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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

THE aged Bishop Crowther has been attacked by paralysis.

THE last census gives the coloured population of St. Louis, Missouri, as 40,000.

THE enthronement of the Bishop of Rochester will take place on October 22nd.

MR. W. RICHMOND, A.R.A., is designing the decorations for the choir of St. Paul's Cathedral, which are to be executed in mosaic.

THE Rev. R. C. Joynt, vicar of Darnall, Sheffield, has declined the offer of an African bishopric made to him some weeks ago.

It is announced that the Rev. Marmaduke Shaw, Congregational minister of Tynemouth, will shortly be ordained in the diocese of Exeter.

THE consecration of the new Bishop of Zululand, the Rev. William Marlborough Carter, will be held at Westminster Abbey on Michaelmas Day.

THE Bishop of Derry has accepted an invitation from the trustees of Columbia College to deliver in New York city during Lent of 1892 a course of lectures on the Evidences of Christianity.

THE Rev. Chaplin S. Hedges, rector of Mt. Olivet Church, Algiers, La., recently celebrated the sixtieth anniversary of his ordination to the ministry. Dr. Hedges is the only clergyman living who was present at the organization of the diocese of Missouri.

IN the Chapter House at Worcester, on the last Thursday in August, presentations were made to the Bishop of Peterborough and the Bishop-designate of Truro by the leading clergy and laity of the diocese of Worcester, Dr. Gott receiving from Canon Melville, on behalf of the subscribers, an episcopal sapphire ring, and Dr. Creighton, a Crozier of ebony, with supports and decorations of silver.

BISHOP TUCKER will sail once more for his African diocese early in November. He will practically say farewell at a meeting in Exeter Hall on October 30th. His present anxiety is not so much for men as for money. Funds are needed to print more copies of Bible portions in the language of Uganda. The desire of the people to learn is stated to be quite marvellous, and all the copies taken up country were at once disposed of.

THE Paddington Board of Guardians has voted a contribution to the London Labour Home work of the Church Army, in consideration of several persons who have been taken off the rates and out of their Union workhouse. After most careful investigation the Local Government Board has confirmed this grant, in consideration of the efficient help given to paupers in this way. It will be remembered

that in these Labour Homes these inmates are kept for two or three months.

THE consent of a majority of the Bishops has been given to the consecration of the Rev. Dr. Nicholson as Bishop of Milwaukee. The consecration will take place in St. Mark's Church, Philadelphia, on SS. Simon and Jude's Day, October 28th, Dr. Nicholson will be enthroned in his cathedral soon after his consecration.

AT the meeting of the Board of Managers of Missions of the P. E. Church in the United States, Sept. 8, 1891, the Presiding Bishop informed the Board that he has committed the charge of the missionary jurisdiction of Oklahoma and Indian Territory to Bishop Pierce, until there shall be an election, and that he has appointed the Right Rev. Dr. Atwill, Bishop of West Missouri, as the preacher at the Missionary Council.

THE Rev. Canon Argles, preaching the other day in Pork Minster on Elisha's words, 'Whence comest thou, Gehazi?' spoke out bravely about the gambling evil. Referring to the York races, he urged upon his hearers the safe and manly course of keeping aloof from doings and amusements where money was treated not as a trust from God, but as a thing to be recklessly tossed about, where multitudes were striving to use superior skill or knowledge to gain money from one another, where chance and sharp practices held predominant sway, and where foul language and strong drink flow in copious streams.

IN a recent letter the Bishop of Saskatchewan and Calgary says: 'The Roman priests are giving us great trouble on the reserves near Battleford and at Onion Lake. The Indians are very poor, and money, tea, tobacco, clothing, &c., are most welcome gifts; and, from what I can hear, it is evident they are trying to buy some of our people. The other day, I am told, a Roman priest went out to Red Pheasant's Reserve, where hitherto we have been alone, and offered a woman and her daughter, members of our Church residing there, a dollar apiece if they would consent to be baptized by him. They refused; but some are easily influenced and yield to offers of the kind. Revs. Messrs. Inkster and Macdonald are doing excellent work, but they are sorely tried, and are loth to see some of their converts drawn away from them.—Church Bells.'

A GOOD story is told, but nobody is bound to believe it as an article of faith. A rustic deacon had to announce that the Rev. Hugh Price Hughes, M.A., would 'star' it at the chapel. He did so to the following effect:—'The Rev. Hugh Price Hughes's Ma., will preach,' and—he added, with that love of amplification which is habitual in his class—'we hope the old lady will give us a good discourse.'

IN The Church of Christ, the first duty of a Christian is, like the Holy woman and the disciples, to seek to hold converse with our Risen Lord.—Liddon.

AN IDLE ROMISH BRAG.

The press agents of Romanism in England and elsewhere take frequent occasion to magnify the progress of the Roman mission in that country. Of late they have been more industrious than usual, and—more unfortunate. Hardly had they published the fact (?) of the secession of Viscount St. Cyres to the Roman communion than his father publicly denied it and added that Lord St. Cyres had no thought of any such thing. A simultaneous publication of a 'wild rush Romewards' has led to an investigation of the facts. The 'wild rush' story is supported by some remarkable figures; but they do not seem to belong to the Washingtonian class of figures that do not lie, and other figures tell uncomfortable truths.

The 'wild rush' is proved by an unproved allegation that 'the usual statistics of conditional baptism and confirmations (in R. C. chapels) just presented show that the numbers of conversions in each of the fifteen dioceses of England ranges from 700 to 1,000 annually.' Let us call it 850, and then it will appear that in the last forty years of the mission there must have been a gain of something over 500,000 'converts.' Now, in 1840, the Roman Catholics in England numbered 800,000, and in the five years between 1846 and 1851 that number was increased by an immigration into England of 700,000 Irish Roman Catholics. The Irish immigration has been constant, but we may disregard it as an element in our calculation except for those years. We may likewise disregard the constant immigration of Roman Catholic Germans, Italians and other foreign Roman Catholics, which is shown by the census, and all calculation of births in Roman Catholic families since 1840. Taking, then, only the figures given above, it appears that, if the 'rush' story is true, there must now be at least 2,000,000 Roman Catholics in England. Instead of that, however, the Roman Catholic 'Society for the Propagation of the Faith' puts the whole number at 1,345,000; so that, if the Roman Mission has really gained 500,000 converts from the Church of England and the Protestant dissenters, it must have lost 646,000 of its own people! If it had made no converts at all, the same figures would show that it had lost 146,000 of its own people! In view of the elements of the problem which we have chosen not to reckon, the probabilities are that the number of converts has been infinitesimally small, and that the losses has been enormously great. Most assuredly there is not much to brag about in this exhibit of the net result of forty or fifty years' work of the Roman mission in England, with fifteen Bishops and a Cardinal at their head to manage its affairs. It shows that since 1851 the ratio of Roman Catholics to the whole population has been diminished, not increased, and in fact that, since 1851, there has been an absolute dead loss, with nothing whatever as an offset.

We take no satisfaction in the losses of any Christian body anywhere; but we do take great satisfaction in the exposure of the systematic and mendacious brag of a 'wild rush' of converts from the Church of England to the Church of

Rome with which the English Romanists endeavour to mask the conspicuous and dismal failure of their schismatic English mission. Some of them, it is true, are more candid. Thus the *Church Times* quotes the following statement made by a Roman Catholic clergyman in a conference at Wigan: 'Never (he said) since Elizabeth ascended the throne had the prospects of the Roman Catholic Church been darker in England. In most parts of the country the Church was losing numbers, not only relatively but absolutely. Liverpool was the only diocese in the country which showed an increase of Catholics, and even there not proportionately to the increase of population.' On the whole, it seems that the 'rush' story need not greatly alarm the Church of England. How it strikes the managers of the intruding Roman schism, they need not take the trouble to enquire.—*The Churchman, N. Y.*

THE ATHANASIAN SYMBOL.

A symbol of such venerable antiquity, so universally accepted and used, containing so clear a statement of the vital doctrines of the Faith as the *Quicumque vult*, requires no further commendation. A declaration of belief, composed in the early days of the Church, is, as Hooker* observes, needful always. It should be kept without gloss or paraphrase for the sake of authority. During the agitation against the Athanasian Creed in England, twenty years ago, both Dr. Passey and Canon Liddon declared that, if the Creed were touched, they should resign their preferments, and should be compelled to reconsider their position in the Church of England. Their feeling was shared by Bishop Christopher Wordsworth and Dean Goulburn. Dean Stanley, who was one of the opponents to the liturgic use of the Creed, was obliged nevertheless to acknowledge it to be 'A triumph pean of the orthodox faith;' and Canon Kingsley appeared, towards the end of his life, as a champion of the Athanasian Creed, maintaining that it ought not to be read in a Puritan sense †. In an earlier age Luther had spoken of it as the most important and glorious composition since the days of the Apostles. §

The practical importance of the Athanasian Creed in modern Christendom cannot be over-estimated. It is a clear enunciation of the fundamental doctrines of the Catholic Faith. To the clergy its distinct and accurate expressions should serve as formulas for the correct statement of the highest truths. To the laity also familiarity with the Athanasian Creed would be a direct advantage. Among the Italian laity, who seldom or never hear the *Quicumque*, the want of a sound elementary religious knowledge is notorious. Many Roman priests regret the loss which lay people thus suffer, and there have been some proposals to insert it into the Office of Benediction. Many English Nonconformists have testified to the help, in laying hold to the doctrine of the Trinity, found in the Athanasian Creed. On its value in the instruction of neophytes, Missionary Bishops have insisted. Bishop Claughton found it useful among the natives of Ceylon, Bishop McDougall among his Chinese converts in Borneo, and the (late) Bishop of Lichfield among the Maories of New Zealand. The late Bishop Cotton, too, having gone to India with some prejudices against the use of the Athanasian Creed, found it so valuable as an antidote against the various forms of Oriental theosophy, that he became one of the most earnest advocates for its use in congregational worship. †

The heresies which the Creed was designed to meet more than a thousand years ago, are cropping out afresh. Call them by what name you will, Arianism, Sabellianism and Apollinarianism have been revived in modern times,

Against the infinite variety of beliefs, from high Arianism to agnosticism, which Unitarians admit find a shelter under their denomination, against the forms of Polytheism and pantheism, with which the atmosphere is charged, the Athanasian Creed is a well-tempered weapon, not, as a Boston newspaper called it, behind the times, but ready for instant and perpetual use.—*Exchange.*

* Works, ed. Keble. vol. ii. p. 182. † *The Guardian*, Sept. 3, 1890, p. 1377. § *Werke*, ed. Walsh, vi. 2315. † *The Damnatory Clauses of the Athanasian Creed*, by Malcom MacColl, M. A., p. 25.

PUTTING ON RELIGION.

Once upon a time a village blacksmith was giving his reasons for not 'joining the Church,' as it is termed. He said that if he connected himself with any one of the existing organizations in town, he would lose the custom of the members of all the rest. In another case, a girl of thirteen was moving about among the different Sunday-schools, and said she was finding out which 'treated her the best.' While instances like these illustrate the singular beauties of sectarianism, they suggest some serious thought as to the motives governing people in making a profession of religion and coming into the Church. It is true we may not judge motives, but it frequently appears on the surface what influence is predominant in shaping action. And, sadly enough, too often it happens that it is not that influence which should underlie all others and stand first, namely, the doing God's will and honoring His name. That which lies at the root of the trouble is the mistaken impression that the Church is an institution either to be patronized by us, or out of which we can get the most things that will make life and the world agreeable. While the truth is, we owe to God our service, our love, the first and best fruits of body and soul; and the place to render this service is in *His Church*, as a soldier of Christ, a worker in His vineyard. But with this mistaken idea, either from ignorance or self-seeking, men put on the Christian cloak because it helps their business, because it gives them a standing in society, or because it is the proper thing with 'our set.' And we might go on with a rather dreary catalogue of the wrong reasons why people take to religion, which, while it illustrates the frailty of human nature and the ease with which men are deceived and deceive themselves, yet also sets forth the fact that all sorts and conditions of men, both the shrewd and the stupid, regard the Church and religion as instruments both of goodness and of power.—*Church News, St. Louis.*

TRUE DISCIPLESHIP.

As long as Christian discipleship is considered merely a putting on religion, and that too often for furthering worldly interests, so long will the vast amount of dead-wood remain in the Church. This outside religion is just a suit of clothes or a lady's dress, that soon wears out or is changed for the later fashion. And, naturally, when persons make a profession of faith, and come into the Church under this superficial motive, and discover that in order to get the genuine benefits and blessings of religion it requires work and self-sacrifice on their part, then they fall into that useless crowd within the Church that are a weight on its progress. There are so many bad fish in the net that the good ones are almost smothered; and there are more camp followers in the army than fighting men. While this condition of things may be a just cause of grief and regret, yet it is not a

reason for discouragement, for our Lord teaches precisely this truth, that His kingdom here on earth would be burdened and hindered in this manner. This parable of the net, that of the tares and the laborers in the vineyard, all clearly emphasize the fact that the bad, the idle, and the useless would find their way into the Church. Nevertheless, the faithful Christian is not to fold his hands in despair because he can not clean out the tares at once, or prevent their growth; nor is he to shelter himself under the complacent belief that God will take care of all these things, and relieve him from all concern and care and toil. In the wonderful ways of God to men, while He assures the heart of the believer that He reigns, and orders all things and events, yet He expects every disciple to do his duty, and fulfil his responsibility; as though the entire result depended upon him. The Church cannot be purified at once, but even the least effort that tends to deepen the spiritual life is a contribution in that direction. We must get rid of the idea that religion is simply a dress for the moral character, to be put on to meet the requirements of our social environment. True Christian discipleship means, in the first place, *oblivion of self* as the underlying motive; it means *loyalty to Christ*, not only without regard to surroundings, but in all sorts of surroundings—loyalty which seeks not how much can be gotten for self, but how much can be done for others, and especially a loyalty which is unchanging in its devotion to the honor of the Lord of glory.—*Church News, St. Louis.*

MARRIAGE AND DIVORCE.

