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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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REQUESTS.

Subscribers, in arrear, would very much oblige us, and materially assist our work by remitting WITHOUT DELAY, the amount due us together with *renewal* subscription. The amount so due is in the aggregate very considerable; and its non-payment seriously affects us. Will not subscribers EXAMINE THE LABEL on their papers, ascertain the date and remit amount due by *first mail*; registered letter or P.O. Order?

We would also ask each subscriber to assist our work for The Church by sending in the name of at least ONE NEW SUBSCRIBER. We cannot believe that this would be a very heavy task in any case; and it would quickly increase our circulation, and if we are to believe the many flattering—though wholly *unsolicited*—assurances of the benefit accruing to The Church through the publication of the GUARDIAN, each subscriber would thus become a co-worker with us in extending its beneficial influence.

We would also ask subscribers, Clerical and Lay, (but specially the former) to furnish to us the names and addresses of parishioners to whom *specimen* copies of the GUARDIAN might be sent, with a view of increasing our subscription list, and thus enabling us ultimately to reduce the subscription price. Some of our Subscribers complain of the return to the former rate of \$1.50 per annum; but we were compelled to take this step through the failure of Churchmen to respond to our effort to furnish them with a sound weekly paper at one dollar. Even at \$1.50 the GUARDIAN is lower in price—we hope not *in tone*—than either of the other weekly Church papers.

ECCLESIASTICAL NOTES.

OREGON is now a diocese, and Bishop Morris, of course, its first Diocesan Bishop, as he has so long been its wise and energetic Missionary Bishop.

THERE are now 600 deaconesses who have been trained at the Kaiserworth Deaconess Home. They are employed in schools and hospitals in Germany, Egypt, Syria, Palestine, Asia Minor, and Constantinople.

THE Pope has issued an encyclical saying that in difficult times the Church has had recourse to the intercession of the saints, and that, at the present time, it is expedient "that the Christian people should acquire the habit of invoking" Joseph the husband of Mary. He therefore furnishes a prayer which begins: "We turn in our trouble to thee, Blessed Joseph." This is part of the teaching which the Romish Church would like to have provided at public expense for future American citizens. We have no doubt that if Joseph could answer

that prayer he would do it in the words of one of the seven angels to St. John the Apocalypst: "See thou do it not; I am a fellow-servant with thee. Worship God."—*The Church Messenger, Buffalo, N. Y.*

OUR Church is not as liberal in its recognition of the Church press as it might be, *to its best advantage*. The success of all Christian work can be helped very materially by the *generous support* of religious papers, whether diocesan or general in their scope. We suffer by comparison with the press list of other less religious denominations. Why so?—*Church Year*.

THE recent Synod of the Orthodox Church in Japan brought out the following facts and statistics:

Addition to Church during past year.....	1,767
Number of adherents in full.....	17,309
Lay readers, preachers and catechists.....	126
Clergy— <i>Russian</i> (1 bishop 2 priests, 1 deacon.)	
<i>Japanese</i> (16 priests, 3 deacons, 1 sub deacon).....	20
Church buildings	149
Other places of worship.....	215

THE curious little chapel of Spital-on-the-Street, Lincolnshire, has just been re-opened after restoration. It is the sole surviving relic of a hospital dedicated to St. Edmund King and Martyr, founded at a very early period as a place of refuge and refreshment for belated wayfarers on the great Roman road which runs in a straight line from Lincoln to the Humber, and in the whole of its thirty miles' course does not pass through a single village or hamlet.

A MISSIONARY camping trip was lately made by the Rev. Mr. Restarick and the Rev. Mr. Iderton, with an organist, chorister and "clerk" or leader in the responses. A mule team was the means of locomotion. Some half dozen places were visited in the mountains and valleys back from San Diego, and services held, with celebrations of the Holy Communion, preaching and baptisms, with one burial service. The trip is graphically described in Mr. Restarick's parish paper, the *American Churchman*. It demonstrated once more the need of itinerant missionary work.

ONE of the last acts of the General Convention of the P. E. Church lately held in N. Y. was to frame a canon on deaconesses. It provides that unmarried women of decent character and proved fitness may be appointed to the office of deaconess by any bishop of the Church. Her duties are to assist the minister in the care of the poor and sick, religious training of the young and moral reformation. Deaconesses have to be twenty-five years of age; they may resign their office at any time, but may not act in their office until set apart for it by an appropriate religious service.

CANTERBURY.—The Archbishop in the last week of October held his quadrennial visitation at five centres of the Archdiocese, delivering a series of most impressive addresses. On Tuesday he dealt with the general question of the Church's relation to the world. He had a

word to say about "the loud spirit of party," which was manifested in the Church, he dealt at large with social questions. At Ashford, his Grace dealt mainly with the purity question. In his remarks he deprecated a habit of recommending confession beyond that point which the Prayer-book defined. To put any mind through a catechism of sins and crimes, and especially on the subject of impurity, was not only a violation of the ministerial commission, but a lesson in corruption. A book which excited just indignation in 1877 was withdrawn by the editors, and he could not too much reprobate the fact that extracts from that book were widely circulated in the supposed interests of Protestantism. On Saturday the Archbishop concluded his visitation charge at the parish church, Croydon. He briefly recapitulated the three great social problems which the Church ought to deal with, viz., poverty and suffering, intemperance and impurity, and proceeded to point out that the solution of these important questions ought to rest principally with the laity of the Church. Abundant lay work was one of the most pressing needs of the Church. The laity were the Church, and the social causes which so often resulted in poverty and sin must be dealt with in an individual manner. They had in every parish churchwardens and sidemen who were valued lay workers of the official sort, so to speak; but there was still need of much lay work either associated together or as individuals. Churchmen with business capacities were wanted to organize and carry on the various recreation and other clubs and societies in every parish, by which the young could be kept together and encouraged. Historical lectures were also useful, and the Church had no reason to be ashamed of her history. Some people had the gift of sympathy, and they should use it in the interests of the Church and for the welfare of their neighbors. Let no one say that he could do so little that it was not worth while to do anything, for he would remind them that the apathy and coldness of the laity were felt. Then there was work in connection with the great societies of the Church, most of which were indebted for their existence to the efforts and co-operation of laymen of past generations. Above all, there should be a band of laymen in each parish associated together as it were in a small society for mutual instruction, help, and encouragement. That was a matter on which he had especially to address the clergy of the diocese. What they wanted was the spontaneous energy and the pure spirit of sympathy of the laity. With reference to lay-readers the Archbishop remarked that some people desired to see an order of lay-readers with commissions to exercise their functions universally within the Church, but such an extension of power could not be conferred except on a recognized standing involving examinations and training; and it must ever be remembered that lay work was quite separate from the Clerical office.

THE Bishop of Marlborough lately addressed a large meeting of cabmen who use the Great Western Railway Station at Paddington, and the Church Army provided a good supper for them.

