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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ECCLIASTICAL NOTES.

THE Church of the Redeemer, Chicago, on September 9th, welcomed its newly vested choir consisting of 16 boys and 8 men.

MR. GLADSTONE'S library, at Hawarden, will soon be put under a trust for the use of the clergy and others. It numbers 25,000, chiefly theological, volumes, to which 15,000 will eventually be added.

TWELVE colored missionaries are now employed in the Diocese of Maryland, besides many voluntary and unpaid teachers. Church work amongst the colored people in this Diocese appears to be progressing favorably.

BISHOP GREEN, consecrated to the See of Grafton and Armidale on the Festival of St. Philip and James, is the first Priest of Australian ordination and the first graduate of an Australian University who has been raised to the Episcopate.

THE new building of the American Tract Society, New York, which is being erected on the corner of Spruce and Nassau streets, will be 21 stories high. It will cover a ground space of 100 feet and 7 inches by 94 feet and 6 inches, and its height will be 300 feet.

"THE TWO SETTLEMENTS: the Catholic and the Reformation; our Duty of Obedience to both alike," is the subject of a Pastoral Letter read before the Clergy and Laity of the Diocese of Springfield at the 16th Synod by the Rt. Rev. Dr. Seymour, Bishop of the diocese.

St. John's Church, Portage, Milwaukee, has a very promising vested choir of about 30 boys and men. Many of the boys were, prior to entering the choir, strangers to the Church services. Great interest is taken in the work by the people both of the parish and the community.

DEAN PARNELL, of Laramie, in the Diocese of Wyoming and Idaho, formerly one of the Lay Helpers of the Diocese of Montreal, now Dean of the Cathedral in that State, presided at an enthusiastic missionary meeting held during the first week of September at Evansville, Wyoming.

It is the most disagreeable of all the duties of a pastor to be compelled to drag money matters into discourses either from the pulpit or in his visits. Church members should not add this burden on the man who has so many others to carry. There is quite enough to do in the smallest parish without having to solicit for money.—*Selected.*

PERVERTS to Rome are now-a-days usually baptized with a conditional form it is said. But

one of the Canons of the Council of Trent reads as follows: "If any one saith that the baptism which is even given by heretics in the Name of the Father and of the Son and of the Holy Ghost, with the intention of doing what the Church doeth, is not true baptism, let him be anathema." (*Sess. vii., Can. 4, on Baptism.*)

IN view of the inability of the clergy to read all of the literature and pamphlets of the day, three of the clergy of the Diocese of California were appointed by the Bishop to examine various tracts and handbooks on religious subjects as they are published, and select those of Church and Catholic doctrine and practice to be recommended to the clergy for distribution.

By the death of Dr. Bowlby, four important ecclesiastical offices have become vacant, viz.: the Bishopric of Coventry, the Archdeaconry of Birmingham, an Honorary Canonry of Worcester, and the Rectory of St. Philip's—one of the "fat" livings in the diocese. As they are all in the gift of the Bishop of Worcester, a great deal of curiosity is being manifested as to the probable successor or successors of Dr. Bowlby.

EACH member of the Church should recollect that he must bear his part in the expense of public worship, and that to the best of his ability. Seeing that the existence of the Church depends for the most part on the weekly offerings, every member should have a receptacle for his offering when he is unavoidably absent from service—until such time as he can present it—and not deem one offering sufficient to cover many absences.—*Anglican Church Chronicle.*

THE Church of The Transfiguration, Little Mountain, O., which, owing to his interest in it, is known as Bishop Leonard's "Summer Cathedral," probably contains more memorial windows and articles of furniture than any other church in the Diocese. A tablet containing a long list of donors' names representing all denominations of Christians has recently been erected. Even some Hebrew people, who visited this popular resort, gave an entertainment for the benefit of the "Little Cathedral."

THE only clergyman who has a right to wear the Victoria Cross is Rev. J. W. Adams, who has just resigned the rectorship of Postwick, near Norwich. The gallant minister was through the Afghan Campaign, and at the risk of his life rescued several lancers from drowning, right in the teeth of the enemy. His bravery was duly reported, and acknowledged by the gift of the V.C., the greatest honour obtainable in the British army. Men of peace can be as valorous when occasion demands it as those whose profession is the noble one of arms.

WE see that the Rev. R. Hobson, of Liverpool, writes to some paper that on the altar at Liverpool Cathedral there are neither "flowers,

Cross, nor Crucifix, thank God." We do not understand this extraordinary hatred of the emblem of Christianity. What would be thought of the loyalty of an Englishman who thanked God that the Union Jack had been hauled down from any public building? Moreover, Mr. Hobson's emphatic declaration seems after all to be a little disingenuous, for he admits that there is a brass cross "on the reredos," which is presumably above the altar.—*Correspondent N. Y. Churchman.*

A PASTORAL STAFF has been presented to the Bishop of Melanesia by the boys of All Saints', Auckland, New Zealand. It is unique, being made of the wood of the old "Southern Cross," the mission schooner. It is made in four sections; a handsome floriated crozier of carved cedar, with a cluster of palm leaves at its base, and bearing the constellation in silver stars across it, forms the top section, the middle one being also of cedar, and bearing the words, "The Holy Church throughout all the world doth acknowledge Thee." The top and bottom sections of the staff are of kauri, and bear suitable inscriptions bordered with Maori designs; the parts are joined together by broad silver bands with a cross of cedar on each.

A CANON'S BRAVERY.—Canon Utterton, of Leatherhead, has just received the bronze medal of the Royal Humane Society for rescuing a man from drowning. The scene of the adventure was a whirlpool at what is called the Strid on the Wharfe, near Bolton Abbey, in Yorkshire. It is the locale of the pathetic incident of Romilly's leap, told by Wordsworth, who writes that "the lordly Wharfe is there pent in, with rocks on either side." The Canon seeing that an excursionist had fallen into the stream near the whirlpool, doffed his coat, plunged in, seized the man, held him up till a belt was lowered, and then clung to a projecting rock till the belt was again lowered for himself. The Canon is a zealous and popular clergyman, who owns now to close on fifty years. His father was the late Bishop of Guildford.

ON Sunday, August 29, the Fifteenth after Trinity, the Bishop of Iowa made a supplemental visitation at this noble church (Holy Trinity, Paris, France,) and confirmed one candidate at the request of the Rector, the Rev. Dr. J. B. Morgan, who is absent on his vacation. The candidate was presented by the Rev. S. P. Kelley, assistant minister in charge of St. Luke's chapel, who with the Rev. H. S. Cronin, M.A., of Cambridge, Eng., who has been supplying for the time of the Rector's absence, conducted the usual service. The Bishop celebrated at the 11 o'clock service, and at the Matins made an address to the newly confirmed. Large congregations at each of the usual four services, and the delightful singing of the choir of men and boys, proved that even in the dull-est time of the year in Paris the American Church retains its hold on its people and on the throng of American visitors.

## SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

## TWENTIETH SUNDAY AFTER TRINITY.

The prayer of the *Collect* is for a joyous readiness in the service of God. Samuel 'ran' to Eli. 1 Sam. iii, 5. The 'joy' of the Christian Life, Eph. v, 15-22. 'Always rejoicing,' 2 Cor. vi, 10. 'I will run the way of Thy Commandments,' Ps. cxix, 32. (Cant. 1.4, 'We will run after Thee.') Pious alacrity a mark of Faith. 'Most merciful.' God is more full of sympathy and love for us than the kindest and tenderest friend we ever had; see e.g., Is. xlix, 15-16. 'To be ready,' on the alert, 'cheerfully,' joyously, not 'grudgingly' or 'of necessity' or custom, or because the eye of the world or the Church is upon us, but 'of love,' must the service be. God loveth the 'cheerful' giver, 11 Cor. ix, 7. His service is not of constraint, but one of 'perfect freedom.' We are to be quickened in religion not by the lash of a tyrant or the goad of a taskmaster, but by the inspiration of love for God. Sacrifice test of love. Will, time, money, tastes, companions, etc., etc. The Church in the *Collect* desires for her children that they may 'accomplish' things that God would have done, i.e., finish them, carry them out to the end. It is not good to begin many things, but to finish those we take in hand is wisdom. The frayed ends of much unfinished work in the Church is discouraging. The work which God gave His Son to do was 'finished.' 'It is finished,' St. John xix, 30. So with the wall of Jerusalem which Nehemiah undertook to rebuild—'the wall was finished,' Neh. vi, 15. To the Church worker the *Collect* conveys a hint as to effective work, that is the 'finished' work. How bright the examples in this respect of such lives as those of Bishop Pattison and his native college in the South Seas, Bishop Steere and his translations of the Scriptures into the native tongues of East Africa, the patient, plodding toil of Bishop Horden on the shores of Hudson's Bay for nearly half a century. The spirit of the age is unfavourable to solid, steady finished spiritual effort; there is therefore the more need that prayer should be made that what is taken in hand for Christ may be completed—'accomplished.' 'Faithful in a few things,' St. Luke xvi, 10. Better thus than half-hearted in overmuch labour.

The *Epistle* describes 'the things that may hurt us' and hinder cheerful and ready service, and so prevent the 'finishing' of God's work in the world. i. Time to be well used, every moment has its duty. 'The days are evil' not in the sense of the Apostle who was speaking of a time of open persecution and of heathenism dominant. 'The evil' of these days in which we live has taken on another form, e.g., luxury and sensual ease and softness of manners and morals, a polite negation of the ethical force of Church membership, a Christian paganism which outwardly conforms to the demands of the Church, but refuses to submit will and life to the control of the Holy Spirit. Again the insolence of wealth has to be met by the assertion of the Truth of God. 'Because thou sayest I am rich and increased with goods, and in need of nothing, and knowest not that thou art poor and blind and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich,' Rev. iii, 17-18. The material joys and physical delights not to be compared with the 'heart songs' and spiritual consolations of the heavenly life, lived in love and in the fear of the Lord.

The *Gospel* describes in a beautiful figure the blessings of the Christian Covenant. The char-

acteristic incident of the narrative is the story of the guest who neglected to put on the wedding garment provided by the gracious bounty of the king. The 'wedding garment' is no other than 'the righteousness of Christ' which the Christian is to 'put on,' and in which alone he can draw nigh to the Banquet of Eternal Joys spread in the Palace of the Great King. To 'put on' the Christ character, to clothe ourselves with His virtues, to be filled with His mind: this is what God would have men do now in this mortal life. It is for each to set about this duty with alacrity and cheerfulness. The things that may hurt us shown in the Gospel. i. Indifference to God's call as given through Jesus Christ to humanity at large to return and be the partakers in His bounty and the recipient of His favours. ii. Secret indifference leads at length to open violence, e.g., servants slain. Martyrs, Confessors of the Church in every age. Our own century no exception. The spirit of the world never changes. iii. Individual preparation overlooked: the 'wedding garment' neglected. Each soul must be 'clothed' in the raiments of righteousness provided for it by the adorable sacrifice of Christ. Personal sanctification, as well as Church membership, essential to acceptance at the last.

*The First Morning Lesson*, Ezek. x, iv.—The duty of those in authority—'shepherds'—e.g., kings, governors, parents, to consider the needs and provide for the wants of 'the sheep,' those who are given into their charge. The selfishness and covetousness of 'the hireling' shepherd condemned. The justice and mercy of the new Kingdom of the Messiah present a pleasing contrast to the earlier descriptive portion of this chapter (which is full of wholesome truth for all in public offices or places of responsibility.)

*The Second Morning Lesson*, Phil. i., gives, as is often the case, an example of 'readiness and cheerfulness' in Christian service, which is full of life and joy as compared with the Old Testament Lesson just read, e.g., verses 3, 5, 6: the prayer that the Phillipians may 'accomplish' what God would have them do, verse 10. The Apostle 'ready and cheerful.' 'To me to live is Christ: to die is gain.'