The lamentable position of the marriage relation in the United States is evidenced by the following extract from a secular paper. It enforces the necessity of adhering firmly to the rule of the Church:

'The American Bar Association has taken action to secure uniform legislation in several States as regards a number of important subjects but mainly that of marriage and divorce, the uncertainties and variations of the law respecting which have long constituted a scandal and disgrace. Instead of one fixed law of marriage and divorce obtaining, the people of the United States are subjected in their domestic relations to forty odd codes of law—a condition of things which does not present itself in any other civilized country in the world. In scarcely two states are the laws upon this point alike, and the result is that cases are constantly arising in which only the courts can determine whether a woman is a wife or a mistress, a widow or a false claimant; whether children are legitimate or the reverse; and whether certain persons are heirs and entitled to inherit or not. The complexity is, of course, greatly increased by the ease with which divorces are obtained and re-marriages multiplied. As a consequence of these conditions the utmost uncertainty exists as to what constitutes a valid marriage, for under the laws of one State a woman may be a lawful wife, but under those of another, should she change her place of residence, a person living in a state of concubinage. The reform is likely to be slow, and must come from the several States themselves, until such time at least as Congress can be empowered to legislate upon the question by a constitutional amendment. Meanwhile the conditions existing constitute, as they have for long done, a stain upon the nation.'

A SUBSCRIBER in the Diocese of Fredericton writes:—'I am well satisfied with the contents of your paper, especially its able efforts in defending and upholding the dignity of and loyalty to the Church, . . . building us up in our most Holy Faith.'

SOUTH AFRICAN CHURCH NEWS.

CAPTOWN.—The Most Rev. the Metropolitan has made a prolonged visitation tour mainly in the Archdeaconry of George, which was not concluded till the end of August.

MOWBRAY.—St. Peter's Church being now too small for the spiritual requirements of the place, efforts are being put forth to raise the necessary funds for the enlargement of the building.

GRAHAMSTOWN.—The Rev. G. Brookes has resigned the Rectory of Colesberg, and accepted the curacy of St. Saviour's Cathedral, Maritzburg. An address, together with a purse of £44, was presented to the rev. gentleman by his Colesberg parishioners.

MARITZBURG.—The overtures for reunion made by the Diocesan Synod have been met with a definite refusal on the part of those who have stood aloof from the Provincial organization, and the refusal has been made more decidedly definite by the action of the Church Council of the Diocese of Natal, which met in Maritzburg on July 16th, in order to elect a successor to the late Dr. Colenso. The Church Council which consisted of five clergy and seventeen laity, of whom the majority came from Maritzburg and Durban, and so far did not really represent the Diocese or the Colony, threw over Sir George Cox, who had been elected by the Council some years ago after Dr. Colenso's death, but whom the Archbishop had declined to consecrate, and proceeded to elect the Rev. W. Ayerst, of Ayerst Hall, as successor in the See of Natal to Dr. Colenso. The Council further directed their Standing Committee to take all steps necessary for his consecration by the Archbishop, and if needful to petition Parliament on the subject.

The Bishop has not yet formally resigned; there seems to be some slight misunderstanding among the public on the subject: he simply stated to the Synod his intention of placing his resignation in the hands of the Metropolitan at an early date, because he felt that it was only fair that the clergy and laity in Synod assembled should be told of his intention, as he was not likely to meet them again in Synod. At the time he said that his date of leaving was uncertain, but he did not think he would be here for many more months; now, however, it is understood that he is not likely to leave before next year.

GRAYTOWN.—On Sunday, July 5th, the Bishop administered Confirmation to twelve candidates.

NEWCASTLE.—On Thursday, July 9th, the Bishop dedicated to the glory of God, and by the name of St. Peter, a new Church at Charles-town, the extreme inland point of the Diocese, about two miles from the border of the Transvaal.

DUNDEE.—On Sunday, July 12th, the Bishop dedicated to the honor of God, and in the name of St. James, the new Church which has just been erected at Dundee. The structure is of wood and iron, capable of seating comfortably eighty persons, and is of church-like appearance, with high pitched roof, gothic windows, porch and vestry, and small chancel raised four steps.

BLOEMFONTEIN.—The Bishop of the Diocese, Dr. Knight-Bruce, has sent in his resignation of the See of Bloemfontein, and signified his acceptance of the Missionary Bishopric of Mashonaland. Bishop Knight-Bruce is a man of great activity and energy of character. He will make an admirable Missionary Bishop.

I AM convinced on historical grounds that episcopacy is the original form of Church government. I cannot find in the records of primi-

tive Christianity a trace of non-episcopal Churchmanship. At the first oecumenical Council, representing the Church scattered throughout the world, we find the Church under the government of bishops; and although some questions bearing on the constitution of the Church came under discussion, there was not a whisper of complaint that a revolution had silently taken place, namely, the substitution of Episcopacy for Presbyterianism or any form of ecclesiastical polity. Surely that is conclusive proof that episcopacy was down to that time the universally recognized form of the Christian ministry. The Council of Niceæ had evidently never heard either of Presbyterianism, Congregationalism, or Papalism.—*Canon McColl.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

YARMOUTH.—The Rev. T. S. Cartwright began his labors as Rector of Holy Trinity parish on Sunday, Sept. 13th. There were two large congregations, and at each service a cordial welcome was extended to the Rector, and a lively interest shown in the work and prospects of the parish. At the morning service the Rector delivered a very appropriate address on the duties and responsibilities of the pastoral office, in which he outlined his own work and appealed for the sympathy and co-operation of his people. The new rectorship opens under the most favorable auspices, and the general feeling of the parishioners is that an era of great prosperity is dawning upon them. Nothing could exceed the cordiality with which the Rector is received, and nothing surpasses the enthusiasm with which he enters upon his work.—*Herald.*

DIOCESE OF FREDERICTON.

ST. JOHN.—The induction of the Rev. R. W. Hudgell as Rector of St. Jude's Church, Carleton, took place Wednesday, Sept. 6th. The services were conducted by Rev. Canon Brigstocke, assisted by Rev. Mr. Spike, Rev. Messrs. Davenport and Mathers were present in the church. The Bishop's warrant was read by Mr. E. J. Wetmore, and Mr. S. L. Britain, senior warden, handed over the keys. The service was read by Rev. Mr. Spike, Rev. Canon Brigstocke taking the lessons. The singing was excellent, the solos being taken by Mrs. W. L. Harding and Mr. A. W. Smith. Mr. Wilson was at the organ. Rev. Canon Brigstocke preached an admirable sermon on the duty of people to pastors. Rev. Mr. Hudgell pronounced the benediction, after which the *Te Deum* was sung, during which the clergy retired. The congregation was a large one. The church was profusely decorated with flowers.—*Globe.*

DIOCESE OF QUEBEC.

MAGOG.—Harvest Thanksgiving services were held at St. Luke's Church on Sunday, Sept. 20. At the morning service there was a choral celebration of the Holy Communion. The church was beautifully decorated with wreaths of flowers.

PERSONAL.—The many friends of the Very Rev. Dean Norman will be glad to hear that it is announced that his health has been improved by his trip to the old country, and that he will soon again be at work again in this diocese. He is one who can ill be spared; his influence being felt for good in very many directions.

DIOCESE OF MONTREAL.

POINT ST. CHARLES.—Grace Church.—Saturday, Sept. 12th, was a day of abiding interest for this parish. On the afternoon of that day the corner stone of the new building to replace

the present Grace Church was laid in the presence of a large number of people. His Lordship the Bishop of Montreal was present accompanied by the Very Rev. the Dean, Archdeacon Evans; the Rector of Montreal; the Rev. Canon Ellegood, Rector of St. James; the Rev. G. O. Troop, Rector of St. Martin's; the Rev. W. Cunningham, Rector of St. Luke's; and the Revs. Tucker, Everett, and the Rector of the parish the Rev. J. Ker, B.D.; Dr. Davidson, Q.C., Messrs. George Hague, J. J. Brown, architect; W. McWood, J. S. Hall, sr., and others. A special form of service was used and at the proper place therein the stone was laid in the presence of the Bishop by Mr. W. McWood, the oldest member, probably, of the congregation, and also delegate to Synod and one of the building committee. Addresses were then delivered by the Very Rev. The Dean of Montreal, the Archdeacon, Dr. Norton, Canon Ellegood, Geo. Hague, Esq., and Dr. Davidson, after which a collection in aid of the building fund was taken up which amounted, we believe, to a considerable sum.

The building is being erected according to plans of John J. Brown, Esq., architect, and will be somewhat imposing in character, and accommodate probably about 700 people. It is admirably situated on the corner of Wellington and Fortune streets; a position which but a few years ago would have been considered 'quite out in the country.' There has been, however, very rapid extension of the city in this section, and a large community has arisen west of the railway crossing at Point St. Charles and extending out towards the municipalities of Verdun and Cote St. Paul. The parish is one of the most important in the city in its capabilities of good in the future; and both Rector and people are to be congratulated upon their effort to meet the requirements of this section of the city, and upon the progress already made. Judging from that portion of the building which was erected at the time the corner stone was laid it bids fair to be a substantial and beautiful structure.

This section of the city originally formed part of the Parish of St. Stephen and was under control of Rev. Canon Ellegood, who in his address gave some most interesting particulars of the old days when there were but few Church people in Point St. Charles. The beginning of the work was the erection of St. Stephen's School house, for many years past known as Grace Church school house, and thereafter through the warm interest of the late C. J. Brydges, Esq., the present Grace Church was erected on a spot which soon became almost surrounded by the Grand Trunk yards and is now required for that purpose. The first vestry meeting was held on April 20th, 1871, four days after the opening of the present Grace Church and shortly after the appointment of the late Rev. Canon Belcher as the Rector of the Parish. Amongst those present at the meeting was Mr. Wm. McWood, who has ever since remained connected intimately with the Parish rendering warm and hearty support, and who is at present the Treasurer of the Building Fund. Mr. Andrew Stark, sr., was another of such vestrymen and still remains connected with the Parish. Canon Belcher filled the position of Rector for about 18 years, and died in January, 1889, regretted and beloved of all. He was succeeded by the Rev. John Ker, B.D., a graduate of Trinity College, Toronto. Under his administration the Parish has rapidly developed, and the congregations increased till the old Church was absolutely inadequate to meet the requirements; hundreds being turned away at the different services.

It is estimated that the new Church will cost about \$30,000. The basement will be of Montreal lime-stone and will be used for Sunday school purposes, the Church itself being of red pressed brick. The Building Committee consists of the Rector and Messrs. McWood, Outram, Holt, and Powles.

HUNTINGDON.—St. John's Church here was re-opened on Sunday week after complete renovation in the interior. The Lord Bishop of the Diocese was present and took part in the services. The work has been done in accordance with designs and specifications by Messrs. Castle & Sons, Montreal, and the Church is now one of the most tasteful in the rural parts of this Diocese. At the opening service in the morning the Chancel and Holy Table were decorated with flowers and floral cross. The Rev. H. Gomery, the Incumbent, said Prayers and the Lord Bishop of the Diocese preached and was the celebrant at the Communion. In the afternoon a Litany Service was held, choral in character, and at which there was a large attendance. Mr. Gomery in his address referred to the year 1841, when the Bishop of Quebec sent the first Pastor, Rev. Mr. Panther, and remarked that in those days 'more gathered within the walls of the old Church than now do within those of the new; and it seemed as if the first settlers appreciated more the consolation of the Gospel and made greater sacrifices in order to be present at the Church services.' He spoke of the members living in New Ireland, traversing swamp and mire to get to Church, and young men and women coming fifty miles in order to be confirmed by the then Bishop of the Diocese, the Right Rev. Dr. Mountain. The present Bishop of the Diocese, Right Rev. Dr. Bond, (ordained in 1840 for similar work in the adjoining Mission) would give them personal information in regard to these early days.

The Bishop then delivered an address in which he gave many interesting reminiscences of his work some fifty years ago in this neighborhood. His Mission field then extended from St. John to Hinchinbrooke, with centre at Russelltown Flats. He said: "The amount of earnestness then shown, put to shame many of the present day, and the settlers of that time exhibited deep, intense gratitude for our labors."

