scripture Characters have been for some time appearing in the *Family Churchman*, has chosen this topic for a most interesting and instructive work published by Mr. Elliott Stock and dedicated to Canon Bell. We do not propose to follow Mr. Palmer through all the details of his argument, which are at once succinctly and perspicuously given. We recommend the work itself to all students of the Romish controversy, because it gathers up into a focus the fallacies of that dogma which, together with that of Papal Infallibility, justifies us in using the otherwise uncharitable expression, "The Modern Italian Mission." What had not previously been insisted upon as "of faith"—not to put it more strongly—was by Pope Pius IX., made an article of faith to be accepted as necessary to salvation; and we simply urge here that, in presence of such a fact, the expression "Variations of Romanism" is more appropriate than "Variations of Protestantism"; because, once given the Pope's power to promulgate new doctrines, there is no knowing what a Roman Catholic may suddenly find himself committed to. This is—not indeed a new view; it is too obvious to be called that—but a new light thrown upon an old view. The Vincentian maxim, *Quod semper, quod ubique, quod ab omnibus*, etc., cannot apply to a system where what was not an article of faith at the Council of Trent is made an article in the perilous pontificate of Pius IX. We have to thank Mr. Gladstone for having, in his "Vatican Decrees," taught us this word. That is exactly how Mr. Palmer puts it in his terse and lucid analysis. He dwells on "the absolute impossibility of any Romanist to assert that what constitutes his Church's creed to-day will, *without further accretions*, be the same a few years hence.....Either," he adds, "the Roman creed is now for the first time final and complete, or other additions may still be made to it. If the former is the case, what has become of her principle of 'development' ? If the latter, what are we to say of her oft-repeated boast of *semper eadem* ?" The dilemma seems hopeless.—*Family Churchman*.

## THE CHURCH'S CREED.

Every living society must have a creed of organization as well as a creed of doctrine. In that regard this Church is "Episcopal." The word is not a happy one. To the popular ear it does not connote that set of ideas which cluster about it in the mind of a Churchman. Episcopacy is a much wider thing than merely the existence of a set of officials called bishops. Just what it is cannot be put in a word, or in a sentence. It may be stated somewhat thus:

The unique, characteristic quality of God's Church is that it is the only society known among men which is meant to be universal in time and in space. It embraces at once the living and the dead. This gives it its pathos. This is why men give it a consideration which

they accord to no other organization whatsoever. It stands for what is abiding in a fluctuating world. It is meant to bind man into a common brotherhood. It binds the generations together. Its life must be a continuous, unbroken life, or it cannot be a life at all. It cannot break with its past any more than it can cut itself off from the present without death. In proportion as such a breach is wide, that society is emptied of the thing for which men value her. If the breach becomes absolute, the portion which cuts itself off is smitten with death.

Now, through what channel will the unbroken current of spiritual forces flow? What cord can bind the Christian generations and the Christian peoples together? There have been tried just three: One is the chain which binds all to the Bishop of Rome. This ligature does hold for a time—but is too tight, and is certain to be broken.

A second is continuity through doctrine. This method cannot escape, and has not, from one or other of two dangers. Dogmas, when used as an organizing principle, either harden into fetters or dissolve into a rope of sand.

The third way is *continuity through living men*. This is the idea upon which the term Episcopacy is fixed rather as a label than as an equivalent. Christianity is so essentially personal a thing that it can only be received, handed about, and passed on by the contact of living hand with living hand. It is only by securing the living contact of persons with persons that the living, personal quality of Christianity can be guaranteed against becoming on the one hand an "authority" which may be sent by the hands of a Nuncio half round the world in an envelope stamped with the pope's *bulle*: or, on the other, a "Code" which may be set on the shelves of a library and doled out by a theological faculty as keepers. There are just the three ways conceivable; either the Church must be propagated by an infallible man; or by an infallible body of doctrine; or by a living body. This last is Episcopacy,—not the magical passage of the Holy Spirit outward and onward through a succession of men, upon many of whom He has evidently not been pleased to rest, but the transmission of the life of a society through living men of whom bonds have been taken. This idea includes not the bishopric alone but the whole structure of the Church and its official methods of procedure. This Church rests upon Episcopacy as a fact. "It is evident," she says, "to all men diligently reading the Holy Scripture and ancient authors from the Apostle's time." That it was the universal fact in the case from the first century to the sixteenth century is the uniform opinion of every historian whose reputation entitles him to an opinion, be his bias what it may. It is the fact in four-fifths of the Christian world to-day.