*The First Evening Lesson*, Amos iv, v. 4.—Examples of the 'judgments' of God in the phenomena of the natural world. God rules all. Drought, scarceness, mildew, the pestilence, all God permitted for moral purposes. These judgments failed to do their work. There was no repentance, no return to God. 'Ye have not returned unto Me, saith the Lord.' The call, 'Prepare to meet thy God.' The *unreadiness* of Israel to be instructed by the circumstances of life. Nature in her various phases, now of friendliness, now of hostility, has many precious words of counsel for us. 'He that hath ears to hear let him ear.' 'For lo! He that formed the mountains and created the wind, and declareth unto man what is in his thought, that maketh the morning darkness and treadeth upon the high places of the earth, the Lord, the God of Hosts, is His Name.'

*The Second Evening Lesson*, St. Luke v. to v. 17.—The readiness and cheerful obedience of Peter to the commands of Christ in the face of past discouragement, verse 5. The result. The Word of Christ directs us as to what God would 'have done.' The world with its discouragements would say why toil and in the end 'accomplish' nothing. The voice of Faith replies to the Voice of the Divine Master. At Thy Word I will let down the net.' Work done in obedience to the Divine purpose is 'finished'—the ships were so full that 'they begun to sink,' a visible proof to the most faithless there that Christ was God and trode upon 'the high places of the earth,' in the sense of the First Evening Lesson.

## LA BOCCA DELLA VERITA.

By E. C. VANSITTART.

'Only be true—true to thyself—true with thy God.'

[CONTINUED.]

A very ancient fable thus accounts for the existence of this relic: Virgil, shocked at the utter disregard of all obligations shown by his debased countrymen, caused a marble mask to be erected, and proclaimed it to be endowed by the gods with supernatural and omniscient powers in the detection of falsehood: any whose words were untrue, as he stood with his hand in the aperture, would be chained there, or only recover his freedom at the cost of his limb. The idea took and became firmly rooted in the popular mind, and the test never failed till on a certain occasion an unfaithful wife, forced by her indignant husband to justify herself in the usual way, eluded the accusation and yet rendered the test powerless by the following trick: She ordered her lover to feign madness, and as she was going to the mask of the *Bocca della Verita*, to throw his arms around her, and embrace her in spite of her struggles, with every sign of mental aberration,—all of which he carried out; then the woman, putting her right hand in the Mouth, and feigning anger and indignation at the base accusation brought against her, swore that no man alive save her husband and the poor lunatic whom they had just seen, had ever embraced her: thus she hoodwinked the oracle, and issuing unhurt from the terrible ordeal, she was acquitted, but Virgil, from whom no gossip could be kept, confessed that the craftiness of women surpassed the astuteness of men, and from that day the effigy lost its power.

A learned Barnabite monk has offered another explanation, which seems a most simple one, viz., that the slab served as a lid to the sacred cistern where were stored the waters dedicated to Mercury close to the Church of Santa Maria; this Ovid refers to when he represents the cattle dealers of the adjacent *Forum Boarium* (cattle-market) as resorting to the *fons Mercurii* (fountain of Mercury), there to wash their hands after the day's sharp practice and cheaterly, invoking their patron to "cleanse our perjuries of the Past; oh! cleanse us from the untrue words of to-day," which, says the poet, the tutelary god of thieves never failed to do, as, miling, he recalled how once he had stolen the oxen of Apollo.

Should this be so, time is blotted out, and we stand before the survivor of nineteen centuries, or if we accept the surmise that the mask was the frontal of an altar to Jupiter Ammon (patron of oaths and avenger of perjury) we see another picture rise up from amid the mists of the Past; a cohort of soldiers in glittering armour, with drawn swords, keep guard around the altar, and a crowd stands by, while those accused of the crime of perjury are led up to the open Mouth on whose decision hangs the momentous issue of life or death (for conviction doomed the prisoner to be hurled from the Tarpeian rock.) We may well believe the hand of many a trembling criminal became so paralyzed by fear and the workings of an evil conscience that he found it impossible to withdraw it from contact with those huge lips,—thus his doom would be sealed, and he would be hurried off to the dread precipice and shoved into Eternity; while another, strong in conscious innocence, would fearlessly place his hand in the dreaded aperture, and in clear, ringing voice speak the words on whose truth his life depended; shouts of approval breaking forth from the assembled throng, he was released from his chains and borne triumphantly home. Stern and pitiless were the laws of the ancient Romans, and terrible the penalty paid

by those who broke them: and no Roman could ever pass the *Bocca della Verita* without being reminded of the fate in store for those who transgressed the law of truth.

And does not the marble effigy still speak to us who live in other times and under another dispensation? If the Pagan Romans, in the dim light vouchsafed to them, held truthfulness so high, and punished its breach so terribly, should not we Christians who live in the fuller light and teaching of the Gospel strive to be true, true in word, in deed, in thought yea, even "in the inward parts,"—and ought not our daily prayer to be that "the Spirit of Truth would guide us unto all truth?"

#### DIOCESAN RELATIONS.—THE ORDINARY.

Under this term explained, "the Bishop is the Ordinary within the bounds of his own Diocese having its spiritual jurisdiction," we may discuss the relation of the Bishop and his clergy in matters not regulated by rubric and canon and open to diversity of opinion and action. The Church places the Bishop in the two-fold relation of director and adviser. Of director: The deacon asked. Will you reverently obey your Bishop, and other chief Ministers, who according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions? replies, I will endeavor so to do, the Lord being my helper.

The Priest is inquired of in these words with the added, "and submitting yourself to their godly judgment." The answer; "I will so do, the Lord being my helper." In the Letter of Institution (of the American Church) the "License and Authority to perform the office of a Priest," as further expressed "to perform every Act of Sacerdotal Function among the people of the Parish," is qualified, "You continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us." As cases in point where there is "a wish in a Rector or Minister, or the Parish committed to his charge, to bring about a separation and dissolution of all pastoral relation between such Minister and Parish, and the parties be not agreed in respect of such separation and dissolution," "the godly judgment of the Bishop" must be called in and the difference may be settled by this alone (Title I Canon 4, Sec. ii.) Where there is a "doubt" as to marriage "as the Word of God and discipline of this Church allow," the case must be referred to the Bishop for his godly judgment thereupon." (Title II Canon 13 Sec. iii.)

The "godly admonitions" and "godly judgment," are certainly not confined to these and other cases in the Canons. The Church surely does not design to make her Bishop, a "lord over God's heritage," and she does not place him in his Diocese, a mere functionary, while her Priests, Pastors and people, have unlimited rights beyond the strict letter of the law. "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not: Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy."

The unity of a Diocese can be conserved only by the judgment of the Diocesan defining in general the worship of the Parish, and the work of the Pastor. The Bishop is literally Diocesan, he is with his Diocese until death do them part. The Rectors are constantly changing. What must be the result, if the Minister of the Parish shall drop established usages of the Church or bring in new rites and ceremonies;

and his successor in the exercise of the same liberty, shall drop what he finds, and introduce what has his sympathy and preference? If this right of will shall be exercised by the impatient Deacon, or the Priest who is bound to carry out what in his inexperience, he regards as for the grand advance of the Church; what can attend this, one setting up and another putting down, with our brief Rectorship, but the unrest and division of parish life? And then as to ministerial work, when clergymen not of this Church, are brought into the services, and there is the reciprocity of participating in their services what a heritage of imputed narrowness and bigotry is left for him who comes after who has equal charity but reads differently his loyalty. If the Ministry expect the people "to obey them as having the rule over them and submit themselves," they must show them their obedience and submission to the chief Pastor of the Church. It is a rare experience, if a Minister does not come to the time when he is very glad to ask his Bishop's protection against some ignorant, ill tempered parishioner who is setting up his authority. It is not very pleasant for a Bishop on his visitation, to find erroneous and strange doctrine and unwarranted practice, and if inquired of as he surely will be, to have to give his voice against the Pastor he has come to strengthen. Loyalty is the demand of the day, it presses as strongly, and often as painfully, on the Bishop as on his Clergy. If we are to carry on this Church to the triumph of influence and numbers we believe in and seek for; we must present to this American people, to whom the name of religion with its varied creeds and worship and ways, is legion, a united front; we must cut out from our papers and drop from our speech, party names; we must secure the home feeling in the Church for our migratory people; we must remember that things will look very differently to a layman from what they do to a theologian. We must be tender of prejudices and preferences among those who are of us, as well as among those to whom we are calling, "come thou with us, and we will do thee good."—*Bishop Gillespie.*

#### THE TIMES.

LOVING AND WISE WORDS OF BISHOP WHIPPLE,  
MINNESOTA.

Brethren, we meet at a time when clouds lower on the horizon of the future. Hearts are failing for fear. Some bewildered souls are saying in the morning: 'Would God it was evening,' and in the evening: 'Would God it was morning.' In a land whose harvests groaned with abundance of God many of the children are reduced to pauperism. There are conflicts between capital and labor which clog all business. There are pilgrimages of witless men more crazy than the Children's Crusade to conquer Jerusalem, and, strangest of all, Anarchy raises its hydra head in the freest land on earth. Each political party lays the mistakes and blunders to the rival party. The cause lies at the door of the people of all parties. For the past quarter of a century the apostles of infidelity have by press and platform been eating faith out of the hearts of men. Multitudes have forgotten that no nation has ever survived the loss of its religion. It may have been a poor religion; but when men have lost all sense of accountability to a higher power, then society has perished. Many have lost all faith, to them God is a name, the Bible a myth, and Heaven and Hell fables.

Two new gospels have been preached; one a falsely so-called science, a gospel for the rich, which teaches that all sorrow and weakness and poverty is the result of an eternal law, 'the survival of the fittest;' that the treasures of life are for the strong, and the weak must always go to the wall. The other is the gospel

of anarchy, which says that property is a crime, that the rich man is an oppressor. It assumes that there is a natural enmity between capital and labor, that the only cure is to make over all property to the many, that is, the Government. I have read in an old book that the poor shall never cease out of the land, that the poor you have always with you, and when you will you may do them good. Poverty is most often the result of weakness, unwisdom, the mistake of trying to get something for nothing, and sometimes it is the fruit of sin. So long as man dwells on the earth there will be the strong and the weak, the wise and the foolish, the prudent and the imprudent.

If the commune divided the wealth of the world to-day, to-morrow would find the beginning of the old inequality. One would save and another spend, one would work and another be idle, one would be wise and another be foolish. There is but one cure for human sorrow; it is in the helpfulness and hopefulness of the Gospel of the Son of God. Other religions tell of how men are reaching out their hands for help; this tells of God reaching out His hands to man. All thoughtful men admit that the existence of the 'First Cause' is a necessity of human thought. Infidelity is unthinkable. The keynote of the Gospel is in the Fatherhood of God and the brotherhood of man. It teaches the prosperous man that the poor man is his brother; nay more, the brother of Jesus Christ; that the secret of joy and peace and gladness is not in what we hoard, but in the love which flows out of our heart for others. It does not promise the poor man houses and lands, but it does tell him of a Father in Heaven who has not forgotten the least of His children, and that the very peace of God dwells more often in the cottage than in the palace, and that for him His Father has a home in His many mansions.

I am afraid we preach too much about getting ready for a heaven beyond the grave and all too little about bringing heaven down to the earth by kindness and by the brotherhood of children of one Father in Heaven. It means more than fine churches and gay clothing for rich Christians; and tracts and children crying for bread, for poor Christians. Our time, our talents, our means, are a trust for which each one of us is to give an account to God.

We wonder why these strong men of busy brains, the men who are the power of the nation, pass by the Church to found their brotherhoods and orders; they will have them, and they ought to have them, until the Church becomes the greatest of all brotherhoods, the Brotherhood of our Father in Heaven.