He formed a class of 46 men, women and children with a view to Baptism, and after six months' preparation administered the rite on two successive days. The meetings were generally held in schoolhouses, and he remembered how Gentle's was crowded to overflowing, people standing outside. Often on his rounds he was kept up to two and three in the morning in houses wherein he lodged, by persons waiting to ask questions. I was forced to think to be able to give satisfactory answers. With Mr. Dawes he had assisted in organizing 13 Sunday schools in Hemmingford alone. His experience in dealing with the people of the new settlements taught him the necessity of seeing that people understood what they heard and of giving not a sophistical but a solid answer to every question put in earnest; and parents should look well to it, that they should so answer their children. Mr. Dawes and himself were sent out to ask the question, 'Are there any here who wish the ministrations of the Church of England?' In 18 months we had three hundred communicants. How did two men effect that? It was done by every one brought under our influence going forth to bring others in, and he did not believe in the genuineness of the conversion of anyone who is content to enjoy the divine blessing without seeking to bring others under its influence.

After the offertory, which was for the improvements of the Church, Mr. Gomery paid a warm tribute to Mr. Jennings' services as superintendent of the Sunday school for the past five years and expressed the regret of the congregation at his removal. The Bishop followed in a few earnest sentences in praise of him and of all who labor for the improvement of children.

In the evening, the Bishop preached at St. Paul's, Herdman.

FREELIGHTSBURG.—The consecration of the Bishop Stewart Memorial Church in this place,

which is fixed for the 29th Sept. inst., is a matter of more than ordinary and local interest. The Church replaced, the first in the Eastern Townships, which had been erected in 1808 by the Hon. and Rev. C. J. Stewart, who afterwards became Bishop of the Diocese of Quebec, then embracing all the Dioceses of British North America. The church so erected was consecrated on the 29th Jan., 1809, when a multitude of persons, drawn doubtless from hundreds of miles around about came to witness the opening of this the first place of worship, (in Mr. Stewart's own words), 'through this whole region of country.' It was largely through the generosity of Mr. Stewart that this and another church in St. Armand East was erected. This church was a plain wooden building with little pretention to, yet by no means devoid of, churchly characteristics, and it served the purposes of the parish until 1880, a period of seventy-one years, during the Rectorship of Mr. Stewart himself, his immediate successor, the Rev. Dr. Reid, and the present third Rector of the parish, Rev. Canon Davidson, in part. Many were the memories connected with, and deep was the affection felt by the people in the parish of St. Armand East for, this old building, and for many years after Canon Davidson entered upon his Rectorate, though desirous of having an edifice more suited to the requirements of public worship and more in keeping with the ability of the people, he was unable to induce his parishioners to assent to its removal. The present building was begun in 1880, and is one in appointments, size and style, probably unequalled outside the city of Montreal, solid in every particular without sham of any sort. The windows are filled with stained glass; the interior is finished in brick with open gothic roof, and the chancel is capacious and churchlike. The erection of such a building, almost entirely without outside aid, taxed to the fullest extent the power and capacity, not alone of the parishioners but of the Rector; and, indeed, had it not been for the ceaseless energy and perseverance of Canon Davidson, the building would, in all probability, never have been commenced, and when commenced would have probably been of very different proportions, and have occupied much greater time than was taken in connection with the present one. It was opened, almost as complete as it is to day, in 1884, and with but a few dollars indebtedness upon it. This has now been removed, and it is to be formally consecrated and set apart for the service of Almighty God, in accordance with the Order of the Church of England, on the approaching Festival of St. Michael and All Angels.

It is interesting to note in connection with this parish that during a period of probably ninety years, there have been but three Rectors, an exceptional thing in the history of the Church of England in this new land. Mr. Stewart was succeeded by the Rev. James Reid, instituted as Rector in 1815, who continued in uninterrupted possession for nearly fifty years, during which time he held the settled affection of his people and gained distinction in the Church; the degree of Doctor of Divinity being conferred upon him by Bishop's College, Lennoxville, and also being appointed a Canon to Christ Church Cathedral by the late Bishop Falford. He is to this day lovingly remembered by many a one within the bounds of the parish of St. Armand East. In 1864, on his demise, the Rev. J. Burrows Davidson, M.A., (Bishop's Col., Len., and McGill Col., Montreal), who had been his assistant for some time preceding his death, was chosen as his successor and third Rector of the parish, and has continued in occupation thereof from that till this, in like manner securing the affection and confidence of his people. He has been since the formation of the Diocesan Synod a prominent and leading member, and has also received from the Bishop of the Diocese that mark of approval which is indicated by his appointment

to one of the Canonries of Christ Church Cathedral, in like manner as his predecessor had been by Bishop Falford. He is well known in the Church as an exceedingly able writer and thoughtful preacher and an indefatigable worker; as is evidenced by the permanent and abiding monument created in the erection of this Church, costing when finished, (including the 1,100 pipe organ by Warren of Toronto), about \$15,000. As might be expected, special preparation has been made for the consecration services, and it is expected that a very large number of people will be in attendance. The Lord Bishop of the Diocese will be present, and probably a number of the clergy.

DIOCESE OF ONTARIO.

LEEDS RURAL DEANERY.—The regular meeting of this Chapter was held at Gananoque on Sept. 8th and 9th, but owing to the fair which was then in full blast, and other engagements, the attendance at the open evening meetings was very poor, a state of affairs the Rector alluded to in strong terms in his sermon the following Sunday evening. There were six visiting clergymen who had long conferences on Church subjects of interest to the diocese. During their stay here the clergymen were most hospitably entertained by Mrs. Auston.—*Gananoque Journal*.

KINGSTON.—Canon White died on the 16th Sept., at his residence, from apoplexy. Deceased was 57 years of age. He was ordained in 1857 by Rev. Dr. Strachan, Bishop of the Diocese of Toronto, and was appointed to the parish of Camden East. In 1863 he was removed to Osgoode, and two years later promoted to Smith's Falls. After ten years' service he was transferred to Iroquois, where he remained until June, 1891, ill-health causing his resignation. He removed to Kingston a month ago.

News has been received in Kingston of the death of Dean Lyster, at his brother's estate in Ruthin, Wales, on the 2nd inst. The deceased was Dean of Ontario Diocese and Rector of St. George's Cathedral. He came to Kingston in 1863 and retired, holding his office, in 1885.

DIOCESE OF TORONTO.

PETERBORO.—The Harvest Festival services in connection with St. John's parish was held on Friday evening, Sept. 18th, when the Church was appropriately decorated with fruit and flowers. The sermon was preached by the Rev. W. H. French, incumbent of Omamee.

PERSONAL.—The Rev. Clement Smith, formerly curate of this parish and presently Rector of one of the churches in London, England, lately visited the scene of his former labors and was warmly received by his friends.

DIOCESE OF NIAGARA.

PORT ROBINSON.—The re-opening of St. Paul's Church after the completion of the work of altering and improving the interior, calls for more than a mere passing notice.

The building dates back to the year 1844, the third year of the incumbency of the late Rev. Dr. Fuller, who was the first Rector of the parish of Thorold and Port Robinson. While Dr. Fuller was in charge of the parish he kept a careful record of the leading events of the two congregations. The book which contains this history is in charge of the present Rector, Rev. P. L. Spencer, who has kindly placed it at our disposal for reference. Believing that an account of the early condition of St. Paul's congregation, and of the first meetings for worship and business held within the church, will prove interesting to our readers, we quote some paragraphs from the parish record. The first describes the service held on the opening day,

little more than forty seven years ago, and is as follows:

'On the Sunday after Ascension day, being the 19th day of May, 1844, the new church of St. Paul's, Port Robinson, (of which Messrs. Dilly Coleman, George Jordan, J. H. Lacey and David Habershaw had been the building committee, and Hr. H. W. Tims their treasurer, and Mr. John Warner the bu'ldor) was opened for divine service. The day was most auspicious, and the congregation, which completely filled the church, appeared gratified and profited by the services of the day. On this interesting occasion the Sacrament of the Body and Blood of Christ was administered for the first time in Port Robinson. Communicants: Mrs. Fuller, Mr. and Mrs. Peter Lampman, Mr. Geo. Keefer, Mrs. Keefer, Mr. and Miss Bradley, Mrs. James Keefer of St. Peter's, Thorold, and Mrs. Lacey, Mrs. Boyle, Mr. and Mrs. Habershaw, Mr. and Mrs. Canniff, Mr. and Mrs. Gardiner, Mr. Comer, Mrs. Walter Biggar, Mr. and Mrs. James Wilson, Mrs. Todd and Mrs. Reavley.'

With reference to this extract, it is well to state that although the service thus described was the first held in the Port Robinson church, services had been previously held by Dr. Fuller during a period of three years in the old frame school house, which still stands in the village. Two or three members of the congregation can recollect attending those earlier services. It is also well to observe that the list of the communicants given above does not seemingly include the names of all who were present at the Holy Communion, as after the last name occurs a blank, which it was evidently the intention of the rev. recorder to supply after further thought and inquiry. This blank will explain the absence of the name of any person whose children now aliye have been led to believe that a father or mother not mentioned was present at the first communion.

The first vestry meeting was held on the 25th May, 1844, at which were present beside the Rector of the parish (Rev. Mr. Fuller,) Messrs. Coleman, Havershaw, Gardiner, Jordan, Lacy, Davis, Brown, Canniff, Pierce and Shannon. Amongst other resolutions passed was one in the following terms:

'That those who will rent seats will always be glad to accommodate those who will wish to attend the church and have no seats therein, and that the sexton shall be instructed to show respectable persons into any seat in the church.' After a few years the free seat system was adopted and has been the unfailing rule since that time.

The church as at first constructed was a substantial frame building, painted white both inside and outside. Very little was done to alter its appearance until Canon Robarts, who succeeded the second Rector, Rev. Dr. Reed, took charge of the parish. Then the chancel was improved by the addition of a wooden re-dos and the introduction of choir benches and other suitable chancel furniture.

Lately, under the supervision of the present Rector and his energetic assistant, Rev. W. J. Piggott, who have been assisted by a committee of earnest, progressive members of the congregation, the church has undergone such renovation and adornment as have made it look, so far as the interior is concerned, like some new building. While the general appearance has been greatly improved, special attention has been given to the windows. A beautifully executed stained glass window, containing as its subject St. Paul with the customary Roman or straight sword in his hand, suggestive of his martyrdom, occupies a place in the chancel wall. This has been presented by the members of the Coleman family in memory of their father and mother, Dilly and Sarah Coleman, who died respectively on Jan. 4th, 1888 and Jan. 16th, 1887. Other windows, beautiful but less elaborate, occupying places in the side

walls, commemorate persons with the dates of their decease, as follows:

Hugh Ross, Nov. 19th, 1878; Wm. B. Jackson, July 26th, 1882; Wm. Reavley, Feb. 7th, 1885; George Jordan, Dec. 27th, 1852. John B. Abbey, Dec. 12th, 1877; Mary A. Willson, April 8th, 1888. Catherine and her grandson, Cameron Heavoly. The members of the Grisdale family purpose adding another window, which is to be placed above the front entrance.

The services of Sunday, Sept. 6th, were largely attended. Rev. W. J. Piggott preached in the morning, Rev. E. J. Fessenden in the afternoon, and Rev. W. J. Armitage in the evening. In the afternoon Rev. P. L. Spencer gave a brief sketch of the early history of the church and congregation and congratulated all concerned on the pleasing and tasteful result of the work of the past few months. The number of communicants at the morning service was 32, and the offerings given during the day amounted to \$34.88.

DIocese OF HURON.

LONDON.—A Memorial Service was held in St. Matthew's Church on Sunday evening, the 13th inst. Miss M. Seaborne, daughter of the Rev. Mr. Seaborne, died on the 9th. She was a member of the choir, a Sunday school teacher and a worker in the several parochial associations. She was dearly beloved by all who knew her, and the congregation feel they have lost a most zealous and faithful leader in every good work. Her place in the choir was draped, her books tied together in mourning, and the hymns all in keeping with the object of the service. By request Rev. Canon Davies preached an appropriate sermon, drawing many lessons from the sudden removal of one of their co workers. The whole service was solemn, and many tears were shed and sobs heard during the delivery of the sermon. The esteemed Rector and his family have the prayerful sympathy of the whole congregation.

The Lord Bishop of Huron has returned from his Maritime trip, and preached in St. Paul's Church Sunday night. There was a very large congregation. His Lordship appears greatly invigorated by his rest, and his discourse, based on the text, 'If the Son, therefore, shall make you free, ye shall be free indeed.'—St. John, viii., 36—was one of the most vigorous and eloquent of the Bishop's very able efforts. He spoke of Jesus as the great liberator, whose message was sent alike to nations and individuals, and especially to those who were slaves of a besetting habit or sin. The gospel of Jesus contained the answer to all the great social and national questions of the day. The preacher was particularly impressive when he appealed personally to his hearers to accept the liberty offered by the Saviour; not to wait till they became fit. The idea was illustrated by the use of an hospital—it was not for convalescing patients, but for those who were sick; the hospital of Jesus Christ was never closed. To the Church the message came as an encouragement to labor on, and rejoice in all trials and circumstances for her freedom was bought with His precious blood. The musical service under Mr. George B. Sippi's direction was worthy of the highest praise. There was a strong choir and the selection and rendering of the anthem, chants and hymns was beautiful and appropriate.—Free Press.