THE Rev. Henry Shrimpton, vicar of All Saints', Stoke Newington, suggests the desirability of presenting a pastoral staff to the Bishop of London. "The crozier is used by the Archbishop of Canterbury in the Metropolitan churches, so that it is meet and right that the Bishop of this Diocese should be seen, especially when performing sacred functions with his Grace, using the recognised symbol of the Episcopal office."—*Guardian*.

THE Bishop of Durham was presented on Tuesday with a silver pastoral staff, which had been subscribed for from all parts of the Diocese. Lord Durham, in making the presentation, alluded in generous terms to the high esteem and affection in which the Bishop was held throughout the Diocese, and to their anxiety for his restoration to health. Lord Londonderry, Lord Ravensworth, and others also spoke. The Bishop having responded, the proceedings, which had been witnessed by a large gathering of clergy and laity, terminated.

THE Bishop of London has consecrated a new chancel which has been added to St. Paul's, Onslow square. There were several gifts dedicated at the same time; an arcade, behind the altar, in painted stone arches, with Mexican onyx panels, the gift of the Countess of Seafield; a brass lectern, in memory of the Hon. Captain Mando; and an oak reading desk, by Mr. T. C. Smith; while Mr. A. G. Bannister and others have given stained glass windows.

OUR MORAVIAN BROTHEREN.

Let it not be forgotten that Moravians are Episcopalians; that in 1735 their bishop was consecrated by two bishops "being the successors of the old succession." As they have bishops, presbyters and deacons, as their ritual is liturgic. They were the first Protestants who went among the heathen as such to teach Christianity. Their work was in Lapland, shores of the Arctic, Ceylon, Algiers, Guinea, Persia, Egypt and Calcutta. At present, according to the October *Missionary Review*, they have 127 foreign stations, 1,613 native helpers, 29,709 communicants, 31,869 baptized children, 223 day schools, with 18,280 pupils, etc., etc. They labor now in Greenland, Labrador, Alaska, West Indies, Dromedary, Moskito coast, Africa, Australia, and Central Asia. And with these, our own Episcopal brethren, we have no church union! Why is this.—*North Dakota Churchman*.

"SEVEN" IN THE BIBLE.

Readers of history and observers of nature alike have often remarked on the frequency with which the number seven occurs, and on the peculiar significance which in all times has attached to this number. Readers of the Bible, too, cannot well be failed to notice how frequently this particular number occurs in Holy Scripture; but many of them will be astonished to find the extent to which that number enters into the structure of God's Word. There are about 300 instances in the Old Testament and 100 in the New Testament. They run through the whole Bible, commencing with the institution of the seventh day—or Sabbath—in Eden, and concluding with the various series of "seven" in the Apocalypse. The variety of the instances may be gathered from the following:—7 utterances of God in Eden; 7 sayings of Christ on the Cross; 7 weepings of Joseph; 7 excuses of Moses when commissioned to deliver Israel; 7 prayers of Christ recorded by St. Luke; 7 miracles recorded by St. John; 7 resurrections mentioned in Scriptures; 7 walks described in the Epistle to the Ephesians; 7 beatitudes in the Revelations. We must surely acknowledge that a divine design has

caused this particular number to be so frequently employed, and to enter into the composition of the several books in the Bible—books written by so many hands and at such various periods. One thing at least, must be believed, it was intended to convey the idea of completeness or perfection. Its first employment on the occasion of the completed work of creation is strongly in favor of this presumption.—*West Indian Guardian*.

DEAD WORDS IN THE BIBLE AND PRAYER BOOKS.

THE CATECHISM AND CREEDS.

The word *Sacrament* has an instructive history. Archbishop Trench tells it was a first term of Roman law, signifying the pledge deposited by the parties to a suit; when forfeited by the loser it was given to sacred uses and was called "Sacrament" or something consecrated. Next, the word was used for a Military oath, and later for any solemn oath whatever. The Church adopted the word and used it at first to signify any solemn act or mystery. Thus with the early Church writers the Incarnation was a sacrament, the lifting up of the brazen serpent was a sacrament, and many things more; in which cases it seems to be nearly an equivalent for a mystery. Last of all, the use of the word was limited to the two great sacraments of the Gospel, the idea of the *military oath* being prominent in Baptism, and that of *mystery* in the Holy Communion. In the answer 'Two only as generally necessary to salvation,' many people perhaps understand the words in a sense exactly the opposite of the meaning intended. In modern English generally means commonly, and the sentence would mean that two sacraments are necessary for many or most people, but not for all. If the Prayer Book did mean this, it would be making an unwarrantable addition to Holy Scripture, which says nothing of the sort. Baptism is the only means of admission into the Church, and the Holy Communion is the means of uniting us fully with Christ by His Body and Blood, without which there cannot be any life in us. But the Reformers were not so presumptuous, nor were they such bad theologians: they meant to say these two sacraments were *universally necessary*, necessary for all and in their days "generally" had this meaning; and 10 other The General Confession is a Confession of all sin to be used by every one, as opposed to the confession of a particular act of sin by a particular person. The General Thanksgiving is for all blessings. The General Resurrection is that of all men, both bad and good at the last day. *Temperance, soberness*. Both these words have come to refer to moderation in *drink*, but their original sense was moderation or self-restraint in anything. The Holy Ghost is called "The Lord and Giver of Life." The meaning is The Lord 'God, and the Life giving Spirit; a pause should be made after 'Lord.' But most serious of all, the slurring over of the word 'of' in the words 'God of God,' 'Light of Light' &c. It is scarcely too much to say that in this little word 'of' lies the great reason why this Nicene Creed was written at all. The Council of Nicea (A. D. 325) condemned the heresy of Arius who denied that Jesus Christ was Himself God and equal to the Father in respect of His Godhead. This was not expressed in the Apostles' Creed, merely because none had doubted the truth, and 'of' (meaning proceeding forth from) instead of being an unimportant word with no definite meaning, involves the generation of the Son of God. In reciting this Creed, therefore, emphasis should always be laid on the word 'of' in these three clauses. *Hell* is now popularly used of the place of torment reserved for

the devil and lost souls (Gehenna,) but in the Creed the original word is *Hades*, and we here profess our belief that our Lord descended into the place of disembodied spirits where they await the judgment, into Paradise as He called it Himself in speaking to the Penitent thief.

"The *quick* and the dead," the living alive; to the *quick* is the living, sensitive flesh underneath the nail; the motion is one of the most obvious signs of life, we speak of *quick* silver, *quick* (or fast shifting) sands, a *boy of quick* parts.—*West Indian Guardian*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

Our quiet village was greatly grieved and shocked when the news came to us that Minnie, wife of J. A. Tays, Esq., of Ontario, California, had been suddenly called to rest.