The people do not want doled out alms; they know as well as we do that alms to-day make paupers to-morrow. They want, and it is the truest wisdom to give them, our brains, our wisdom and our hopefulness. Brotherhood men will have; and it will either be the brotherhood of commune or the brotherhood in Jesus Christ, as children of God. I sometimes lose faith in men; I will not lose faith in God. I reverently believe that this new English speaking race, fused out of all races, is to lead on in the work of the last time. I believe that God helped our fathers to found this Republic, to be a blessing to the world. I believe that either through God's love or through God's judgment we shall learn that the safety of the nation is not in trusts for the rich, but in co-operative industry, which quickens energy and brings rewards to all men. I also believe that government is a trust from God, Who alone has the right to govern, and that He has given to every nation the right to say in what form that sacred trust shall be clothed. God's providence will teach the people that their salvation is to exercise their suffrage in the fear of God, and not leave it to men whom a plutocracy can buy as sheep in the shambles. . . .

Brothers of the clergy, be careful not to in

introduce any changes of ritual which lead to division of the flock in your care. All ritual must symbolize the faith of the Church. While we love to see the Bride of Christ clothed in garments of beauty, we must not forget that our ritual is a mockery unless it is the expression of a life; for 'The fair linen of the Bride of Christ is the righteousness of the saints.' No human words can toll the dignity and awful responsibility of an ambassador for God. The golden mouthed Chrysostom said: "When I read, 'They watch for souls as men who shall give an account,' it shook my inmost soul." It ought to humble us at the foot of the cross. It is perilous to ourselves and the souls committed to our care if we make ourselves a priestly caste, human mediators between God and man. Woe to him who puts anything between lost souls and Jesus Christ, the Saviour! We may magnify sacraments laden with the love of God; we must hold up the old faith as an anchor for perplexed souls. We may count the office of a minister of Christ as the highest honor ever committed unto men, but the greatness of the trust ought to keep us at the feet of Jesus.—  
*Convention Address*

## News from the Home Field.

### Diocese of Nova Scotia.

#### PORT MULGRAVE.

The Deanery of St. George met here on Wednesday, Sep 19, at 11 a. m. there was a celebration of Holy Communion in the Church, the Rev. Rural Dean Mellor being Celebrant and the Rev. C. Sydney-Goodman, Rector of Antigonish, preaching the Sermon, from the text "Seek ye first the kingdom of God and His Righteousness."

A quorum of clergy, not being present, the business meeting in the afternoon was postponed.

Evensong was at 7 p. m. and short addresses were given by the Rural Dean and the Rector of Antigonish.

At the present moment there is no Rector in Mulgrave. It is to be earnestly hoped that three will soon be one to fill the place. Though few numerically in the town, the congregations at Melford and Oyster Ponds crowd the Churches.

### Diocese of Fredericton.

PERSONALS.—The Rev. Canon Ketchum, D.D., of St. Andrews, N.B., and Rev. O. S. Newnham, of St. Stephen, N.B., were both present at the ordination held by the Bishop of Maine at Calais, Me., the latter, Rev. O. S. Newnham, being the appointed preacher, and the candidate, Rev. W. J. D. Thomas, being presented by Canon Ketchum.

### Diocese of Quebec.

#### LENNOXVILLE.

BISHOP'S COLLEGE.—The September meeting of the Governing Body of the University and School of Bishop's College was held in Quebec on Saturday, 29th September, at 9 a.m., the trustees and council having met separately at 9 a.m. At the corporation meeting there were present:—Trustees: R. W. Heneker, D.C.L. (Chairman); Hon. G. B. Baker, M.P.; R. R. Dobell, Robert Hamelin, D.C.L.; A. D. Nicolls, Lieut.-Col. G. R. White, Council: Principal Adams, D.C.L. (Chairman); Rev. Prof. Allnatt, D.D., the Rev. Prof. Wilkin

son. The headmaster of the school, H. J. H. Petry, M.A., also attended to present his report.

The Principal, Dr. Adams, was called to the chair. Reports were received from the trustees as to the finances and the property of the College. The most interesting being that the benefactor, Dr. Mountain, has modified the deed of the T. T. S. Mountain Professorship in a sense favorable to the present working of the college.

In the report of the Council and the educational report of the Principal references were made to the lengthening and strengthening of the honor courses in Classics, Mathematics and Theology. It has been customary for those who showed general proficiency, and also a special excellence in one of the three branches, to spend one year of three terms in honor work. It is proposed now to allow those who can pass an examination similar to the present honors qualification examination, to enter on an honor's course earlier in the period of residence. According as qualified candidates present themselves for three years, two years, or one year respectively, they will receive first, second or third grade honors. The scheme was received very favorably by the Corporation, and in some parts is already being acted upon, especially in mathematics.

The subject of the Jubilee of the College received some attention, and a strong Committee was appointed to carry out a due celebration of the same during the year 1895. It is expected that the Convocation of June, 1895, will present features of unusual interest. The Principal's report, in speaking, on this subject, pointed out that in various ways during the last twelve years a sum of \$120,000 had, from various sources, been given to the Institution, hence it was felt that the sum of \$50,000 was not an extravagant one to aim at raising during the next five years, and this could be regarded as a Jubilee Fund.

The Aima Mater Society, through its committee which met in Quebec on Friday, resolved to make an effort to raise \$10,000 of the above sum for the completion of the chapel and for erecting a new gymnasium. The rest of the \$50,000 could be spent on endowment, and especially on the chairs of Classics and Pastoral Theology, and on the Principalship Endowment Fund.

As regards the school reports were satisfactory. A large sixth form had been gathered together, more fifth form boys than usual returning. Four out of the eighteen successful candidates for Kingston had been from B. C. S.; whereas only eighteen out of fifty had passed, none had failed from Lennoxville. The award of honor in 1894 had been given to F. C. Heneber, B. C. S., 1883-1890.

The new master, Mr. A. A. Brockington, B. A., (honors), of London University, and Mr. B. Anden, B.A., of Emmanuel College, Cambridge, as well as Mr. T. Granville Barley, of Cambridge University, were spoken of as doing excellent work. At the close of the meeting the Corporation adjourned till its Easter tide meeting in Montreal.

#### WATERVILLE.

Since our last notes on this Mission we learn that a sale of useful and fancy articles in North Hatley, on August 11th, brought in \$210 towards pecuniary obligations in connection with the Church of St. Barnabas. At Waterville, August 13th, a Sub-deanery meeting for study and conference included a missionary service and addresses in the parish church, with a special celebration of Holy Communion. Seven of the clergy were present. On August 24th, a missionary meeting in North Hatley was addressed with marked acceptance by Canon Foster and Rev. C. H. Brooks. Here too, on Aug.

31st, the Right Rev. Bishop Niles, of New Hampshire, made some visits, and held a special service, assisted by Rev. A. Stevens and E. King, in order to dedicate and use for the first time a beautiful set of altar vessels, consisting of solid silver chalice and patten, with two clear crystal ewers for wine and water, and the pieces of pure linen required for celebrations and beautifully embroidered. These had just been donated to the Church of St. Barnabas by Mrs. F. C. Foster, of Boston, Mass. Bishop Niles gave an interesting, eloquent and scholarly address. There were fifty communicants, although it was a week-day.

At Waterville, on Sept. 13th, Mr. George Parkin and his sister invited some friends and neighbors to a social gathering, and through them obtained about \$10 towards the recently incurred expenses of a furnace in St. John's church. An effort is in progress through the generous help and encouragement of the Rev. T. L. Ball and Dr. Robert Hamilton to establish an endowment fund for this mission.

## Diocese of Montreal.

#### MONTREAL.

*St. John the Evangelist.*—It is announced that the Right Rev. Dr. Hall, Bishop of Vermont, will be present and take part in the services connected with the anniversary of the Dedication of the Church, on October, 7th instant. Bishop Hall is one of the most eloquent prelates of the sister Church in the States.

*Trinity Church.*—The morning papers of Monday last announced that the Rev. Canon Mills at morning service in this church, on the 30th ult., announced that until the mortgage debt of \$15,000 now on the church was liquidated, or so long as he remains rector, he would devote his salary of \$1 800 and \$200 a year additional, that is \$2,000 to this purpose. At the evening service it was announced that Charles Garth, Esq., treasurer of the diocese, an old and firm friend and parishioner of Trinity Church, and presently people's warden, would give \$3,500 towards the same purpose. These generous actions should stimulate the congregation to pay off the indebtedness. The diocese itself, through prominent churchmen in Montreal, saved the church from forced sale some years ago, paying off, it is believed, some \$25,000 of the indebtedness.

On Sunday, the 30th September, the Rev. G. Abbott Smith, M., assistant of the parish church of St. James the Apostle, attended at the Church of the Redeemer, CORÉ ST. PAUL, for morning service and the administration of Holy Communion, when there were thirty-six communicants. The congregation both morning and evening well filled the little church, which is always beautiful in its floral decorations, and the services hearty and congregational.

At the request of the Bishop of the Diocese the Lay Helper's Association assumed the working of the Mission of MAISONNEUVE from Sunday, the 23rd ult., when Mr. F. C. Ireland took the services both morning and evening, assisted by his son, and on the 30th Mr. Haycock officiated in the morning, and Mr. Hetherington in the evening, both of these being members of the Lay Helper's Association. It is satisfactory to know that these gentlemen, although of long experience, adhere to the practice of reading sermons from leading divines instead of attempting to preach, as some Lay Readers and students do—not always to the edification of their hearers.

The Sixth Annual Conference of Montreal Diocesan Theological College Association will



be held in the College building on Tuesday and Wednesday, the 16th, and 17th, of October instant under the presidency of the Lord Bishop of the Diocese. The programme includes an illuminated address to the Diocesan Sunday School Association in the Synod Hall on Monday evening by the Rev. G. Abbott Smith, M. A. entitled "Recollections of Jerusalem."

On Tuesday at 10 a. m. there will be Celebration of Holy Communion in St. George's Church, with sermon to the Association by the Rev. Principal Henderson.

At 11.30 a. m. the Conference will open formally in the College under the Presidency of the Bishop. A paper will be read by the Rev. W. H. Garth, B. A., on the "History of the Old Testament Morals"; selected speakers thereon being the Rev. H. J. A. Elliott, B. A., and H. Jekill, B. A., followed by a discussion.

In the afternoon the Association will meet at 2.30 and a paper will be read by the Rev. H. E. Horey, M. A., on "Christian Socialism" with selected speakers, Rev. H. T. E. Cunningham, M. A., and J. Irwin Strong, B. A.

At 4 p. m. a paper will be read by the Rev. Rural Dean Robinson on "Personal work," selected speakers being Revs. Jas. Carmichael and A. C. Asch.

A public meeting will be held in the evening at 8 o'clock, at which an address will be delivered by the Rev. J. de Soyres M. A., of St. John, N. B., on "The Study of Church History," also one by the Rt. Rev. J. A. Newnham, D. D., Bishop of Moosonee.

On Wednesday, 17th October, at the morning meeting, a paper will be read by the Rev. John Kerr, D. D., on "How to meet the Higher Criticism" with selected speakers, Rev. Rural Dean Sanders, B. A., and Mr. W. P. R. Lewis, B. A., and a second by the Rev. C. Cameron Waller, B. A., entitled "The Relation of Old Testament History to that of Surrounding Nations;" the speakers selected being Revs. Principal Roxford, M. A., and Mr. F. Pratt, B. A.

At the afternoon, Session beginning at 2.30, a paper will be read by the Rev. W. A. Mervyn upon "Music in Relation to Divine Worship," selected speakers thereon being Revs. H. A. Meek and Basil S. T. Marriott; and another by the Rev. C. Rollit entitled "Sunday-School work in the Country," selected speakers, Revs. E. P. Judge and James Thompson, B. A. At half past six the Association dinner will take place in the College Hall, followed by the Annual Business Meeting at 8 p. m. The Clergy of the Diocese and the students of the College are cordially invited to be present and to take part in the discussions.