As the facts about Christ are the Doctrinal Creed, so the facts about the Church are the Ecclesiastical Creed.

The facts I say, and not any theory about them.

Some believe Episcopacy to be of immediate divine institution; some that it was an apostolic arrangement; some that it was a necessary evolution out of the circumstances of the case; but all agree that it is, and of right ought to be. If the Church be a family, as it is conceived of

by the New Testament writers, then the relation of the members of it to each other, to their forbears, and to their spiritual children becomes of supreme importance. It is not of antiquarian interest, but of deep practical concern. General Buford of Kentucky, known of all horsemen, was "converted" in middle life, and joined one of the evanescent sects which abound in that region. Later on he left it to become a member of this Church. "I cannot belong," he said, "to a scrub church which has no pedigree!" "Behind the mountains there are people," says the German proverb. Episcopacy is the recognition of relationships, to the past, to the future, and to the wide present.

This double Creed of the Protestant Episcopal Church, doctrinal and ecclesiastical, is exemplified in her Prayer Book, her constitution, and her canons. To these in general—*generaliter*—her clergy are called at their ordination to subscribe. None of these are held to be final, but obligatory while they remain in force. The preface to the Prayer Book says that provided the substance of the faith is kept entire, they "may be altered, abridged, amended, or otherwise disposed of as may seem most convenient."  
—S. D. McConnell, D. D.

## Family Department.

### SONNETS OF THE SACRED YEAR.

By the REV. S. J. STONE, M. A.

#### FOURTH SUNDAY IN ADVENT.

Rejoice in the Lord always: and again I say, Rejoice  
.....The Lord is hand.—Phil. iv. 4. 5.  
'What shall the end be?' 'Mid the tempests' roar—  
Wild cyclic storms of human war and crime,  
Sweeping, at seeming will, the world of Time—  
'Mid, drearier, the deep after-moan that bore  
Much lamentation over sea and shore,  
That cry rose shrill, and wailed upon mine ear.  
Whereon there fell this answer sweet and clear:  
'Gory to God! and Time shall be no more.'  
Later I heard, from out another strife  
Of multitudinous intenser pain,  
That question wailed a million times again,  
Out of the dark of individual life.  
Whereto, like sudden light, this answer ran:  
'Peace at the end! Good will and Peace to man.'

#### ST. THOMAS, APOSTLE AND MARTYR.

DECEMBER 20TH.

'My Lord and my God!' St. John, xx. 28.

Perchance a melancholy man, and lone,  
Not fain to credit hope, nor quick to see  
The joy that others sprang to. Yet was he  
Strong in his love. If the sad mind was prone  
To doubt and question, yet the heart had shown  
Its loyal depth and truth in Bethany;  
'If He is bound for death, then, too, will we  
Die with Him.' Well his Lord that heart had known.  
So was the vision granted; hand and eye  
Touched and beheld. So from his lips outbrake  
A creed more full than that Nathaniel spake—  
Than Peter's and than Martha's—the strong cry  
Of mind, and heart, and soul in blest accord:  
'My Lord, my God,' believed, beloved, adored.

## HOME, SWEET HOME

BY MRS. WALTON.

### CHAPTER XI.—ALONE IN THE WORLD.—(Continued.)

What could be the matter? Where were the children gone? surely no one else was lying dead in the house. Christie felt that he could not go home without finding out; he must ask the old woman. So he stood at the garden gate, and turned the handle of the organ, hoping that she would look out and speak to him. But,

beyond a passing glance, she gave no sign that she even heard it, but went on diligently with her work.

At length Christie could wait no longer; so stopping suddenly in the middle of "Poor Mary Ann," he walked up the gravel path and rang the bell. Then the old woman put her head out of the window and asked what he wanted. Christie did not quite know what to say, so he came out at once with the great fear which was haunting him.

"Please, ma'am, is any one dead?" he asked.  
"Dead? No!" said the old woman, quickly.  
"What do you want to know for?"  
"Please, could I speak to little Miss Mabel?" said Christie, timidly.

"No, bless you," said the old woman, "not unless you'd like to walk across the sea; she's in France by now."

"In France!" repeated Christie, with a bewildered air.

"Yes," said the old woman, "they've all gone abroad for the summer;" and then she shut the window in a decided manner, as much as to say "And that's all I shall tell you about it."

Christie stood for a few minutes in the pretty garden before he moved away. He was very disappointed; he had so hoped to see his little friends, and now, they were gone. They were far away in France. That was a long way off, Christie felt sure, and perhaps he would never see them again.