Mrs. Tays was the daughter of Sydney Smith, Esq., and sister to Mrs. Bambrick, of this place. Bright, clever, loving and kind, she had endeared herself to the people of this place, and when she went to distant California, three years ago, we missed her indeed. Mrs. Tays leaves one little boy behind her, and an invalid husband to whom she had lovingly and faithfully ministered.

The sorrowing relatives have the heartfelt sympathy of this whole community.

We have the assurance that our departed friend is with the "loyal hearts and true," in God's Paradise. Her loving, happier life will never be forgotten, for "She being dead yet speaketh."

HALIFAX—*St. Mark's*.—What is needed in the present day if the masses are to be drawn to church is bright and attractive services. This was evidenced on Sunday 27th ult., when *St. Mark's Church* was crowded to overflowing, some two hundred persons being unable to gain admission. The occasion was a "Harvest Festival," the first held at *St. Mark's*.

The church had been tastefully decorated. The sanctuary presented a perfect picture of flowers and fruits artistically arranged. The pulpit, prayer desks, and lectern were beautifully ornamented with moss, ferns and autumn leaves, interspersed here and there with bunches of grapes. The whole church, brilliantly lighted and so chastely adorned, produced a charming effect upon the large crowd of worshippers.

The morning service was conducted by the Rector, the Rev. W. Lemoine, who preached an appropriate sermon from Gal. v. 22-23; "The fruit of the Spirit is love, joy, peace, &c." He began by saying that the "Harvest Festival" in which it was their privilege to join today was no new thing to many of his hearers whose memories would readily recall the sweet and pleasant associations of Harvest Home in dear old England. But the idea of expressing gratitude to God for one particular favour, the ingathering of the harvest was older than Christianity. We saw it in figure in the vintage feast of the ancient Greek and Romans, and we found it ordained by God when the Jews were bidden to observe the feast of ingathering, recorded in Leviticus xxiii.

In concluding an admirable address the Rector said, that the best expression of their gratitude to God for a bountiful harvest was not the dollars and cents they might give at the collection, not merely a service of praise and thanksgiving, but a bringing forth in their daily conduct the fruits of the spirit. "Who so offereth me praise and thanks he honoreth me, but to him that ordereth his conversation right will I show the salvation of God."

The special harvest service commenced at 7 o'clock p. m., by the singing of hymn 276, "Come ye thankful people, come. Raise the song of Harvest Home." This hymn, which was heartily joined in by the whole congregation and accompanied by the band of the W.R.

Regiment and organ, formed a grand opening to the bright and hearty service which followed. Then came the order of evening prayer; the first part being intoned by the Rector and the second part by Rev. D. Neish. The chanting of psalms LXV and CL set to crotch in A. and the singing of the Magnificat and Nunc Dimittis to Bennet in F could not be surpassed. After the third collect followed the anthem "From the rising of the sun," by Sir F. Gore Ousley, which was well rendered, the time and marks of expression being carefully observed.

The well known hymn, "We plough the fields and scatter, was sung after the Grace.

The sermon, founded on the text Jer. v. 24; "He reserveth unto us the appointed weeks of the Harvest," was preached by Ven. Archdeacon Kaulback. It was a plain, practical discourse and riveted the attention of the large audience. He spoke of the many blessings God had showered upon us as a church and a nation; of the immunity of the country from famine, storms and pestilence; of the success of the harvest and the bright prospects of the future.

While the offertory was being taken up, hymn 235, "O Lord of Heaven and earth and sea," was sung, after which the Rector pronounced the Benediction. The grandest expression of praise, however, was to follow. One cannot speak too highly of the splendid rendering of this sublime composition. Its effect was thrilling. As the inspiring strains of the Hallelujah Chorus, surged out over the vast assembly, one felt lifted up with praise. The precision with which the orchestra and voices rose and fell at the marks of expression; the accuracy with which each part was taken up and sustained, indicated careful training. Mr. Herbert Logan presided at the organ, and was perfectly at home; while the members of the band, as always, proved themselves thoroughly efficient. The whole of the music was under the management of Mr. Gray, bandmaster of the W. R. Regiment.

LUNenburg.—Notes from this parish to the GUARDIAN are not as frequent as we would like to see them. The work of adding wings to the nave of St. John's Church is progressing, but rather slowly, owing to the great demand for workmen. The addition will be complete about Christmas, and the seating capacity of the church will be equal to the increasing demand. A new organ has been ordered to cost about \$2,000, and a spacious organ chamber built for its reception. The chancel has also been enlarged and the building painted outside, and when finished inside will be not only a credit to the congregation but to the town and county, as well as an index to the good work of the Rector, Mr. Haslam. The Rural Deanery met here on the 13th November.

DIocese OF FREDERICTON.

St. DAVID.—On All Saints' day the Bishop Coadjutor visited this Mission for the second time this year to consecrate a new church. On the Festival of the Transfiguration, 1868, the foundation stone of this church was laid, and on St. Michael's day, 1889, the first service was held in it under license from the Metropolitan. The Bishop, accompanied by the Rev. R. E. Smith, Rural Dean, arrived at the church early on the appointed day, where they were met by the Rev. J. W. Millidge, rector of the parish, and Mr. Acheson Carson, the leading layman. The Bishop and clergy having robed were met at the main entrance by Mr. Carson, who read the petition to consecrate. The Bishop assenting proceeded with the service as usual, naming the building "The Church of the Transfiguration." The Rural Dean then read the deed of consecration to the congregation; hymn 242 A. & M. was then sung, and the Rector proceeded with the service for the day; the lessons being read by the Rural Dean.

Then followed the Communion office, in which the Bishop was celebrant, assisted by the Rural Dean and the Rector. At noon the Bishop, clergy and some of the visitors adjourned to Mr. A. Carson's house, where they partook of a substantial repast, thoughtfully provided by Mr. Carson, and to which all did justice.

At 2:30 p.m. all were back at the church for a Confirmation. Five candidates received the laying on of hands, and were, we trust, impressed by the excellent and forcible remarks addressed to them by the Bishop. Miss May Holt presided at the organ throughout the day, and contributed not a little to the success of the services.

The weather was perfect, the congregation large and attentive, and every one present was delighted at the beauty of the little church, and astonished at the rapidity with which it was erected by only seven church families, none of whom are at all rich.

DIocese OF MONTREAL.

