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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

A. P. Willis  
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for subscription and circulation

"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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## ECCLIASTICAL NOTES.

THE Bishop of Lincoln, Eng., has promised £400 towards a new church at Weelsby, near Grimsby.

It has become a beautiful custom for the children of the Church in the U. S. to give to missions on Easter Day the pennies saved, as the fruit of their Lenten self denials.

THE Rev. Mr. Thompson, of Tyler, Texas, U. S., was recently ordained by Bishop Gregg. This makes a total of 53 colored clergymen in that country; deacons, 27; priests 26.

THE Rev. A. G. Tweedie, vicar of Selby, Eng., states that in little over twelve months the sum of nearly £7000 has been raised, mostly among the Selby people themselves, towards the restoration of their Abbey Church.

We are informed that the Bishop of Marlborough, Eng., and Mr. Robbins, the founder of the new Brotherhood—which is to be self-supporting—have received a number of applications from gentlemen anxious to join the Order, and for the office of chaplain.

WITH the reopening of the General Theological Seminary, N. Y., on the day after the feast of the Epiphany, one new student, Mr. Henkell, who has just come into the Church from the Presbyterians, was enrolled in the middle class. He was graduated from Lafayette (Indiana), in 1886, and from Union Seminary in 1889.

THE annual revenues of charitable organizations having their headquarters in London, Eng., is \$25,000,000 of which, 6,250,000 is spent upon relief work for the poor. General Booth not only ignores the fact that anybody else beside himself is thinking about, or doing for, the "submerged tenth," but modestly suggests that these enormous sums are practically wasted.

A SERVICE has for some time been held every Sunday afternoon by a number of Armenians in Grace Church chantry, N. Y., and now permission has been given to another body of worshippers of this nationality to use St. Chrysostom's chapel for a like purpose. The service is here conducted every other Sunday afternoon by an Armenian layman. Every two months their priest comes from Boston, and on this occasion Holy Communion is celebrated in their own tongue and with a liturgy that was fixed in the fourth century. At a meeting a few Sundays since the congregation worshipping numbered 125 men and 25 women.

THE promoters of the memorial to Canon Liddon have, says a London (Eng.) correspondent, already received nearly a third of the sum which they demanded for the proper recognition of the power and influence of one of the most eloquent of preachers and learned of divines. They asked for £30,000; they have received £9,899. There is little reason to doubt that the sum originally required will be made up. A more splendid testimony of Canon

Liddon's influence and authority could not be offered. It is in marked contrast to the comparative failure of the Newman Memorial Fund. Englishmen, it seems, admire Newman, but they remember that he became a Roman Catholic, and are in no great hurry to make his monument magnificent. Part of the original scheme of the Newman Memorial has been abandoned, and it is now limited to the erection of a statue and the improvement of the Oratory Schools.

SEVERAL months ago Bishop Potter, of N. Y., requested the vestry of St. James' Church, to establish a new mission somewhere east of Third ave, between 59th and 86th sts., where it is estimated 150,000 people live with few Church advantages. St. James' parish responded by leasing temporary quarters at 78th st. and ave A, and opening a mission there on October 17th last. The Rev. G. C. King was put in charge, and the work at once became successful. Already there are 259 children in the Sunday school, with steady congregations. On Thursday evening, January 16th, Mr. Robt. Graham established a guild of Temperance Crusaders. Within a week past, the mission has been incorporated, with a view to acquire land and provide a church building and mission house.

PROPOSED BISHOPRIC FOR SHEFFIELD.—It is probable that some definite steps will shortly be taken in support of the opinion generally held by Churchmen in the South Yorkshire (Eng.) district that Sheffield ought to be made the centre of a new diocese. The death of the Archbishop of York has brought the matter to the front again, for it is considered unlikely that any successor could give such attention to the Sheffield district as was bestowed upon it by Dr. Thomson. There is a fear that a proposal may be made in influential quarters to take away £2,000 from the income of York, and add it to Wakefield, the latter diocese being enlarged to include the South Yorkshire district. This would be very distasteful to Sheffield. The clergy and Churchmen of that town believe that if £2,000 per annum could be given out of the income of York to Sheffield it would be possible to raise £40,000 or £50,000 which would be sufficient for the purposes of a new diocese.

It appears from the returns of the Registrar General that the number of religious denominations in England and Wales is at this time 251. Some allowance, however, must be made for a few entries which though different in form are practically identical, as well as for some others which rather indicate religious societies than distinct sects. These deductions would probably reduce the number to 200, including the Positivists. Some of the names are not very familiar in the general ear, as 'The Army of the King's Own,' 'The Loving Brethren,' 'The Congregation of the Son of the Covenant,' 'The Dependents,' 'The Glassites,' 'King Jesus's Army,' and 'The Open Brethren.' Worshipers of Mahomet figure both under the titles of 'Moslems' and of 'Church of Islam.' It appears from the list that 'Believers in Johanna Southcott,' still assemble for worship. Altogether

the number of places certified and recorded on the first of November last was 26,799, an increase of 433 over those of last year.

THE 100th anniversary of the foundation of Sunday schools in Philadelphia, U. S., was celebrated in many of the churches on January 11th. A society known as the First Day or Sunday School Society of Philadelphia, was formed on January 11th, 1781, with Bishop White as president. This society employed salaried teachers to instruct indigent youth after the manner of the Robert Raikes schools of England. After an existence of 25 years this system gave way to the present system, but the old institution continued for some time its benevolent work. This society was the germ of the American Sunday School Union, which dates from 1824.

ONE of the New York clubs has been engaged in the novel business of giving a long catena of reasons why the Sunday school should be abolished. Among the charges is this: "That the songs which are sung at Sunday schools were for the most part the worst sort of trash imaginable. That the minds of children were filled with nonsense in which sacred songs were jumbled together with as little reverence as reason, and that they learn this doggerel by constant repetition, so that it is well nigh impossible for them ever to get it out of their minds." As a rule the Church is free from this wholesale criticism, for with some exceptions the hymns and tunes used in our Sunday schools are good, if not above reproach, and rightly answer their purpose. But for those Church Sunday schools who think that the ring and the swing and the dash of the Moody and Sankey hymns, and others still more rapidly sentimental, is pleasing to children, the above is wholesome reading. "Milk for babes," the Apostle says, not watered milk, nor any chalk in it.

THERE was an extraordinary scene lately in the Town Hall, Kensington, Eng., which will do the Church Army more good than any number of speeches. The meeting was to have been held in one of the smaller rooms, and the large hall was being prepared for a Girls' Friendly Society's tea, but by a quarter to three there was not standing room, and *vi et armis*,—though with the courteous permission of the vicar—the well-dressed mob of ladies and gentlemen took possession of the large hall, where the majority stood in great discomfort. The Bishop of Marlborough, in an excellent speech taking much the same line as the *Sheffield Daily Telegraph* did in an extremely able article, said that it was the duty of Churchmen to see that funds were not diverted from ancient charities, that new schemes were not taken up rashly to the detriment of old ones, and that the well-tried parochial agencies of the Church, supplemented by the work of the Church Army in strict connection with it, should be vigorously supported. Mr. Beane, on the Mansion House Relief Committee—which proved the need of decentralized charity—had been immensely struck by the fact that the only persons who knew anything about individual applicants were the parochial clergy. He

maintained that a great many wrong epithets had been applied by persons having no idea of proportion to General Booth's scheme, which was not, relatively to the work contemplated, a gigantic one. He showed that the Church spent £42 000 last year on waifs and strays alone, and when he was secretary in the diocese of Exeter of three societies working on kindred lines to General Booth he totalled up more than £120 000 contributions in the year. It must not therefore be said that nothing has been done or was doing by the Church before General Booth's hook appeared. The vicar of Kensington and Mr. Carlile followed.

THE *London Diocesan Magazine* contains an article on the Lincoln Judgment entitled "In the Court of the Archbishop of Canterbury"; and a searching criticism on "The Salvation Army Scheme" by the Archbishop of London, which points out striking contrasts between the conclusions arrived at by Mr. Charles Booth, "the Economist and Statistician," and Mr. William Booth, of the Salvation Army.

A "LADY COMMISSIONER," employed by the *Graphic*, has been interviewing Father Wainwright and the Sisters at St. Peter's, London docks, with a view to finding out the amount of distress existing in East London. She found this to be very great, but she also found clergy and Sisters energetically at work to meet it. We are glad to see the work that the Church is doing amongst the poor thus brought out in a prominent daily paper, as many people are under the impression that it is only the noisy religionists who are doing anything to minister to their necessities. The *Graphic* commissioner gives some interesting details of the visits she paid, in company with one of the Sisters, and reports the conversation between herself and those she visited almost verbatim. She concludes by describing the crowd around the door of the Sisters' House who were waiting for a share of the broken victuals from the Shadwell Hospital, and the tea-leaves that are sent daily by a City tea-taster. The correspondent, however, thinks, from her conversation with Father Wainwright and the Sisters, that the distress is not of such gigantic proportions as some writers would lead us to imagine. We hope this may, indeed, be the case.

THE Bishop of Wakefield, Eng., has addressed the following letter to the Bishop of Bedford "My dear Bishop—You ask me whether I can support 'General' Booth's great scheme. I wish I could. I have read the book with immense interest, and I am very thankful for the stirrings of heart and of conscience which the reading of the book can hardly fail to arouse. But when I have to face the question of supporting the scheme, I am met at once by an insuperable difficulty. The scheme is inextricably interwoven with the religious system of the Salvation Army. In fact, it avowedly depends on that system for its success. Now I cannot believe in that system. Quite apart from its dreadful irreverence, I cannot reconcile it with any Scriptural or historic conception I am able to form of the Church of Christ. I ask myself, therefore, Dare I cast to the winds every Church principle I have ever been taught? Dare I cast a slight upon the sacraments ordained as the principal channels of grace by our Lord Himself? Dare I contravene all the teaching of my ministerial life? And my conscience answers clearly—I dare not. I know this will be called narrow and prejudice. I know I shall be told, 'You could not do this work yourself, and you will not help another who can, to do it.' All I can say is, it would be a great joy to me to take part in such work, supposing it to be in other respects likely to effect even a part of the good its author hopes to achieve, if I thought it right. I am not now discussing the merits of the scheme itself. The only question

I am answering now is, Ought I as a *Churchman* to help it forward? I repeat that I dare not. I am not going to let the impression the book has made on me be fruitless. That would be plainly wrong. I have sent my contribution to the *Church Army*, knowing that it will help in doing similar work, only on Church lines. I must act on principle, not on feeling. 'General' Booth speaks of his many officers living and dying 'for God and the Salvation Army.' I must work, for such time as is left me here, for *God and His Church*."

*Episcopacy or Presbytery; Church or Sect—Which?* (John Ferguson, Ballymoney, Ireland.) The Presbyterians circulate an abundance of literature on their side, and often make very bitter statements against the Church. When a Churchman defends the principles and doctrines of the Catholic Church he is assailed, especially in the North of Ireland, with more abuse than argument. A very interesting and highly instructive correspondence between a Presbyterian minister, the Rev. Dr. Wilson, of Cookstown, and the Rev. Wm. Matchetto, Rector of Ballintoy, has been published by the latter under the above title. It cannot fail to do good, especially amongst those sober-minded, thinking, and non-combative Presbyterians, many of whom are gravitating towards the Church. Indeed there are not a few of our own people who have been brought up in the greatest ignorance of the Church's position, to whom this pamphlet will supply wholesome reading. Mr. Matchetto has stated his case clearly, and has avoided all bitterness in combating Dr. Wilson's preposterous assumptions.—*Irish Ecclesiastical Gazette*

#### THE BISHOP OF WAKEFIELD'S NEW YEAR'S LETTER.

The Bishop of Wakefield, Eng., has issued his New Year's letter. After stating that he has now preached in every church in the diocese, and thankfully recording his satisfaction at finding the churches well cared for and the services generally reverently rendered, he says that he could wish to see kneeling in the prayers more largely practised. A *church*, he continues, "cannot be in a proper state for worship, unless it is so constructed that the people can conveniently kneel, and suitable kneelers are provided. Especially it is incumbent on the members of choirs to set an example of kneeling." On the subject of the Archbishop's judgment he says:—"It would hardly be possible to put forth a letter to the diocese at the present time without some reference to the very important judgment of the Archbishop of Canterbury in the Bishop of Lincoln's case. That judgment appears to me so wise and learned and impartial that I should feel myself very presumptuous were I to criticise its arguments and decisions, but I very earnestly commend to the diocese the weighty words of thoughtful counsel which his Grace has so well appended to the judgment. God grant this event may be used by Him to the furtherance of peace and charity! The Bishop of Lincoln has set a wholesome example in his resolution, announced from the first, to comply with the judgment in all particulars adverse to himself. It is probable that the Bishops will take the decisions of the Archbishop into consideration at a private conference of the whole bench before long and on this account, and also on account of the appeal which is to be heard, it would be premature on my part to issue any counsel to my clergy beyond that of tender consideration for their people, which is urged so forcibly by the Archbishop. At the same time, I have never concealed my feeling that it is the best to comply with the destructive decisions of the judgment. Perhaps the best way to put it at the present time is to say that I myself feel it a duty to comply in such matters."—*The Church Review*.