## Diocese of Toronto.

The following Pastoral has been issued by the Bishop of the diocese:

### INTERCESSION FOR SUNDAY SCHOOLS.

To the Clergy, Superintendents, Teachers, and Friends of Sunday Schools:

My Dear Friends.—It has been suggested by the Church of England Sunday School Institute, with the hearty concurrence of the Archbishop of Canterbury, that our Church in Canada should unite with the Mother Church in the observance of special Days of Intercession on behalf of Sunday Schools.

Such Intercession is so well calculated to bring the Divine Blessing upon our Sunday Schools, and to quicken our own interest in this important work, that I shall be glad if the Clergy, Teachers, and Friends of Sunday Schools throughout the Diocese will unite in observing the proposed Days of Intercession, as suggested below, viz: Sunday, October 21st, and Monday, October 22nd.

In particular, I invite all Sunday School

Workers and friends of Sunday Schools in the City of Toronto to a Devotional Meeting in St. James' School House on Monday October 22nd, at 8 p. m., when special addresses of a devotional character will be given to Teachers and Workers.

I shall be obliged to the City Clergy, if they will give notice of this meeting on Sunday the 14th, and afford their Teachers such opportunities as they can, of observing these Days of Intercession in union with their fellow Teachers in the Church of England throughout the world.

With hearty prayers for God's blessing on your work, I am your faithful Friend and Bishop.

ARTHUR TORONTO.

### SUGGESTIONS.

The following are suggested as methods of observing the Days of Intercession, one or more of which may be found practicable:

1. A special Celebration of the Holy Communion for the Teachers and Workers on Sunday, the 21st October; if possible with an address.

2. A special Sermon in reference to Sunday School Work, on the same day; with the use of one or more of the Collects suggested below, to follow the Collect of the Day.

3. A special Sunday School Service for the Scholars; and, when possible, a short Address to the Teachers afterwards, with special prayer.

4. General Meeting of Clergy, Sunday School Workers, Parents, and others, in some central point in each Rural Deanery, on Monday, 22nd October, for conference and intercession—such conference to be arranged by the various Rural Deans.

### PRAYERS SUGGESTED.

(Which may be used after the Collect of the Day.)

Collects for Advent, second Collect for Good Friday.

Collects for 25th Sunday after Trinity, and St. Simon and St. Jude.

O Almighty God, who by Thy Son Jesus Christ didst give to Thy Apostles many excellent gifts, and commandedst them earnestly to feed Thy flock: make we beseech Thee, all Bishops, Pastors, and all who labour in the word and doctrine, diligently to teach Thy holy Word and Thy children obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

Almighty and everliving God who maketh us both to will and to do those things that be good and acceptable unto Thy Divine Majesty: We make our humble supplications unto Thee for Thy favour and gracious goodness towards all teachers and scholars in our Sunday Schools. Let Thy fatherly hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them: and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end Amen.

### ASHBURNHAM.

Beautiful and successful harvest festival services were held here on the evening of the 27th ult., and repeated on Sunday, the 30th. The detailed account thereof we are obliged to hold over until next week.

## Diocese of Huron.

The regularly quarterly meeting of the Executive Committee of the Synod of the Diocese was held at the Synod office, London, on the afternoon and evening of Thursday, 20th Sept.

instant. Among those present were: The Rt. Rev. the Bishop of Huron, Very Rev. Dean Innes, Ven. Archdeacon Marsh, Revs. R. McCosh, C. R. Matthew, R. Hicks, A. Brown, T. R. Davis, D. Williams, D. Deacon, F. G. Newton, G. B. Sage, G. C. McKenzie, Canon Young, W. Love, Canon Smith, Canon Hill, J. T. Wright, F. M. Baldwin, J. Downie, J. H. Moorhouse, J. C. Farthing, Canon Davis, H. A. Thomas, W. Craig, Jeffrey Hill, R. S. Cooper; Messrs. Cronyn, Bayley, Fox, Luscombe, Harrison, Courtwright, Peers, Ransford, Gurd, Dymond, Skey, Grey, Judge E. Elliot, H. Macklin, Judge Ermatinger, Noble, Imlach, Jonkins, Ferguson, Sutherland.

The Very Rev. Dean Innes and Canons Young and Davis were elected as Clerical members of a new Mission Committee, and the Bishop appointed the Rev. A. Brown and the Ven. Archdeacon Marsh. Messrs. Dymond, Jonkins and Wilson were elected Lay members, and the Bishop appointed Messrs. V. Cronyn and R. S. Gurd. Reports were received from the Mission Committee as to different parishes and missions, among them Dublin, Warwick, Warton, Dungannon and Markdale.

The Land and Investment Committee reported the funds under its control as in a satisfactory state, but showing a large amount in the Savings' Bank awaiting re-investment. The Committee on the Boundaries of Woodstock Parish reported, but was continued.

The report of the Committee on expenses of the Synod offices showed that these compared favorably with those of the other Dioceses, and also indicated reductions in some particulars and changes recommended in others. Considerable discussion took place upon the report, but it was finally adopted.

The report of the Committee on Church extension was referred to a special Committee consisting of Revs. W. Craig, R. Hicks and Chancellor Cronyn to prepare for printing and report. The question of amending the Act consolidating the Trust funds was brought up and referred to a Committee consisting of Archdeacon Marsh, Canon Young and Mr. R. Bayley. An application was made the Rev. L. DesBrisay for an extension of leave of absence, but it could not be entertained; it was left in the hands of the Bishop. The Committee acknowledged gratefully the action of the Rev. G. M. Cox, of Onondaga, in having generously returned a sum of \$300 paid him out of the Mission Fund, and also that of the Rev. R. Wilson, of Birr, who had declined to receive further aid from that fund.

APPOINTMENT.—The Lord Bishop of the diocese has appointed the Rev. Canon Davis, of South London, Archdeacon of London, in the place of Ven. Archdeacon Marsh, who became Archdeacon of Huron.

## Diocese of Algoma.

### HIUNTSVILLE.

Work began on the new All-Saint's Church building on Monday, August 13. Plans and specifications have been prepared and kindly donated by Mr. R. Ogilvie, architect, Toronto, who also undertakes to oversee the work at a charge of one and a half per cent of the cost. A basement has been excavated for heating purposes, and the work is progressing so far that the walls are well above the ground level, joists are all in, and door and window frames are being made and put in position. It is earnestly hoped, that, funds permitting, the work may be pushed forward so as to roof in the building this fall. This latter step is absolutely necessary to ensure the safety of the building from frost, otherwise the work done will be seriously imperilled; to enable us to do this, the

Bishop—whose co-operation with, and endorsement of all our work is not only most sympathetic, but also most helpful—has kindly issued an urgent appeal in our behalf to the churchmen and churchwomen of Canada, to which we look with fervent prayers to the great head of the church, for a liberal, hearty and prompt response.

Donations may be sent to the Bishop, or to D. Kemp, Esq., treasurer, Synod office, Toronto, or to the Incumbent, Rev. Rural Dean Lloyd, Huntsville.

The Bishop of Algoma gratefully acknowledges the following donations to Huntsville Church building fund in response to his appeal. H. Pellatt \$50; Ven. Archdeacon Lonsdale \$5; and W. C. Nova Scotia, \$2.

The congregation of all Saints have presented Mr. McConnell, student, with the following books, S. P. C. K. Commentary, "Divinity of our Lord" (Liddon); "Faith of the Gospel" (Mason); "Church Dictionary" and "Turning points of Church History" (Cutts), in recognition of his diligent and helpful work—in the Sunday services, and house to house visitation in the week—during the illness of the Rev. Rural Dean Lloyd.

### Diocese of New Westminster.

#### SAPPERTON.

*St. Mary's.*—The Dedication Festival of the above church was held during the whole of the week ending 15th Sept. last, commencing on The Nativity of the Blessed Virgin Mary, Sept. 8th. The church was very prettily decorated for the occasion, there being no lack of flowers; but the Altar looked especially bright, the new reredos adding greatly to the general appearance of the Sanctuary. The services throughout the week were as follows:

Sept. 8.—Matins, 7.30; Holy Communion (choral), 8; Evensong, 7.30, at which the preacher was the Rev. A. Shildrick, Rector of Holy Trinity Cathedral, New Westminster, and who chose for his text 1 Kings viii, 27.

Sunday, Sept. 9.—Matins and Litany, 7.30; Holy Communion, 8; Holy Communion (choral) 10.30; Children's service (and Baptism), 2.30; Evensong, 7.

Monday, Sept. 10, and every morning during the week.—Holy Communion, 8.

Thursday, Sept. 13.—Choral Evensong, 7.30, at which the preacher was the Rev. H. G. F. Clinton, Rector of St. James', Vancouver, who very appropriately chose for his subject, 'The Dedicated Life.'

The majority of these services were very well attended considering the size of the congregation, and that this is the first time in the history of the parish that a Dedication Festival has been fully observed. No one could have failed to notice that a decided impression was made by the several preachers who occupied the pulpit during the week, not excepting the Rev. P. D. Woods, curate of St. Mary's, who on Sunday evening preached an able sermon on 'The Faith once delivered to the Saints.'

The bodily needs also of the congregation were not forgotten, and on Wednesday evening a free social was given in the Parish Room by the Guild of Church Workers. This Guild numbers some thirty members, and they are certainly accomplishing a good work. It would be well, in our opinion, if every church possessed such a guild, as no one is eligible for membership except he or she undertakes some definite Church work.

On Friday evening a most instructive and interesting lecture was given by the Rev. H. H. Gowan, Rector of St. Barnabas', New Westminster, on the 'History of the Church of England from Apostolic Times to the Eleventh Century.' The lecture was illustrated by magic lantern views, which were effectual in carrying the speaker's words home to many a heart.

Mr. Gowan has kindly consented to continue the subject on some future occasion, and we think we are safe in saying that no one who attended this lecture will absent himself from the next one under any consideration—sickness excepted.

On the whole the members of St. Mary's congregation have a great deal to be thankful for, and it is to be hoped that the seed sown during the Dedication Festival will take root, spring up and bear fruit, some thirty, some sixty, and some an hundred fold.—*Com.*

### Contemporary Church Opinion.

*The Churchman, N. Y.*

A ROMAN OATH.—We have often incurred the censure of our Roman Catholic neighbors for the firmness with which we have been forced to oppose their measures in our city and in the legislation of this State. We think the unequivocal voice we uttered, last week, is proof that no one-sided spirit animates us, in our constant testimony against the alien hierarchy and the foreign aggressions of the dominant party of Romanism in this country. No man, simply because he is a Roman Catholic, shall have our censure; if he is such a Roman Catholic as Lafayette or Bossuet we can love him as a Christian Brother and applaud him as a citizen.

But all the more because we have shown our colors in this matter, do we feel free to assure the Roman hierarchy that they must show themselves, more and more. Americans at heart and in action, if they hope to weather the rising storm of popular indignation, excited by their known exactions upon the Treasury at Washington, of which the conduct of their "Indian Bureau" is only a fractional example. In this particular, we shall have much to say which it is painful to record; and by which our church and our Protestant brethren generally have been forced to refuse all participation in what has become a system of spoliation, and of bold warfare upon the equal rights guaranteed to all citizens by the Constitution.