BROME DEANERY — *Missionary Meetings.*—Monday was decidedly a damp day, bleak and cold into the bargain. So that there was not much to wonder at in the telegram Rev. W. C. Bernard despatched to his Knowlton confreres announcing that he would shirk the intervening eighteen miles drive that day. The Missionary meeting at the Bondville church, a Knowlton outstation, had not been arranged for in the first instance, but was the result of a misunderstanding about the notice of the meeting at the Parish Church. However, the end of the rather dismal drive of four miles in the dark found a hearty little congregation assembled, whose mood exceedingly interested in the warm spiritual address the Rev. R. L. Macfarlane delivered. Next day, wet as usual, saw the original deputation on climbing over the eight miles road between Knowlton and Bolton. The good church folks there, have been without a clergyman for over eighteen months. But nevertheless, and in spite of a visitation of what they call "apprentice parsons,"—students—they have by maintaining old organizations, kept Church matters moving in capital style. A magnificent reed organ, the largest of Bell's, single manuals, has just been placed in the snug little St. Patrick's Church; needful fencing has been prepared, and church funds well sustained. Their anxiety to be relieved from their present spiritually poverty stricken condition is very real. By way of variety, a driving snowstorm set in just at service time, in spite of which a number of the faithful attended, and showed their interest by their hearty singing and responding, close attention, and their contributions.

The thirteen mile run to Mansonville next day was memorable, in that there was no rain for part of the journey. Rural Dean Brown had a meeting of his Ladies' Aid Society called for that evening, and introduced the delegation to the very interesting gathering at the moment when their sumptuous tea was about to be served. The Missionary meeting in the evening was held in the old church, a relic of the Baptist wave which once passed over the place, and a good specimen of early Baptist architecture. There was a large attendance, especially of young men. The incumbent explained the financial situation; Rev. Mr. Bernard dwelt upon Diocesan work, and the other address illustrated by lantern views, was upon the Missionary character of the Church of England in ancient and modern times. Next morning a Harvest Thanksgiving service and celebration was held; one of the Missionary men preaching the sermon.

Then came the drive to Glen Sutton, through nine miles of mud. Of course there was some rain. The parson there was just preparing to leave for his new charge of Buckingham, but though nearly everything was boxed, mercifully did not board out his visitors. The lan-

tern was used here again, to illustrate one speech, and excited a good deal of interest. One could rove for hours about the romantic scenery of the Glen, but let it suffice to say that the remark made next morning, after two miles hard steep climbing, on looking back, "what a vale," was not used in an uncomplimentary sense. This was the last Mission in the Deanery to be visited, and there remained only a drive of 24 miles for one member, and of 42 miles for the other to enable the deputation to declare this work finished. The weather, it may be remarked, cleared up immediately.

[We regret that the foregoing report was overlooked last week.—ED.]

FREELIGH-BURG.—Thanksgiving day eve was observed with heartiness at the Bishop Stewart Memorial Church. The prescribed service so significant and appropriate was followed with some of those pleasing harvest hymns for which the "Ancient and Modern Collection" is distinguished. The Rev. Mr. Johnson and the Rector took the prayers; the Rev. W. Percy Chambers, M. A., delivered an appropriate and instructive discourse. The Rev. Allen, M. A., was also present. The sacred temple had been beautifully though not lavishly decorated, with plant, fruit, grain and flower, and the hall was gay with costumes and flags. The supper was largely and appreciatively patronized, after which the Magic Lantern, under the graphic descriptions of the Rev. Mr. Chambers, gratified even a larger number. At intermission short and pithy addresses were made by Rev. Messrs. Allen and Johnson, and a few rural songs were sung. Dr. Smith moved, in hearty terms, a vote of thanks to Mr. Chambers, seconded by E. E. Spencer, Esq., M.P.P., which was unanimously approved. The parishioners (ladies and gentlemen) are to be congratulated on the energies so cheerfully and effectively displayed. The total proceeds reached nearly \$50, which is the best practical testimony to the labours of all.

DIocese OF ONTARIO.

KING-TON.—Mrs. Lewis, wife of the Bishop of Ontario, has taken charge of the young ladies' Bible classes in St. George's and St. James'.

KITLEY.—Saturday last was a red letter day in the history of the Church in the village of Easton's Corners, one of the out stations of this Mission. Long before the hour of 7 o'clock the church was crowded to its utmost capacity by a congregation gathered together to join in and witness the Holy and Apostolic rite of Confirmation. The service commenced with a processional hymn, "The Church's One Foundation" during the singing of which the Bishop, preceded by the clergy, one of whom carried the pastoral staff, entered the church by the western door and took their places in the chancel. The Mission priest, Rev. T. J. Stiles, then presented to his Lordship forty-eight candidates (who had been under instruction for several months past) for confirmation. The Bishop's address followed, which was full of earnest, timely and wholesome advice; pointing out the great necessity in these days of religious fanaticism and excitement—for sincere inquiry as to the truth and steadfastness in the faith of the Holy Catholic and Apostolic Church. The eloquence and intellectual force for which his Lordship is noted, together with the loving and fatherly counsel tendered the candidates, created an impression not to be easily effaced from the hearts and minds of the large congregation present.

Before the act of "Laying on of hands" space was given for private intercession for those about to be confirmed; at the end of which the Veni Creator was feelingly rendered by the choir. The candidates then knelt two by two before the Bishop, who, after the example of

the Holy Apostles laid his hands upon the head of each of them, praying that God may give them his blessing. Thus the Church in Easton's Corners was identifying itself with that of the Apostles, rejoicing in its unbroken line of authority, and the continuity of the Historic Episcopate. The Confirmation service being ended, a semi-choral celebration of the Holy Eucharist followed, the Bishop acting as celebrant; the Epistoler being Rev. W. A. Read, of Oxford Mills; and the Gospeller, Rev. R. L. M. Houston, of Merrickville.

About eighty, including the newly confirmed, received the Blessed Sacrament. The whole service was marked by great reverence, and much credit is due Miss Putnam, the organist, and the choir under her charge, for the able manner in which the musical portion was rendered. His Lordship afterwards proceeded to the house of Mr. John Stevens and privately confirmed his daughter Annie, who was too ill to attend the service, speaking to her words of tender sympathy, and praying that God would enable her faithfully to bear her cross. The congregation of St. Ann's feels strengthened and encouraged by the visit of the Chief Pastor of the Church in this Diocese, and both priest and people have good cause for thankfulness to God for the evident and increasing witness of renewed spiritual life and earnestness amongst them, which can only be ascribed to a faithful adherence to Catholic faith and practice, with the desire that God may be glorified in all things.

At Frankville, another station in the Mission, a new altar has just been erected, with dorsal and appropriate hangings, &c. The weekly Eucharist has been adopted, with the non-communicating portion of the congregation remaining to the end of the service, a thing hitherto unknown here. Over \$900 has been subscribed towards the building of a church in another part of the Mission, which it is hoped will be commenced next spring. *Laus Deo.*

DIOCESE OF NIAGARA.

HAMILTON.—The *Herald* of Oct. 26th devoted over two columns of its space to the report of a visit to St. Matthew's Church here, of which the Revs. Geoghegan and Whitcombe are in charge. The services are described as 'unique,' by which we suppose is meant that they are of the ritualistic (so called) character. Since it is said that they meet with the open disapproval of the low Church party.