#### BEHAVIOR IN CHURCH.

We hear it reiterated again and again that, though the power of words is great, the power of example is far greater, and nowhere do we have a better opportunity for exemplifying this fact than in our own bearing during the public worship of God. It has been said that the characteristic of Americans is a self-sufficiency which results in a lack of reverence for antiquity, authority, and all things higher than themselves, both divine and human. Whether this be true or not, no observer of the ordinary bearing of so-called worshippers before their service begins or after it closes, even if not during the actual service, can fail to realize that, judged merely by the outward demeanor, familiarity has to a greater or less extent, bred contempt. Where we are, and what we have assembled for, seems to have utterly escaped our minds. We are in church, in a building which we have raised and decorated and made as magnificent as our means permit, not to please the eye with its beauty, not to provide a comfortable lounging-place, as is the case when we build a theatre or a club, but because it is a building consecrated,—made holy,—to be the peculiar dwelling place of a God of infinite holiness, from which He may hear and accept the prayer and praise of His assembled people. We of the Apostolic Church, with the traditions of centuries in our hearts, still, thank God, cherish the truth that "the house which is to be builded for the Lord must be exceeding magnificent." As we enter the door of that sacred building we instinctively remove our hats as a mark of respect, thus adapting to the altered conditions and customs of our time and country the command given of old, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This is equally true whether the actual service is in progress or not; the church is therefore at all times a holy place, at all times when we enter it, do we come in a peculiar manner out of the world and into the presence of Almighty God. It is not the place in which, if we arrive a few minutes before the service begins, we may properly permit thoughts of the world to intrude, exchange our morning greetings with our friends, carry on a whispered conversation with our neighbors on the secular topics of the day, or keep our thoughts and eyes busy with the choir, the congregation, or the decorations of the Church. Nor at the close of the service can he who is truly devout, nor should others be allowed to, forget the Presence in which they still are, and converse freely on the indifferent topics which too often have been occupying their thoughts for the past hour. If the thoughts aroused by the sermon, or criticisms of the choir, the latest bonnet, the best-made coat, and those who have absented themselves from the service, are burning to find expression, let us by all means hurry from the church and relieve our minds outside. The church is no place for trivialities in thought, word or deed. If this be so, still more incumbent upon us is it to show in outward demeanour during the service, an appreciation of what we are doing. We have assembled as servants of the Most High God, to join with all the host of heaven in what will one day be our ceaseless occupation,—the glorifying of God through the offering of praise,—the worship of God in spirit and in truth. Let then the outward behavior be the sign of the inward worship. So by example will we impress upon the indifferent not only the fact that the place on which they stand is holy ground, but that Almighty God is to us a reality, that we are in His presence, and that we are, and they should be, there for one sole reason, because we are allowed and required to offer to Him in that place, and by His grace, true and laudable service.—*W. C. Sturgis, in St. Andrew's Cross*.

## THE BISHOP OF LONDON ON CHURCH READING.

The Bishop of London delivered the first of the series of inaugural lectures in connection with the recently formed London Diocesan Church Reading Union, by permission of the Duke of Westminster, at Grosvenor House. There was a large and fashionable audience at the opening proceedings.

The Bishop, in the course of his address, said that the object of the Union was 'to cultivate a definite and systematic study of Holy Scripture, the Prayer Book, Church history, Christian evidence, and Christian literature bearing on moral and social questions,' and it was called a Church Reading Society because it expressly and inevitably made the Church the centre of its study. There would, of course, be opportunities for other kinds of study to come in, because they could not study the history of the Church, any more than they can study the writings of the Bible, without a considerable amount of collateral knowledge. The purpose of the Society all along was to get the Bible and the Church as the centre of all their studies, and to pursue those studies, under proper guidance, with reference to this central object. Churchmen must of necessity study these matters, but those who did not belong to the Church of England would take a somewhat different line. The Church was a distinct and organized body, and they looked upon it as much more than an aggregation of individuals believing in Christ. It was an organization with purposes and privileges of its own, constituted by Christ to be a channel of grace in various respects to all those who should be members of it. They looked upon it, therefore, as an imperative duty to study the history of the Church as a living and organized body, and the Bible presented itself to them as being, in the New Testament, the outcome—the life and literature, as it were—of the old Church of the Mosaic system; and they found further that the New Testament was also the outcome and literature of the apostolic beginning of the Christian Church itself. The *body* was constituted first, and the book came from the body and not the body from the book. They therefore held the book as the supreme legislation of the Christian Church, yet they also held to the Christian Church as charged with the duty of giving the Gospel to the world. This book was not only the rule by which they were to act, but also the credentials which were put before the world, and that which, under God's guidance, the Church itself produced, for there was no question that the New Testament was written after the Church was formed and not before. They wanted to know what was the meaning of that book, as far as it was possible for them to understand it; how this Church had lived and grown and spread; by what means it came to its present position; and what were its prospects, work, and rules of working. For this purpose it was proposed that guidance of various kinds should be given to those willing to study. It was intended to guide them in a course of reading, and in obtaining a thorough knowledge of this great subject. Without such help it was possible to lose a great deal of time in wandering over the whole range of literature in order to get the information they required. Besides this, it was proposed to give more direct guidance in the shape of a course of lectures upon definite subjects, such as Christian evidence and the like, and to make these lectures really valuable it would be necessary to study much collateral history. The particular dangers of seeking that mode of instruction would be pointed out, for mechanical work must always accompany intellectual effort. The brain required a certain amount of mechanical action, which must

be perpetually maintained, so as to exert itself with perfect ease and without the consciousness of that exertion. The danger of this kind of learning was a tendency to mere superficial knowledge, and the remedy for this superficiality was honest study on their own account. A lecturer would put things to them in a new light, and explain difficulties which might arise. Lectures were not intended for amusement, though of course they might be abused as well as used. With cultivation in secular subjects would come a desire for religious knowledge, and they would learn the meaning of the Bible and the history and privileges of the Church. It was of real importance that their brains should be turned to these questions and that they should not be used simply for the purpose of this present life.—*The Church Review*.

## CONTEMPORARY CHURCH OPINION.

### Church Bells:

Mr. Booth has lost another supporter through the withdrawal of Mr. Webb-Peploe, of St. Paul's, Onslow Gardens, who was one of the first among the English clergy to recommend the new 'movement.' We cannot feel surprised at Mr. Webb-Peploe's withdrawal, when Mr. Booth announces, as he did on Monday at a meeting held at Tottenham, that he intends 'to work out the scheme propounded in his book, and he further intends to work it out in his own way; and that he would have no inspector, commissioner, or any one else to control his actions or interfere with him as to the manner in which he carries out his proposals.' He must be aware that he is assuming a dictatorship as to the disposal of a vast sum of money which few people will be able to support. 'If he were to have any master in this business, any inspector, any one to overrule him,' he declares, 'he would have an earl, or a duke, or the Prince of Wales; but at present he has no intention of departing from being the general of this movement as he has been of the Salvation Army movement.' What does this mean? It is very surprising to learn from such an experienced worker as Mr. Booth that he considers earls and dukes to be the fittest persons (if any, according to him, can be fit) to rule so intricate a scheme as his own, and one so fully demanding exact technical knowledge. It may fairly be asked whether the likelihood would be great, in the event of any well known English Churchman asking for a very large sum of money which he would spend exactly as he thought best, and would submit to no one to control his actions, of his appeal being answered and his action passing unchallenged? Mr. Booth has already raised a very large sum because people believe that he is honestly sincere. He must not shatter confidence by so masterly asserting, and continuing to assert, his own infallibility and his own supremacy.

The Rev. J. F. Kitto, vicar of St. Martin-in-the-Fields, in a letter to the *Times* states his reasons for being unable to support Mr. Booth's scheme. One reason which the writer alleges is, because of the wonderful and needless exaggeration of his statement of the work to be done. The evil is large enough and terrible enough, but for this very reason there is the less excuse for overstating the case. Let any one read his statistics, and see how figures are piled up, until he reaches his conclusion—"the submerged tenth!" The idea is preposterous, and repugnant to common sense. The way in which General Booth manipulates figures would enable him to prove almost anything. It is pure guesswork, and is utterly unreliable. Mr. Loch has fully dealt with this subject in a letter in your columns, and all that General Booth has to say in reply is that he does not agree with Mr. Loch. Mr. Kitto also says, 'It was my happiness for twenty years to have charge of some amongst the poorest of the East London parishes, in Poplar, Stepney, and Whitechapel,

and I venture to affirm that, whilst the Salvation Army as an advertising agency was evident enough, its religious influence upon the masses of the poor has been of the very feeblest kind. In the homes of the outcast in the Whitechapel slums and lodging houses it was practically unknown.' Few men have greater experience of poor parishes than Mr. Kitto, and it is impossible not to read his caution without the deepest sense of its fitness, and of the competence of the writer to form a just opinion upon the facts.

### Irish Ecclesiastical Gazette:

The English Churchmen who for a moment were entrapped by the apparent plausibility and wonderfully philanthropic conception of 'General' Booth's scheme for the amelioration of the poverty stricken classes of the country are beginning to throw off the glamour. John Bull likes to see value for his money, but he does not care to trust large sums for any purpose to irresponsible trustees. So far as the public can find out, General Booth alone would be the recipient and the disbursing of £100,000 of British gold under the plan he has elaborated. The most common sense and Churchmanlike reply to the General's overtures we have seen is that of the Bishop of Wakefield, which we trust will find an echo in many hearts.

### Southern Churchman:

Can a clergyman collect his salary by law? This matter we are glad to know, has never been decided in Virginia and we hope never will. But the other day and in Georgia, Chief Justice Bleakly decided, in a suit brought with reference to the payment of salary to a minister, that the salary must be paid. He says:—'If any debt ought to be paid it is one contracted for the health of souls, for the pious ministrations and holy service. If any class of debtors ought to pay, as a matter of moral as well as legal duty, the good people of a Christian church are that class. We think a court may well constrain this church to do justice. It is certainly an energetic measure to sell the church to pay the preacher, nor would it be allowable to do so if other means of satisfying the debt were within reach.'

Our lay brethren will take heed and our lawyers make note of it, that a minister is to be paid his salary, even though the church has to be sold to do it! It is always proper for ministers to make known that they are not paupers asking dole of charity, but workers demanding their wage, even as Christ said and Holy Apostles.

Church News, (St. Louis), says in reference to the fund for Aged and Infirm Clergy:

The simple fact is, it would pay the Church in dollars and cents if an assured provision were made for the clergy after their working days are past; for the plain reason that they could do their work, and at that time of life too when their work is worth the most, with that 'intellectual serenity' so sacredly needed, and without the benumbing and prostrating influence of facing a helpless poverty. It would put ten years of wise and vigorous work into every man who could feel assured that when he can labor no longer he would be cared for not by charity, not as a reward, but as a just and equitable right. Laying aside then all questions of sympathy and sentiment, laying aside even the fact that when a man enters the ministry he gives himself to the service of God, and depends upon God to take care of him, yet on the score of an immense economy of work for the Church, and on the ground of right and justice, it will be a glorious day when the shepherded flocks shall see to it that their under-shepherds have a secure home of rest when their years crowned with faithful and earnest toil are over.