GLANWORTH.—This parish continues to progress. It is but a few years since they built a handsome brick Church, and now have a fine brick rectory almost completed. This is the result of a united effort of a little faithful congregation. May it stimulate many others in the Diocese to greater exertions.

BRANTFORD.—Grace Church is presently to have a chime of bells, costing about \$2,000. This will be a great boon to the whole town,

and the event is looked forward to with great interest.

PARLEY.—The Rev. A. Corbett of Dandak is about to take charge of this Mission. The congregation is most anxious to have him in their midst, and it is hoped that with two services each Sunday marked improvements will be seen.

KIRKTON.—St. Paul's.—The annual Thanksgiving Services in St. Paul's Church on Sunday evening, Sept 13th, were of a most interesting character. Through the praiseworthy efforts of the ladies of the congregation the interior of the Church was tastefully decorated with flowers, fruit and grain; and besides a large anchor suspended over the chancel, covered with moss and cut flowers,—the special design of Mrs. R. H. Robinson—there were placed on the Communion Table several pots of flowers in full bloom. One noticeable feature was a large cauliflower at the foot of the lectern, measuring 38½ inches in circumference and weighing 8 pounds 10 ounces, grown in the garden of Capt. W. H. Paisay. The audience on Sunday numbered over 200 people, so that extra seats had to be improvised to accommodate all present. Much praise is due to the Church choir for their rendition of the hymns and chants, and also of a very appropriate Anthem during the taking up of the offertory. The sermon by the Incumbent was founded on 1 Chron. xxix, 14: 'All things come of Thee; and of thine own have we given Thee.'

On Monday evening a public entertainment was given in the Town Hall, which proved a gratifying success. After a sumptuous harvest dinner provided by the ladies, a programme was rendered consisting of anthems by the choir, a solo by Mr. Douglas Bryan, and excellent addresses by Rev. Mr. Hutton (Methodist), Rev. Mr. Fletcher (Presbyterian), and Rev. Mr. Brown-Serman, Church of England clergyman at Hensall. The proceeds netted \$24. Rev. Mr. Steele presided on the occasion.

DIocese OF ALGOMA.

ASPEN.—Sunday, August 16th, was observed as the 5th anniversary of the Church.

The day opened with a celebration of the Holy Eucharist at 8 a. m., the celebrant being the Rev. J. C. Roper, M.A., Rector of St. Thomas, Toronto.

At 11 o'clock the church was well filled, the congregation (which numbered 75) being the largest on record since the opening day.

The Rev. H. P. Lowe, the incumbent of the Mission, intoned Matins and celebrated, the lessons being read by Mr. Davidson.

A very earnest and impressive sermon was preached by the Rev. J. C. Roper, from I Cor. xv. 35. The festival concluded with choral Evensong at 7:30.

The Rev. J. C. Roper also preached to large congregations at Lancelot and Allansville in the afternoon and evening respectively.

The annual picnics have been held at Aspen and Lancelot during the past month, and both were decided successes.

A meeting was held at Clifton Hall, on Aug. 25th, to vote for delegates to represent the Diocese at the Provincial Synod, in accordance with the Canon recently passed.

GRASSMERE.—On Wednesday, Sept. 2nd, the Bishop of Algoma, assisted by the Missionary at Huntsville, and the Catechist held service at Grassmere, and consecrated the cemetery of St. Paul's Grassmere, 'to Almighty God, for the burial of the dead, according to the rites and ceremonies of the Church of England, that the bodies of the faithful may therein rest in peace and hope of the resurrection to eternal life; through Jesus Christ our Lord.'

The Bishop left by the 3:30 p.m. train going north, for the Sault Ste. Marie.

PROVINCE OF RUPERT LAND.

Comprising the Dioceses of Rupert's Land, Moose, Saskatchewan, Athabasca, Qu'Appelle, Calgary and Selkirk.

DIOCESE OF RUPERT'S LAND.

McGREGOR.—The Lord Bishop of Rupert's Land visited the Church of England Mission here on 22nd August and baptised eight children and confirmed fourteen candidates, addressing them both before and after the confirmation, pointing out the solemn responsibility of the promise they had made and the need of Divine Grace to enable them to live bright Christian lives. The lessons were read at both services by Mr. J. H. Sykes, who is in charge of the Mission. There were very large congregations.

RUPERT'S LAND INDIAN SCHOOL.—There are sixty-two children at present in the school.

The Principal and Mrs. Burman left on August 13th for a much needed rest. They visited the Indian School at Regina on their way west, and expect to visit other schools before returning.

EMERSON.—The Bishop visited Emerson on August 29th. He preached here on Sunday morning; at Dominion City in the afternoon; and had a confirmation service at Emerson in the evening. Ten were confirmed. All the congregations were very large. In the evening the Church could not give seating room, though all possible additional seats were provided.

Letters have been received from Bishop Bompas with his official consent to the division of the diocese of McKenzie River and his selection of the part forming the Diocese of Selkirk as his future field of work. He will, therefore, henceforth be known as the Bishop of Selkirk. There was a feeling on the part of some members of the Provincial Synod that the name 'Yucou' would describe the diocese better than Selkirk, which is the name of an old post of the Hudson's Bay Company, and the ultimate decision was left to the Bishops of Rupert's Land and McKenzie River. Bishop Bompas considers that the Yucou would not be a fitting name, as the river is mainly in the United States. He prefers Selkirk. The Bishop of Rupert's Land has approved of that choice, so the diocese will retain the name originally proposed.

APPOINTMENTS.—The Bishop has arranged appointments as follows: Springfield, Sept. 20th; Manitou, Sept. 27th; Cook's Creek, Oct. 3rd; Boisevain, Oct. 11th; Selkirk, Oct. 18th; Carberry, November 8th; Solsgrith, November 15th; Minnedosa, November 22nd. There will be confirmations at Springfield, Cook's Creek, Carberry, Minnedosa, Boisevain, and the consecration of the Church and churchyard at Solsgrith.

ENDOWMENT FUND.—The Bishop having certified the Venerable Society for the Propagation of the Gospel that since their last grant of £500 the Clergy Endowment Fund has received £600, the Society has sent £200 for the Fund. The Bishop having since received from a gentleman, who only wishes to be known as a Manitoba farmer, \$1000 for the same fund, has been able to certify the Venerable Society for Promoting Christian Knowledge that inclusive of the two grants of £500 and £200 from the S. P. G., the Clergy Endowment Fund has received since their last grant of £600 the sum of £1,500 which entitles us to a grant to the Endowment Fund of £500. The receipt of this, with a further sum that is expected, will enable us to claim the remaining £300 of the amount voted by the S. P. G. to encourage the effort to raise a Clergy Endowment Fund.

MINNEBOSA.—A meeting of the Rural Deanery

Chapter of the Rural Deanery of Minnedosa was held at Minnedosa on Wednesday and Thursday, August 5th and 6th, the Rural Dean, the Rev. Welbury T. Mitton, M. A., R. D., presiding.

The clergy present were: The Rev. T. Mitton, of Birtle, Rural Dean; the Rev. F. R. Hole, in temporary charge of Neepawa; the Rev. E. A. Wharton Gill, of Minnedosa.

DIOCESE OF BRITISH COLUMBIA.

The Bishop in his address to the Synod thus speaks of the proposal for the consolidation of the Church in Canada:

I have received a letter from the Bishop of Toronto asking me to lay before this Synod a copy of a scheme for the consolidation of the Church of England in British North America, which was drawn up by a Conference of delegates from various Dioceses meeting at Winnipeg on the 16th August, 1890. He requests I will communicate to them, through him, any resolution which may be passed, for its adoption or otherwise.

I have already, in the last Synod in October, laid before you my reasons for dissenting from the conclusions arrived at in Winnipeg. Further consideration has confirmed my objections, which I find are entertained also by the Bishop of Ontario, who, within the last few weeks has addressed his Synod on the subject. He considers the scheme 'a method unprecedented, unnecessary, and an innovation of a serious kind,' and he proceeds to show that a General Synod, such as is proposed, would produce confusion, clash with the Provincial Synods, and perhaps destroy their life.

It is not meant that we deny there may be a higher Synod above the Diocesan and Provincial for special difficulties and to meet very occasionally, but the objection is to a third deliberative assembly as a normal system. What Society, Church or Civil government could bear the weight of a three-fold normal system of legislation? Instead of tending to union it would surely produce dissension and compel severance by a strain of a novel and superfluous plan of government unknown to the precedents of the Church. There are other objections which I need not now refer to, but, in conclusion, I will allude to the statement that a chief object of the scheme is 'to prevent the possibility of the isolated Ecclesiastical Provinces drifting asunder in the course of time, not only in minor practices, but in fundamental truths.'

This danger of 'drifting asunder' is, I think, much exaggerated. There has been no instance of such defection anywhere in the now world-wide Anglican Communion. The independent action of Provinces has been productive only of good results. Some diversity on minor points does not impair the general unity of essential principles. No one has suggested the need of consolidation of the Provinces of Ireland, England and Episcopal Scotland, or of enabling them by such means to speak with one voice. Yet there can be no question of their perfect harmony, and of their one mind and influence in all essentials. So may it be with the Provinces of the Dominion.

There are many safeguards. Each clergyman is bound by his ordination vows, the declaration of assent, and by the canonical obedience, above all, by the Book of Common Prayer and the Ordinal, to preserve the unity of the faith, the order and discipline of the Church. Each Bishop is also bound, not only by his sacred vows before the Altar, but by the oath of canonical obedience to his Metropolitan. All are bound by the canons and common law of the Church Catholic. A hard and fast consensual compact, recognizable in the civil courts of a country, safeguards the unity of the Faith and of the Church.

Though for all ordinary and even extraordinary matters, the tribunal of the Provincial Synod is sufficient, and it is an established

principle that appeals should be ended in the Provincial Court, yet should any grave emergency arise there are precedents ready to define the methods of redress. The Bishop of Ontario, while rejecting as unprecedented and unpracticable the Winnipeg scheme, suggests the creation of an appellate tribunal. This is a difficult subject, needing time, thought and learning to mature. Probably a simpler remedy can be found. Happily we have no special emergency at present to cause us the slightest anxiety. Let us strengthen our Provincial organization and trust in God for wisdom and success.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette:

Propos of the outcry raised by some against the re-reddos in St. Paul's on account of its graven images, what will be said of the images in the new chapel of Mansfield Congregational Chapel at Cambridge? True, indeed, they are not names to be found in Holy Scripture, but not the less are they violations of the letter of the Second Commandment. The statues referred to represent Luther, Knox, Hooker, Owen, Watts, Wesley, Whitfield, Howe, Baxter, Cartwright Calvin, Wyclif. Outside, on the front doorway, are Athanasius, Augustine, and Origen; also Banyan. A most Catholic selection indeed; but how can Protestants admit these images into their churches and yet object to a representation of the great central act of the Atonement?

Church Bells:

After a useful life of twenty years a small diocesan colonial contemporary has had to perform the 'happy dispatch' and cease to exist. Pecuniary difficulties were the cause of its suicide. It is not well of Churchmen to have let such a thing happen. It is not creditable to them that they have done so. The Church in the diocese must as a whole suffer from the discontinuance of the messenger, which took not only diocesan tidings, but also news of an important kind concerning the Church at large into many a home. A voice which cheered many a family by recounting the triumphs of the Church, which spoke to them of her well-being, which guided, counselled, and exhorted them, has been killed by the neglect of those to whom it spoke. Will Churchmen never learn the importance of supporting the papers which mirror the Church's life and expose the schemes of her enemies to injure her? If the success of the Church's foes has fallen short of their intentions, it has been owing at least in great part to the unceasing vigilance of the Church newspapers, which have exposed their devices, and forearmed as well as forewarned Church folk. Yet the Church papers are, for the most part, left to fight the battle, supported only by a handful of Church people. If every Church household supplied itself with a Church paper, and read it, there would be much less of the painful inability to refute the libels which are circulated about the Church. Instead of defending her like heroes, too often her sons—confounded by their ignorance—are obliged to remain like dumb driven cattle in the strife. Shame on them that it is so. The Roman Catholics set them a better example. So do also the Nonconformists. Their journals are, relatively to their numbers, far stronger than ours, because they support them.

Church Review:

The great and rapid growth of the Anglican Church in the colonies, British possessions, and the mission field is an increasing source of surprise to many Nonconformist observers. And never was that increase more conspicuous than just now. One new diocese in Australia, and another in North West America, have recently had prelates assigned. Australia is soon to

have still another new diocese in that of Rockhampton. As to India, the S.P.G. has just made a grant of £2,000 for a new see at Lucknow, and £5,000 for one in Tinnevely. In Africa we are promised a new Bishop for the Yoruba country, now under the Bishop of Sierra Leone (Dr. Ingram, of Leeds), a Bishop for Uganda and possibly one for Mashonaland. The last is at present only a proposal.