The parish was formed out of that of St. Thomas and the Church of the Ascension; the first service being held on May 1st, 1887, in the house of Thos. Searle, which being found inadequate for accommodating those attending, a house was rented on South street.

Later on a building lot was secured on Barton street. On the 25th June, 1887, the corner stone of the new church was laid, and on Oct 11th of the same year, the church was opened for service. Through the energetic administrations of Rev. Mr. Geoghegan the congregation then numbered 300. In August, 1887, the Rev. C. E. Whitcombe was appointed associate Rector, and thereafter the parish increased so rapidly that before the end of the year the church had to be enlarged at the expense of nearly \$3,000: the funds being supplied by one person, on condition that his name should never be revealed.

A clergy house was next built on ground adjoining the church, and a lot was secured as a playground for the choir boys. The church itself was of red brick, gothic, extremely plain inside and out. "All was simplicity itself save the altar, which has been made the attraction of the church."

All sermons are delivered *extempore*. Services are held daily, and the church doors are never closed night or day. Four of the six points of ritual are observed. The choir numbers about fifty voices, men and boys. The

churchwardens are Thomas and James Burton; the delegates to Synod: John H. Laud, Robt. Quinn and Mr. Cuttriss. There is a Children's Guild; a Girls' Friendly Society; a Mothers' meeting; a Woman's Guild, and a St. Andrew's Brotherhood connected with the church. A night school for boys is carried on, and also a sewing class.

A Children's Bank in connection with the Children's Guild is open every Monday night, and in which there are now over 100 depositors.

The Sunday School is composed of three hundred scholars with seventeen teachers.

The seating capacity of the church is between five to six hundred. It has cost over \$7,000, but the indebtedness upon it is very small.

DIOCESE OF HURON.

SEAFORTH.—*St. Thomas*.—His Lordship the Bishop of Huron arrived in this parish on the evening of the 2nd inst., and was met at the railway station by a deputation from the congregation, consisting of the Rev. T. W. Magahy, Rector of the parish, Mr. C. E. St. Clair-Simpson, Churchwarden, and Mr. John Aird, and conducted to the Rectory, where he remained during his visit. On Sunday, the 3rd instant, the Apostolic rite of Confirmation was administered to a carefully prepared class of twenty-two candidates. The Bishop's addresses before and after Confirmation were most solemn, impressive and edifying, not only to the candidates, but to all present; the Church being filled to its utmost capacity. After the Confirmation service Holy Communion was administered to the lately confirmed and to others of the congregation; some sixty-five communicants in all; the Bishop being celebrant assisted by the Rector. The Church was beautifully decorated for the occasion with a profusion of flowers, chrysanthemums of different colors being principally used, which gave a very pleasing effect.

In the afternoon the Bishop spoke to the children of the Sunday School in the school room adjoining the church. The Superintendent, Mr. T. O. Kemp, teachers and officers being presented to his Lordship, the Bishop gave a most pleasing and interesting address rivetting the attention of his hearers throughout. In the evening the Bishop preached to young people, the church being again packed.

On Monday evening his Lordship met a number of the ladies of the congregation, with a view to the formation in the parish of a Women's Auxiliary Missionary Association, which was duly formed, with Mrs. Magahy, president; Mrs. Bethune, secretary, and Mrs. T. O. Kemp, Treasurer; with an advisory Committee composed of Mrs. Colbert, Mrs. Liffiton, Mrs. Merlin, Mrs. J. S. Roberts, Miss Case and Miss Margaret Case. It is expected that this Association will be the means of rendering some little assistance to the Church in the Northwest, and to the Indian Homes of the Rev. E. F. Wilson at Sault Ste. Marie.

It is cause for thankfulness that there are many signs of real progress in this parish, both spiritual and temporal. The Church has been considerably improved within the last two years, having been reshingled with iron shingles and painted inside and out, and a new ceiling of oiled ash put in. The chancel has also been handsomely decorated; no small part of it having been done by the loving hands of Miss Coldwell, of Constance, which lady has also worked and presented to the church a magnificent altar cloth, and stoles. The altar cloth is one of the finest, if not the finest in the Diocese, and would do credit to the needlewomen's art of any age. Other improvements are also to be made; a lady of the congregation having expressed the intention of inserting a stained glass memorial window in the chancel at a cost of several hundreds of dollars, and a new organ will shortly be purchased and placed in position.

The Rector, the Rev. T. W. Magahy, and Mrs. Magahy, have also presented a handsome pair of brass altar vases. Credit, however, must not be withheld from other members of our small congregation, through whose Christian liberality such attainments are possible without debt being incurred. To all of which we can only say *Laus Deo.*

LONDON.—Miss Ling, of the Church of England Zenana Mission has just concluded a most successful series of meetings in this Diocese. Her time being very limited she could only visit seven places in the space of ten days. These were London, St. Thomas, Chatham, Woodstock, Stratford, Brantford and Mitchell. In every place Miss Ling was well received and in London and Woodstock especially much enthusiasm was shown. The Bishop presided at her first meeting in London, which was held in Victoria Hall, where a large audience had assembled, whose interest has been roused and even in a financial point of view the Zenana Mission has benefitted greatly by Miss Ling's visit.

Memorial Church.—A very successful meeting of the Mother's Union was held on Tuesday evening. There was a good attendance and much active interest shown. The many advantages of this organization are already being felt by the members. The bearing of each others' burdens, the mutual sympathy and care for each other, both in temporal and spiritual things, which is being promoted, will produce the best effects upon the mothers and families of the congregation. There is already a membership of over fifty, and the meetings will be continued fortnightly, throughout the winter.

This organization is in affiliation with that founded in the Diocese of Winchester, England, by Mrs. Summer, and which has spread its branches throughout the Mother Country and her colonies. This is the first branch founded in Canada, and as it is meant to be a connecting link, a kind of coupling chain wherewith to bind in one common interest the efforts on behalf of parents and children alike, it is hoped that more branches will be formed upon the same model. United prayer is its keynote and the first lesson it strives to teach is to arouse parents to a sense of their personal responsibility towards their children, so that they may be fellow workers with the clergyman and teacher, in strengthening at home by precept and example, the impressions imparted at S. School and Bible Class, that as mothers they may realise how much it depends upon their influence to make or mar the future of their children, how they must be themselves what they desire their children to become, for the child's character is often but the reflex of its mother's. "There is no pledge or promise taken by the members of the Mother's Union, except that they will try by God's help to act up to their Christian responsibilities. The scope of the Union is wide, embracing every work by which women can help one another. A special service for the members is held in some parishes in England, where prayers are offered for husbands and children, and words of comfort and encouragement are lovingly spoken. In planting this tiny seed in our midst, we pray that it may be so blessed that the spirit of love and sympathy which must be its outcome may increase and grow, so that neither we who begin the work, nor those who may follow in our footsteps may ever fail to realize that God has owned it and will water it with the dew of His blessing.