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**BRIDGEWATER.**—Death has again visited our community and we are called upon to chronicle the demise of Mrs. Elizabeth Brading, relict of the late Rev. James Brading, who passed peacefully away on Sunday morning last at the rectory at the age of 82 years. Mrs. Brading was an estimable lady—a consistent member of the Church, the faith of her husband—and was beloved by all who knew her. She was truly a lovely example of Christian character. Her gentle ways and kind words won the hearts of everyone, around her. Surviving her husband many years, she spent the evening of her days with her daughter, the wife of Rev. W. E. Gelling, the Rector of this parish and their family who tenderly cared for her until the great Comforter called her to her home above. The bereaved have our sincere sympathy in their heavy affliction.

**AMHERST.**—We regret exceedingly to learn from the *St. John's Globe* that the Rev. V. E. Harris, of Amherst, was taken suddenly ill on Saturday of inflammation of the brain, and his case is regarded as serious.

## CAPE BRETON.

**DEANERY OF SYDNEY.**—Rev. Mr. Ansell, B.A., of Arichat, has been transferred from the Deanery of St. George to this Deanery. We anticipate mutual advantages from this change.

Rev. H. H. Pittman, B. A., has just taken charge of the mission of Badcock. We extend to him a very cordial welcome, and trust he will become thoroughly interested in the work of the Deanery. Mr. Pittman is a native of Trinity, Newfoundland, and has come to his present charge with the experience of several years as Lay reader in the Diocese of Newfoundland and Nova Scotia, and as Deacon in charge under the instructions of that devoted and loyal Priest, Rev. V. Harris of Amherst.

Ven. Dr. Smith of St. George's, Sydney, is at present at King's College, Windsor, performing the duties of his office, as Lecturer in Bible Exegesis.

The 49th meeting of the Sydney Rural Deanery was held at Louisbourg on the 14th inst. Present, Rev. Rural Dean Bambrick, Ven. Dr. Smith, Revs. T. F. Draper and W. J. Lockyer.

A Vigil Service was held in the Parish Church at which prayers were read by the Rural Dean and a sermon preached by the Rev. W. J. Lockyer on the subject of Gentile privileges consequent upon the Epiphany.

The business was preceded by a Choral celebration of Holy Communion. The Rural Dean was the celebrant and preacher; subject of sermon: "The great gift of God the Father, and the different ways in which it was received by men."

The Chapter was convened at 2 o'clock in the Rector's study. Chapter III. of the Epistle to the Hebrews was read in Greek and discussed at length.

Our dear Bishop's illness was very feelingly referred to by Rev. Mr. Draper, and a resolution of sympathy, &c., was passed and arrangements made for its conveyance to His Lordship.

Several matters of importance to the Deanery were discussed, after which the meeting was adjourned to meet again at Sydney on Wednesday in Easter week.

A Missionary meeting was held in the evening, and the usual snow storm awaited the return of the visiting clergy next morning.

## DIOCESE OF FREDERICTON.

**ST. JOHN.**—The annual meeting of the Ladies' Association of the Church of England Institute

was held Tuesday afternoon, the 27th January. The membership is now 260. Interesting reports of the work of the year were made by the members of the various committees. The receipts of the year were \$450.32 and the balance is \$18.95. The officers elected were: President, Canon Brigstocke; vice-president, Mrs. G. F. Smith; secretary, Mrs. F. Symonds; treasurer, Mrs. H. Peters. The executive committee are Mrs. Thomas Walker, Miss Murray, Mrs. R. P. Starr, Mrs. Charles Holden, Mrs. J. B. Armstrong, Mrs. Charles Scammell, and Mrs. J. C. Allison.

The following additional particulars were sent us by the Secretary:

Mrs. Brigstocke's report showed that frequent visits had been made to the hospital and that a keg of grapes had been sent at Christmas.

Mrs. J. C. Allison reported for the flower mission that \$100.37 had been received for the mission, partly donations and partly the proceeds of an entertainment at the Institute. More flowers than usual had been supplied to the hospital weekly.

Mrs. J. R. Armstrong reported, for the marine hospital committee, that visits had been paid to the hospital, and the usual bountiful Christmas tea was provided on Saturday, Dec. 27th.

Mrs. Thomas Walker reported, for the charitable and Missionary Aid Committee, that four barrels and a box had been sent to the Shingwauk Home, and two boxes filled with Christmas presents had been sent to two country Sunday schools.

The Book Committee reported that 112 volumes had been added to the library, including a donation of Smith's Biblical Dictionary; that the library had been re-arranged and classified, and that a catalogue had been compiled and printed.

Miss Murray reported, for the Fancy work Committee, that the Easter sale was bright and successful, that \$30 had been realized.

Mrs. Starr reported, for the Reception Committee that two pleasant lunches had been given by the committee, assisted by their friends, to the clerical and lay delegates to the Synod in June last.

The Juliet Kerr Branch of the Zonana Mission reported through its President, M. S. F. W. Daniel, that regular meetings had been held and the usual money collected and remitted to the Parent Society for the support of a Bible woman in India.

The President of the Girls' Friendly Society reported regular meetings every Tuesday, and an increase in numbers and attendance.

The Treasurer reported an income of \$450.32 and a balance of \$13.95.

Officers were elected as follows: Mrs. G. F. Smith, Vice-president; Miss F. Symonds, Treasurer; Miss H. Peters, Secretary; Mrs. Walker, Miss Murray, Mrs. R. P. Starr, Mrs. Charles Holden, Mrs. J. B. Armstrong, Mrs. Charles Scammell, Mrs. J. C. Allison, Committee of Management.

## DIOCESE OF QUEBEC.

**BOURG LOUIS.**—A very successful social to obtain funds for Church purposes was held in the parsonage in this place on the 27th ult. Nearly one hundred and fifty people were present, and enjoyed themselves greatly. The success of the entertainment was largely due to the assistance of kind friends from St. Raymond. Refreshments were provided by ladies of the parish. The Rev. J. B. Debbage is the Rector.

## DIOCESE OF MONTREAL.

**MONTREAL.**—The Rev. J. C. Cox, of Windsor Mills, in the Diocese of Quebec, has been in the city for several days collecting funds towards the erection of a parsonage in his Mission. He bore a letter of recommendation from the Bishop of Quebec, and we learn received a

number of subscriptions from friends of Church work here.

**COTE ST. PAUL.**—Thursday last being that appropriated to the Church of England, at the Protestant Hospital for the Insane, Verdun, the choir of the Church of the Redeemer (under Dr. Davidson's leadership) attended at the hospital at 3 p.m. and took the musical part of the service. The shortened form of Evening Prayer was used; the Rev. R. Acton, Immigration Chaplain, Montreal, officiated; preaching an appropriate and useful sermon.

**THE CHURCH HOME.**—The thirty-fifth annual meeting of the Church Home took place on Thursday, January 29th, at 403 Guy street. Among those present were: The Lord Bishop of Montreal, in the chair; the Very Rev. Dean Carmichael, Rev. Canons Henderson, Ellegood and Mulock, Revs. J. Walker, G. A. Smith, Tucker, Dr. Davidson, Mr. Garth, Dr. Proudfoot, Mesdames Bond, Norton, Henderson, Gault, Notman, Moffat, Kerry, Miles, Williams, Waddell, Murray, J. S. Allan, Parker, Loverin and many other ladies. The secretary, Mrs. Emily Stancliffe, read the report. The Guy street house and land cost \$19,250, of which \$4,250 was paid in cash, and the balance remains on a mortgage at 5 percent. Two thousand dollars have since been invested at 6 percent to provide for this liability, and a few friends have promised annual contributions, collectable in February of each year, for the same purpose. The two largest contributions received during the year were \$695 from the kind promoters of the floral fair, and \$600 from the late Mrs. Selina W. Evans, by the kindness of her son, Mr. Fred. W. Evans. The house, 116 University street, lately owned and occupied by the Home, was sold to Mr. James McShane for \$6,000 in August last. The current expenses fund is barely sufficient for daily needs. Several valuable presents have been received during the year apart from gifts in money. The report of the treasurer, and the joint report of the secretary and treasurer on committee of Deaconesses, as well as the report of the King's Daughters were all passed unanimously. A vote of condolence was passed on the death of the Rev. Robert Lindsay.

The election of the committee of management then took place and resulted as follows:—President, the Right Rev. the Bishop of Montreal; first directress, Mrs. Waddell; second directress, Mrs. M. Williams; secretary, Mrs. Stancliffe; treasurer, Mrs. G. W. Simpson; Miss Moffat, Mrs. Bagg, Mrs. L. Bond, Miss Durnford, Miss Douglas, Mrs. Fairbanks, Miss Geddes, Mrs. Jock, Mrs. A. Henderson, Mrs. Hemsley, Mrs. Kerry, Mrs. Loverin, Mrs. Leach, Miss A. McCord, Mrs. Notman, Mrs. A. F. Gault, Mrs. Parker, Mrs. Bousseau, Lady Smith, Miss Shepherd, Mrs. Torrance, Mrs. Reford, Mrs. Thos. Wilson, Miss Ludington. The names of Canon Ellegood, Canon Henderson and the Rev. Dr. Norton were added to Advisory Committee and the Committee on Deaconesses was reappointed. A vote of thanks was unanimously passed to the retiring officers, and Mrs. G. W. Simpson replied on their behalf. Votes of thanks were passed to the physicians, counsel and notary, also to the Circle of King's Daughters, and to Mrs. Ashford and the newspapers for literature and courtesies extended. Mrs. Simpson, the retiring first directress was presented with an exquisite basket of flowers from the residents of the Home. A vote of thanks to the Bishop for presiding was passed. His Lordship closed the meeting with the benediction.

We would heartily commend this work to the attention of Churchmen throughout the Diocese, its new and enlarged premises, much greater opportunities for usefulness and expansion present themselves, and the management has not been slow to recognize this in the assistance granted towards the much desired

**Deaconess** work by opening the doors of the Institution to probationists for this Order. Not alone should the debt on the present premises be removed, but the remainder of the lot should be secured. Where is the Churchman or Churchwoman whom God has blessed with thousands of unused dollars, who will at once evidence their thankfulness to Him, and benefit their fellow creatures, and assist the work of the Church they love by a generous gift, during their life time (instead of waiting till death overtakes them), of a sum sufficient to pay off the debt, and secure the remainder of these premises so desirable and suitable for this work?

**PASTORAL.**—The Lord Bi-hop of the Diocese has issued a Pastoral to his Clergy, appointing Quinquagesima Sunday as the day on which the envelopes containing the offerings of the people for the Mission Fund of the Diocese "should be received and offered before God on His Holy Table."

His Lordship also adds: "I believe I speak the universal feeling of the Church in the Diocese of Montreal when I say that our home mission field has the first and most pressing claim on our people."

There are thirty-eight missions in the Diocese, wherein the missionaries are dependent to a great degree on the mission fund. For the most part they are very inadequately paid, in some instances below \$600 per annum, and only a few over that amount; yet, notwithstanding this poor stipend, they must keep a horse and vehicles as the first requirements of the mission they are called to serve. For these missionaries we receive no outside aid.

Some of these missions are on the very outskirts of the Diocese, where the missionary is compelled to travel fifty or sixty miles to reach the scattered settlers in the backwoods. Should the mission fund warrant the expenditure, I purpose placing a missionary at the Coulonge River, who will reach the boundaries of Algoma Diocese and minister to settlers in that district. He, with the missionary at the Desert and the missionary at Arundel, will, with others, reach the northern outlying districts which form the boundary of the Diocese of Montreal in that direction.

If the mission work of the Diocese is to be carried on with efficiency, the mission fund must be the first consideration of our congregations and be sustained with a general and generous liberality.

Permit me to beg the pastors and people to examine the subscription list of last year, and to decide, as in the sight of God, whether or no they have done what they could.

Had it not been for the liberal subscriptions of some of the congregations last year, the Mission fund would, I will not say, have been bankrupt, but would have been unable to meet the claims of the missionaries without debt—a position, I earnestly pray, in which it may never be placed.

Some of our congregations have, unquestionably, given without grudging; others have been content to give as in years past, without considering their own progress in temporal prosperity; while some have not even maintained their former offerings. God forbid that I should judge any congregation or any individual,—to his own master he stands or falls; but it cannot be controverted that there are examples, both of congregations and individuals, where the standard of giving for Christ's sake is sadly low.