He walked slowly down the dusty road. He felt very lonely this afternoon, very lonely and forsaken. His mother was gone; old Treffy was gone! the lady was gone! and now the children were gone also! He had no one to cheer him or to comfort him, so he dragged the old organ wearily down the hot streets. He had not heart enough to play, he was very tired and worn out; yet he knew not where to go to rest. He had not even the old attic to call his home. But the pavement was so hot to his feet, and the sun was so scorching, that Christie determined to return to the dismal court, and to try to find a quiet corner in the great lodging room.

But when he opened the door he was greeted by a cloud of dust; and the landlady called out to him to take himself off, she could not do with him loitering about at that time of day. So Christie turned out again, very heart-sore and disconsolate; and, going into a quiet street, he sheltered for some time from the hot sun under a high wall which made a little shadow across the pavement.

Christie was almost too hot and tired even to be unhappy, and yet now and then he shivered, and crept into the sunshine to be warmed again. He had a strange, sharp pain in his head, which made him feel very bewildered and uncomfortable. He did not know what was the matter with him, and sometimes he got up and tried to play for a little time, but he was so sick and dizzy that he was obliged to give it up, and to lie quite still under the wall, with the organ beside him, till the sun began to set. Then he dragged himself and his organ back to the large lodging room. The landlady had finished her cleaning, and was preparing the supper for her lodgers. She threw Christie a crust of bread as he came in, but he was not able to eat it. He crawled to a bench in the far corner of the room, and putting his old organ against the wall beside him, he fell asleep.

When he woke the room was full of men; they were eating their supper, and talking and laughing noisily. They took little notice of Christie, as he lay very still in the corner of the room. He could not sleep again, for the noise in the place was so great, and now and again he shuddered at the wicked words and coarse jests which fell on his ear almost every minute.

Christie's head was aching terribly, and he felt very, very ill; he had never been so ill in his life before. What would he not have given for a quiet little corner, in which he might have lain, out of reach of the oaths and wickedness of

the men in the great lodging room! And then his thoughts wandered to old Treffy in "Home, sweet Home." What a different place his dear old master was in!

"There's no place like home, no place like home," said Christie to himself. "Oh, what a long way I am from 'Home, sweet Home.'"

### CHAPTER XII.—CHRISTIE WELL CARED FOR.

"What's the matter with that little lad?" said one of the men to the landlady, as she was preparing their breakfast the next morning. "He's got a fever, or something of that sort. He's been talking about one thing or another all night. I've had toothache, and scarcely closed my eyes, and he's never ceased chatting the night through."

"What did he talk about?" asked another man.

"Oh! all sorts of rubbish," said the man with the toothache, "bright cities, and funerals, and snowdrops; and once he got up, and began to sing; I wonder you didn't hear him."

"It would have taken a great deal for me to hear him," said the other, "tired out as I was last night; what did he sing though?"

"Oh! one of the tunes of his old organ. I expects he get them in his head so that he can't get them out. I think it was 'Home, sweet Home,' he was trying at last night;" and the man went to his work.

"Well, Mrs. White," said another man, "if the boy's in a fever, the sooner you get him out of this the better; we don't want all of us to take it."

When the men were gone, the landlady went up to Christie to see if he was really ill. She tried to wake him, but he looked wildly in her face, and did not seem to know her. So she lifted him by main force into a little dark room under the stairs, which was filled with boxes and rubbish. She was not an unkind woman; she would not turn the poor child into the streets in his present condition; so she made him up a little bed on the floor, and giving him a drink of water, she left him, to continue her work. That evening she fetched the parish doctor to see him, and he told her that Christie was in fever.

For many days little Christie hung between life and death. He was quite unconscious of all that went on; he never heard the landlady come into the room, he never saw her go out. She was the only person who came near him, and she could give him very little attention, for she had so much to do. But she used to wonder why Christie talked so often of 'Home, sweet Home;' through all his wanderings of mind this one idea seemed to run. Even in his delirium, little Christie was longing for "the city bright."

But, after a time, Christie began to recover; he regained consciousness, and slowly, very slowly, the fever left him. But he was so weak that he could not even turn in bed; and he could scarcely speak above a whisper. Oh, how long and dreary the days were to him! Mrs. White had begun to grow tired of waiting on him, and so Christie was for many a long hour without seeing anyone to whom he could speak.