We are opposed to all secret societies in politics and in the direction of civil affairs. This is the broad principle however, that forces us to recognize the Society of Jesuits as the most flagrant in its known purposes and historic operations of all secret associations that have ever existed. And while we have recorded our objections to an oath which is justly obnoxious to many Americans, we are now bound to speak as firmly to Bishop Spalding of another oath, with which he is quite familiar. Will he tell us what he thinks of an oath, imposed upon all Roman prelates at their consecration, in the following words: "*Haeretics omnes schismaticos et rebelles eidem Domino nostro (Papae) vel successoribus ejus, proposse persequar et impugnabo.*" It is no answer to say that, in some countries, some of these words are passed, *sub silentio*; for when we examine the dark domain of mental reservations and silent whispers, in moments of such appeals to God "who searches the heart," we find the Jesuit oath, in all its varieties the most profane in character of all forms of swearing, and the most menacing to the administration of Courts and the freedom of the citizen.

*The Living Church, Chicago;*

There are a certain number of clergy in the Church of England who, like Dean Stanley, through not precisely in the same way, are tolerant of everything but orthodoxy. But Stanley's curious liberality was largely generated by his intense and persistent sympathy with

losing causes. The clergy we have in view go a long way beyond this decanal magnanimity. They show a kindlier regard for the men who are striving to put the Church in the category of lost causes, than for those of their brethren who would preserve her faith and her order whole and undefiled. So they go on re-union picnics to the Grindelwald with the men who are striving their hardest to pull the house down about their ears, and fancy that by so doing they are furthering the interests of peace and unity. Historical parallels are useful sometimes. These solemn excursionists might ponder a little over the tactics of the loving Joab with Amasa; the kindly inquiry, the loving kiss—and the hidden sword to which the unsuspecting victim took no heed.

### PARENTS' EXAMPLE.

Religion is not so much taught by lessons as it is by our examples and habits of speaking, acting and thinking. It should not be a garment reserved only for Sunday wear. We should always be in the habit of referring everything to our Father in heaven. If a child is reminded of God at a moment of peculiar happiness, and is then told to be grateful to Him for all his enjoyments, it will do more good than words that he can learn. To see a cherry tree grow which he has planted and to be told that God made it grow will make a more lively impression on his mind than could be produced by a lesson from a book. The Friends say every day should be Sunday; and certainly no day should pass without using some of the opportunities which so frequently occur of leading the heart to God.

Let your own pursuits be such as imply a respect for the sanctity of the Sabbath, and put the children in the way of employing themselves about what is good as well as pleasant. The religious knowledge conveyed in early childhood should be extremely simple. It is enough to be told that God is their Father in heaven, that everything in the world is formed by His wisdom and preserved by His love. No opportunity should be lost of impressing on their minds that God loves the creature He has made. Even for the commonest enjoyments of life they should be taught to be thankful. When guilty of a wrong action they should be solemnly reminded that, though nobody in the world may know it, God sees it. This truth will make a serious impression even when they are quite small, and as they grow older we may add that every time we indulge any evil feeling we remove ourselves farther from God and render ourselves unfit for heaven. I do think it very important that children should early and constantly receive the idea that the wicked remove themselves from God—that God never withdraws from them. Divine influence is always shedding its holy beams upon the human soul to purify and bless. It is our own fault if our souls are in such a state that we cannot receive it. In the whole course of education we should never forget that we are rearing beings for another world as well as this; so they should be taught to consider this life as a preparation for a better. Human policy is apt to look no further than the honors and emoluments of this; but in truth the best way of fitting ourselves for the duties of this world is to prepare for another.—*Mother's Book.*

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A WEEK for the LEADING CHURCH OF ENGLAND Paper, *The Church Guardian*, Montreal, under Trial Subscription at \$1.00 per annum.

## CRANMER AND THE ORDINAL.

The attempt is often made of late to make it appear that the Ordinal, as contained in the Prayer Book, falls short of expressing the doctrine of Apostolic Succession, or that episcopacy is of divine origin and essential to the perpetuity of the Catholic Church and the validity of the Sacraments. One method is to insist that those who framed the Ordinal had no belief themselves in episcopacy as a necessary part of the constitution of the Church of Christ, and that that view was altogether new when it was set forth in Bancroft's famous sermon near the end of the 16th century.

We do not think it necessary to admit that anything absolutely depends upon the views of Cranmer or the other reformers. It is not what they thought but what they did which chiefly interests us. If they left the continuity of the Church unimpaired in its constitution and in its faith and worship, in other words, if they left it a part of the Catholic Church, we need not concern ourselves too anxiously with their individual ideas and interpretations. If the Anglican Church has retained its solidarity with the ancient Catholic Church of Christ, then the only legitimate interpretation of its formularies is that which takes them in a Catholic sense. To deny this is to deny the Catholicity of the Church. To contend that the English Church gave up the Catholic "theory" of the episcopate—to use language which has become only too familiar of late years—is to say that she ceased to consecrate Bishops with the Catholic intention, and this is to yield the whole ground to the Roman claim against Anglican orders.

Nevertheless, it is interesting to enquire whether it is true that the reformers did as a matter of fact intend to leave the doctrine of the Apostolic ministry in doubt. *The Church Times* of Dec. 8th has given some interesting material for arriving at a conclusion, so far as Cranmer is concerned. It is in the shape of extracts from Cranmer's "Catechism," published in 1648, a few months before the English Ordinal. The greater part of this catechism is derived from the German and Latin catechism of Justus Jonas, the disciple of Erasmus. But in the latter there is no word about Bishops or their succession from the Apostles. Instruction on this subject, therefore, had to be supplied by Cranmer himself. Here was a fine opportunity to indoctrinate the rising generation in any special views which he and his friends might have adopted. We know from the very Erastian utterances of Cranmer at other times what might have been possible. But in a quasi-official formulary like that before us, there is no trace of such vagaries.

The section is entitled, "The Authority of the Keyes." The child is directed to rehearse word for word the actual words of our Lord in giving "commission and commandment to His ministers." The passage assigned for this purpose is that from St. John xx: 22, 23, "Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." An explanation follows in which the child is told that "our Lord Jesus Christ did call and choose His twelve Apostles," (we take the liberty of modernizing the spelling.) "And after Christ's Ascension the Apostles gave authority to other godly and holy men to minister God's Word." "They laid their hands upon them and gave them the Holy Ghost as they themselves received of Christ the same Holy Ghost to execute this office; and they, so ordained, were in deed and also were called the ministers of Christ as the Apostles themselves were. And so the ministration of God's Word, which our Lord Jesus Christ Himself did first institute, was derived from the Apostles unto others after them, by imposition of hands and giving the Holy

Ghost, from the Apostles' time to our days." "And this," proceeds the Archbishop, "was the consecration, orders, and unction of the Apostles whereby they at the beginning made Bishops and priests, and this shall continue in the Church even to the world's end." He concludes by setting before the 'good children' the distinction between the ministry of Apostolic Succession and any others, after this fashion: 'Whatsoever they (viz, the former) do to you, as when they baptize you, when they give you absolution and distribute to you the Body and Blood of our Lord Jesus Christ, these ye shall so esteem as if Christ Himself in His own Person did speak and minister unto you.' But of the others he said: 'And on the other side ye shall take good heed and beware of false and privy teachers which privily creep into cities and preach in corners, having none such authority.' Surely it is as clear as day that the authority of which he speaks is that which comes through Apostolic Succession. Those irregular teachers are to be rejected not because they are not recognized by the State, but because they are outside that ministry which Christ ordained to 'continue in the Church even to the world's end.'

If any comment upon the Ordinal were needed from those who set it forth in its present form, we have it here in as full and uncompromising a form as could be desired. He who penned these words was, in all probability, engaged at that very time upon the revision of the Ordinal which was set forth in English so short a time afterwards. He could not foresee that men would arise who would say that from the Apostles' time there have been these orders in Christ's Church—Bishops, priests and deacons, was not meant to assert that these orders actually came from Christ and the Apostles, or were of divine institution or are absolutely obligatory. Yet he has made it as clear as words could well do what sense he and his associates considered to attach to that expression as well as to the Ordinal as a whole, in what sense the Church was to be instructed upon that subject. And that is no other than the ancient and universal sense of the Holy Catholic Church of Christ.—*The Living Church*.

THE TEMPORAL POWER OF THE POPE  
—WHAT IT MEANS?

"The following declarations of the International Catholic Congress held at Liege, April 5 and 6, 1894," appeared in a late number of the *English Churchman* and *St. James Chronicle*, London, England. The Congress was attended by Delegates from all continental Powers; Great Britain being represented by the Duke of Norfolk, the Earl of Denbigh and Lord Herries.—(*The Tablet*, August 25, 1894).

1. The temporal sovereignty of the Holy See is demanded by justice and by right.

2. This sovereignty is indispensable to the independence of the Holy See in the government of the Church.

3. The temporal sovereignty of the Pope is the guarantee of liberty of conscience for Catholics throughout the world.

4. The authority of the Holy See, strengthened by its own independence, and even better acknowledged and listened to by the nations, will contribute in the most efficient manner to the maintenance of peace, and to the reconciliation of peoples and of classes of society, as well as to the progress of civilization.

5. The greatness and dignity of Italy are not threatened, but are rather assured by the independence of the Holy See; in the words of Leo XIII., "a Divine institution to which she is bound by some special designs of God." The very nature of the privilege with which our Lord Jesus Christ invested St. Peter and his

successors places the Pope above all earthly power, for He created him supreme head of the kingdom which he came to establish on earth, to conduct men to their last end, that is to eternal happiness. This kingdom knows no limits of space or time; "it embraces all nations of the earth, Kings as well as their subjects; all alike are subject to the Pope's authority, to whom, in the person of Peter, our Lord intrusted its government."

## ARCHDEACON FARRAR ON "SOCIAL AMELIORATION."

Archdeacon Farrar preached at St. Martin's in-the-Fields recently on the subject of "Social Amelioration." Taking as his text 2 Cor. viii. 5, "First gave their own selves to the Lord," he said there were in the world sources of evil against which the life of every true man should be a perpetual struggle. These evils were not to be overcome without personal effort and personal sacrifice. We must begin by working out our own salvation with fear and trembling, and then go on to helping our brethren. It was not beyond the power of human wisdom to grapple with the forces of evil, but this work was not to be done without self-denying effort; and we could all see that it was the tendency of well-fed, well-clad, comfortable, and sheltered lives to make care for others almost impossible. But the world had never been regenerated by committees or societies. Some one man had been stirred; individual men and women, called by God, had shaken off the sleek and smug respectability of ordinary life and had dared to stand out against the tendencies of their times. Such were Elizabeth of Hungary, Savonarola, Luther, the Reformers, St. Vincent de Paul, Clarkson, Macaulay, Sharpe, and Wiberforce; John Howard, Elizabeth Fry; John Pounds, Robert Raikes, Wesley, and Whitfield. And in our own time we had witnessed great movements which had had their origin in the self-denying efforts of individual men and women. From these we might learn—1. That the beginning of all good work was small; and we might thereby be strengthened to undertake what might seem to be small duties, because we could never know to what this might grow. 2. We might learn that if we could give nothing else, we might give sympathy—not the cheap, easy, conventional sympathy which costs nothing and was worth nothing, but the loving and self-sacrificing sympathy stirred by the example of Jesus. "This is the message which ye heard from the beginning, that ye should love one another," 3. Whatever we gave would be ten times more valuable if we first gave ourselves. This was the secret of social amelioration. It was the Son of God Who loved us and gave Himself for us, Who made us to be His messengers to our fellow-men.—*Family Churchman*.

Jesus gives not because we can repay Him, but because we are utterly poor and weak and helpless. Hence, we read as the first of the beatiudes, "Blessed are the poor in spirit: for theirs is the kingdom of God." Their poverty is their crown; it gives them power; it enthrones them as princes in the realm of grace.

You  
Should

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# The Church Guardian

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## CALENDAR FOR OCTOBER.

Oct. 7—20th Sunday after Trinity.

" 14—21st Sunday after Trinity. [Notice of St. Luke.

" 18—ST. LUKE. Evangelist.

" 21—22nd Sunday after Trinity.