There are continual complaints made of the lack of spiritual life, both by congregations and individuals: there can be little doubt that one chief reason is the withholding from God's cause the rightful offerings. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

DIocese OF ONTARIO.

**KINGSTON.**—The Rev. Messrs Muckleston and C. J. Young, the former of Ottawa, the latter of Lansdowne front, as Missionary Deputation No. 1, addressed large congregations in St. George's Cathedral and St. James' Church on Sunday, 25th Jan., and evoked much interest in behalf of Diocesan Missions.

Very encouraging reports are coming in to headquarters regarding the success of the Missionary Deputations generally so far, in many instances the increase in the collections being 50 per cent. over last year. This is only as it should be seeing that the weather and roads have been remarkably favorable to the work this season, and that owing to the demands of the cause at least \$3 000 over the amount collected last year is required if the vacant Missions are to be filled and the obligations of the Board of Missions duly met. Should there be the same increase in the parochial collections as there has been in the generality of the meetings held up to this time the Bishop will not have issued his special Pastoral in vain, and this year's success will mark an epoch in the history of our Diocesan Mission work. With the Parochial Clergy and the Missionaries themselves now mainly rests under God the responsibility of bringing about this grand result.

The Bishop of Ontario is in poor health, and has left Kingston for Washington for the sake of the milder climate.

**GAMANOQUE.**—The Rev. H. Austin, Rector of this parish, was taken ill last week, and on Sunday, 25th inst., the Rev. Mr. Harding, of Kingston took his duty.

**AMHERST ISLAND.**—The new Church at Stella is nearing completion and will be opened some time in February. It is a pretty brick building standing on a bold site overlooking the Bay. Great credit is due to the incumbent, Rev. W. Roberts, Mus. Bac, for the energy and taste he has displayed in connection with this good work, which was originated and carried through in the face of hard times among his parishioners, the result of three years short crops. The new Church supersedes an old, uncomely, worn out and inconveniently situated structure—the last of its kind in the Diocese.

**CARLETON PLACE.**—A very handsome Memorial window was placed some time ago in St. James' Church by Mr. A. W. Bell, in memory of his wife. The late Mrs. Bell was in her life time a benefactor of this Church and a prominent worker.

**PRESCOTT.**—St. John's.—On Wednesday morning, Jan. 21st, the marriage of the Rev. G. S. Anderson of Maitland, and Miss Georgie Plumb, youngest daughter of Mr. Chas. Plumb, sen., of Prescott was solemnized in this Church by the Rev. W. Lewin, Rector of Prescott.

The Church was beautifully decorated with begonias, lillies, geraniums, &c., under the direction of Mrs. French, whose fine taste in decoration was never shown to better advantage. Mrs. French was assisted by Mrs. Patton and one or two other ladies. The lilies were furnished by Mrs. Patton, the rest of the plants and flowers came from the conservatory of Mrs. French.

The bride was attended by her sister, Miss E. A. Plumb, and the bridegroom by the Rev. A. E. Clay, curate of this Parish. The service was very solemn and impressive. When the bride arrived at the tower door and while walking up the central aisle of the Church, leaning upon her father's arm, the choir, which was a full and effective one, sang hymn 350 A. and M., "The voice that breathed o'er Eden." The bridal party stood together during the marriage ceremony in the nave in front of the Chancel. After the nuptial benediction, the

Rector, followed by the bride and bridegroom, proceeded to the altar, while the choir sang the "Deus Misereatur," after which the newly married couple partook of the Holy Communion to fit and strengthen them for life's journey and life's battle.

The Church was crowded to the doors, and though the congregation was so large, yet order and stillness prevailed the sacred edifice during the solemn and edifying ceremony.

While the bridal party were in the Vestry signing the register, the choir sang with great spirit and effect hymn 351 A. & M. "How welcome was the call." This is the second clerical marriage in this Church within a period of seven months the former being the marriage of the Rector's youngest son, the Rev. W. H. Lewin, Rector of St. Andrew's Church, Lincoln, Nebraska, to Miss Alty, of St. John's Wood, London, England.

DIocese OF TORONTO.

**PARTHURST.**—It was in the year 1882, some eight and a half years ago, that a few earnest church workers founded the South Ward mission in connection with St. John's Church. The beginning was small, the laborers did not number many, but their hearts were in their work and they labored in hope and trust. On Thursday night last the monument which will stand to testify that they did not labor in vain was dedicated by His Lordship the Bishop of Toronto. The monument stands at the corner of Reid and Sherbrooke streets, in the shape of a handsome and substantial Mission building. When the mission was begun the meetings were held in the old Union Mission school and afterwards in the South Ward school which was generously placed at the disposal of the Christian workers by the trustees. Then a few years ago Miss Chamberlen, who always took a hearty interest in the work, on behalf of the Chamberlen estate gave the mission the use of a small house at the corner of Dalhousie and Bathurst streets. Here in humble and none too comfortable quarters the work has been carried on, ever being blessed and growing in its good influence, while the ladies were cherishing in their hearts the hope that the day would be hastened when a more suitable and more commodious school could be erected. This was their aim, and while they were teaching the young and affording an opportunity to those not blessed with many privileges of hearing the gospel and attending service, they were planning and working towards the accomplishment of their cherished desire. The necessity and need of a building which would afford proper accommodation was felt by them all, and it was therefore a source of much pleasure and joy that they saw their fondest hopes realized on Thursday and a very handsome and commodious building erected for and dedicated to the work. And they enter their new building practically unencumbered with any burden of debt. This alone is something of which they may well feel proud and they are entitled to the warmest congratulations of all who are interested in the advancement of the good cause. The founders of the Mission were Mrs. Archer, Mrs. Baller, Miss Barlee, and Miss Sherwood, who acted as organist, and their numbers were soon augmented by the addition of Miss Chamberlen and Miss Rubidge. Later other workers have entered the field in the persons of Miss Watt, Miss Cairns, Miss Evans, the Misses White, Miss Campbell, Miss Clarinbold and Miss Melville, the last five being graduated pupils. The late Mr. C. H. Sheffield was the first superintendent, and he was succeeded by Mr. F. R. Yokome, who made way for Mr. A. V. B. Young, who was followed by Mr. Chas. Beck. This latter gentleman was the predecessor of the present superintendent, Mr. W. M. Loucks, the lay reader of St. John's.

THE NEW BUILDING

which has been erected and of which these

ladies and gentleman may justly feel proud is 30x60 feet, with an entrance porch on Ried street 12x28 feet. The building is of the Romanesque style of architecture and has been very creditably finished. It is red brick with a good stone foundation and basement. The interior, which is reached by a wide, arched entrance, is very attractive. The brick walls have been neatly tuckpointed, while the barrel ceiling and wainscoting is finished in oiled pine. Mr. J. E. Belcher was the architect and Mr. A. Rutherford the contractor. The furnishings are also very creditable. A platform has been erected in front of the altar, which is at the west end of the hall. This platform is flanked on either side by the library and vestry. The finishings of the altar are very tasteful, while a curtain has been hung on a pole across the platform, to screen off the chancel when a public social or entertainment is being held. Chairs have been placed in the hall and illumination is furnished by several large hanging lamps.

THE OPENING SERVICE.

As may be easily imagined, the opening and dedication of the hall was an important event, and the building was packed with an audience which was composed of the leading members of St. John's, together with many friends of the South Ward mission. It was shortly after eight o'clock when the procession of clergy entered, headed by the surpliced choir, singing the well-known hymn, which begins, "The Church's One Foundation." The clergy present were His Lordship Bishop Sweatman, Rev. V. Clementi, Rev. Canon Davidson (of Colborne), Rev. Rural Dean Loucks (of Picton), Rev. J. W. McCleary, rector of St. Luke's, Rev. I. C. Davidson, rector of Peterborough, and Rev. C. B. Kenrick, curate. A short evening service was held, Rev. Rural Dean Loucks and Rev. Canon Davidson reading the lessons. The service was heartily entered into by the people, and at the close His Lordship offered up an earnest dedicatory prayer. Rev. Mr. Kenrick presided at the organ, and the singing was led by the choir. An offertory was taken up in aid of the building fund.

A PUBLIC MEETING.

After this service a public meeting was held which was of a happy and interesting character. Rev. Mr. Davidson opened the proceedings with a few words, in which he referred to the event, speaking of the use to which the building would be put. He expressed the debt of gratitude which they owed to the Bishop for the favor he had shown Peterborough by this and other visits, made at great personal effort. He then called upon His Lordship.

The Bishop was received with applause. He referred in opening to the pleasure it gave to be there and join in the hearty service which had opened the new building, and to speak a few words of congratulation. As to the favor he had shown Peterborough, he said the town, at any rate the Rector, was deserving of a little favor, and to show his appreciation of the splendid work the Rector was doing here and to encourage him he was glad to come here. He congratulated them on their commodious building, and expressed his surprise at the rapidity with which it had been erected. Such work, he said, had not been done without generous assistance and devoted work, and it was only proper on an occasion of that kind to remember those to whom they were indebted. That night must be one of rejoicing to his venerable friend, Rev. V. Clementi [applause], for it was largely through his liberality that the object had been accomplished so rapidly—not only liberality in giving, but for some time past this had been that gentleman's pet work and he had thrown into it hard work. Another assistance no less important was the giving of the site [applause] and for this they were indebted to another old friend who had assisted in the South Ward for years. He referred to

Miss Chamberlen. [Applause]. He noticed that the deed of the site had been placed upon the offertory plate, a deed conveying the land to the incorporated Synod of the diocese. He expressed his gratefulness in accepting the gift for the diocese. Then he spoke of the opening as a matter of interest and thankfulness to all Church people and referred to the use that would be made of the building. He strongly cautioned them not to be too impatient for a separate existence from the parent church. The panacea for the ills of man consisted largely in the different agencies of the Church—in the pulpit, in prayer, and in house to house visitation and work. In closing he made a eulogistic reference to the labors of the Rector, the curate and lay reader, saying they were enabled to give their whole attention to the work, not having any fireside attractions or domestic cares. He wished the work God speed and hoped the building would be a boon and blessing.

Mr. G. A. Smith, on behalf of the Treasurer, Miss Barco, made the financial statement. The offertory for the evening was reported to have amounted to \$66.78. The financial statement showed that \$1,790.70 had been received to date and \$1,323.15 expended. This left a balance on hand of \$467.55. There were outstanding liabilities of \$690, to meet which there were promised subscriptions of \$205, and the balance stated above, making assets of \$672.55. This left the debt on the building and furnishings \$17.45. This statement was received with applause.

Rev. Rural Dean Loucks, Rev. J. W. McCleary and Rev. Canon Davidson then followed in congratulatory addresses, in which they wished the congregation and workers success in their mission. To Rev. Mr. McCleary's remarks Rev. Mr. Davidson added an expression of gratitude which was felt for the subscriptions given by members of St. Luke's Church.

Rev. V. Clementi was the last speaker. He referred to the origin of the mission in general terms and dropped words of commendation to the ladies, the architect, the contractor and Mr. Thos Sabine, who had assisted in the building. The aged gentleman's words were listened to with interest.

The Rector then made a few concluding announcements. Referring to the tea and concert on Monday, he proposed that, in view of their happy and surprising financial position and the wide help and sympathy which had flowed in upon them, no admission fee should be accepted on Monday evening. They would welcome all who would then honor them with their presence on Monday, and rejoice together around a common board without fee and without distinction. The National Anthem was then heartily sung, but before the assembly had begun to disperse Rev. Canon Davidson made an impromptu suggestion that the small deficiency be made up before leaving the building. A member of St. John's congregation at once came forward with the guarantee asked for, while others began handing in subscriptions for the same purpose at the door where the whole amount was received in a few minutes. The feelings of pleasure and enthusiasm, which had evidently permeated the large assemblage throughout the evening, were even more clearly manifested at this closing scene. And there was certainly good cause for congratulation, for seldom has a religious edifice been opened under happier auspices.

All the furnishings of the new buildings are the gifts of friends of the mission. These embrace altar, altar frontal, chairs, prayer desk, Bible and Prayer book, font, etc.

DIOCESE OF HURON.