It was a very dark little chamber, only lighted from the passage, and Christie could not even see a bit of blue sky. He felt very much alone in the world. All day long there was no sound but the distant shouts of the children in the court, and in the evening he could hear the noise of the men in the great lodging room. Often he was awake the greater part of the night, and lay listening to the ticking of the clock on the stairs, and counting the strokes hour after hour. And then, he would watch the faint gray light creeping into the dark room, and listen to the foot-steps of the men going out to their daily work.

No one came to see Christie. He wondered that Mr. Wilton did not ask after him, when he

missed him from the mission-room. Oh, how glad Christie would have been to see him! But the days passed slowly by, and he never came, and Christie wondered more and more. Once he asked Mrs. White to fetch him to see him, but she said she could not trouble to go so far.

If little Christie had not a friend in Jesus, his little heart would almost have broken, in the loneliness and desolation of those days of weakness. But though his faith was sometimes feeble, and he was then very downcast in spirit, yet at other times little Christie would talk to Jesus, as with a dear friend, and in this way he was comforted. And the words which the clergyman had read to his old master were ever ringing in his ear, "Let not your heart be troubled."

Still, those weeks did seem very long and tedious. At last, he was able to sit up in bed, but he felt faint and dizzy whenever he moved. For he had had a very severe attack of fever, and he needed all manner of nourishing things to bring back his strength. But there was no one to attend to the wants of the poor motherless boy. No one, except the dear Lord, he had not forgotten him.

It was a close, tiring afternoon. Christie was lying upon his bed, panting with the heat, and longing for a breath of air. He was faint and weary, and felt very cast down and dispirited. "Please, dear Lord," he said aloud, "send some one to see me."

And even as he spoke the door opened, and the clergyman came in. It was too much for little Christie! He held out his arms to him in joy, and then burst into tears.

Then Mr. Wilton told Christie that he had been away from home, and that another clergyman had been taking his duty. But the night before he had preached for the first time since his return in the little mission-room, and he had missed Christie from the front bench. He had asked the woman who cleaned the room about him, and she had told him that Christie had never been there since he went away. The clergyman had wondered what was the matter, and had come as soon as he could to hear.

"And now, Christie," he said, "tell me all about these long, weary weeks."

But Christie was so glad and so happy now, that the past seemed like a long, troubled dream. He had waked up now, and had forgotten his sorrow and his loneliness.

The clergyman and Christie had much pleasant talk together, and then Mr. Wilton said,—

"Christie, I have found a letter about you, which I will read to you."

The letter was from little Mabel's papa, who was a friend of the clergyman.

"My dear Mr. Wilton,—There is a poor boy of the name of Christie (what his surname is I do not know) living in a lodging-house in Ivy Court, Percy street. He lived formerly with an old organ-grinder, but I believe the old man was thought to be dying some weeks ago. My dear wife took a great fancy to the boy, and my little Mabel frequently

talks of him. I imagine he must be left in a very destitute condition and I should be much obliged if you could find him out and provide for him some comfortable home with any respectable person who will act as a mother to him.

TO BE CONTINUED.



**HIGH LIVING.**  
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QUACK RELIGION.

It was a sudden spring shower, and the gutters roared like young rivulets. We were umbrellaless, and took shelter in the doorway of the postoffice. Two gentlemen descending the stairway leading from the offices on the floor above, finding the sidewalk flooded, also sought refuge in the generous entrance of the postoffice. They were in an animated conversation, and from where we stood we could but choose to listen.

"I don't want any other proof; that is enough for me."

"But you ought not to be satisfied, without good and sufficient evidence, in a matter of such importance."

"I call that 'good and sufficient.' Here I go into that billiard room (pointing to the block above and find) A and B, members of the church, playing billiards and carousing with the rest. I go into a drinking saloon on this street, and find C and D, members of the church, drinking there and as much at home as if they never pretended to belong anywhere else. I take an evening walk and meet E and F on the street corner in a tearing passion, and showing quite as much anger and as little magnanimity as is common in such cases, to those who make no pretense of being better than their neighbors. I buy goods of G and H, members of the church, and find that I am cheated, if anything, a little worse than I was in my last purchase of the same article from a man whom I know to be a scoundrel.

"Thus I go through the alphabet, and find that there is not really any difference—at least for the better—between the actual lives of these men who belong to the church and those who make no such professions. I therefore conclude that the whole body of church-members is unsound, and that religion itself is either a cheat or a delusion, and that the less I have to do with it the better for me."

"Does that seem to you sound reasoning?"

"Why is it not?"