" 28—23rd Sunday after Trinity. St. Simon and St. Jude. A. & M. Athan. Cr. Notice of All Saints.

## "STRENGTH AND PEACE."

A SERMON Preached before the Diocesan Synod of Nova Scotia, in St. Luke's Cathedral, Halifax, June 22nd, 1894, by REV. FRANCIS PART-  
RIDGE, D.D., Rector of St. George's Church, Halifax; Canon of St. Luke's; and Secretary of the Diocese.

THE LORD sitteth above the water flood ;  
AND THE LORD remaineth a King for ever :  
THE LORD shall give strength unto His people ;  
THE LORD shall give His people the blessing of  
peace.—*Psalm xxiv.* 10, 11.

[CONTINUED.]

This regenerating force; this Society of noble ideals; this kingdom of peace and love; thus inspired, equipped and sent forth, must if united be irresistible. First because the principles on which it is based are divine. Second because its conditions are craved by human nature, and third because in themselves these principles commend themselves to the human judgment and conscience. In so far as, and while the Kingdom was one, its members at unity, its laws unrent, its ranks unbroken, its leaders trusted and obeyed, *the world bowed and fell before the Cross.* Some fell upon the stone and were broken. Upon others the stone fell, and they were ground to powder. Three thousand were baptized in a day. Whole dominions were illuminated at once. The light of Gospel truth beamed forth, not from within a lantern which intercepted half its rays, but with the noonday brilliance of the eastern sun.

Then came the seed of tares. Doubtless sin yet reigned in human hearts. Temptations fierce and strohg, ragged with demoniac fury within men's souls. *They broke out into open rebellion.* Indulged individualism, that bitter and lasting curse of Christianity through all the ages, brought into action the hidden fires of disunion and strife. And then it came that the once bonded and irresistible truth was shattered into a hundred fragments. Then followed divided aims, enfeebled energies and crippled work. The powers bestowed on the Church of God for government and discipline were wrested to engines of oppression. Corruption reigned in high places. The rulers of the Church became lords over God's heritage. Liberties crushed, arose fragrant from their bruises. The whole Church gradually presents the appearance of a mirror distorted and defaced. The gracious song of Love and Peace, of Fatherhood and Sonship, of sweet communion of spiritual intercourse, of glory to God, peace on earth, and

good will to men, sounds now like swiftly fading echoes from a \*"broken lyre dropped from a dead man's hand." Angry recrimination takes the place of the accents of concord. Intolerance that can see no good in any thing that differs from men's own convictions has been exchanged for the lowliness that esteems others better than oneself. Internal warfare, fierce and furious, takes the place too often of kindly forbearance, brotherly conciliation, and calm reflection. Work is spoiled, energy is wasted, money is worse than thrown away, splendid opportunities of winning, as at the first, whole realms for Christ, are marred, lost, by the wrangling of opposing forces, mutual jealousies, and disingenuous misrepresentation.

O brethren beloved in Christ, is this the religion of the meek and lowly Jesus? Can the cause of God be served thus? Christendom, needs its sackcloth and ashes, its garb of deepest penitence, and with these the agony of supplication for a return of the first love, for the repetition of the first works!

For the enemy is thundering at the gates! The sound of conquest in the air. The armies of darkness are lining out their cohorts, and the deadly weapons are burnished anew. Unbelief lifts its unblushing head. Intemperance scorches our best and noblest. Impurity presses on its serpent fangs till our Christian literature is saturated with it. Black Atheism, peering from eyeless sockets, stretches out its skeleton fingers eager for their prey, over the rising generation. A soulless anarchy, destroying for destruction's sake, heedless of suffering so that only *dread* sink into men's lives: these and such as these are the foes whose trenches are already dug, whose parallels are even now drawn, and whose mines are ever exploding! And the Church of God is quarreling while the souls of her children perish, and the blood of the vanquished and dying, over all the sounds of pious discord cries aloud to God!

Does it not come like a blessing from angel's lips, like a breath from the infinite calm.

THE LORD SITTETH ABOVE THE WATERFLOOD,  
AND THE LORD REMAINETH A KING FOR EVER!

This is the state of the Church at large. But should the test be applied to the condition of our Branch of universal christendom, do we see anything very different? It would not become one appointed to speak here to-day to his brethren, many of them more learned, more experienced, and more spiritual than himself, to refer too pointedly or in a fault-finding vein, to evils only alas! too glaringly apparent. But I appeal to you, brethren in the Lord and in the sacred ministry of the gospel of Christ, do not our finances languish, our missions stagnate, our benevolent efforts sink to slumber, while we war among ourselves? Is it not possible, may it not for Christ's sake be accomplished, that we each do our work, and use our best efforts in the Masters holy cause, the winning of our souls, the rescuing them from death eternal, the commending to them the burning love of the Lord who bought us, the drawing them with cords of undying affection without forgetting that in Him we are one?

To our own Master we stand or fall. Our conscience is His voice, and He would not have us do violence to its dictates. But party names, and party strife, and the imputation of bad motives, and the cruel stab in the back given in the dark by the anonymous writer, can they be compatible with the even handed justice and transparency of Truth? Our Church is to us as the apple of our eye. Her roots are struck deep into the soil of Time, which is the soil of Truth. She cannot be overthrown while her candlestick is there. But do we not tempt the

\*This simile is I believe the Bishop of Derry's, though I cannot quite remember where I read it.

Lord, by unbrotherliness and refusal to make any allowance for honest difference of opinion in a Church which is the freest and yet the most definite in the world, to take that candlestick away?

THE LORD SHALL GIVE STRENGTH UNTO HIS  
PEOPLE: THE LORD SHALL GIVE HIS PEOPLE  
THE BLESSING OF PEACE.

Yea to His people: to them that study His inner laws, reflect His holiness, and set forth his benign and gentle calmness, the Lord giveth ever His strength.

How long shall it take His Church to find out that violence is never strength? that supercilious pride and the contempt that is born of self-conceit, only provokes resentment? How long shall religion be weakened, enervated, by proud assumptions of superiority, oftenest by those whose claims to it are least? There is force in the mighty tempest, which carries death and destruction far and wide. There is force in the devastating pestilence, which chills the land with deadly fear, and leaves homes and hearts desolate. But what is all this beside the silent power of the summer sun, by which all nature is irresistibly drawn into life and vigor; whose magnetic attraction naught can stay, which gives vitality every where, and compels every living thing to offer its best and perfect its destiny?

The Lord will give strength to His people.

Yes! forever yes!

The strength that is born of a good conscience, that comes from a sense of right, that stands on the foundation of safety. The Church of God ever represents the things that *can not be shaken.* The world's greatest engines of disruption have been used to crush her offered truth; the flesh and the devil have exhausted their wiles, and have been prodigal of their devices to overwhelm her struggling children. But in spite of wild criticism which is ever changing its front and altering its mind; in the face of defection and weak abandonment of out-works; the central dogmas of Christianity, to the maintenance of which the Church is pledged, stand unshaken still. Belief in a personal God; the existence and accountability of the soul; the sense of sin; the redeeming love of God in Jesus Christ; the establishing of the Church as the instrument of the salvation of men; the holy ministry of reconciliation, the sacraments, the hope of heaven and the prospect of undying service and unbroken harmony in the life to come: these are the elements of a strength that is lasting, that knows no fear because it is perfect in love. It is a strength that will endure, that is willing to suffer, that can bear the strain of injustice, that is not moved by desertion, that triumphs over malice, that is above petty spite, that never recriminates, that gathers ever strength from the same eternal source, and that is exercised more and more by forgiving!

Such a Church as this, and such Christians as these, can afford to be large-hearted!

Finally. The Lord shall bless His people with Peace.

Not the peace of corruption, as of dead bodies which make no stir. Not the peace of indifference, which, Gallio-like, cares for none of these things. Not the peace of indolence, which takes its ease and quietly watches the world perish. Not the peace of dependance, which is incapable of decision, and is always anxious that some one else should take the responsibility. Not the peace of ignorance, which rushes for shelter to the spreading tree while the lightning flashes are eager for their victim. Not the peace of the fanatic, who in bigoted security looks with unconcern on others who he thinks are going to be damned while he shall enjoy the green pastures of God's paradise. Not the peace of stagnation which settles on its lees, yet carries in its bosom the germs of death. Not the peace of success, which, to last, must

be ever succeeded by fresh attempts and victories new.

No: none of these.

But the peace of God which passeth all understanding. Peace, not necessarily in outward guise, but deep repose of soul, that nought of earth can disturb: not unbroken ease, but the stillness of acceptance in the Beloved, the perfect peace of him whose mind is stayed on God.

Such peace God will give to His Church. Should it not be prayed for? can it not be cultivated? Energetic work, great charity towards others, persistence in what has been proved to be of God, faithfulness to vows, an unquenchable passion for souls, and above all abstention from the rabidness and injustice of party strife, this will crown the Church with a halo of glory whose soft rays betoken God's peace. What then are occasional lapses of individuals not strong enough to be men; what are the passing phases of man's impatience; what the little trials of our faith? Fifty or a hundred years but a small period in the history of God's Church. The bitterest champions of opposition and malevolence will soon pass away. The mushroom growths which seem so successful but which are founded on uninstructed zeal spring up and wither in a night.

But the peace which Jehovah gives to His people is the direct result of His strength. The Church may have to work on as well as to wait. Work is easy; patience is hard. Let us be at peace, provoking one another only to good works. Let us seek strength from Jehovah, the strength only that can dare to be magnanimous. So shall Jehovah that commandeth the waters, the Glorious God that maketh the thunder, Whose voice is mighty in operation, shall to His people give His everlasting strength: so shall Jehovah give His people the blessing of PEACE.

WORK FOR LAYMEN.

FROM AN ADDRESS BY MR. CORTLANDT PARKER TO THE BROTHERHOOD OF ST. ANDREW.

With their Bibles in their hands—at least in Episcopal churches constantly in their ears—and with ministers calling to them from their pulpits or their chancels to come and work, to come and help them, how few laymen work in the Lord's vineyard! They see opportunities, or might see them, on every side. They see missions needing teachers; industrial schools and Sunday schools requiring instructors; sick, in and out of hospitals, to whom visits would be so precious; prisons, where sometimes even innocence pines, where, always, there are souls to be bettered; workingmen's clubs where anarchy is blossoming—these and countless other things demanding Christian work they see, yet it never occurs to them that their duty is at all involved; all this they regard as belonging exclusively to the sacred profession. So long as they support that and do not interfere with the particular projects of their rector, all, they think, is right. They gauge their sincerity by the amount of what they give, never by what they do.

\* \* \* \*

It is such a beautiful sight—that of laymen, disinterestedly, without compensation, giving themselves up to the cause of the Gospel. It is such a converting sight, too. I well remember the effect upon my own mind of such a sight long years ago, when I was a young man and a student in the office of the elder, and, without exaggeration, the saintly, Frelinghuysen. I remember how I wondered where he went every Saturday afternoon, when he took his hat and cane, and disappeared, and I remember how impressed I was with the depth of his sincerity and the truth of his belief when I found it was then that he visited the poor and the sick,

carrying comfort and charity to his humble but distressed brethren. And I remember how much I admired him when, ex-Senator and ex-Attorney-General that he was, respected of all men as I believe no one before or since was, in this community, I saw him at the head of a long procession of Sunday scholars, marching through our streets and preaching by every step as pulpit orators could not, the power and the value of the everlasting Gospel.

\* \* \* \*

All who believe must work. Never before did Christian laymen have so much to do. First of all, there is Sunday to be preserved. Next, there is intemperance to be conquered. Next, the right of man to acquire, hold and dispose of property is to be defended and re-established. Next, the open Bible is to be preserved. And the work is largely for laymen. It should be so. Let the minister preach his Bible and preach naught else. Let the defence of the Christian religion be committed to laymen. Let piety and fidelity be put on the defensive. Let the world, through the courage and labor of laymen, see that civilization and its blessings require religion; not only that, but the Christian religion. It was wisely said that education is the chief defence of nations. But the education meant was education in morals, in faith, in religion, in Christianity.