LONDON WEST.—In St. George's Church a beautiful and artistic window has lately been placed by Messrs. Wm. and John Peters in memory of their sister, the late Miss Anne

Peters, of Grosvenor Lodge. The window is a most exquisite gem of the glass stainer's art, and has been pronounced by connoisseurs to be equal to the best imported work. The subject of the window is 'Christ, the Light of the World.' It represents a night scene—the Saviour knocking at the door, holding the lamp of light; the glow of the setting sun throwing out the majesty of the sacred figure. The shades of night darkening the noble forest trees, over-shadowing His form. The effect is beautiful as the light falls upon the lantern. The mellow tones of the coloring in the whole work are much admired. The design was selected by Mrs. Col. Peters and executed by Castle & Co., of Montreal.

RURAL DEANERY OF WATERLOO.—A meeting of the Rural Deanery of the county of Waterloo was held in St. John's Church, Berlin, on Wednesday, January 14, beginning with Holy Communion at half past 10 o'clock. Clergy present: Rev. John Downie, Rural Dean; Rev. John Ridley, of Galt; Rev. T. F. Kingsmill, Preston, and Rev. J. Edmonds, Haysville. Rev. Mr. Edmonds was appointed Secretary.

An interesting and profitable discussion was had relative to enlarging the powers of Rural Deans, and the following resolutions were adopted: "That we, the members of the Rural Deanery of Waterloo, consider it highly desirable that the Rural Dean should, at his discretion, visit the respective parishes of the Deanery to enquire into the practical work of the same, and report at the annual meeting of the Deanery." That the clergy of the Deanery be a deputation to visit all the churches within the Deanery, for the purpose of holding the annual missionary meeting.

The following order of meetings was arranged:—Preston, Monday, Feb. 16th; Hespeler, Tuesday, Feb. 17th; Galt, Wednesday, Feb. 18th; Haysville, Monday, Feb. 23; Hamburg, Tuesday, Feb. 24; Berlin, Wednesday, Feb. 25th.

A resolution of thanks was passed to the new Rural Dean for his kindness and hospitality.

The May meeting of the Rural Deanery will be held in Haysville and Hamburg.

The principal interest of the day centered in the

SUNDAY SCHOOL AND CHURCH WORKERS' CONVENTION,

which was held at 3 o'clock. A goodly number of delegates were present, Haysville, Hamburg and Wilmot, to their credit, being especially prominent. An admirable paper was read by Mr. J. W. Connor, of Berlin, 'On Difficulties in Sunday School Work.' Mr. Connor also read Mr. Zaffe's interesting paper on 'Home Mission Work.' Mr. James Woods, the veteran Sunday School worker and Superintendent, of Galt, gave an address replete with sound sense and spiritual fervor, which went home to the hearts of all.

Rev. J. Edwards read Mr. Chas. Brown's paper, Mr. Brown being unable to attend through illness. General regret was expressed at his absence. In the discussions which followed the papers, the Revs. Ridley and Kingsmill and Messrs Woods and Fennel, of Berlin, and Mr. Robt. Lye, of Haysville, took part. Altogether the session was felt to be eminently profitable and interesting.

The service in the evening, with addresses by Rev. J. Downie, J. Edwards and Rev. J. Ridley, were considered a fitting climax to the day's proceedings. The Church was well filled. The singing by the newly organized choir was excellent. All present felt that the Sunday school and Church workers' Convention had 'not been in vain in the Lord.'

DEANERY OF PERTH.—This Deanery held its holy yearly gathering in St. James' Church, St. Mary's, there being a fair attendance. The Rev. Canon Patterson officiated as Chairman, and the Rev. D. Deacon as Secretary. It was

agreed, amongst other things, that a 'Sunday School Association of the C of E' should be formed for the Deanery, the Revs. W. J. Taylor, A. D. Dewdney and Mr. T. D. Stanley being appointed a Committee to report upon the work at the next meeting to be held in Stradford in May. In the evening the Rev. Mr. Cewdney preached a practical sermon to the usual good congregation which now assemble at the week day services in St. James' Church. The Rev. W. J. Taylor was absent from these gatherings, being confined to his bed with an attack of asthma and bronchitis.

CHATHAM—Mrs. Tilley, the organizing agent of the W. A. M. A. of the diocese of Huron, addressed a public meeting in Holy Trinity Church, North Chatham, last Tuesday evening, for the purpose of organizing a branch in connection with that Church. Mrs. Tilley also addressed a meeting of the King's Daughters the same day at the Rectory.

#### DIOCESE OF ALGOMA.

SUDBURY.—Kindly give me space to speak of the work of the Church in this new mining district. During the latter half of 1890 a church to be known as the Church of the Epiphany, has been erected in this place, in which there are two services each Sunday. Our members here are not many, and a debt of \$400 is a heavy burden which we ask our brethren to assist us in removing. Our population here and at the neighboring mines is a mixed one: Canadians, English, Scotch, Irish, Welsh, Scandinavians, Finns, etc.

At the nickle mines the population is largely composed of men. I have thought many times that I could teach such more effectively if I had a magic lantern, and solicit the means to procure one. I feel confident that by 'picture lessons' I could reach many whom I do not often come in contact with or who have but little knowledge of our language.

We are sadly in need of funds to secure a burying ground. We have had an offer of an acre if we will fence and survey it as soon as the frost is out of the ground. Our present prospects of filling such a condition is small.

This is a new field and our requirements are many. The Church has but one man to look after the spiritual welfare of the members and others in a field, the importance of which the Methodists and Presbyterians have realized, and have each two and three workers. Will some of our brethren in the older parts of the Dominion help us by their prayers and their means, help us to do the work now in hands; help us to meet the extra work which will come with the increase of population and the development of new mines? I am sure they will, if they realize their own privileges; and do it, too, from the highest of motives; love of God, love of man, love of the Church of Christ.

I am yours truly,  
CHAS. PIERCE,  
Incumbent of Sudbury.

#### "WHICH? ONE CHURCH OR MANY?"

The Rev. Dr. W. K. Marshall, a prominent divine of the M. E. Church, now residing in Minneapolis, Minn., has written a tract under the above title. There are a number of important concessions, mainly yielding the philosophy of sectarianism, and allowing the Apostolic view of church unity.

In making exegesis of John xvii, 21-23, he says, 'It does not meet the requirements of the prayer to say that the oneness sought is only spiritual and internal. By every principle and rule of right interpretation, it must include external and visible organisms of some kind. How shall the word *know* that the Father hath sent the Son, unless they *see* the unity of believer, and how shall they see unless there be an outward expression or manifestation of oneness.'

Again, on page 10, he says, that there is little if any *evidential force* in mere internal, spiritual unity, and reflects in view of the multitude of sects, that Christian unity must be one of the lost arts.

'St. Paul rebukes sectarians' he says, in his first letter to the Corinthians, and adds: 'If it be said that the unity which he urged was only spiritual and internal I deny the statement and appeal to the record to prove that it was *external and organic*.'

Dr. Marshall, having made these powerful statements, proceeds to confirm them by appealing to the Apostolic fathers and ante Nicene writers, in a way familiar to Churchmen. The testimony of Irenæus and Cyprian, also the early councils is adduced to prove the desire was universal to maintain unity in faith.—*Kansas Churchman*

#### NEW BOOKS.

LENTEN THOUGHTS—Is the title of an admirable series of brief meditations on the Collects, Epistles and Gospels for the Lenten Season. It is very suitable for those who desire to observe the season by adding somewhat to their daily devotional reading and yet through pressure of many engagements have not time for extended reading. It would also be suitable for and a welcome addition to the family prayers. T. Whittaker, N. Y. Paper 25c; cloth 90c; p. p. 217.

CHRIST IN THE NEW TESTAMENT.—By the Rev. T. A. Tidball, D.D., Rector of St. Paul's Church, Camden, N. J.—T. Whittaker, N. Y.; pp. 357; cloth, \$1.25.

We have here ten lectures delivered before 'The Church Women's Institute,' of Philadelphia. The members of this Society undertook a course of study in Sacred Learning extending over two years, and comprising the Scriptures, the Prayer Book, Theology and Church History; a pretty extensive course for the time, it must be admitted; but in accomplishing the object aimed at such lectures as these must have been found most helpful. Dr. Tidball sought to put (and happily succeeded) into as brief a compass and into as popular a form as possible some of the information usually found in "Introductions" to the New Testament, and also to lead up to the *Christology*, or Doctrine of The Christ as contained in the Books of the New Testament. He treats of the origin and nature of the New Testament: of Christ, *a.* in the Synoptic Gospels; *b.* in the Gospel of St. John; *c.* in the Acts; *d.* in the Pauline Epistles; *e.* in Hebrews; *g.* in the Catholic Epistles, St. James, St. Peter, and St. John. His style is clear and attractive, and the lectures will be found very suitable for Bible classes and for teachers.

A LEGEND OF THE CROSS.—The *Young Churchman Co.*, of Milwaukee, issue under this title a most sweetly touching story illustrating the efficacy of the Blood of Jesus Christ to cleanse; written by Miss L. L. Robinson, illustrated by Annah Robinson Watson. It is one of the prettiest booklets we have seen.

DAYS OF MY YEARS.—By the Rev. Joseph Cross, D.D., L.L.D. T. Whittaker, N.Y.; pp. 319; cloth \$1.50.

Dr. Cross is already well known as the author of 'Coals from the Altar,' a series of sermons for the *Christian Year*; 'Evangel' sermons for Parochial Missions; 'Pauline Charity,' and other works. In this volume he gives reminiscences of his long and useful life, and its pages are full of stirring incidents, related in such a realistic manner as to make the book capital reading indeed. His accounts of his education for the Methodist ministry is full of humour. But there is hardly any feature of the work that is not enjoyable.

#### MAGAZINES FOR FEBRUARY.

*Littell's Living Age*.—Littell & Co., Boston, weekly, \$8 per annum. The number of January 21st, contains 'Alexander Vinet,' from the *Contemporary Review*; 'Christmas Eve at Warrenton,' from *English Illustrated*; 'Birds' from *Nineteenth Century*; 'Shakespeare's Ghosts, Witches and Fairies,' from *Quarterly Review*; 'A Sound Religion,' *Cornhill Magazine*; 'Frost and Fog,' *Spectator*.

*The Atlantic Monthly*—Houghton, Mifflin & Co. Boston; \$4 per annum—opens with some unpublished letters of Charles and Mary Lamb. Alice Morse Earle writes interestingly of 'The New England Meeting House; Theodore Roosevelt furnishes an 'Object Lesson in Civil Service Reform; and Alpheus Hyatt discusses 'The next stage in the Development of Public Parks.'

*The Church Eclectic*—W. T. Gibson, D. D., Editor and Proprietor, Utica, N. Y.; \$3 per annum—appears to be an excellent number. Its opening article on Sacramental Christianity and the Incarnation, by J. S. D., is worthy of attention and suggests much material for thoughtful consideration on this ever important subject. It is followed, not unfitly, by a paper on 'False and true Catholicity,' by the Rev. Dr. Aroy. A third original article is that on 'The Celtic Church and The Church of Rome,' by B. W. Wells, Ph. D. Bishop Seymour contributes some thoughts on 'The Negations of Infidelity' and 'The Church of the Future in America,' by the Rev. Dr. J. W. Hopkins is prefaced by this touching editorial reference, 'Our dear friend and for so many years co-laborer in Church journalism, now slowly dying from an incurable disease, sends us as his last contribution the following chapters of a work begun some time since, now necessarily suspended. Need we ask the simultaneous prayers of all our friends for one who has so ardently loved and nobly wrought for The Church of our common Redeemer.' Many on this side of the line who know Dr. Hopkins as a valient champion of the Faith will heartily respond to the editor's invitation.

#### RECEIVED:

*The Homiletic Review*.—Funk & Wagnall's, N. Y.; \$3 per annum.

*The Treasury for Pastor and People*.—E. B. Treat, N. Y.; \$3 per annum.

*The Arena*.—The Arena Publishing Co., Boston; \$5 per annum.

*The Sideral Messenger*.—W. W. Payne, Carleton College, Northfield, Minn.; \$3 per annum.

*Papers and Speeches of the 13th Church Congress in the U. S.*, held 11th—14th November 1890. Thos. Whittaker, N. Y.