The Junior Branch of the Havergal Mission Band has been affiliated, on most satisfactory terms to all concerned, with the Ministering Children's League. The M.C.L. will continue its work in connection with the League. Missionary intelligence is to be read at the weekly meetings. Mission boxes are to be distributed, and quarterly reports are to be sent to the Missionary Association of work done and con-

tributions received for Missions. Mrs. Ford has been appointed Lady Manager, under the terms of affiliation.

The visit of the Countess of Meath to our parish last month was full of brightness, encouragement, and loving Christian counsel; and her earnest address to our Ministering Children's League will be long remembered, for its practical beauty, by the vast concourse of children, mothers and friends of the little ones who gathered in the schoolroom to hear her. Since her ladyship's departure, a magnificently arranged and selected portfolio of autumn leaves—the work of Miss McDonald—has been forwarded to her in the name of the M.C.L., and she has written a cordial acknowledgment expressive of the happy recollections of her visit to London.

A very large number of children assembled in the Infant schoolroom for their weekly meeting of the Ministering Children's League, no less than 89 answering to the roll call. The influence of the visit of their founder Lady Meath is felt by them all, and is bearing marked results. Not only are these little ones going heartily into Mission work, but they are seeking out for their home ministry of love other sick and needy children, less favored than themselves. In one case a little invalid had prayed for grapes to moisten her parched lips, but "did not like to ask father for them for he was too poor." The Father in Heaven heard and answered her, and by His own special little errand children sent not only the grapes, but by means of 1c each from the M.C.L. members warm flannels to comfort the wasted little body of the sick sister in need.

DIOCESE OF ALGOMA.

The Bishop of Algoma begs to report to the donors of the funds especially contributed for the repairs of the See House, the following statement of receipts and expenditure:

Receipts.—From sale at residence of Mrs. E. Meake, per Mrs. Strachan, \$46 27; Mrs. Cameron, \$500; from two friends in England £15 or \$72 90.—Total 1039.17

Expenditures.—Gurney furnace, with all arrangements complete, \$393 08; painting, not yet completed, interior and exterior of house, \$120 88; painting \$39 90; new spouting \$52.50. Rebuilding of three chimneys, \$43 00; repairs of roof, \$28.62; barbed wire fencing, \$104 87; flooring, &c., of verandah, \$19.72; sundries \$23 68.—Total \$826.25.

Unexpended balance, 212 92.

Against this balance, however, stand sundry other improvements yet to be made, such as that of the well, which the doctor has condemned, and further painting, &c. Meanwhile the Bishop desires to lose no time in reporting what has already been done, and in tendering to the contributors to this fund his own cordial thanks, and those of the members of his family for the very practical interest they manifested in the domestic comfort of the occupants of Bishophurst. Among other ends accomplished by their liberality not the least is the fact that the See House having at last been made habitable for the winter season, a final termination is now put to the semi-annual pilgrimage which the Episcopal household has hitherto been compelled to make between the Sault, and other places of sojourn and they are now, for the first time during the seven years of their residence in Algoma, in possession of a settled local habitation.

PRAYERS render affliction less sorrowful, and joy more pure. It mingles with the one an unspeakable sweetness and adds to the other a celestial perfume. Sometimes there passes over the fields a wave which parches the plants, and then their withered stems will droop towards the earth; but watered by the dew they regain their freshness, and lift up their languishing heads. So there are always burning winds which pass over the soul and wither it.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

SYNOD OF RUPERT'S LAND.—Continued.

WEDNESDAY MORNING.

After opening, Archdeacon Fortin presented the report of the committee on the Bishop's address, which was as follows:

That in view of the increased responsibility assumed by the Church in this Province by the establishment of an Indian industrial school, this Synod pledges itself to cordially support that institution, and to urge its claims upon the liberality of the public at large.

That, considering the stream of immigration which year by year flows into the country, and also taking into consideration the continued scattered nature of our settlements, making it both difficult and expensive to minister to the members of our communion, it is incumbent upon every member of Synod to make strenuous and steady efforts in order to secure a larger revenue to the home Mission Fund, and that in addition His Lordship, the Bishop be requested to name a deputation to be sent down to Eastern Canada to urge upon our fellow churchmen there the first claims which this Diocese has upon their sympathy and support.

That this Synod has heard with pleasure of the plan suggested by his Lordship the Bishop to assist St. John's and heartily wishes it success.

That while on the one hand this Synod would endorse any changes in the educational policy of the country that would lead to the removal of the objectionable features of the present system; on the other hand this Synod would strongly assert the necessity in the true interests of education of some non-sectarian religious teaching to the public schools of this country.

Rev. W. A. Burman, in speaking to a motion for the adoption of the first clause, stated that the present position of the affairs of the Indian school is very encouraging. The building in St. Paul's parish is practically finished. There is a main building 80 x 35 feet, a laundry and two stables. There are 380 acres of land attached. Mr. Burman told of his visits to the Missions stations to become acquainted with the Missionaries and select children as prospective pupils. The people had received the scheme. He did not anticipate any difficulty in securing the full complement of eighty pupils; forty boys and forty girls, but at present, the Government proposed to begin with forty for the winter, who would arrive in December. He had visited Eastern Canada, where he had been received with very great kindness. He had met with a warm reception at the Provincial Synod, and had addressed the Triennial Convention of the Woman's Auxiliary, also several Sunday schools and four Theological Colleges. He thought he could rely on at least ten children being provided for. Of 128,000 Indians in Canada there were about 9,500 in this Diocese, a large number of whom had to be ministered to by the Church of England. The motion was unanimously carried.

The adoption of the second resolution was moved by Rev. E. S. W. Pentreath.

Dean Grisdale, supporting the resolution, said assistance given by Eastern Canada to this Diocese only, for three years had been \$4,019. In his visit to the east he had, as the representative of the Diocese been given the promise of a helping hand. The motion was carried.

The third clause was adopted without discussion.

The fourth clause was moved by Canon O'Meara in an earnest address, seconded by Rev. E. P. Flewelling, and carried unanimously

after a spirited discussion in which a large number of the members of the Synod took part.

On motion of Canon O'Meara, seconded by E. S. W. Pentreath, the following was added to the report; that His Lordship, the Bishop, be asked to name a committee to confer with representatives of other religious bodies with a view to carry out the views of this Synod in regard to primary education, and to take any further action that may seem to them advisable.

EXECUTIVE COMMITTEE.

Clerical members—Canon Matheson, E.S.W. Pentreath, Canon O'Meara, W. A. Burman, Canon Coombes, A. E. Cowley, A. L. Fortin, E.P. Flewelling.

Laymen—Col. Inkster, F. H. Mathewson H. S. Crotty, W. R. Mulock, Commissioner Wrigley, Col. Bedson, A. F. Eden, W. G. Fonseca, Judge Walker, G. W. Girdlestone.