France has lately paid this nation the greatest of compliments. At her instance there stands, sent hither by her, at the entrance of the harbor of the great city of this New World, a statue, Liberty idealized in a colossal woman, holding in her hand a torch—"Liberty Enlightening the World."

To me this seems an incorrect and dangerous impersonation of American liberty. The torch is not only the instrument of illumination, but of conflagration. Liberty with the Book of God in her hand—Liberty with the Cross of Christ held aloft—the liberty of Christianity, the liberty of old England's Common Law—this is the liberty which, if at all, we have taught the nations; this is the liberty which we should continue to teach them. The Church of God, and its Holy Day, with its worship, its rest, its quiet, its beneficence, its proclamation to old and young of the religion of Jesus—the day on which all are engaged in "bringing men to Jesus"—without these, our beloved, boasted and admired liberty would fade and forever die. Be it the aim and the work of laymen, as a duty of citizenship even, to establish, maintain, perpetuate, and extend these blessings first to our own land, extirpating thus the dangers of the present, then to all other lands throughout the world.

Entertaining such views, I hail the existence and success of the Brotherhood of St. Andrew with earnest hope and sympathy. It is the happy solution of a problem which has long engaged my thoughts. The Apostle says: "I write unto you, young men, because ye are strong." There is no strength like that of youth, and all it needs are direction and combination. Guilds are well, but they are calculated only for parochial work. The Young Men's Christian Association has unlimited scope, but it has one fatal demerit. It is not directed by The Church, and "whoso gathereth not with Me, scattereth." There is scope, there is union, there is good intention, there is energy. But there is want of direction by and subjection to the only power authorized by God, Christ, or Scripture—The Church of the Living God, the Pillar and Ground of the Truth. I have yearned for years to give my aid to that institution, to participate in its work for, by, and among young men. But it has seemed to me that the great Christian association, for young men as well as old men, was the Church, and the working in any other could not be permanently useful.

The semi-inspirator of the originators

of this association (The Brotherhood of St. Andrew) established an institution against which no objection can be raised. It is an association of young men, but it need not exclude their elders. It is a parish guild, but it is welded with others throughout the length and breadth of the land, and so equals, if it does not exceed, in scope that of the popular Young Men's Christian Association. It exists "only by the approval and under the leadership of the clergy," and so it is directed by the Church; it is its aid, its defender, its right arm. Its purpose is the highest which can actuate humanity—the purpose of the Church itself, to "bring men to Jesus"—not by public preaching, but by private, social effort, by everything within the reach of human skill, and chiefly by that which is powerful far beyond that—daily prayer.

It has a better name than "association." It is a *brotherhood*—brotherhood with that saint who, so far as the chronicle reveals, was first to "bring" any man "to Jesus." He brought his brother. This brotherhood follows him. The Christian sees in every man a brother.

THE CROSS.

The Lord Bishop of Derry is reported to have said in his last speech at the General Synod that the Rev. W. H. Whithrow, a Dissenter, calls the cross, "that sacred sign of salvation." Perhaps you will find space for a fuller quotation from the same author, it may instruct some of your readers? He writes: "The very sanctity of the symbol, and the detestation in which it was held by the heathen, conspired to prevent the early Christians from exposing it to their profane gaze. It is almost impossible to conceive the abhorrence in which it was held in the early centuries by the Greek and Roman mind. It has for ages been hallowed by the most sacred and venerable associations, and invested with the most sublime and solemn interest as the emblem of the world's redemption. It has waved on consecrated banners, and been quartered on the arms of earth's proudest monarchs. It has shone on Cathedral spire and dome, and emblazoned with gold, and many a costly gem has gleamed on many a costly shrine. It has been marked on the infant brow in baptism, and held before the filmy eyes of the dying, and has been associated with the deepest emotions and holiest hopes of the soul . . . in the earliest ages of the Church it was the badge of infamy and the sign of shame. Its very name was an abomination to Roman ears. Hence, this Christian emblem became the object of scoffing and derision by the persecuting heathen. The Christians, therefore, reverently veiled this sacred sign from the multitude, but they cherished it in their hearts. The early Fathers, both Greek and Latin, recognize the occurrence of this symbol every where throughout the universe . . . in the points of the compass . . . by birds in their flight . . . by men swimming, and in the attitude of prayer . . . it was the mark of God on the saints of Jerusalem, and was to be the sign of the Son of Man in the heavens."

The above quotation teaches us—

1. That the cross is *not* a heathen emblem, but purely Christian.
2. That the cross is *not* exclusively a Roman Catholic emblem, or we must admit Roman Catholicism to be as old at least as the 3rd century.
3. That those who disguise the emblem now are doing the same as the early persecuting heathen did in the early ages of the Church; and
4. That it is "the emblem of the world's redemption," and hence "the Christian emblem," and was only veiled "in the time of persecution," but when this ceased "it gleamed upon many a costly shrine!"—Yours faithfully,

CORRESPONDENT OF IRISH ECCLE. GAZETTE.

## Family Department.

TO THE BROTHERHOOD OF ST. ANDREW.

Arise in your strength, young men of to-day,  
The Master hath need of you, haste and obey.  
Go, carry the message St. Andrew first  
brought:

"The Messiah hath come—I with Him have  
talked."

Go, there is work for you to do,  
For Him who on Calvary died for you;  
For there are priceless souls to save,  
And snatch from out sin's dark rolling wave.

Sit ye not down with folded hands,  
While your brother in error's darkness stands,  
And say not the flesh is so weak.  
Christ is your strength, He will give what is  
meet.

O, do not let the toil retard  
The efforts put forth your brother, to guard,  
And count not the struggle, toil and pain,  
For the soul for whom Christ will come again.

But thank God for the wonderful gift of  
strength  
That will enable your life in His fields to be  
spent.

And from out the hot breath of the battle's din  
To carry to Him a soul saved from sin.

And as thus you work in the fields below,  
And in the sacred footprints of the Master go,  
A holy fragrance like the breath of a prayer,  
Will follow your labors every where.

—MRS. MARY E. FOX-VELL.

*In the Rubric.*

### Molly and Nan.

#### CHAPTER II. [CONTINUED.]

"Well, my dear, I'm sure I've no objection  
whatever, if you haven't. When did your  
brother leave England? Not more than three  
years ago, is it?"

"Five next October," said his wife decidedly  
"and Molly was eleven in June. We are her  
god-parents, you know."

"Dear, dear," replied her husband, who had  
quite forgotten the fact, "how times flies!"

Yes she was quite a tiny child when I went  
to say good-bye to them—just after Nicholas  
was born, a dear little creature with big brown  
eyes. I think it really is most fortunate, for  
Nan would grow very mopish all alone; and  
anyway she is getting rather big to run about  
with the boys. Molly is sure to have been well  
brought up. Alice was always so particular  
about her—and of course she has had unusual  
advantages abroad. I am sure she would be a  
good companion for Nan."

"When do they want her to come, my dear?  
I suppose Hugh would bring her over?"

"No, he's too busy to do that, and they leave  
on the 14th of October; but he says if we can  
have her they know of a lady coming to Eng-  
land about the 8th, who would look after the  
child."

"It certainly does seem an excellent arrange-  
ment," said her husband. "I shall leave it to  
you, my dear to fix her train and all that sort  
of thing."

And so it was settled that Molly should come  
to Bramblere.

#### CHAPTER III.

Molly was the first to wake. She gazed  
round the unfamiliar room wonderingly, until

her eyes rested on Nan, who was still sleeping;  
and on the pictures of her father and mother and  
little brother, which had been thoughtfully  
ranged in a row on her side of the mantelpiece.

It was a misty morning, heralding one of  
those days which St. Luke kindly brings us:  
days bright enough to cheat the birds into a  
belief that winter is after all far away; to coax  
the roses into one more rash glory of golden  
petals; to fill the air with the scent of migno-  
nette and heliotrope, grown even sweeter than  
their wont; to bring out the last wasp of sum-  
mer, and set him crawling in a sickly stupor  
over the apples that still hang russet on the  
bough, until the wind shakes them down to lie  
with the mulberries among the rich rank grass  
below: days which soothe without exhilarating,  
and which warn careful gardeners to cover up  
their more delicate plants, lest the frost come  
by night and nip them unawares.

The windows were open when they all  
met in the dining-room, and in the sun lay  
Adelaide the cat, purring her heart out, and  
twitching her nostrils in the blessed assurance  
of fish for breakfast. Outside the old retriever  
sat up with watching mouth and cocked ears,  
ready to catch the smallest morsel thrown to  
him, in a finished style which would have been  
the envy of any ordinary cricketer; while run-  
ning perpetually in and out of the window, and get-  
ting in everybody's way with perfect self-posses-  
sion was Bill, the small fox-terrier, his hand-  
some face seamed with scars from many a com-  
bat; and the pigeons were hurling themselves  
recklessly off the roof, filling the air with the  
flutter of their wings, and the cooing of their  
soft voices.

"Molly had better stay with the little boys  
this morning, I think," said Aunt Delia when  
breakfast was over, and the animals attended  
to. "Next Sunday she might have Philip's and  
Dick's class. I can manage them all to-day."

"What did your brothers teach them?" asked  
Molly, to whom the idea of teaching any one  
was new and alarming, and she turned to Nan,  
who looked very important with her classbook,  
as she arranged some gaudy prize tickets for  
her favorites among the little girls whom she  
dragoned in the Sunday-school.

"Well," she answered, "the boys took them  
in turns, you know, and they've been learning  
the hundred and nineteenth Psalm for Dick for  
a very long time; but Philip was more partic-  
ular about them having clean hands. He always  
made allowances in walnut time though."

"Nan, dear, are you ready? There's the  
bell," said Aunt Delia, and telling Paul to take  
care of Molly and bring her to meet them at the  
church gate in half an hour, she started off down  
the walk, with Nan running after her, putting  
finishing touches, as she went to a prayer-book  
much encumbered with little markers and  
scraps of scented verbona.

Molly was ready at the proper time, with a  
large posy from Robin's gardens in her button-  
hole, and they all met in the porch as the  
clock was striking, and the old clerk was shud-  
ding his eyes to make out the rector's well-known  
form advancing through the pine trees.

Molly, who had seen the glories of foreign  
cathedrals, did not feel that thrill of ecstasy,  
which Nan had expected, but she was a reverent  
little soul, and the soothing influence of the  
quiet gray church was not lost upon her. She  
followed her cousins along the bricked aisle,  
past the beautiful old oak pulpit, painted a  
bright mustard yellow by some zealous and un-  
aesthetic churchwarden in Georgian days, and  
up the chancel steps into the big white pew,  
where they all settled down: Molly next to  
Nan, who whispered under cover of the  
voluntary, "That little window opposite of the  
Good Shepherd and the Lamb is for our baby  
sister Grace. Isn't it pretty? She was only  
nine days old. I'll show you her grave outside  
afterwards."

After this, Molly was still engrossed in a cal-  
culation from the figures in the inscription of  
how many weeks younger than herself her  
cousin Grace would have been had she lived,  
when she became aware that her uncle with  
reverent face was reading the words "and doth  
that which is lawful and right," and that service  
had begun.

She was a good deal distracted, as it progress-  
ed, between Robin, who sang the tunes of the  
hymns to words of his own out of a prayer-book  
held upside down, and Paul, who described him-  
self with great fervor as a miserable "cinder;"  
and once she drew Nan's attention to the fact  
that the black retriever was lying with his  
head inside the open door, and Nan was obliged  
to whisper back, "He always comes. He likes  
the music. He wont come in any further."  
With which assurance Molly had to be satisfied.