Church Bells :

The death of Bishop Caldwell, of Tinnevely, has removed a notable figure from the Indian mission field, after over half a century of devoted labour. His name will ever be inseparably linked with missionary work in South India. It is exceedingly difficult to give an idea of the extent of his influence there. The mere fact that there were, after thirty-six years of work at Idaiyangudi, 6000 baptized Christians at that station, tells nothing of the social and industrial progress made by the people of the large district attached to the station. His consecration, in March, 1877, at Calcutta Cathedral, as Coadjutor Bishop to the Bishop of Madras, was a fitting sequel to the years of labour at Idaiyangudi. The S. P. G. missions in Tinnevely were then placed under his care. They embraced more than six hundred villages, containing almost forty thousand Christians, who were ministered to by forty-six clergymen, few of whom were Europeans. Right well did the Bishop throw himself into his new work. His tall, commanding figure was soon a familiar object in all the villages, whose inhabitants quickly learnt to know him, and to return the affection he felt for them. No part of India has made such rapid strides in educational progress, and in moral and social well being, as Tinnevely, and undoubtedly much of this better state of things is the result of the influence of the Bishop. Space does not permit us even to tell of the educational work alone of which he was the mainspring. His great age and its infirmities a little time ago led to his retirement from active work. His heart was, however, fixed on the scenes of his triumphs, and he did not leave them. So it is that his bones lie, as it is merely fitting they should lie, among the people with whom and for whom his life was spent. As well as a missionary bishop, he was a scholar, and philologists owe him a debt of gratitude for his comparative grammar of the Dravidian languages.

THE DAY OF REST.

Adam Smith says: 'The Sabbath, as a political institution, is of inestimable value, independently of its claim to Divine authority.'

Lord Macaulay says: 'If the Sunday had not been observed as a Day of Rest, but the axe, the spade, the anvil, and the loom had been at work every day during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer people and a less civilised people than we are.'

La Presse, a French paper, writes: 'England owes much of her energy and character to the religious keeping of Sunday. Why cannot France follow her, as the Sabbath was made for all men, and we need its blessing.'

Dr. D'Aubigne writes: 'Order and obedience, morality and power, are all in Britain connected with the observance of the Sabbath.'

Sir Walter Scott wrote: 'Give to the world one half of Sunday, and you will find that religion has no strong hold on the other half.'

John Foster says: 'The Sabbath is a remarkable appointment for raising the general tenor of moral existence.'

Sir Robert Peel says; 'I never knew a man to escape failures in either mind or body, who worked seven days in a week.'

There is a kind of prayer which none but God may hear.—*Parker.*

OLD PATHS.

—
Jeremiah vi., 16.

We are charged to put ourselves under the proper guidance 'Stand ye in the ways and see.' The charge represents the sons of men as travellers in an unknown road. They are journeying towards a world they have never seen. The end as well as the way is new, and thither each must go. There are different roads that may be travelled and they lead each to a different bourne, one salvation the other destruction. There is a point where they branch off. At that point guideboards are fixed. That point is the ways in which the traveller 'must stand and see.' The guides which God has given us are the Word and the Ordinances of His house. To 'stand in the ways and see' is to come to His Word and His Ordinances. Here we must take our place, give attention and examine the directions and submit to the teachings of both. Not to sit in judgment on either, as we know not the way. We are obliged to go forward. Our eternal state depends on the way taken. We would not certainly be just to ourselves to tear down the guide boards and trample them under our feet. We are to make use of these guides to discover 'the right way.' 'Ask for the old paths, where is the good way? There is but one thing to seek in this examination—the good way. That way is found in 'the old paths.' We cannot expect to come across any new-fashioned notions concerning our moral and religious duty. 'Old paths'—the same that all that numerous train has travelled who now sit robed in white in the presence of the Lamb. 'Old paths' marked out of God to sinning Adam and Eve, the only paths that lead to righteousness and glory. The ancient paths from which Israel diverged in their rebellion, the paths in which 'the footsteps of the flock' are found—the 'good way.' Christ says, 'I am the way.'—*Sophie L. Schenck in Parish Visitor, N. Y.*

NEW BOOKS.

DIVINE ORDER OF HUMAN SOCIETY, by Prof. Robt. Ellis Thompson, S. T. D.

These are the L. P. Stone lectures for 1891 delivered in Princeton Theological Seminary, and now published in book form substantially as delivered. The author treats his subject under the following heads: (1) Christian Sociology; (2) The Family, its Nature and its History; (3) the Family, its Relationships and Social Problems; (4) The Nation: its idea and development; (5) The Nation: its problems; (6) The School and its purposes; (7) The Church: its idea, its unity, its worship; (8) The Church: its social problems. The lectures are written in a plain and agreeable style, and evidence much thought and learning; but written from a Presbyterian standpoint by no means fulfil the idea of the Church in regard especially to the subjects discussed in the 7th and 8th lectures. [John D. Wattles, Philadelphia, publisher.]

THE CHURCH IN NOVA SCOTIA.—We learn that there will be issued under the above title, —by Thomas Whittaker, publisher, New York —on or about the first of October, a work which will be of great interest to Churchmen in Canada and specially to those of this Ecclesiastical Province. We refer to the work entitled, 'The Church of England in Nova Scotia, and the Tory clergy of the Revolution,' by Rev. Arthur Wentworth Eaton, an author well known by his prose and poetical writings. Mr. Eaton is a graduate of Harvard and a Presbyterian of the Diocese of New York, but is by birth a Nova Scotian, familiar with the history and

tradition of the land. In this volume for the first time, it is believed, the history of the Church in Nova Scotia, from a period anterior to the founding of Halifax in 1879 will be most pleasingly sketched and special attention given to the lives of the thirty Royalist clergymen who went from the old Colonies to the Maritime Province. It is also believed that the book will faithfully portray the chief historical events connected with this oldest parochial Diocese of the British Empire, and therefore will be of interest as an historical record. The volume will be ready about October 1st, and will contain over 300 pages of heavy laid paper and be bound in cloth. Though the price will be \$1.50, the publishers offer to mail a copy, post paid, to any clergyman or layman subscribing before Oct. 1st for \$1.

THE ROYAL WAY. By Isabella C. Eaton.

Under this title, the *Young Churchman* company of Milwaukee issue in book form a story which originally appeared in the *Living Church* under the title of *The Way of the Cross*. It illustrates the power and attractiveness of a self-denying spirit, and also that through the way of suffering God opens to those who accept it, a way of light and happiness, oftentimes greater than that which comes through mere pleasure and self gratification. The story is written in simple and attractive language and the book is one which may well find a place in Sunday school libraries.—[*Young Churchman Company, 60c. net*]

PEACE AND ITS HINDRANCES. By the Right Rev. Ashton Oxenden, D.D.

This is a little book from the pen of the former Lord Bishop of Montreal and Metropolitan of Canada. His Lordship treats of peace as a legacy of Christ, and in subsequent chapters describes the hindrances to the enjoyment of that blessing. These are [1] Not applying to the true Source of Peace, [2] The retention of some Sin in the Heart, [3] Unbelief, [4] The cares and pleasures of the World, [5] Defective observance of God's Ordinances and defective Bible-reading and Prayer. Bishop Oxenden's works and style are too well known to need extended reference, but the book is one which will be availed of readily by those seeking devotional aids. [Longmans, Green & Co., New York, paper, 50c. net.]

It is a common reproach that we make too much of the Church. That is only to state that we magnify God's way instead of man's. All that He has created is 'very good,' and stands the test of time and trial. This cannot be said of human creations. So it is in the Christian life. If we follow humbly in the footsteps of CHRIST, we have peace and rest. It is only when we strike across the fields on a path of man's making that we find disappointment and unrest. In spite of adverse criticism, therefore, we think the way of His Church, which is God's way, the best.

According to Origen a 'Common Church Song' was used in the second century and the earliest Christian hymn extant is by Clement of Alexandria. The first record of instrumental music among Christians is that of a flute used in the 'Chant of the Lord's Supper' by the Alexandrine Church, A. D. 180. In the eleventh century, part singing was introduced by Hæbald of Flanders.

HEAVEN'S GLORY.—But, after all, the highest glory of heaven is not recounted until we have told that it is a place where selfishness has entirely disappeared, and where the supreme joy is found in the living for others in the ceaseless ministrations of an eternal and unchanging love.—*Preb. Gordon Oathrop.*

The Church Guardian

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CALENDAR FOR SEPTEMBER.

- SEPT. 6th—15th Sunday after Trinity.
 " 13th—16th Sunday after Trinity. [Notice of Ember Days: Ember Collects daily this week.]
 " 16th—
 " 18th— } EMBER DAYS.
 " 19th— }
 " 20th—17th Sunday after Trinity. [Notice of St. Matthew.]
 " 21st—St. Matthew. Ap. Ev. Mar. (Athenasian Creed.)
 " 27th—18th Sunday after Trinity. [Notice of St. Michael and All Angels.]
 " 29th—St. Michael and All Angels.

THE APOSTLES' CREED.

A Sermon preached at St. Margaret's, Westminster by the Right Rev. the Lord Bishop of Derry.

(Continued.)

Secondly, all the Apostles' Creed is concerned in our belief in Jesus Christ. What does it tell us about our Lord Jesus Christ? Our Creed tells us facts. The divinity of Jesus Christ our Lord, His humanity, His conception, His incarnation, His suffering life before the Cross, His death upon the Cross, the pierced hands and feet, the wounded side, the awful circlet of the crown of thorns, the pale and dying lips. What impression of the character of Jesus Christ is given to us? It is photographed on the very face of Christendom. It speaks to us of One ever with God, that calm prosaic manger, the infinite descent, passing from the songs of Heaven to the revilings of men, the Christ of the cradle, the Christ of the suffering life, the Christ of the death and glory.

The Christ of the Creed is the Christ of the Gospel, the Christ of Christendom, the Christ of the human heart. There was a great thinker, a theologian, not of our Church, who said that as he looked at the crucifix he saw the Judge in the ornoifix; and no doubt there are parts of the New Testament in which we find that about the work and character of our Lord there are depths of gloom as well as majesty; but He Who spoke the words 'Come unto me all ye

that labour and are heavy laden, and I will give you rest'—He that said 'Him that cometh unto Me I will in no wise cast out'—He of Whom the Apostles wrote, and the philanthropy of the sweet-goodness of God our Saviour dawned forth in His manifestation, is the Christ of Whom the Apostles' Creed speaks to us. The *Vox Humana* is the sweetest of the stops in all the organ of the Incarnation. And here, again, the Apostles' Creed is a creed of sunshine.

And, then, the third part of the Apostles' Creed speaks to us of the Holy Spirit, and what may be called the corollaries from that. We are born into a society utterly dislocated and broken up: we want a better society. We are born into a world marred by our sinfulness and that of our fellow men: we want the gift of pardon. We are born into a world of suffering and of death; and we want life. And what does the third and last part of the Creed speak to us about? It speaks to us about a great Divine superhuman society, Christ's Holy Catholic Church—

From the rock as if by magic grown,
Eternal, silent, beautiful alone.

It speaks to us of sin forgiven—initial sin, and of subsequent sin; and, as the Creed began with life—God the Father, the giver of natural life—so it ends with life. That is the most important thing for creatures like us.

No man that breathes that living breath,
Hath ever truly longed for death.
'Tis life, of which our nerves are scant—
No; life, not death for which we pant—
No; life, and fuller that we want.

And so our Apostles' Creed, the creed of joy, ends not with a death everlasting, but with a life everlasting; not the death that has no life, but that life which has no death.

Now, just let me add this. Does anyone here present really believe in the first article of the Apostles' Creed? Do you believe in God, the Father Almighty? Then, if you do, why should you refuse to believe in the life everlasting, and even the resurrection from the dead. Yes, if God brought out human life from a long succession of lower forms, if He brought man in any way to his present condition, do we suppose that He Who made such a work, so wonderful, so Divine as it is, will fling it away? If He is our Father, if He is the Father Almighty, can we not trust ourselves with Him in the darkness of the grave and believe in the life everlasting? A writer of great power in the present day has put it in this way. He bids us think of some brother and sister, perhaps, whom we ourselves have known, in those first years of affection at home. The brother at last is called by an accident in his life to go away to service in some distant place, say, to India. The relation of the brother and sister is not broken by that separation; it continues, there pass from one to the other, from shore to shore, letters, and the watchwords of a deepening love; and then there comes for the absent brother a longer voyage and a longer separation. Disease strikes him down; he is sent up to the hills, and he falls by a shot from some of the wild hillmen; and he returns not again home. Has the relation ceased between the two? His image, as the writer to whom I refer says, may grow pale with years, but she sees it through all her sorrows and all her joys, hallowed with a Diviner light. The relation is only partially suspended, if it were otherwise, our natural and spiritual intensities would have run utterly to waste, and the deep compassionate love of the heart of man and woman would be frozen on the ice-slab of death. So that, if we believe in God, the Father Almighty, then belief in the life everlasting—aye, and the resurrection of the body—is necessary. And so this creed of the Father and of God, this creed of the Divine facts about Jesus Christ our Lord, this creed of the Holy Ghost, this creed of the Holy Catholic Church, of the forgiveness

of sins, of the life everlasting—is it not a creed of sunshine as well as a creed of facts?