"Do you not reason from exceptions to the rule?"

"I claim that these instances form the rule."

"Can you prove it?"

"Perhaps not."

"Do you really believe it?"

"Why should I not?"

"You are a physician?"

"Yes."

"Regular bred?"

"I hope so. Three years in Paris and ten in the hospitals, upon the top of the regular course, ought to entitle me to use that language."

"Suppose I say you are a quack?"

"I should deny it, and be indignant with you if you insisted."

"But I go through San Francisco, and find an Indian doctor in one street, who cures everything by one herb; and a cancer doctor in another, who will conjure your cancer into a quart bottle, for a consideration, and a mesmerist doctor in another, who will turn you inside out, and tell you how to repair all damages, for one dollar; and in another a spiritualist doctor; and so on, with a crowd, whose name is legion, who are obviously mere quacks, and nothing else. Shall I hence decide that all physi-

ans are quacks, and that, since you are a physician, you are a quack also?"

"Hardly good logic, I should say".

"As good as yours, in my judgment."

We thought so too. Doubtless there are many professed Christians whose lives bear melancholy witness that their professions are insincere; but the very discrepancy which obviously is between their lives and the ideal of Christian life should teach us that there is genuine gold, though base metal sometimes seeks to palm itself off in its place.—*The Parish Guide*,




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## THINGS TO BE REMEMBERED.

1. Let *nothing* induce you to speak disparagingly of your parish. Stand up for your Church, as you would for your mother.
2. Pray for your minister. He needs it. He is but a man, with great responsibilities and many to please.
3. If an acquaintance of yours needs the aid or counsel of a clergyman, or if there is any opening to do one good, let *your minister* know about it.
4. Let your minister know if there is any one sick in your family, or in the family of any member of your Church.
5. Speak to strangers about your Church, and invite them to attend it. Be polite and attentive to those who do come. Give them a welcome, a seat and a book, and invite them to come again.
6. Make no engagements on week nights when there is service at your Church; Church engagements stand before all others.

From "The American Church" we quote, almost verbatim, the following anecdote: At a parochial mission among the questions put to the missionary was this: "Why does your Church allow dancing?" and the answer was "For the same reason that the Church allows Mr. Brown to sell groceries."

We quote this incident for a reason. With the private life, pastimes and amusements of his people the rector of any parish has no right to interfere so long as they are innocent and innocuous to self and others. In such particulars, save in exceptional cases, each one's conscience must be their guide. But the present writer would earnestly appeal to his parishioners with regard to Friday night parties, and ask them to religiously abstain from going or attending social gatherings on this day of the week. It is the day on which Christ died, the day set apart throughout the Church for a fast day, and hence is making this request the rector is acting in strictest accordance with his ordination vows to "minister the discipline of Christ as this Church hath received the same." And by thus keeping this day holy, our Church members will show our brethren of other religious bodies that "Episcopalians" do think something of their Church, and further largely aid in increasing the attendance at our Friday night services.

He who is unwilling to submit to undeserved blame should remember to refuse undeserved praise.

## A WALDEMAR MIRACLE.

## A C. P. R. MAN RELATES HIS WONDERFUL ESCAPE.

Helpless With Rheumatism and Sciatica—Relief Comes After Doctors had Failed—The Story Corroborated by Reliable Witnesses.

Grand Valley Star.

There are few people in this vicinity who do not know Mr. Thos. Moss, of Waldemar. He has been for years the trustworthy section foreman of the C. P. R. in the division in which he resides and the exemplary life he always led has given him a respectable status in the community. He is a gentleman who is thoroughly reliable, and when "Tom" Moss tells you anything you can depend upon it every time. This by way of prelude to an interesting story the Star has to tell. For some time past a great deal of novel and entertaining literature has appeared in the columns of the press throughout the country, giving the particulars of cures bordering on the miraculous, in various parts of the country. Those who have read these narratives must have put them down either as clever and daring romances, or come to the conclusion that truth is indeed stranger than fiction. The Star must confess that it did not pay much attention to the reported miraculous cures until about a month ago, when it was told that a cure quite as notable as many of those published had been wrought within a few miles of Grand Valley. The fact is that great cures, or incidents, or tragedies, when they occur hundreds of miles away—no matter how exciting or how thrilling—do not usually arouse more than a passing interest where the actors or the central figures are entirely unknown. But let something occur in one's own neighborhood analogous to that reported from a distance, and with what different feelings is the news received. We had read of miracles wrought at Trenton, London, Hamilton and other places, through the use of Dr. Williams' famous Pink Pills for Pale People. But we were not acquainted with the parties restored to health; we were in the enjoyment of good health ourselves, and the memory of the great things done in another section passed from our mind. When we were told, however, that we had only to drive down to the pretty village of Waldemar to get the full particulars of a miracle as striking as many that had been reported in the newspapers we were at once interested. We were further told that Mr. Thos. Moss was the man who owed his restoration to health to the use of Dr. Williams' famed Pink Pills. Remembering that Mr. Moss had been laid up with rheumatism at intervals for years, and there was a time last spring and summer when his familiar face was entirely missing from the railroad, the Star determined to see him and get a confirmation of the story at once as to the cure by the use of Pink Pills. On seeing Mr. Moss and getting the facts from him, we found that his story was even more surprising than the one which had been going the locals rounds. Mr. Moss had not