Clergy—Canon Matheson, Dean Grisdale, Archdeacon Fortin, Canon O'Meara, E. S. W. Pentreath, W. A. Burman, Canon Coombes.

Substitutes - A. R. Cowley, A. L. Fortin, E. P. Flewelling, J. J. Roy, Archdeacon Phair.

Laymen—Sheriff Inkster, Joseph Wrigley, F. H. Mathewson, W. R. Mulock, S. L. Bedson, H. S. Crotty, W. G. Fonseca. Substitutes, A. F. Eden, Judge Walker, G. W. Girdlestone, Major Bolton, T. Norquay.

The report of the S. P. C. K. Depository, showed a total of receipts of \$402.38, and a small balance remaining on hand, also his own report as hon-secretary.

The following motion as to the report of the Committee on the Metropolitan See was carried. That the report be received, and that a committee be appointed by His Lordship the Bishop to confer with the Provincial Synod of Rupert's Land on the question of the retention of the Diocese of Rupert's Land as the Permanent Metropolitan See.

The following resolutions were adopted, that in future all parishes which have failed during the past year to make the Synod collections, be disenfranchised for that session of the Synod.

That a committee be appointed to revise the rules of order and the constitution and report at the next meeting of Synod.

That the suppression of intemperance and the removal of causes which lead to it are commended to the earnest consideration of all the members of the church in the hope that in every parish and mission some effort may be made for the furtherance of these objects.

The mover, Mr. Mulock, spoke briefly on intemperance, as to its bearing on the criminal life of the community and its effect on the life of church members, the resolution of the Church of England Lambeth Conference encouraging statistics in the province the local option law being in force in nearly three-fourths of the municipalities of the province, and it was hoped that before long the question would be disposed of in nearly every municipality. He did not ask the Synod to vote for total prohibition, but to work for the suppression of the evil.

The seconder, Rev. E. S. W. Pentreath, considered that an expression by the Synod was necessary, and that something could be done in the parishes and missions. In England he had been struck with the wonderful progress by the Church for the suppression of intemperance and the removal of the causes which led to it. He had attended a meeting of the Total Abstinence Section of the Church of England Temperance Society, presided over by the Bishop of London, at which Exeter Hall was packed, the speaking was wonderful; it was stated that 5,000 of the clergy of England and 12 bishops were total abstainers, and that every one of the bishops was a member of the society.

Mr. Wrigley said he could vote for this resolution for the suppression of intemperance, though he was not a total abstainer and did not go to the full extent with many in regard to stringent measures.

The Bishop said Mr. Wrigley had expressed very much his sentiments also.

It was resolved: That in future the Chancellor of the Diocese, or, until a Chancellor be appointed, the legal adviser of the Synod, and the Treasurer shall be *ex officio* members of the Synod.

Rev. J. J. Roy moved the following resolution, respecting the aggression of the Roman Hierarchy, and spoke in support of it until the hour for adjournment for lunch. The resolution was as follows:—

I. Whereas, the Queen's Majesty hath the chief power in this, her Canadian Dominion, "and is not, nor ought to be" subject to any foreign jurisdiction. II. Whereas, it is of vital importance to us all, both as Her Majesty's subjects and as churchmen, that the Queen's supremacy should be recognized by all her Canadian subjects and maintained in all legislative enactments. III. Whereas, principles now embodied in our Canadian legislation, under pressure of the Roman Hierarchy, have endangered peace and harmony. IV. Whereas, the steadily growing influence of the Roman Hierarchy over the civil domain is now giving just cause for alarm and anxiety. V. Resolved: That his Lordship, the Bishop, appoint a committee (two of whom shall be mover and seconder) to inquire into and gather information in regard to the encroachments of Roman Hierarchy, and to recommend suitable and practicable methods of resisting most effectually, said encroachments, and to report at the next meeting of the Synod. The Synod then adjourned for lunch.

WEDNESDAY AFTERNOON.

On the resumption of business, the thanks of the Synod were given to the Auditors, and reports were read from Revs. T. Cook, Rural Dean of Marquette; A. L. Fortin, Rural Dean of Lisgar; W. A. Burman, Rural Dean of Brandon, and E. S. W. Pentreath, Rural Dean of Selkirk. The cordial thanks of the Synod were given to the Rural Deans for their efficient work. Rev. H. T. Leslie presented his report as Immigrant Chaplain. The number settling in Winnipeg was small. He had opened an office and reading room during the season at the C.P.R. Station. Rev. J. J. Roy then resumed his address on the aggressions of Romanism. This is a hobby with Mr. Roy—he is well posted on the doings of Rome, and he made an able speech. Mr. Mulock, the seconder, contended that the action proposed was necessary and that it was in harmony with the articles of the Church of England. He said that if the Synod rejected the resolution it would be the first to reject one of this kind, and the first of all the Protestant denominations to do so.

Mr. Lansing Lewis said that he came from the Province of Quebec and could sympathize with a great many of the feelings entertained; but it would not be seemly or in accordance with the tenets of the Christian faith for one body of Christians to make remarks about another body of Christians. (Applause.) The members of the Synod were assembled here in a formal manner as a body of Christian men and they should not lay themselves open to attacks from outsiders by passing resolutions in such an assembly as this with reference to another body of Christian people. He moved, seconded by Canon Coombes, that the resolution be adopted by striking out all the words after the words *whereas*, and the following be inserted: "In these days of religious dispute the Synod of the Church of England of the Diocese of Rupert's Land takes this opportunity of expressing the hope that all members of its communion will be energetic in showing to the world such a consistent line of conduct as will extend the influence of the Christian religion in that spirit of charity which is enjoined upon the followers of Christ.

Rev. Mr. Roy objected that this was a separate resolution, not an amendment.

Mr. Mulock asked for the ruling of the Bishop

as to whether it were not a substantive motion.

His Lordship ruled that it might be put as an amendment.

Canon Coombes thoroughly endorsed the remarks of Mr. Lewis. He held that in the present state of public feeling, while it had not been shown to be at all necessary to appoint a committee to go into these matters, it was positively inexpedient to do so.

Archdeacon Fortin said he also liked peace, but peace might be purchased at too high a price. So long as we bow the neck and allow the Romish Church to trample upon it, there will be peace; but as members of a large body, representing an influential population, we ought, in a quiet, dignified way to say we will stand up for our rights. (Applause.) It is unworthy of a body like us of educated men having leading positions throughout the country, to be always yielding and saying: "We must have peace." There is a great deal of cowardice in the use of the terms "broad-minded, liberal," etc. If we maintain our rights in a dignified way our brethren of the Romish Church will respect us more than if we allow them to carry everything their own way.