Such, my brethren, seems to be the character of the Apostles' Creed. Should we not endeavour to make it to ourselves, then, a living thing? The Creed has been spoken of as a rope which fastens and binds the churches of the earth and the hearts of men together. Ask any man who has been on an Arctic expedition, and he will tell you that a frozen rope, however strong, is one of the most brittle and easily broken things that can possibly be—it can be broken like a piece of glass. A petrified creed! Now petrification in nature, at all events, is antiseptic; but in the moral and spiritual world a petrified dogma—a petrified truth—becomes something very different from nature in that state: petrification becomes putrification. Here, then, I think, is the great lesson from the Apostles' Creed—faith in an eternal Person; not merely in a doctrine about Him. We want an unchanging creed. What may be called metaphysical Christian communions are perpetually tinkering at their professions and drawing up new creeds. The true Creed is eternal, because Christ is eternal, the same yesterday, to-day, and for ever. Creeds of mind, creeds of feeling, are the most unsatisfactory of all tests. How often are we Bishops told, with regard to our Confirmation Service, that the question in it is a very unsatisfactory one, and we have question after question proposed to us as substitutes. 'Have I found peace?' 'Am I saved?' 'Do I love Jesus?' 'Have I found Christ?' 'Have I found peace?' Peace is one of the most blessed gifts of the Holy Spirit of God, but it is not our feeling of peace that extorts grace from God. Nowhere in the Apostolic salutations do we find 'peace and grace,' you always find 'grace and peace.' The theology that puts peace before grace is a topsy turvy sort of theology. 'Do I love Christ?' Blessed is it for the heart which can truly answer that question! but it is not a question to be rudely and suddenly put by any one human being to another. Who does not know the way in which the great dramatist, the great reader of human nature, describes that poor bereaved old king. He asks his daughters which of them loves him most, and how they love him. In describing their love they heap epithet upon epithet, they almost lose themselves in hyperbole; but did that prove the most love in the issue of the matter? Bear witness that marvellous scene where the old white-headed man is in the pitiless storm of adversity; the one who really loved him best is the one who said least about it. And as to asking children the question whether they have found Christ, I would much rather say to them: 'Whether or not you have found Christ, I am very sure that Christ has found you.' For to rely upon these things is to rely upon bodily conditions, upon what may be called nerve-storms. When we walk under the pale sky amongst the discoloured leaves, when we feel with holy Job that we are made to possess the sins of our youth and that God writes bitter things against us, when the spiritual outlook is tinted by the natural; oh! then for those words to come home to us again and again with power, 'Jesus Christ the same yesterday, to day, and for ever.'

I read not long ago a remarkable book, in which the writer said that he often, in the course of a ministry in London, met with people who told him that their feelings of Christ's sympathy was destroyed to them by His being of one age. It seemed to them that a man of a different age could not possibly be in full accord with them. What? I ask whether all that is best and noblest in humanity—nay, I might ask whether all that is lowest and most degraded, does not speak to our human hearts across the gulf of ages. The passions of men who are dead, the pictures of Pompeii do their evil work still; and, on the better side, there are times when the very air around us becomes vocal with the intensity of the thoughts of the

dead, and their life lives again in a new generation. Art, with all it has told Christianity, perhaps leaves one mistaken impression on the mind—Christ is not dead. He lives for ever and ever. There are probably few of us who would agree with the old Latin historian of Christianity, when he says a painted crucifix is one of the most revolting spectacles ever presented to the groaning adoration of mankind. But, my friends, the crucifix, however pathetic it may be—the crucifix is not all; Christ is not dead. He liveth. The light of life shines from the graven wood, and the presence of the living Christ fills the heavens with blue and the Church with song. Christ speaks to us for ever because He is eternal, 'Jesus Christ the same, yesterday, and to day, and for ever.'

Now, last of all, in the Visitation of the sick or dying Christian—about his belief in it, I do not know that what are called anecdotes in the pulpit are always desirable—they are so often either absolutely false or, at all events, exaggerated—but I may tell you one which I have every reason to believe to be true. Not many months since there was a dying child, one of those children whose premature genius seems to announce that they must soon pass through the dark gate. When that child, at six or seven years of age, was slowly dying, he began to feel that which many who are older will no doubt feel; he felt the joy touch of death; he felt that darkness which gathers around the human spirit as it passes into the world beyond the grave. Those who hung with affection over the child's death bed, suggested their different simple thoughts and prayers; but the little boy at last said: 'Let me just say my Creed,' and, when the little one with his hands feebly clasped had repeated the Creed, he said: 'I am not afraid any more.' And we—many of us, the white-headed children of the sons of men—we who have so long been in this world of ours, we who have spoken so much about death, have we no lesson to learn from that? Would it not be well for us if, in the spirit of that little child, we were enabled to say our Creed, and to add at the close: 'I am not afraid now'?

Yes, the Apostles' Creed is a creed of sunshine, and it is a creed of adornment. It would not be the one if it was not the other; it would not be a creed of sunshine if it was not a creed of adornment, an eternal creed, because its great subject, Jesus Christ, is 'the same yesterday and to-day and for ever.'—*Family Churchman.*

DIVINE WORSHIP.

The recent motion of Archdeacon Farrar in the Lower House of Convocation for an extension of the principle of the 'Act of Uniformity Amendment Act,' in order to admit of greater elasticity, liberty and brevity in the Sunday Services, and thereby to draw to church a greater number, especially of the working classes, is one which touches upon a very important subject. It was found by a private religious census, which at any rate is sufficiently accurate to be quoted as a rough estimate, that in London only one person in ten attended a place of worship on a particular Sunday. The figures were 410,000 out of four millions! We do not think that the Metropolis is much worse than other places in this respect. We have been recently told that in villages, where in former times all were in the habit of going to Church at least once on Sunday, now great numbers of farm laborers regularly absent themselves from the House of God. Such a state of things, we agree with the Archdeacon of Westminster, ought not to be acquiesced in. There must be something radically wrong, where nearly nine-tenths of the population on a Sunday neglect their public religious duties. To discover a remedy for this abstention from Divine Worship, it must be endeavoured first to find out the cause.

Amongst the reasons which are given in the Report, one is that the language of the Service is 'not understood of the people.' In answer to this, Canon Twells objected that the unpopularity of the ordinary services was exaggerated. We should say greatly exaggerated, now that the education of the country is much higher and more general than it ever has been.

The Dean of St. Paul's thought services should be made more attractive, and quoted St. Paul's as an illustration of this. The poor attended the Services of the Cathedral because they found pleasure in doing so. Anything approaching to the old parson-and-clerk duet would now soon empty any Church. Music and ritual lend brightness to the Services, make them more what they should be, a preparation for the glorious worship of Heaven; and give especially to the poor, who have little of beauty in their own homes and surroundings, some foretaste of the joys of a better world. If Services are dull and lifeless people will not attend them.

It is sometimes urged that the Clergy are to blame because they do not become sufficiently acquainted with their flocks. It is no doubt to some extent true, that a visiting parson makes a Churchgoing people.

Then again, it is said, the sermon is at fault. The composition may be of such a kind, and delivered in such a manner, as to tend more to 'son-nolence' than to edification. When the preacher 'speaks of the ecstasies of joy and fear with a voice and a face which indicate neither,' he is not likely to produce much effect upon his congregation, or, perhaps, to have a congregation to effect; whilst 'animated nonsense, with the genuine look and voice of passion,' will not be devoid of attractiveness to a certain type of mind.

Again, sometimes the coldness of Churches keeps away the congregation. This is less the case in towns than in the country. Sidney Smith used to say an experienced preacher would reckon the number of his congregation 'by the indications of the thermometer.' If Churches are made comfortable, with plenty of light and heat, they naturally attract those whose homes are neither bright nor warm.

Moreover, the length of the Service, or rather Services—for in the morning there are often joined together, Matins, Litany, and Celebration of the Holy Communion—acts as a deterrent upon many who have not the endurance or the devotion for a function of two or three hours. This hindrance, however, does not affect Evensong, which when fully rendered and with a half an hour sermon, ought not to last much longer than an hour and a quarter. These and other reasons are commonly adduced to account for the fact that the great majority of the people do not attend a place of worship on a Sunday.

We think all this is only the fringe of the subject. Canon Sanderson touched up the real cause, when he said that many of the people, the working people, were not alienated from the Church of England, 'but from all religion.' Besides people who have lost all faith, there are numbers who have lost the idea of *Worship*. Of those who attend Church, how many, if questioned, would admit that they did so because they liked the services, or admired the fluency of the preacher, or, perhaps, would say that they did so from traditional habit. We call the Church a 'Place of Worship' and the Service 'Divine Worship,' yet how few realize what *Worship* is. If there be a God, and man is His creature, man is absolutely dependent upon his Maker's Will, and expresses his sense of that dependency by acts of adoration, supplication, thanksgiving and praise. As man is not only a creature but a sinner, it is a part of worship to plead the Great Sacrifice through which sin is expiated. This Sacrifice, foreshadowed under the Old Law in type and figure; under the New Law is pleaded in reality and truth. The One Sacrifice of the Cross is Re-presented and

Applied in the Eucharistic Mystery. The relegation of the Celebration of Holy Communion to the position of an appendix to the Morning Service, instead of making it its chief part, has too often obscured the notion of Divine Worship in the minds of the people; for worship, in its highest sense, has ever been expressed by Sacrifice.

As man is not only an individual, but a part of a life 'greater than his own,' he is a member of a Society, so that private acts of devotion are not a sufficient fulfilment of his obligation to his Maker, *Public Worship* is a duty of primary importance, and that *Worship* culminates in the perpetuation of the Sacrifice of the Cross—not by any addition to its merit which is complete, but by exhibiting it before the Father on behalf of sinners, in the way in which Christ commanded, and thereby offering due homage to the Divine Majesty.

Excitement may for a while fill our Churches—a solemn Ritual, an eloquent preacher, fine music; but we believe nothing will permanently bring back the masses to a regular attendance on Sundays at Church but the recovered sense of what *Worship* is, and how it is a corporate duty; and for such a recovery, the ideas of Communion and Sacrifice—the subjective and objective aspects of the Holy Eucharist, must be held in truer balance than at present. It is manifest there is an increasing preference for Evening Service, as the Dean of St. Paul's observed, as the one act of public devotion on Sunday, and such a tendency is anything but satisfactory. No amount of Evening attendance can compensate for absence from the chief Service of the Day, that appointed by Christ Himself. Abstention from Morning Service is often a mark of sloth and irreligion, whilst the numbers who attend the Early Celebration and the Choral Celebration in well-worked parishes are a measure of the devotion of the people and of their realization of the higher aspects of *Worship*.

We agree with Prebendary Sadler, if extra services are wanted for the evening shorter than Evensong, let there be Litanies; and there are plenty of these already at hand which can be sung without any fresh authority, as hymns are used. It seems to us that the argument that because two thousand people flocked to a Church in Newcastle, when the service consisted only of a 'few selected prayers on a card,' and Archdeacon Watkins and Canon Body preached, that, therefore, such abnormal services are popular is a very weak one. We think those powerful preachers would have filled the Church, had it been ordinary Evensong. If Evensong began, as Canon Perry would have it, with the Lord's Prayer, and ended at the third Collect, and then were followed by a couple of hymns and a sermon, it would be as brief a service as could be desired, and, we believe, as edifying as anything that is likely to be devised in its place.

Moreover, the objection that if the services, which the extension of the principle of the 'Act of Uniformity Amendment Act' was intended to permit, were in addition to the ordinary Services, clergy 'made of cast iron' would be required, is one that has much force in it. Where there is a sufficient staff of clergy there should be a later service in populous parishes, which might consist simply of hymns and sermon; but where there are only two, unless the Incumbent and Curate are both of of metallic constitution, it would be found impossible for them often thus to add to their labours.

What is really needed is the revival of the idea of *Worship*, as the highest purpose of Churchgoing; and this, we believe, is only to be brought about by a revival of Eucharistic Faith.—*Church Eclectic.*

Those who begin their Sundays with the Holy Communion know one of the deepest meanings of that promise, 'They that seek Me early, shall find Me.'—*Liddon.*

FAMILY DEPARTMENT.

A SOLITARY WAY.

Prov. xiv. 10—1 Cor. ii.—11.

There is a mystery in human hearts:
And tho' we be encircled by a host
Of those who love us well and are beloved,
To every one of us from time to time
There comes a sense of utter loneliness.
Our dearest friend is 'stranger' to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel":
Such is the cry of each of us in turn.
We wander in a 'solitary way';
No matter what or where our lot may be,
Each heart, mysterious even to itself,
Must live its inner life in solitude.

Job vii : 17—Matt. x. 37.

And would you know the reason why this is?
It is because the Lord desires our love;
In every heart he wishes to be first:
He therefore keeps the secret key Himself,
To open all its chambers and to bless,
With perfect sympathy and holy peace
Each solitary soul which comes to Him.
So when we feel this loneliness it is
The voice of Jesus saying "Come to me;"
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who work with Him from day to
day
Can never have a "solitary way."

Isa xlvi, 16 :—Ps xxxiv, 22.

And when beneath some heavy cross you faint,
And say "I cannot bear this load alone";
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief which "no one understands"
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it well;
In all points tempted He can feel with you.
You can not come too often or too near;
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with Him from day to
day
Can never have a "Solitary Way."

AN. CA.

A BOY TO BE TRUSTED.