*The Brotherhood of St. Andrew*—A handbook, giving historical statement, Constitution, Branches, &c., &c., 1891; 47 Lafayette Place, New York.

*The Literary Digest*, weekly.—Funk & Wagnall, N. Y.; \$3 per annum; 10c each. Ever fresh and *en rapport* with the times.

*The American Church S S Magazine*.—112 North 12th street, Philadelphia; \$1 per an.

A Subscriber in Nova Scotia remitting renewal subscription for another year, and with an additional new name writes: 'I wish I had more to send you. The paper is invaluable to Churchmen and women, and should be in every family.'

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## CALENDAR FOR FEBRUARY.

- FEB. 1st—Sexagesima—Notice of Purification.  
 " 2nd—The Purification of St. Mary the Virgin.  
 " 8th—Quinquagesima. (Notice of Ash-Wednesday.  
 " 11th—ASH-WEDNESDAY. Pr. Pas. M. 6, 32, 35. E. 102, 130, 143. Com. Service.  
 [The forty days of Lent are to be observed as Days of Fasting or abstinence. Ash-Wed. Coll. to be used daily].  
 " 15th—1st Sunday in Lent. (Notice of Ember Days.) Ember. Collect daily.  
 " 18th—  
 " 20th—  
 " 21st—  
 " 22nd—2nd Sunday in Lent. (Notice of St. Matthias.  
 " 24th—St. Matthias. A & M. (Athan. Cr.)

## "THE FAITH WHICH WAS ONCE FOR ALL DELIVERED."

(A Paper published in October Church Review by Joseph F. Garrison, D. D., Professor of Liturgics and Canon Law in the Philadelphia Divinity School).

For more than a thousand years the external unity of the Church of Christ has been broken up.

Temporary ruptures between the East and West had occurred at times from a very early in the history of the Church, but finally their disputes became so bitter that they separated entirely. Intercommunion between them ceased. Each tolerated only its own adherents; and so far as organic or visible unity is concerned, the Greek, or Eastern, and the Western, or Latin Communions, have remained divided to the present day.

At the Reformation in the sixteenth century divisions arose in the Church in the West. Its differing portions became separated from each other, and numerous breaks were thus made in the 'corporate unity' of this part of Christendom.

Upon the continent, besides the Romanists, who still retained their allegiance to the Papal throne, there were the Lutheran communities

of Germany, Sweden, Denmark, and Norway. Some of these preserved the Episcopate, as they claim, in a perfectly valid and historic form; while with others this was lacking, apparently rather from circumstances than any special desire to have it so.

Scotland and Holland had in like manner assumed independent positions, and had adopted for their national Churches the mode of organization favored by Calvin—a system maintained also by the heroic Huguenots of France, and the republic of Geneva; while the Church of England, although it also was separated from external communion with Rome, had yet carefully retained in their integrity all the elements which the Church of the Apostles had regarded as essential, in either its Faith or its organization.

But these larger and historical divisions of 'the corporate unity' of the Church are not the only ones with which we are concerned; there have been, since the Reformation, a considerable number of religious bodies separated from the English Church, which are now independent Communions. Each of these has its own creed, ministry, and discipline, and is organized according to the circumstances or convictions in which it had its origin.

Among the more prominent of these are the Presbyterians, Methodists, Baptists, Congregationalists, and others with them, too numerous to mention; we must take all these into account in any scheme designed to promote the reunion of Christendom. The principles which are to be 'the basis for the restoration of the corporate unity' of the whole Church, must apply equally—though in very different ways—to the comparatively recent separations of the followers of George Fox and John Wesley, and to the problem of the ancient disunion between the Churches of the East and the Communion of Rome. But though the question of reunion, taken in its whole extent, thus concerns the entire Church, and reaches far back into its history, we are called upon here, by the terms of the Lambeth Encyclical, to deal chiefly with the Christian bodies once of our own Communion, but now separated from us by 'the unhappy divisions' which so sorrowfully rend and weaken our Protestant Christianity.

These should certainly have the first place in our interest and affection. Their founders were in most cases members, in some ministers, of the Church of England. The separation of some of them from that Church might have been easily prevented by a larger measure of wisdom and charity on the part of its authorities. They have now grown to vast institutions which are daily preaching the Gospel to multitudes, and showing, by their fruits, that the spirit of the Master is with them in much they do.

No one having in him the true spirit of Christ can read the reports of the immense work for good, 'casting out devils in the name of Christ,' wrought by the great Protestant Bodies, without thanks to God that such Divine work, and so blessed, is being done,—even though it be by those who in certain things 'follow not us' (Mark ix. 38); or without a corresponding sense of loss and grief that we cannot join hand in hand with them in every element of Church activity, and manifest that we are brethren, not only in that 'unity of the spirit' which binds us all to Christ, but also in the offices of that ministry which was given to the Church 'once for all' by its founders, and which, with its Holy Scriptures, its Faith and Sacraments, it was charged to hand down to the end of the ages.

It was especially our relations with these divisions from our branch of the Church, and a deep conviction of the evils of their continuance, that led the Bishops in the General Convention, and in the Lambeth Conference, to prepare and issue their earnest appeals upon the subject of Church unity and to state the conditions which they deemed essential to any basis for the reunion of Christendom.

It is with the general principles involved in

these propositions, and some practical thoughts on the course of the Church in this matter, that the following paper will chiefly be occupied.

The word 'reunion' expresses, in my mind, the real essence of the whole movement. It indicates, in its simple meaning, a return of some kind and in some way to 'a unity' which had once existed, but at present is interrupted. The original unity of Christendom was the Church as established primarily on principles derived from the Apostles, and agreeing in all its parts in certain essential elements; namely, the one Faith, the Holy Scriptures, the Sacraments of Christ, the Orders of the Ministry, and the means for its continuance and government; and where there have been divisions which rejected or perverted any of these, the only way to a true reunion is by a return to, and acceptance of, all the principles which were regarded as essential to the original unity.

This conformity to the essential elements of the primitive Church as the only basis for Christian reunion is not the device or invention of any branch of the Church to day, nor was it struck out by any Convention of Bishops as a plausible theory to commend the Episcopate; upon the contrary, the principle on which it rests—the assumption that the great outlines of Church faith and Church order were to be preserved in their substance through all after-time—pervades all the writings of the ante-Nicene period, and is in strict accord with all that the New Testament teaches of the nature and continuance of the Church.

Many scout all such obligations, on the ground that Christ gave no command as to any mode of the organization or transmission of the Church. Neither, however, did He give any command that the four Gospels should be written, nor do these Gospels declare by whom, or when, or under what authority they were composed; the chief external evidence on which we receive them is that they form an integral part of the constitution of the primitive Church. Hence we believe that the Faith, Sacraments, and Orders which were also accepted by this Church as essential in its organization, were likewise to be preserved in their principles through all the after history of the Church.

It is contended by some that the conditions of the primitive Church cannot be reproduced in our day, hence that it is absurd to imagine that these principles of the Apostolic age can be applied in the Church of the present time. It is undoubtedly true that the needs of the changing centuries require corresponding modifications in the workings of every institution, the Church among the rest; the modes of interpreting even articles of the Creed will vary; the 'Historic Episcopate' must be adapted in its administration to the changed conditions of different times and peoples. But there is no reason to believe that there will be any period when the principles which were deemed fundamental in all the early centuries of the Church should not be held equally so in every succeeding age of that same Church. Nay, more, if the Church be, as we hold, a Divine institution, it is eminently rational that the Faith, Sacraments, Holy Scriptures, and Ministerial Orders which were regarded as essential from its beginning, should have been given to it 'once for all,' and should therefore be retained as living elements in all the future of the Church.

It is just these fundamental elements of the Church of the Apostolic ages which the Bishops set forth as a basis for the reunion of Christendom.

This was not issued as a sort of Protocol for future negotiation, but as a clear and definite statement by the Bishops of the great Anglican Communion that the only and true basis for a restoration of the unity of all the parts of the Church, whether Greek, Roman, Anglican, or Protestant, is the acceptance by all alike of the principle on which the Church was originally

founded, and their adoption, unperverted and un mutilated, as the necessary conditions of reunion of the Churches in the future. Nothing of vital import can be added, nothing of fundamental value cast away.

The position above taken implies that the basis which is proposed must be regarded as a whole; its several parts are linked together and form a coherent system; all of them were essential in the Church's primal unity; no one of them can be discarded from the conditions of reunion in our day; and farther yet, when taken separately, and apart from the living whole of which they are the elements, no one of them can by itself meet the very ends for which it was intended in its association with the others.

Take, for example, the acceptance of the two Creeds,—the Apostles' and that called the Nicene—as 'a sufficient statement of the Christian Faith'

In the Church of the first three hundred years the only and 'all-sufficient statement of the Faith' was a summary substantially the same in its essential features as that which has been known for centuries as 'The Apostles' Creed.'

This Creed now occupies well nigh the same position in the Churches of England and America as the analogous but simpler form did in the ante-Nicene age; in connection with its expansion in the Creed of Nicæa, it is only 'Confession of Faith' which they require from all their members. The Church does not need to require any more.

This is due mainly to the fact that in the Church the Creed does not stand alone, but is an integral part of a system. It is an introduction to a large and connected whole; in this its fitting place it is associated with other agencies which present the Church's teaching on duties and doctrines that are not embodied in the Creed, and yet are necessary to the full and right development of the Christian life. Hence, as these means of supplying all the necessities of the spiritual life are thus provided, the Church does not need any other obligatory standard of Faith than this which has come down to us from the earliest ages.

While, however, the Creed is satisfactory in its place as 'The Creed of the Church,' its position is very different when considered as the sole basis of unity, or the sole body of doctrine for a denomination.

On the one hand, as the denominations do not possess the complete system by which the Creeds are accompanied in the Church, they find it necessary in some way to meet this want. Hence the more thoughtful of them embody their leading principles in 'Confessions,' which their people often find complex and burdensome, but which at the same time they feel it to be equally difficult to revise or to do without.

Upon the other hand, the bare adoption of the Creeds, with no other authorized teaching on doctrine or on morals than is expressed in them, would be but a slim safeguard against the intrusion into the Church of certain bodies which might profess a formal symbol of belief and yet maintain opinions and allow practices wholly foreign to the spirit of the Gospel. Communities such as these are by no means unknown phenomena in the history of the past.

Hence the Creeds, when taken alone, are incompetent to serve as a basis on which we can ever build a reunited Christendom. What is true in this respect of the Creeds is likewise true of the other parts of the basis we are discussing, whether taken singly or with some portions only of their number to the exclusion of the others. Regarded in their connection, and as a whole, they form the original conditions of the unity of the early Church; but considered separately, no portion of them without all the others can offer a practical, or even plausible, ground on which a theory of reunion could be reasonably based.

[To be continued.]

### DISORGANIZATION vs. UNITY.

DISORGANIZATION is rampant in the modern theological mind, while the spirit of unity is also struggling to assert itself. These tendencies appear in singular conflict in the Hibbert Lectures by the late Dr. Hatch. As a classical scholar almost without a rival, as a thinker one of the most penetrating minds of our day, yet in his analysis of primitive Christianity he seems to ignore the repellant attitude of Christianity to the heathenism around it. He makes the early institutions of Christianity easily impressible by the secular and religious institutions of its pagan neighbors. The contrary is shown in Christian art, which for many centuries refused to go to school to classic models. While persecution lasted, it is wholly improbable that Christianity submitted to any adoption of Greek or Roman elements in ceremonial. True, even St. Paul appealed to the similarity of some thoughts in Greek poetry to the teaching of Christianity, but such an appeal in enforcing an argument is very different from the ready imitation of even the noblest ceremonial of pagan mystery. Christian baptism at the outset had its own formula settled by our Lord, and was so irreconcilably in conflict with pagan life that its renunciations were incompatible with any submission to or imitation of pagan formula. The assumption that Baptism lacked any requirements of avowed and explicit profession of faith, and was contented with vows relating to amendment of conduct, is against the whole history of martyrdom, in which the recantation was not a temptation to surrender to the pagan mode of life, but was always a plain issue of disowning a belief and conforming to an alien worship.