only been troubled with rheumatism, but sciatica of a most painful type, and had also been afflicted with bronchitis which he had had come to regard as chronic.

## THE PATIENT'S STORY.

"What you have heard is quite true," said Mr. Moss in reply to our query, "I have used Dr. Williams' Pink Pills with wonderful results. For years I had been sufferer from rheumatism and bronchitis and had come to look upon both as chronic. Last spring I met with further trouble, when I had the misfortune to be afflicted with a severe attack of sciatica. I became so bad that I was laid up, and for some weeks was unable even to move. Many of the men on the line can tell you of the condition I was in. There was an accident on the road and I had to be carried to a hand car that I might be brought to the occurrence, in order that a proper report might be made to the railway authorities. I believe I would still have been helpless in my house, or perhaps with the silent majority, if a friend had not told me of the great merits of Dr. Williams' Pink Pills and urged me to try them. All other remedies had failed, physicians were entirely unable to cure me, and I had given them up in despair. You can imagine the deponent condition I was in when Mr. Rainey, of Grand Valley, mentioned Pink Pills to me. I had little hope that they would benefit me, but drowning men clutch at straws, and that was my frame of mind when I purchased the first supply of Dr. Williams' Pink Pills. I had not used the Pink Pills long when I began to find relief and this naturally made me hopeful, and I persevered in their use until the cure was complete. The change wrought in me by Dr. Williams' Pink Pills is as delightful as it is marvellous, and for the first time in years I find myself free from pain. I was weak, helpless and hopeless—doctors and other remedies had done me no good, but Pink Pills have restored me to health and strength. The sciatica disappeared, the rheumatism went with it, but stranger still, I am cured of the bronchitis I had come to regard as incurable. I saw stranger still, because I notice that in the list of ailments for which Dr. Williams' claims his remedy beneficial, bronchitis is not mentioned, and this forces me to the conclusion that Pink Pills have even more marvellous properties than they have been credited with. My case seems almost incredible but there are so many here who are witnesses of my cure that even the most sceptical must be convinced, and I firmly believe Dr. Williams' Pink Pills will cure any trouble with which man is afflicted. This may seem to be enthusiastic after what they have done for me, and I strongly urge those afflicted with sickness of any kind to try Dr. Williams' Pink Pills—the greatest of modern medicines."

Mr. Moss' narrative was certainly of absorbing interest, particularly as the reporter knew he was not a man who would exaggerate facts.

The story of the case was corroborated by many neighbors, among them Mr. Wm. Lomas who had assisted in carrying Mr. Moss to the hand-car when taken to the scene of acci-

dent above mentioned and also Mr. Buchanan, the popular C. P. R. agent. The reporter returned to Grand Valley fully satisfied as to the great curative properties of Dr. Williams' wonderful discovery.

The Star interviewed the druggists of Grand Valley, and had the same answer from all. Pink Pills are the best selling and most popular remedy in their stores, and the sales are constantly increasing. Mr. Erskine, of Dr. Hopkins' drug store, and Mr. Stuckey, of Mr. Reith's establishment, told the Star they were amazed at the great and growing demand for Dr. Williams' Pink Pills. If the remedy is as popular in other parts as it is in and round Grand Valley great indeed must be the good accomplished by this famous cure.

Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but a scientific preparation. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions and the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing their trade mark and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundreds and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

## A MISSION.

As in the wood I walked one day  
When light the shadow chases,  
The flowers along my lonely way  
Sprang thick in vacant spaces.  
"O tell me why your loneliness  
These forest byways graces?"  
They nodded back. "We grow to bless  
And fill up empty spaces."

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