Who does not know the restful feeling of a  
country Sunday? Of a church where there is  
nothing particular to look at in the way of bon-  
nets; where through the open door one hears  
the singing of the wind among the long grass,  
and sniffs the scent with which it is laden; and  
where if the school-children's singing is in fault  
at times, it is swelled by a chorus of young  
sparrows whose mother "hath found her a  
house" in the ivy outside.

Molly and Nan will have many of these  
memories to cherish in after years; for the  
present they are just a little glad perhaps, when,  
at the first note of the "March from Scipio,"  
the congregation clatter out with more noise  
than you would believe possible from their  
number, and the children, after waiting for the  
rector to take off his surplice, follow them into  
the sunshiny churchyard. Here Nan takes  
Molly to see the little grave with its wooden  
cross made by her father's own hands and then  
points out to her the plantation of the Grange,  
adjoining the churchyard at the opposite end to  
the rectory orchard.

"That's the Grange through there," said  
Nan, and they scrambled on to the top of a gate,  
from whence the old house could just be seen.

"Isn't it a pity that no one lives in it except  
old Dan?" she went on. "There's been nobody  
there, except him, ever since I can remember;  
but father remembers old Mr. Knype ages and  
ages ago. He was such a horrid old screw,  
father says, and he used to count all his apples  
every morning—and he had the wheels of his  
carriage wrapped in brown paper—and he gave  
his housekeeper hardly anything to eat—and  
Hannah says he was mean enough to take the  
mice away from the cat for his dinner!"

"But who's old Dan?" asked Molly, as Nan  
paused, out of breath, in the midst of her  
catalogue of Mr. Knype's enormities.

"Oh! he's just a poor old man, quite old and  
ugly, but awfully nice, and Mr. Knype said in  
his will or something that he was to be allowed  
to live in the house and take care of it. I'll take  
you to see him after dinner, if you like, and he'll  
show us the haunted rooms, and tell you all  
about Sir Knype Grabbit, and the little boy who  
was bricked up in the big chimney-piece."

#### CHAPTER IV.

It was the custom of the rectory children to  
spend the time on Sunday between their early  
dinner and afternoon church in going to read to  
some of the poor old people in the village. The  
boys did their visiting by fits and starts, but  
Nan was very faithful to the old man whom  
Paul had brought so abruptly into the conversa-  
tion on the night of Molly's arrival, and who  
was none other than the solitary tenant of the  
now deserted Grange.

"You're coming with me to see Dan this  
afternoon, Molly, aren't you?" she said, looking  
up from the collect which she was writing from  
memory in a copy-book, with very inky  
fingers. "It's the nineteenth Sunday after  
Trinity, you know, such a dear little short one

so I'll soon have finished. You might just go and get me the *Pilgrim's Progress* out of one of the shelves in the school-room if you're ready. Dan likes it better than anything—better even than *Misunderstood*, so I'm reading it all through again to him."

"I wonder who you can go and read to Sundays," she continued, when Molly had found the book, after a long hunt in the nursery cupboard, and they were both sauntering through the orchard, stopping every now and then to pick up a red-robin pear or a walnut which lay in their path. "There's old blind Betsy, if you don't mind her having such dreadful white eyes—they make me dream, and yet I can't help looking at them—or there's old Mrs. Sowell at the shop."

By this time they had crossed the churchyard and reached the plantation of the Grange, where young oaks and not bushes grew together, and where in spring time the ground was yellow with primroses, and the hazel boughs gay with "lamb's-tails," though just now it was being carpeted with leaves, and pert little robins had usurped the domain of the nightingales. In old days this plantation had been a source of great trouble and heart burning to Nan and her brothers, who eagerly longed to climb the railings, and play at "Robbers" and "Wild-beasts" on a grander scale than their own garden allowed: indeed so attractive was it that when Philip and Dick as little boys had prayed innocently every day not to be "led into plantation," their mother had not corrected them, knowing that their temptation did lie in that direction.

"This way," said Nan, and she scrambled through a gap in the hedge, leading into a funny old kitchen garden, where flowers, fruit trees and weeds all grew peacefully together, save for a snug little patch of cabbages and potatoes at one end. "We're going to the back of the house, you know; Dan lives just in two little rooms all by himself," and she stopped to point out the gray block of buildings, which looked uninviting enough with its shuttered windows, while only one thin thread of smoke rose from its many chimneys into the sill October air.

The door was open, and Nan paused on the threshold and beckoned to Molly to look in. There, sitting in a high-backed arm-chair, his head resting on one hand, while the other served as a marker in his big Bible, was the old man they had come to see, deep in the enjoyment of his Sunday nap. He stirred in his sleep as the little girl's shadow fell on him, and started up; a tall erect figure, on whom a big Inverness cloak hung loosely, showing beneath it a gay waistcoat, on which horses and hounds chased each other over a crimson background.

"I'm sorry we woke you up," said Nan, stepping forward. "This is my cousin that I've told you such a lot about, and I want you to show us both over the house by and by."

"Glad to see you, miss," he said, turning his grin but not unpleasant face to Molly. "I mostly doze a bit of a Sunday-afternoon; and it's rather close to-day, onseasonable weather for the time of year," and he pulled out a seat for her, and dusted it with his red cotton handkerchief, while Nan took possession of the opposite arm chair, and began to turn over the leaves of the little old fashioned *Pilgrim's Progress*, saying as she did so, "I can't quite remember where we'd got to; I always forget to put a marker in."

"Never mind, miss," replied the old man, "that's all good, read where you will," and, lighting his long clay pipe at the fire, he settled himself resignedly to keep awake and listen.

So Nan began about the House Beautiful in a high-pitched voice, which Molly looked solemnly round the barely-furnished room, taking in every detail with an interested wonder—from the Michaelmas daisies, which poked their heads through the open door, to the gay china dogs and the Toby jug which adorned the mantle-piece, in company with a tin tobacco box and several heads of last year's wheat.

Presently the big eight-day clock in the corner struck the half-hour, and Nan snapped the book to with a suddenness which started both her listeners, saying as she slipped off her chair, "We shant have very much time before church—please take us now."

(To be continued.)



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## Mission Field.

A CHRISTIAN TOWN IN BASUTOLAND.

BY REV. H. C. SANDERSON, M.A., S.S.A.

[From S.P.G. Mission Field for Sept.]

Up to Easter of the present year, Mafeting Mission was worked with that of Mohalis Hoek.\*

This town is unique, I believe, as being at present the only one in Basutoland which is fast becoming Christian. So much so is this already the case that I have been repeatedly told that heathen, chancing to come and reside here, find themselves in so great a minority, have so few kindred spirits to associate with, that they either themselves become converted to Christianity or else are disposed to leave for other villages with greater heathen populations. Even casual visitors can hardly fail to be impressed with the Christian habits of this town, for daily after the ringing of their respective bells (often simultaneously) two long lines of people are to be seen traversing the main street—the one wending its way to church for Matins or Evensong, the other to a French Protestant Mission building for their morning prayers. And, as further illustrating the same feature, I may mention that native Christians from other parts of this Mission, when visiting Mafeting and joining in the daily services, have invariably remarked to me afterwards that "in Mafeting every day seems like a Sunday, for the congregation is always so large." But the native Church people in Mafeting are not only strong numerically, they are also strong in Christian virtue. Taken singly, the congregation in Basutoland is as large as that in Mafeting, and, in proportion to its size, none is more exemplary. Of course, I can only testify of what has come under my personal notice, and it is with deep thankfulness that I am able to record that during the last twelve months the number of persons coming under censure for offences has been at the ratio of one per cent., a lower proportion than I have ever met with hitherto, either in other parts of this particular Mission or elsewhere.

Looking at secondary causes, I would attribute the prosperous condition to two things:

i. The labors and influence of a good catechist, a man who is self-taught, but of much moral and spiritual power, combined with great gentleness and a strong dislike to contention. This "Spirit of Peace" he has been allowed to infuse into the flock under his care—so much so that "Brotherly Love" is a very special mark of this congregation.

ii. The large number of men (larger than in most places in proportion to women converts) who are the very backbone of the congregation: thorough, loyal and earnest Churchmen. Of these men, eight form the Priest's "Council of Ad-

vice," four being nominated by the Priest himself, the other four elected by the male communicants, while the catechist is an *ex-officio* member. There is also a goodly number of steady, devout young men, who seem to take pains to follow the good example of their elders. Many of these latter—together with a yet larger number of girls and young women—are the good results of a large and well-managed Church Day School.

I should like to mention the following additional features of Church life in Mafeting:

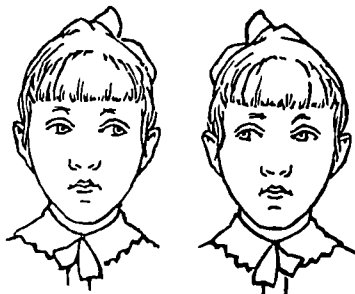
i. The reverence of the congregation in public worship. This is now greatly furthered by the enlarging and re-ordering of the church under Mr. Reading's direction and untiring energy, and still more recently by the formation of a surplined choir.

ii. The carefulness and attention with which sermons and instructions are listened to. As an instance of this I may quote the three-hours service of Good Friday, when a very large congregation remained through the whole service, and showed not the least sign of weariness.

iii. In almsgiving this congregation raised £22 in about three weeks for a large church bell; and although, like all native Christians, not as yet realising their responsibility and duty in this respect as they should, yet they are practically the only ones who have given anything at these offertories and collections throughout the Mission.

(To be Continued.)

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**TEMPERANCE.**

Take the question of Sunday Closing. He had never been able to give his vote upon that question so long as the clubs were allowed to remain open. So long as men of high position in society could obtain what they wanted for themselves on Sunday by going to their clubs, it was very hard that the working man should not be able to get his glass of beer for his dinner. He had felt that to be a very great objection to any scheme of that kind. He had no doubt, however, that a very great deal might be done by limiting the hours when public-houses might be open. In the meanwhile, however, he felt that personal influence on the part not only of the clergy in their parishes but on the part of all persons who have had the cause of Temperance at heart, in the society in which they lived and amongst their friends and families, would do a great deal more than any statutes that they could place upon the Statute Book. It was especially important that this personal influence should be brought to bear in the case of the young. For if they could bring up children in the habits of Temperance or abstinence they would do a great deal in the majority of cases to create a habit which would not be lost in later years. No one could feel more deeply than he did that the existence of intemperance was a tremendous hindrance, he might say the greatest of all hindrances to the work of the Church, and no one could more earnestly desire to see furthered any means which might be adopted to diminish the evil, with the reservation to which he had alluded. He might be mistaken in the matter, and he knew how many earnest and devoted men there were who thought differently on that point, but by whatever means he hoped that great stain would be wiped off from our social condition in this Christian country. It was a matter of perplexity that while great progress had been made by Temperance societies in checking intemperance there was at the same time a larger amount of alcoholic liquor consumed per head in the Kingdom than was the case twenty years ago. That was a matter which deserved the consideration of those engaged in Temperance work, for if they knew the cause they would probably be better able to deal with the question.

**THE ROMAN CATH. CHURCH AND LIQUOR DEALERS.**

[From the Wine and Spirit Gazette.]

At the annual convention of the National Retail Liquor Dealers' Association, which was held last week at St. Louis, the Watterson-Satolli correspondence came in for a large share of the debates. The convention refrained from passing resolutions condemnatory of the position taken by Mgr. Satolli only after it was made evident that the Roman Catholic Church had been signally defeated in its recent attack on the liquor traffic. Roman Catholic liquor

dealers were counselled to conduct their business in an orderly manner, and to pay no attention to the fulminations of their Church against their business. It was clearly the sense of the convention that Mgr. Satolli had discovered by this time that the liquor trade is a greater power than he supposed when he issued his famous decree.

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