Apparently no man tried to be more free from bias than Dr. Hatch, but the bias of classical scholarship is so strong that it retains an unconscious hold on the most independent minds. The best example of it is the signal failure of the English Revisers to remain loyal to their mother tongue when they had to choose between it and the Greek idioms of the New Testament. If the current of early Christianity had even the common power of a flowing stream to purify itself, it is hard to see how it could have been muddied by classic tributaries to the extent which Dr. Hatch would have us think.

The drift of Dr. Hatch's work seems to us to be an analysis of Christian institutions as a mixture of essentials and non essentials, leaving a small residuum of spiritual force and morality to be grasped, and a larger element of dogmatic faith to be discarded. His idea seems to be that when we have been emancipated from classical and metaphysical additions, there is left only a common stock of upward effort in which the whole world may take shares. On this view our grain is so largely a mass of chaff and tares, that the human mind may well despair of winnowing it, and defer action until the final judgment dispenses of the tares and the chaff. Classical scholarship is clearly not the same thing as spirital insight, and an analysis which eliminates definite faith and leaves moral aims alone produces paralysis.

Dr. Hatch, no doubt intended to make a basis of union so broad as to include all upward striving. Had organizers by separating conduct from a definite faith, in order to facilitate the reunion of Christians, but in so doing he disowns the motive power which makes the upward striving a success. His repeated disclaimer, "I am far from saying," the negative to definite faith, is a poor substitute for the positiveness which a definite faith gives its adherents.

To fault the old creed, (dimmed only by long

familiarity) is as if one who saw a faded photograph should say photographs can never help you. When one decries the usefulness of a definite creed it is simply because the samples of it we daily see are poor faded things that have lost the freshness of the original. In astronomy a stellar photograph is useful mainly because it gets rid of the personal equation, which always acts as a discount on direct personal observation. So the creed gives us the true likeness of Christ, as His impress leaves itself on the whole body of Christians, free from the misconceptions of purely personal and individual notions of Him.

We must have and exercise consciously a definite belief in Christ as God, if He is to help us with more than human aid; and if this definite faith requires us to have an idea of God as God has revealed Himself to be—a Spirit full of love and light, perfect in holiness, all-wise all-powerful, ever present—surely He will pardon us for being metaphysical (i. e., above what is physical) as He has made us in His image, spirits capable of receiving His nature, which we cannot enjoy without thinking about Him in a rational way.—*The American Church Sunday School Magazine.*

### SPIRITUAL WASTE.

What waste there is of spiritual energy among Christians by allowing the mind to dwell upon things that are not only of no helpful use, but positive weights and drag-nets in the higher life. Not to speak of the loss and injury of giving away to anger and violence of temper, which are destructive of nervous force and vitality, besides a shock to the spiritual affections almost beyond repair, there are minor things in the workings of these singular minds of ours which both drain away the life-blood of the spiritual organism, and supplant the growths within the heart that bind the believer to his Saviour. Brooding upon things without recall, things of the past beyond help; spending long thought on trifles that are of no help to the person or anybody else; leaving little matters that should be at once disposed of dragging along in the outskirts of the mind; holding in the thoughts an impossible future filled with troubles that are never going to happen; being vexed, and keeping vexed where the vexation makes things blacker and worse; imagining all sorts of moives in other people; making a fancied, or real slight a perpetual sting, thrusting it into a wound where there should be no wound, these and a thousand things that come into experience, are simply a dead waste. But immeasurably worse than waste. They weaken, they distract, they take away just that which a man needs to work up to his full capacity. George Eliot says that "continued ill health hurts a man's market value," so this hurts a man's mental and moral value. Yet the serious thing is, that this waste uses up the material and energy that are needed to build up and beautify the life of the soul. Will and self-control and good sense can help very much in driving out these "little foxes that spoil the vineyard," and the moral thieves, who are robbing us of our most precious riches, and happy is the man with the self-poise and reserve power required. But the chief defense is at the fountain, in prayer, in the "life that is hid with Christ in God." Here we learn to welcome the inflow of heavenly thoughts, and the moment a useless thought, a bad thought, a vindictive thought enters the mind, an upward cry will call angels of help who will bring messages of purity and strength to fill out the affections, making all life and all things around sunny, because the heart and all within is sunny with a radiance from the other world.—*Church News.*

## FAMILY DEPARTMENT.

## "NO ROOM."

"There was no room"—Luke ii. 7.

No room in yonder mansion  
So stately and so fair:  
Though other guests are welcome,  
No room for Jesus there?

So full of earthly treasures—  
Of jewels rich and rare,  
And yet no room for Jesus,  
The King of Glory, there?

Oft-times he waits and lingers,  
Outside those portals fair,  
And though He seeks admittance  
Still finds no entrance there.

There are other homes less stately  
With room enough to spare;  
Yet none is found for Jesus,  
That Friend beyond compare.

And thus how oft are human hearts  
With pleasure filled, or care,  
That they, alas! for Jesus have,  
No time, no room to spare.

Oh! gracious, loving, heavenly Guest,  
Our hearts and homes prepare,  
That we may gladly welcome Thee,  
Our King, our Saviour there!

—Constance Beadel.

## THE BISHOP OF RIPON'S NEW YEAR'S MOTTO.

The Bishop of Ripon's motto for 1891 based on the words in Revelation ii. 1, "He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks," is as follows:—

Lord, I would fain my life should be  
As Heaven's clear star aglow with light,  
That in my light the world should see  
How great Thy might.

But, ah! how low my poor dear life,  
And from Thy light how far,  
Faint, flickering, as a candle's beams,  
Beside thy star.

Be Thou my strength, enkindle Thou my heart,  
Tend thou my candle fire,  
So in Thy strength to Thee I shall attain,  
And reach where I aspire.

Our earth-lights then shall calmly burn  
With flame which faileth never,  
And we, grow like to Thee,  
Be stars for ever.

## DIALOGUE ON EMBLEMS.

'Papa, what is an emblem?' asked Cecelia.  
'I found the word in my lesson to-day, but I do not understand it.'

'An emblem, my dear, is a visible image of an invisible thing.'

Cecelia replied, 'I can hardly comprehend that.'

'Well, I will explain at more length. There are certain ideas that we form in our minds without the help of our eyes or any of our senses. Thus virtue, vice, honor, disgrace, time and the like are not sensible objects, but ideas of the understanding. Yet we cannot feel or see them, but we can think of them. Now it sometimes happens that we wish to represent one of these in a visible form—that is, to offer something to the sight that shall raise a similar notion in the minds of the beholders. In order to do this we must take action or circumstances belonging to it capable of being expressed by painting or sculpture, and this is called a type or emblem. I will give you an example. You know the court house where

trials are held. It would be easy to write 'court house' over the door, but an ingenious way of pointing it out is to place upon the building a figure representing the purpose for which it was erected—namely, to distribute justice. For this end the idea of justice is to be personified—that is, changed from an idea of the understanding to one of sight. A human figure is made, distinguished by tokens which bear a relation to the character of that virtue. Justice carefully weighs both sides of a cause; she is therefore represented as holding a pair of scales. It is her office to punish crimes; she therefore bears a sword. This, then, is an emblematical figure, and the sword and scales are emblems.'

Cecelia—'But why is she blindfolded?'

Papa—'To denote her impartiality; that she decides only from the merits of the case, and not from a view of the parties.'

Cecelia—'How can she weigh anything if her eyes are blinded?'

Papa—'Yes, these two are inconsistent emblems, each proper in itself, but when used together making a contradictory action. The best modern figures of 'Justice' have the balance and the sword without the bandage over the eyes. Have you ever observed upon a monument an old figure with wings and a scythe, and with his head bald, all but a single lock before?'

Cecelia—'O yes; that is Time.'

Papa—'Why is he old?'

Cecelia—'Because time has lasted a long while; and he has wings because time is swift and flies away.'

Papa—'What does his scythe mean?'

Cecelia—'I suppose because he destroys and cuts down.'

Papa—'I think a weapon rather slower, like a pickaxe, would be more suitable to the gradual action of time. But what is his single lock of hair for?'

Cecelia—'I cannot make out?'

Papa—'I thought that would puzzle you. It relates to time as giving opportunity for doing anything. It is to be seized as it presents itself. Thus the proverb says, 'Take time by the forelock.' Now you understand what emblems are.'

Cecelia—'Yes, I think I do. I suppose the painted sugar loaves over the grocer's shop and the mortar over the apothecary's are emblems too?'

Papa—'No, not properly. They are only pictures of things which are themselves objects of sight, as the real sugar and real mortar and pestle in the shop. However, an implement belonging to a particular rank or profession is commonly used as an emblem to point out the man exercising the profession. A crown is an emblem of a king; a sword or spear, of a soldier; an anchor, of a sailor, and the like.'

Cecelia—'I remember Captain Hearty had the figure of an anchor on his buttons.'

Papa—'That was the badge or emblem of his belonging to the navy.'

Cecelia—'But you told me that an emblem was a visible sign of an invisible thing; yet a sea captain is not an invisible thing.'

Papa—'But his profession is invisible.'

Cecelia—'Please explain.'

Papa—'Profession is a quality belonging to a number of individuals equally, however different in form or appearance. It may be taken away without any visible change. If Captain Hearty were to give up his commission he would appear to you the same man as before. It is plain, therefore, that what in that case he had lost—namely, his profession—was a thing invisible. I have here a few emblematical pictures; see if you can find out their meaning.'

Cecelia—'I should like to try.'

Papa—'Here is a man standing on the summit of a steep cliff, going to ascend a ladder which he has planted against a cloud.'

Cecelia—'That must be Ambition. He is

high already, but wants to be still higher; so he ventures up a ladder supported by a cloud only, and which hangs over a precipice.'

Papa—'That is right. Here is another man, hoodwinked, crossing a raging torrent upon stepping stones.'

Cecelia—'I suppose he is one who runs into danger without considering where he is going. I suppose we may call him Foolhardiness.'

Papa—'Here is an old half-ruined building supported by props, and the figure of time sawing through one of the props.'

Cecelia—'That must be Old Age surely.'

Papa—'The next is a man leaning on a breaking crutch.'

Cecelia—'I cannot tell what that is.'

Papa—'It is intended for False Confidence. Here is a man poring over a sun dial with a candle in his hand.'

Cecelia—'I am at a loss for that too.'

Papa—'A sun dial, you remember, is made to tell the hour only by the light of the sun.'

Cecelia—'Then he knows nothing about it.'

Papa—'True. Therefore his name is Ignorance. I dare say you will know this fellow who is running as fast as his legs can carry him and looking back at his shadow.'

Cecelia—'He must be Fear, or Terror.'

Papa—'Yes, you may call him either. But who is this sower that scatters seed in the ground?'

Cecelia—'I think there is in the Bible a parable about seed sown, and there it signifies something like Instruction.'

Papa—'True, but it may also represent Hope, for no one would sow without hoping to reap. Here is an upright column, the perfect straightness of which is shown by a plumb line hanging from its summit exactly parallel to the side of the column.'

Cecelia—'I suppose that must mean Uprightness.'

Papa—'Yes, or Rectitude. The strength of the pillar also denotes the security produced by this virtue. Here you see a woman disentangling and reeling off a very tangled skein of thread.'

Cecelia—'She must have a great deal of patience.'

Papa—'She is Patience herself. The brooding hen beside her is another emblem of the same quality, which aids the interpretation. Who do you think this pleasing female is that looks with such kindness upon the drooping plant she is watering?'

Cecelia—'That must be Charity.'

Papa—'Here is a lady sitting, with one finger on her lip, while she holds a bridle in her hand.'

Cecelia—'The finger on her lip denotes silence. The bridle must mean confinement. I could almost fancy her to be a school mistress.'

Papa—'Ha! ha! I hope, indeed, many school mistresses are endued with her spirit, for she is Prudence or Discretion. Well, we are now at the end of our pictures.'

Cecelia—'Papa, what is the reason that in these pictures, and others of the same sort, almost all the good qualities are represented in the form of women?'

Papa—'It is certainly a compliment to your sex. The inventor either chose the figure of a female to clothe his agreeable quality in, because he thought it the most agreeable form, he meant to imply that the female character is really the most virtuous and amiable. I rather believe the first was his intention, but I shall not object to your taking it in the light of the second.'—*Evenings at Home.*

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to which subscription has been paid.

SUGGESTIONS TO MOTHERS ON CHILD OCCUPATION.