'Take these letters to the postoffice.'

'Yes, sir.'

'Get a postal order to this address,' indicating
one of the letters, 'and inclose it in it.'

'Yes, sir.'

'Carry these papers over to Mr. Hill's office.'

'Yes, sir.'

'Stop at Mr. Grant's in the Jefferson block
and ask him to step around to see me.'

'Anything else?' as the lawyer paused in his
directions.

'Be lively about it.'

No need to tell Jim to be lively. He had
within a week been raised from his position as
a newsboy to the dignity of office boy to Mr.
Lane, the lawyer. A proud and happy boy
was Jim as he dressed himself in the new clothes
which Mr. Lane had given him as an advance
on his wages.

'Clean all over,' he said, surveying himself
with an air of great satisfaction. 'Clean from
top to toe. And I'm going to keep clean, too,
now that I have a chance. No more rushin'
'round the streets and settin' round on curb
stones. No more sleepin' in alley ways. No
more goin' barefoot and wearin' rags. Clean
all over. And,' Jim's face grew sober as he
stood reflecting. 'I'm going to keep clean in-
side as well as outside. He's given me a chance

and I'm going to show him I'm worth it. Yes
I am.'

With a jump and a whoop Jim sprang into
his new life full of new resolutions. Mr. Lane
had met him limping forlornly on the street,
overburdened with an armful of newspapers,
while still weak as the result of a long illness,
he having just been discharged from the hospi-
tal. The young lawyer was struck with pity
at the sight of the appealing eyes and sound of
the quavering voice, which seemed full of a
wordless craving for help which no hand seem-
ed ready to give.

'Seems to me you are not fit for such work,'
he said kindly, as he bought a paper.

'I'll be stronger soon, I guess,' said Jim, as
he gave the change.

'He doesn't look as if he had much chance of
that,' said the lawyer, looking after him as he
staggered wearily on. 'Here!—'

Jim turned at the sound of the voice which
had spoken kindly to him.

'Can't you find something easier to do than
this? No, of course he can't, poor little scala-
wag.' This in a lower tone as Jim approached.
'If you'll come around to my office I'll give you
some work,' he said, as Jim, from very weak-
ness, leaned heavily against a lamp post. 'Can't
you sweep out an office and set things in order,
and go errands—when you feel better?' he
asked.

'Yes, I know I could,' said Jim, in a flush of
hopefulness.

'Take this, then. Go out to the park and lie
around in the sunshine for a couple of days.
Then come to me and we'll fix it.'

'It's taking things on trust, I know,' said Mr.
Lane to himself. 'But what's the world good
for if it can't take a few things on trust? Better
to be fooled a few times than not do it.'

So to day Jim had been for more than a week
acting as Mr. Lane's office boy. He started off
at a brisk pace with his letters and papers,
proud of every chance which now came to him
of showing how lively and how faithful he
could be in the performance of his new duties.

'I ain't never going to turn one way nor
another till I get my stuff to where it's to go,'
said Jim as he tucked the papers securely under
his arm and took a firm grasp of the dozen of
letters. 'Important, I reckon,' he went on,
with a glance of great respect at the business-
like envelopes. 'Money in 'em, like as not. And
I've heard say there's stuff wrote in letters
sometimes as is more important'n even if you
was sending money in 'em. You wouldn't
think so, but that's what they says. And if
anybody's likely to write important things, it's
Mr. Lane.'

Straightening himself with the importance
of having to do with such importance, Jim
turned up a stairway and delivered his papers
to Mr. Hill. The message to Mr. Grant was
duly given, when the boy turned in the direc-
tion of the post office, which was some little
distance further on.

'What's all this crowd?—somebody run over,
or something?'

Jim stood for a moment after rounding a
corner and coming face to face with a scene of
confusion common enough on city streets. Men
and boys were running from different directions
towards a certain point, and in a very few
moments several hundred people had collected.

Jim paused for a moment. He could easily
keep along on the other side and accomplish his
errand without delay. A feeling in his heart
told him this was the thing to do, for a boy
who stops to ascertain the why and the where-
fore of every street commotion will have little
time for anything else. But he turned a little,
allowing himself to mingle in the crowd.

'It's only a couple of bootblacks,' he heard
some one say, 'got knocked down and run
over.'

It was close upon where a number of Jim's
comrades used to gather for work. What if it
should be any of them? More willingly he

moved with the crowd until he found himself
unable to choose which way he should move.

'Make way!' Some members of the police
force were clearing the way for the approach
of an ambulance. Jim was hustled rudely to
one side and the package of letters thrown from
his hand.

With a cry of dismay he stooped to gather
them, but the pressure grew heavier as he was
desperately snatching them from under the
crowding, trampling feet.

'Out of the way, you young simpleton! Do
you want to have the life trodden out of you?'

He was forcibly raised to his feet and pressed
far to one side. Counting his letters he found
that two of them were missing. But it was no
use trying to fight his way to where he had lost
them. He was obliged to wait until the crowd
dispersed, and when with a despairing heart he
made his way to the place no letters were
there.

Poor Jim mailed the recovered ones and then
began wondering if he should ever go back to
the office.

'What'll I say if he asks me? If I tell him
he'll think I'm a good for nought; and, like as
not, he'll turn me off. Course he will. If I tell
him I mailed them all, perhaps he'll never find
it out. Yes, I'll go back, if he does find it out,
he can't do no worse'n lick me, and that won't
make me feel half so bad as the losing 'em.'

Jim went back and gave his best attention to
the performance of his duties. But it was a
long and heavy day. Mr. Lane had a pleasant,
trustful way with people with whom he came
into contact, increased by a pity and liking for
Jim which led him to treat him with a kindness
entirely new to the little Arab. Jim could
easily have borne harsh usage, but this was too
much for him. Every pleasant word spoken to
him seemed to appeal directly to his sense of
right, so often in the cruel fight for existence
which had been ordered for him dulled and
smothered, but now awakened into new life.

As night came on Jim sat on a box in the
hall-way outside the office and did a little very
earnest thinking.

'I can't stand it no longer; no I can't,' he
said to himself with a forlorn look through the
open door at the pleasant rooms in which he
was already beginning to feel a proud sense of
part ownership. 'He thinking me a decent,
honest sort of a boy as isn't the kind to do
mean, underhand things—and me losing his
letters and never telling him. Perhaps them
letters was important. Yes, lawyers' letters
always is. I'd rather be turned off any day'n
be going around here and him looking at me as
he does.'

Jim gave himself no time to change his mind,
but the next moment was standing before Mr.
Lane, who chanced to be alone in the office.
The eyes which Jim lifted were very troubled
ones, but full of honest purpose to acknowledge
his fault, did not sink before the keen inquiring
ones which met them.

'Well, what is it?' asked Mr. Lee, as Jim
hesitated, scarcely knowing how to begin.

'Them letters,' he stammered, the color
growing deeper on his already flushed face.
'You thought I mailed 'em all, but I didn't, I
lost two of 'em. I'm sorry, and I'll go away
and I'll bring back the clothes you give me.'

Mr. Lane looked gravely at the small figure
standing in such utter self-abasement before
him. Everything about it, the thin face with
its appealing eyes, the stooping shoulders and
the air of general dejection seemed to unite in
telling the story of how hard life had been on
him, and how heroic was this truth telling
which might result in the casting away of the
only good fortune which had ever come to him.

The gravity melted into a smile.

'I like a boy I can trust,' said Mr. Lane.

'Yes,' said Jim, with a despairing sigh.

'You thought you could trust me to take care
of them letters—and now you know you
can't—'

'Now I know I can trust you to tell the truth; you needn't go Jim, I want you to stay as long as you can do the square and honest thing. If you hadn't told me, though, I should have let you go to night, for I knew you had lost the letters. Some one picked them up and brought them to me.'—*New York Observer.*

100:
PUTTING THE BABY TO BED.

Last spring I spent a night with a friend. There were two children in the family—the youngest a bright restless boy, four years old, who might stand for the American child, aptly defined as 'a bundle of nerves.' A lady and a gentleman, with their two children were visitors at their house, and after supper Mrs. Brown, a neighbor, left her little boy and girl in my friend's care, while she went to make a call in the village.

The evening wore on. The children played hard, and little Frank's eyes opened wider and wider with the intoxication of the unusual excitement. After his bedtime was long past his mother came into the room where her husband and I sat, and asked anxiously; 'What shall I do? I told Frank he could sit up until Mrs. Brown came after her children, supposing she would be gone only a few minutes. Now, shall I break my promise to him, or risk his being cross and ill by all this excitement?'

Her husband raised his voice a little and said: 'Where is Frank? I want to see him.'

The child immediately left his play in the dining room and ran to his father, who lifted him in his arms and held him for a moment, then clasping him lovingly, asked in that jovial tone of comradeship no child could resist:

'Whose boy are you?'

Of course the answer came proudly, 'Papa's boy.'

'My boy!'—a little surprised—'are you sure?'

The child laughingly asserted his ownership.

'Well,' continued the father, 'my boy always does just what his mother thinks best—goes to bed just when she thinks it's time.'

A pause. 'Are you sure you're my boy?' Oh, yes, he was papa's boy. 'Then mamma,' said this wise father, 'you can undress this fellow just as fast as you like.'

The child was put to bed in an adjoining room whence he could hear the merry chatter of the other children and the talk of the older people, and see the bright lights. There was no lamp in his room, but somebody lay down on the bed with him for a few minutes, when all at once he turned his face to the wall, and his closing eyelids almost caught the happy laugh on his lips as he dropped off into dreamland. I said to myself, I will put an account of this incident where the fathers and mothers of those babies who associate bedtime with a cyclone of sobs, tears and spankings, or a batter of candy and sugar for obedience, may read and profit by it if they will.—*Examiner.*

100:
Life is the test of faith.—*Robertson.*

BAD COMPANY.

A young lady of sixteen, who had been piously brought up was invited to a party at which certain persons of undisguised infidel sentiments were expected to be present. Her father objected to her going.

'I know, papa,' she said, 'that they speak against the Bible and against Jesus! but you can be quite sure they will do me no harm. I can't help that; but I shall not allow them to effect me in the least.'

'My child,' said her father, inventing an excuse for the sudden request, 'my work can't be interrupted; I have need of a coal; will you be kind enough to bring me one?'

'Do you want a live coal, papa?'

'No—one that is dead—burned out.'

The coal was brought. The young lady had brought it in her hand.

'Didn't it burn you, my child?' asked the father.

'Why, no, papa—how could it? Its dead!'

'Of course it couldn't; but look at your hand, Florence.'

'Oh papa, how black my fingers are! I must go and wash them.'

'Wait a moment, Flossie; here is a little lesson for you while you are washing them. It is this: 'Companionship with the wicked and worldly may not necessarily burn you and destroy you, but it will certainly soil you.' Remember all your life-time what the Apostle says, 'Evil communications corrupt good manners.'—*Selected.*

100:
OLD AGE.

Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered:

'The right side of eighty.'

'I thought you were more than eighty,' said the inquirer.

'Yes, I am beyond it,' he replied; 'and this is the right side, for I am nearer my eternal rest.'

A man once said to Dr. Rees, 'You are whitening fast.' The doctor answered him in a sermon which he preached immediately after:

'There is a wee white flower which comes up through the snow and frost; but we are glad to see the snowdrop, because it proclaims that the winter is over and that the summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that brother; it is to me a proof that my winter will soon be over; that I shall have done presently with the cold east winds and the frosts of the earth, and that my summer—my eternal summer—is at hand.'

To a humble Christian it was remarked, 'I fear you are near another world.'

'Fear it, sir!' he replied; 'I know I am; but blessed be the Lord, I do not fear it—I hope it.'

The Apostle Paul was an old man, but, happily for him, he was no agnostic, and so he could say, 'I know whom I have believed, and that he will keep that which I have committed to him until that day; hence-

forth there is laid up for me a crown of righteousness.'

But for old age to be happy it must be a time of acceptance. Old age fought against is miserable; old age accepted is calm and peaceful. Enamelled wrinkles dare not smile; the honest wrinkles may even laugh. To be living is to live in a false position, and in all false positions there is weakness and discomfort and misery. The way to be happy in your old age is to consider that you are not in a false position, but in a right one—in the one which God has ordained for you, and there fore is the one which contains blessings. Where you meet with disappointment it is in expecting from it what does not belong to it, and what would not be blessing if it did.—The Quiver.

100:
THE LITTLE QUEEN.

No doubt many of our readers think it would be very nice to be a queen—indeed I heard some little girls talking about the fine thing it must be to have such a high position in life. But we read in some foreign paper not long since that when the little Queen Wilhelmina of Holland was told of her right to the throne she cried and said she did not want to be a queen. According to the Belgian papers this newly made Queen gets up at seven o'clock and goes at once to the rooms of her mother to bid her good morning. She takes her first breakfast at eight o'clock, after which comes her lessons in languages, music and drawing. The second breakfast follows at eleven o'clock. An hour is then spent reading the Bible with her mother, after which she is allowed to play with her dolls and pigeons. A part of the afternoon is occupied in riding or driving, or in summer in a ride upon the water. She has a shaggy little Shetland pony of which she is very fond. Dinner is served to the Queen at six o'clock, and at eight o'clock she goes to bed. She is obliged to forego one great pleasure, which her young subjects can enjoy, and that is the privilege of playing with other children. Perhaps that is the reason she cried when she heard that she was a Queen.—*Selected.*

BIRTHS.