An observer of child life writes in an exchange of simple ways to interest and train very young children.

As soon as a child begins to "take notice" we should try to find means of interesting it. A rattle, a rubber ring, or a tiny doll will do at first, but the baby soon tires of these. Just here is the place for a mother to exert her "inventive" ability. We have found a pencil and a piece of paper invaluable where children are concerned. At first they are willing to sit and scribble to their heart's content, making, perhaps, nothing but zigzag lines, but after a little while they will want to produce shapes from the chaos. Then is the time for the mother to make little objects for the child to copy. Begin with something very simple. Make a few circles, a flight of steps, a tea box, or any other thing that will be readily grasped by the little one. Let it copy them; do not be discouraged if you find it slow work. Unless a child is unusually backward it will be interested and before long will be able to do fairly well. Name whatever object you make, and while learning to draw and hold the pencil correctly it will also learn the names of things. A slate may take the place of a paper, if you prefer, but the baby is more apt to be fond of rubbing things out than in trying to copy them correctly.

Another thing which always amuses the tots is to make paper dolls for them. Take a piece of paper—bright colored paper is best, as children always like bright things; but not glazed paper, as it is likely to be poisonous, double it, and with scissors cut out figures—men, women, girls, boys, or whatever you may fancy. By and by the child will want to do likewise. Give it some paper and a dull pair of scissors and let it try. Encourage and help it; guide the little fingers. You will be surprised to find out how soon it will be able to make quite respectable imitations of your handiwork. This is beneficial as well as amusing, and it teaches the child to grasp shapes and measure distances. This amusement may last for months, perhaps years, for as the child grows older it may learn to draw figures of people, horses, cows, and the like, and then cut them out.

I know a mother in limited circumstances who has several little tots to care for, besides numerous household duties to attend to, and who succeeds with her tasks so well that it was always a constant source of wonderment to me. One day I made a morning call. I thought the babies must be asleep, as all was so still about the house, but when I entered the dining room in response to the "Come right out here," I found mamma cutting out some little garments for her darlings, while the three tots themselves sat or lounged on the floor still as mice. They looked up to greet me, but turned back to their occupation at once. They each

had a copy of a newspaper spread out on the floor before them, and I wondered what they could be doing, for I knew they were too young to read. Mamma noticing my puzzled look, said:

"They are helping me with my work."

"How?" queried I.

"By being good little girls and letting me have time to do it myself," laughed she.

"Yes," replied I, still wondering "but what are they doing?"

"You see," she replied, "I have to invent all sorts of ways to keep them busy and out of mischief also, and I find this best of all. I give them each a newspaper and show them the letter A for instance then give them each a pin. They are to stick a hole (or punch an eye out, as I tell them) in every A on the whole page. When they get through I go over it with them and see how many they have missed. It seems to have a great fascination for them, and then, besides, it keeps them quiet so that I can do my work and also teach them their letters, for we take a new letter each morning."

BIRTH.

SUDAMORE.—On Sunday, Jan. 11th, 1891, at Hamilton, Fannie Mary, wife of Rev. C. Sudamore, incumbent of Smith Hill and Beamsville, Niagara Diocese, of a son. Both are doing well.

DEATHS.

BRADING.—Entered into rest, at the Rectory, Edgewater, on the 11th January 1891, Elizabeth Durbin, widow of the late Rev. James Brading, formerly of the Northwest Arm, Halifax. "Blessed are the dead who die in the Lord."

Advertisement for 'SURPRISE SOAP' featuring an illustration of a woman washing clothes and text describing the soap's benefits for cleaning and softening fabrics.

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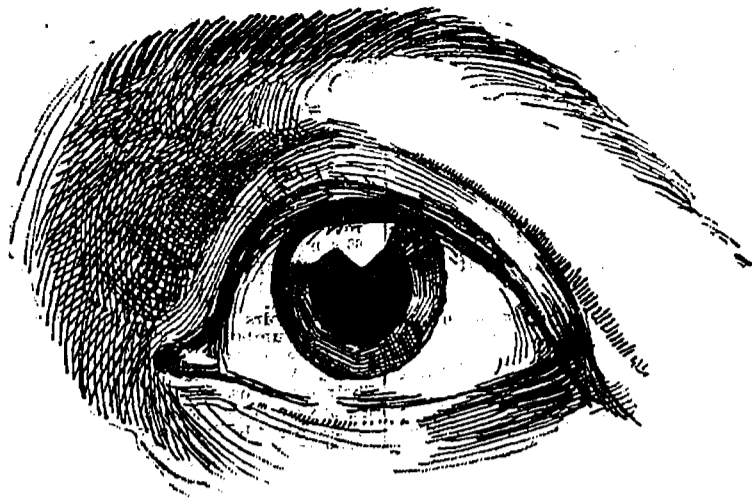
## MISSION FIELD.

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

## THE YEAR EIGHTEEN HUNDRED AND NINETY.

Seldom has the Society for the Propagation of the Gospel passed a year more eventful or more thank-worthy, than the year 1890 has been. A retrospect of twelve months has, indeed, always one sad feature in recalling the loss for those who remain by the completion of the earthly labours of their fellow-workers. We have recorded only two deaths in the Missions during the year. But the names call up no light regrets. The heroic episcopate of Douglas McKenzie, Bishop of Zululand, and the young Missionary priesthood of Arthur Heber Thomas, of Ramnad, have their accomplishment with higher commendation than their survivors can tender. At home not a few honored friends have been taken away. Bishop Callaway, who gave himself for South Africa so unsparingly, and with such noble results, may almost be reckoned amongst those lost from the Mission Field, although his infirmities had compelled him to resign his see and return to England. Dr. Lochee's death removes, too, a Missionary worker, although the scene of his labors was at St. Augustine's College, Canterbury. Among eminent men who have helped forward the cause here, we mourn that we no longer have with us Bishop Lightfoot, Dean Church, Canon Liddon, and Mr. Dickinson. With a sense of communion with these, and with all who have gone before, the Society is encouraged in the age-long task of completing the kingdom of Christ. Nor can it be far wrong in deeming them to share in its thankfulness to God for the great things it is enabled to undertake.

And indeed they are very great things. So much must be said for the sake of mere truth. We refrain from dwelling overmuch upon their greatness, for it needs wariness to tell of the mighty works of God without, at least, an appearance of boasting for the human instrument. The records of the past are wonderful. The great Colonial Churches in Canada, Australia, New Zealand, South Africa, and the West Indies, and the large and successful Missions to the heathen in India, Africa, and elsewhere, are fruits of the Society's humble efforts as the handmaid of the Church of England. The year 1890 has witnessed a marvellous extension. By the state of its finances the Society was enabled in the spring to vote £33,135 in exceptional grants, in addition to renewing annual grants amounting to £73,640. This was due mainly to legacies, and receipts previous to the beginning of the year. During the year the offerings of Churchmen have (so far as is yet known) compared favorably with those of previous years, and we trust that when the Treasurers' accounts are closed they may be found to indicate a real growth in sympathy at home with the great cause and a recognition of the urgency of



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its present needs. Another indication is already furnished to make us take a hopeful view, in the increased observance of the Day of Intercession. It would seem that there has been in this matter a cheering advance on previous years.

In one respect the year 1890 has been a year without a parallel. For in addition to the new work in Mashonaland, no less than three entirely new fields have been reached by the Society's Missionaries from England—New Guinea, Korea, and the Betsiriry. Mr. Maclaren who sailed in 1889, has reached New Guinea. Bishop Corfe and some of his party are in Korea. Mr. McMahon has gone to the Betsiriry tribe in Madagascar. Upon the interest of each of these new enterprises it is unnecessary to dwell now. To our readers is well known their fascinating, and almost romantic, attraction. For the fine temper and courage of the pioneers we have admiration; we will look eagerly for news from them; and for the practical Missionary results we shall look, too, but with the patience of the husbandman who waiteth for the early and the latter rain, knowing that it may be other hearts than ours that will be gladdened by the song of the reapers in fields sown by good men in our day.

To tell of the many notes of progress and growth in the Mission field abroad would be to summarise the twelve monthly numbers of the Magazine. In all parts of the world

there is advance, out of proportion to human effort. How it might be much more rapid with larger resources is evident in all cases. We will not here enumerate them. There has been one event in the older Missions, without a mention of which a review of the year would be sadly defective—the consecration of the first Bishop of Chota Nagpore. That great Mission, which ought to be so much greater, has now a Bishop of its own, and we trust that in entering upon this new stage of its history, it may be enriched in numbers and in Christian graces.

With God lies the future. We are persuaded that, however ill we may do it, we are working for His cause. May He guide, help, and strengthen, and bless us all.

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**PARAGRAPHIC.**

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Joseph King, a young lawyer of St. Paul, Minn., has become a hopeless lunatic through poker playing.

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At the charity doll show in New York dressed by Mrs. Cleveland sold at auction for \$115, while one dressed by Mrs. Harrison fetched \$100. This looks like a boodle campaign in a good cause,



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No. II.—HOWARD CROSSBY, D.D.

Homiletic Review, N. Y., February

The entire destruction of the saloon at a blow is an impossibility, simply because public opinion is overwhelmingly against such action. Whatever the reason may be, the great bulk of the community in our great cities, like New York, are decidedly opposed to a system of Prohibition. Those who see and feel the great evils of the saloon must adopt some other line of action, if they would reduce these evils. They must abandon theory and adopt the practical. They must so act as to have the majority of the citizens with them. The practical mode is to attack the evils of the saloon rather than the saloon itself. I some say that the two are synonymous, they must remember that others do not think so, and it is those others that we wish to enlist on our side. We must repress our own differences while we fight the common enemy.

Prohibition being impossible systematic restriction is the only alternative, and in this we shall have the support of all good men, whatever their differences or theories. All such agree that there are gigantic evils in the saloons, and that they ought to be abated. If a reasonable plan is proposed, all such will gladly give it their aid.

One feature of such a plan would be reduction in the number of saloons. This would lessen the number of the temptations; and this, while it would not save the habitual drunkard, would save many an inexperienced youth. It would also put the comparatively few saloons under close police supervision. Such reduction can best be obtained by a high license fee. A fee of \$1,000 achieves this effect. In no city should a license fee be considered high at less than \$1,000. That this would make a monopoly for rich proprietors is true, as of every tax restricted trade. It is incident to restriction, and is well worth enduring for restriction's sake.

A second feature would be entire closing of the bar-room on all holidays, and during the night from 11 P.M. until 6 A.M. This police feature would tend to preserve the peace on days when men are idle, and in the night, when danger is most ripe. The closing should be absolute—no sales, no lights, no persons in the saloon.

A third feature would be heavy bonds given by both the liquor-dealer and the owner or landlord of the premises where such dangerous trade is conducted, which bonds would be a guarantee against disorder within the saloon.

A fourth feature, closely allied to the third, would be severe penalties for every infraction of the excise laws. Impiement for the second offense should be the penalty without any alternative, the bonds

being forfeited and the convicted criminal forever estopped from receiving another license.

A fifth feature would be the complete prohibition of any side door or entrance and of any screen, by which means the law is so constantly evaded.

A sixth feature would be the enlisting of patrolmen, roundsmen and captain of police who allowed a saloon to be open at forbidden hours.

A seventh feature would be the forbidding of any lounging about the saloon.

An eight feature would forbid any woman or child from entering a saloon on any pretense whatever.

These provisions would meet the views of all who desire reform, and would destroy one half of the evils of the saloon which now exist. The law should clearly define the difference between a saloon and a restaurant (an eating place without a bar.) To prevent a man at such a restaurant or at a hotel from having his glass of wine would be considered, the world over, as an act of tyranny, and certainly could not be endured in our country. Hotel bars should be dealt with as saloons, and subject to the same laws.

Spiritous liquors, are far more dangerous than others, should be utterly forbidden where oversight cannot be had, as on steamboats and railroad cars.

Now, if any one should say that when we have all this we have not obtained all we wish, for evils still continue, our answer is that we have taken the first step, and a great one, and the necessary step to the second one in the matter of reform. The road indicated is the only one on which progress can be made. It invites to further and further reform. It will lead public opinion in the right way, and will harmonize such opinion in all rational efforts at destroying the saloon evil.

And it is that harmony which we need. We shall never get it by insisting on Prohibition.

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