PEARSE.—On Saturday, the 11th Sept. 1891, at the parsonage, Aylwin, Q., the wife of the Rev. L. B. Pearse, of a daughter.

MARRIED.

HARLEY-SPURR.—At Trinity Church, Liverpool, N.S., 7th Sept., 1891, by Rev. H. A. Harley, M.A., Rector of Pictou, N.S., brother of the groom, Rev. Alfred W. M. Harley, M.A., curate of Trinity Church, Liverpool, and Margaret Spurr, second daughter of John D. McClearn, Esq., of Liverpool.

FERGUSON-HARVEST.—At St. James' Church, Pictou, N.S., Sept. 9th, 1891, by Rev. H. A. Harley, M.A., Thomas R. Ferguson, Esq., and Amelia Harvest, youngest daughter of John H. Lane, Esq., all of Pictou.

GOLDSMITH PATRIQUIN.—At Pictou, Sept. 10th, 1891, by Rev. A. Harley, M.A., Rector, John E. Goldsmith and Anna B. Patriquin, both of Pictou.

DIED.

SMITH.—At Pictou, Sept. 7th, at the residence of her son-in-law, James Hudson Esq., Hannah Smith, aged 81 years.

SUTHERLAND.—At Pictou, Sept. 9th, at the residence of his son-in-law, Alexander McMillan, Esq., Alexander Sutherland, a native of Sutherlandshire, Scotland, in his 82nd year.

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THERE ARE AT PRESENT Several Vacancies in this Diocese for active Clergymen, earnest workers. Applications, giving references and stating particulars, may be sent to the Most Reverend THE METROPOLITAN, Bishops-cote, Fredericton, N.B., or to the Rev. the Sub-Dean, Fredericton, N.B. 11-4

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MISSION FIELD.

[From the S. P. G. Mission Field for September.]

The historic Mission of Delhi, has been the grave of more than one martyr to duty. In 1657 nearly all the staff perished in the mutiny, and now another illustrious name is added to the roll. In 1859 the Rev. R. R. Winter volunteered for Delhi, when, in the words of Bishop Cotton, the mission was 'just recovering from total extinction.'

For 32 years he remained faithful to his trust, largely aided by his wife, whose name is a household word in India for her devotion to the highest interests of the native female population. It was on June 21st last that Mr. Winter was first attacked, while on a visit to Simla, with paralysis, which, commencing in his feet, gradually rose till it reached the brain. He had been removed to the Ripon Hospital, Simla, where all that nurses and physicians could do to relieve his sufferings failed to arrest the rapid progress of the attack, and on Aug. 6th, the simple word 'Asleep,' telegraphed home to his family, told that there was taken to his rest one of the best and noblest of the Soldiers of the Cross in India.

South Africa has lost one of the foremost of its devoted clergy. The Venerable Archdeacon Henry Kitton, Rector of Holy Trinity, King Williamstown, died on Monday, June 29th. He had not been well since last November. In February he had begun his work again but it was not long before he had to lay it aside. His death excited sincere regret, which was not limited to the members of the Church in the Diocese of Grahamstown.

Under the title of 'The Duty of the Church with respect to Missions to the Heathen,' the Society has printed as a pamphlet a most valuable paper read by the Rev. John Stephenson, Vicar of St. Thomas', Toxteth, Liverpool, before the Liverpool Clerical Society. It may be obtained at 19 Delahay street.

Chalbasa is the head station of the district of Singbhum, in the diocese of Chota Nagpore. The Rev. A. Logsdail, who was in England on furlough a year ago, now has this district under his charge. It is a district of about 4,000 square miles, and has a population of about 70,000. Most of these are aborigines, and the majority of these again are of the Kolarian family, though we have a minority of Dravidian aborigines.

Perhaps the following short Missionary Collects for a week may be helpful to some of our readers. There is a progression in the petitions, so that the Sunday Collect is led up to by those of the previous week.

Sunday.—O God, Whose Blessed Son is the first fruits from the dead, grant, we beseech Thee, that those who are under the power of evil may be delivered and made partakers of His Resurrection, Who

with Thee and the Holy Ghost liveth and reigneth, world without end. Amen.

Monday.—O God, Who hast given unto us the light of the Gospel of Thy dear Son, enable, we beseech Thee, Thy Church, to show the brightness of Thy truth in all the dark places of the earth, through the same, Thy Son Jesus Christ, our Lord Amen.

Tuesday.—O God, Who knowest the hearts of all men, raise up, we pray Thee, many missionaries of Thy gospel, and send them forth in Thy strength to declare Thy truth among all nations, through Jesus Christ, our Lord. Amen.

Wednesday.—O God, the Father of all men, so dispose (we pray Thee) the hearts of those who hear of Thy love, that Thy word spoken by Thy servants may never be spoken in vain. Grant this, O Lord, for the sake of Jesus Christ, our Saviour. Amen.

Thursday.—O God, Whose Blessed Son hath led captivity captive, and now sitteth at Thy right hand until all His enemies be put under His feet, grant to Thy Church so to strive against the powers of evil that all nations may be brought into His kingdom, through the same, Thy Son, Jesus Christ, our Lord. Amen.

Friday.—O God, Who of Thine infinite love didst give Thy Blessed Son to redeem mankind by His precious death, grant that by the merits of His Sacrifice Thy mercy may be shed upon all nations of the earth, Who died and rose again for us, Jesus Christ, our Lord. Amen.

Saturday.—O Lord, our heavenly Father, Who hast promised Thy Holy Spirit to all who love Thee, grant that those from among the heathen, who by Him have received the spirit of adoption, may grow in grace and knowledge, and ever remain in the number of Thy faithful and elect children, through Jesus Christ, our Lord. Amen.

JAPAN.

Canon Tristram, who has lately returned from his six months' journey round the world, demands for Japan 'eighteen more clerics and thirty more ladies!' The Canon spent two months in Japan, visiting nearly all the stations with his daughter, C.M.S. missionary at Osaka, Miss K. Tristram; he was three weeks in China, chiefly at Shanghai and Ningpo; and he paid a flying visit to Colombo, Ceylon, and Kandy, in Ceylon, 'Of all I have seen,' he writes, 'I can only say, the half was not told me. The solid reality of the work far surpassed my expectations. Quality rather than quantity is the great feature. Of course there are difficulties; but what a noble set of men our missionaries are!'

HIS RIGHTS.

'I will have my rights,' said Tom as he walked off the playground. 'Oh, his rights! I wish he'd take them, and be done with it,' cried Hal Hale, half laughing, and very much in earnest too. Tom was a trial to all his friends on account of these same 'rights.'

He was always on the lookout to see that he received his full share of everything that was going. He was very quick to see a slight—so quick, indeed, that he could often see one where none was intended.

Of course he was not a popular boy. How could he be? He kept himself at the front all the time. The boys had to keep a sharp watch to see that Tom's feelings were not hurt, and it was a weight on their minds, you may be sure. And then in spite of all their care, he was always feeling that he did not have his rights.

Do not take Tom for a model, boys, if you want to have friends and go through life pleasantly.

And, girls, watch against the selfishness which is often called by the pretty name of 'sensitiveness.'

Here is a secret; the one who thinks least of self will get the most kind consideration from others, and the sure way to lose your rights is to be always trying to get and keep them.—*Ex*

TRY IT FOR A MONTH.

Pray three times daily for a month, and note the general effect on your daily life.

Pray daily for the salvation of one or more souls, and see how God will change them.

Pray for those who despitefully use and abuse you, and observe how fervently you will learn to love them.

Pray for a pure heart, for a sanctified nature; 'for this is the will of God, even your sanctification,' and if we ask anything according to His will, we know that He heareth us.'

Pray for a revival in your community, and mark the results.—*The Ambassador.*

The man who knows that he has got a body, but doesn't know that he has got a soul as well as a body is in a sad plight. If he had no soul he would not know that he had a body.

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PARAGRAPHIC.

TO CURE A CORN.

There is no lack of so-called cures for the common ailment known as corns. The vegetables, animal, and mineral kingdoms have been ransacked for cures. It is a simple matter to remove corns without pain, for if you will go to any druggist or medicine dealer and buy a bottle of Putnam's Painless Corn Extractor and apply it as directed the thing is done. Get 'Putnam's,' and no other.

Humility is a virtue all preach (says Selden), none practice, and yet everybody is content to hear commended.

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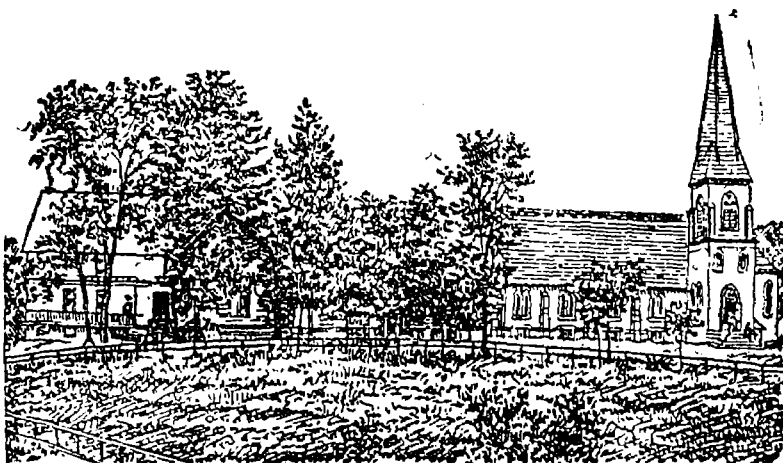
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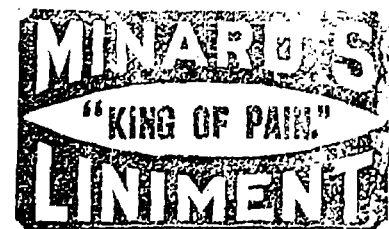
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All this mischief was avoidable. How could it be remedied? The remedial process would require time, extending over several generations, but the evil could be remedied. How could this be done?

1. By recognising inebriety (or as Dr. Kerr had ventured to call it, 'narcomania,' a mania for intoxication or torpor) as a disease, and drunkenness as very often but an effect or symptom of disease. They might preach and pray, they might administer teetotal pledges (as the good and single-hearted Father Matthew had done) by the million, but there were vast multitudes of drunkards whose inhibitory power had been so paralysed that they could not resist violating their pledge if liquor was to be had for love, money, or even life. Such persons were as truly under the domination of a disease as if they were the subjects of neuralgia or epilepsy. A fair proportion of such cases, as the experience of the Dalrymple Home for the treatment of inebriety, and other similar hospitals proved, could be cured. In the Dalrymple Home, though the previous average term of alcohol addiction had been nine years, more than one-third of the cases had afterwards done well. Even in private practice, without the seclusion of the patient, he had been successful with nearly 20 per cent., though he had had a patient as old as 88. Were this disease recognised and treated at an early stage of the malady, Dr. Kerr had no doubt that the majority would be cured.

The present method of dealing with the inebriate was as unfair as it had proved useless. Penal discipline had been a failure. One female inebriate, aged 35, had been imprisoned 700 times, another had been in prison 52 times in the course of one year. The present method was unfair, because there were many inebriates who, from their morbid state, could not possibly refrain from drunkenness when at liberty, or resist the abounding temptations to drinking which the legislature surrounded them with. In fact, the legislature made and kept them inebriates, and punished them, even with death, if they, without criminal design or actually unconscious of the act, committed a criminal offence either in an intoxicated or post intoxicated state. Our present judicial process simply rewarded the shattered drunkard with the healthful conditions of one of Her Majesty's teetotal club-houses for inebriates, and rehabilitated them for renewing, with re-awakened vigor, their former intemperate career.

II. By amended legislation (the existing inebriates Acts applying only to well off inebriates voluntarily asking to be admitted to a licensed retreat, under the forbidding requirement of appearance before two justices) to provide for

(a) compulsory reception and re-education of inebriates too demoralised to apply of their own accord; (b) for reception of voluntary applicants on a simple agreement, without appearance before justices; (c) for the care and treatment of the poor, and those of limited means. It would be well also for guardians to have power to pay for the care and treatment of pauper inebriates, and the authorities to establish special hospitals for the detention and treatment of inebriates convicted of crime. Our criminal jurisprudence should be improved so that the most destitute could have the benefit of expert medical testimony in trials complicated with inebriety.

The adoption of such urgently called for measures in the interests of the individual, of the community and of the administration of justice, though of vital importance, touch but the fringe of the subject. For the prevention of alcoholism in the future, a knowledge of the poisonous action of alcohol on body and on brain ought to form an integral part of education. Immunity from the physical, mental, moral, and social ravages wrought by alcoholism could be eventually secured only by general abstention from even the 'limited' use of intoxicants; their exclusion from social, political, and sacred functions; and the scheduling of alcoholic beverages as a poison under the Pharmacy Acts, or, by some other legislative enactment, the prohibition of their manufacture and common sale.—Temperance Chronicle.

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