Mr. J. G. Moore supported the amendment. He challenged the statements of the several clauses of the preamble to the motion; he knew no evidence to support them. As to cause for alarm and anxiety, he asked where was the member of the Synod who was very much alarmed. It would be disgraceful for the Synod as a religious body to throw out the apple of discord. Their Roman Catholic brethren had for years stood by them in many a work of charity.

Rev. J. J. Roy held that the principle involved in Mr. Lewis' resolution was most dangerous, and the Synod would stultify them if it was carried. Those who held the view that no opinion should be expressed about any other religious body, should first tear away the 39 articles. He would ask for the yeas and nays, and if he was not mistaken those who held such views would not stand very long on the floor of this House. This matter would have to be settled some day.

Rev. E. S. W. Pentreath said he would vote for a committee if Mr. Roy would strike out the preamble. He considered the amendment indefinite, and it did not seem to have any bearing on the resolution.

Canon Matheson said he was in the same position as Mr. Pentreath. Those who were connected with the Indian work knew what an aggressor Rome is. He was as much a man of peace as any, but he would like fair play. If Mr. Roy would eliminate the blood and thunder and bring forth a sensible, courteous and manly expression, he would support it.

Canon O'Meara said he could not vote for the preamble.

Mr. Roy signified his willingness to withdraw the preamble.

Canon Coombes withdrew his name as seconder of Mr. Lewis' amendment, which thereby dropped.

Mr. Roy's motion, with the preamble admitted, was then carried by a large majority.

After several motions had been made and adopted as to matters of routine.

The following resolution as to the late Hon. Mr. Norquay was adopted by a standing vote. That this Synod desires to place on record its deep sense of the very heavy loss which the church in this land has sustained in the death of the late Hon. John Norquay. Mr. Norquay was a member of the first Conference of Churchmen which laid the foundation of Synodical action in Rupert's Land. At every succeeding meeting of the Synod he was an active and efficient member of the body. The members of the Synod recall with deep affection his great kindness of heart, his loyalty as a

Churchman, his exceptional ability as a public speaker, his ripe wisdom and judgment as one of the councillors of the church. The Synod conveys to Mrs. Norquay and the bereaved family its sincere and heartfelt sympathy in their sad affliction.

Resolutions of thanks were then passed to the ladies of the City Churches for entertaining the Synod at luncheon during the two days of the session, and for hospitality; to the C. P. R., Manitoba and Northwestern and N.P. & M.R. for reduced fares; to the newspapers of the city, for publishing full reports of the proceedings; to the congregation of St. George's, Ottawa, for the continued grant of \$500 to the mission of Rounthwaite, which has enabled the work of the church to be maintained there; to the Bell Telephone Company; to the Ven. S. P. G., the S.P.C.K., the C.M.S., and the C. and C.C.M.S. for grants; and to the S.P.C.K. for the revote of £1,000 towards the endowment fund of St. John's College; to the rector and wardens of Holy Trinity Church, and the lay secretary, Mr. R. E. W. Goodridge for his efficient help; to the Bishop for his address, and asking him to allow it to be printed in the report of the Synod proceedings.

It was resolved that it be an instruction to the clergy of the diocese that the portion of His Lordship's charge referring to primary education be read in the churches some Sunday within the next two months.

The proceedings of the Synod were closed by the Bishop pronouncing the benediction.

DIOCESE OF MONTREAL

ADMISSION OF A ROMAN CATHOLIC TO THE CHURCH OF ENGLAND.

Christ Church Cathedral.—On Sunday morning in Christ Church Cathedral, the Rev. Dr. Norton, Rector of Montreal, requested the prayers of the congregation for a person present, who having been for some time a member of the Roman Catholic Church, was about to receive Holy Communion in the Cathedral on his readmission to the Church of England. He had signed a declaration renouncing Romish errors, and unfeignedly accepting the doctrine, discipline, and worship of the Church of England in Canada.

For Diocese of Nova Scotia, see p. 14.

CONTEMPORARY CHURCH OPINION

The Church Messenger, Buffalo, N. Y., says:—

At the recent convention of the Brotherhood of St. Andrew held in Cleveland, Dr. Holland, of St. Louis, surprised his associates by uttering the following forcible words: "All men are not equal; we are not born equal, and we never can be equal. The idea that God created men equal grew out of the superstition and the infidel ignorance of an age that has passed away. It is God's law that some men shall be greater than others, and all the anarchy and the communism and atheism of the world cannot change it. Here in this country we are ruled by a government that upholds this doctrine of equality, and our politicians and rulers are afraid to speak the truth because the lower order of the society has a vote. I pray heaven that the clergy may not also be ruled by this fear of votes." Dr. Holland's position meets with the hearty approval of *The Messenger*. Nothing has been more abused than the famous quotation from the Declaration of Independence to the effect that all men were created free and equal. All men were created free with an equal right to make their lives testimonies of their several abilities. Nature does not recognize equality, and any effort of anarchists or demagogues to defy the laws of nature must of necessity prove unavailing. It should be remembered that Thomas Jefferson who penned that famous epigram, had been a

strong disciple of the French School of Specious Philosophy. He was also somewhat of a demagogue in that his utterances were inspired by a desire to command the applause of the multitude. It is high time the American people learned the meaning of the word equality in its bearing toward our social and political system.

A MODERN BABEL.

BY E. V. W. IN "THE CHURCH GAITIC."

"Even in the best state which society has yet reached, it is lamentable to think how great a proportion of all the efforts and talents in the world are employed in merely neutralizing one another. It is the proper end of government to reduce this wretched waste to the smallest possible amount." (Mill's "Political Economy," bk. 5. c. II. § 6.)

We witness to day, in the religious world, a great waste. In the great heathen city of Madras in India, it is said, there are no less than nine meeting houses of different sects professing the Christian religion and calling upon the heathen to forsake their temples and mosques and be converted. Surely, the waste there ought to be reduced. How can reasonable people expect the heathen to forsake their religions and embrace Christianity when that is presented to them under nine different forms? Should people in a Christian land be disappointed at the paucity of heathen converts under those circumstances? Imagine the different effect the unity of the Christian family would have upon the heathen! Instead of that unity so earnestly and prayerfully sought for by our Lord, we have, in one city, nine different religious societies professing not only to be Christians, but teachers sent from God. Is God the author of confusion? Did our Lord command His twelve Disciples to found twelve different religious societies instead of one?

Take another case, and that here at home. It is a common occurrence to see in our cities and villages from three to six more different meeting houses, belonging to as many different sects. Here is another example of waste. Many of these so-called churches eke out a precarious existence, and the brunt of the suffering usually falls on the ministers in charge, who often receive barely enough salary to furnish them with the necessaries of life. Although these different sects are preaching the Gospel and endeavoring to make us Americans good Christian people, yet their efforts tend to neutralize one another, for the sects are antagonistic to each other. If this waste was reduced to the lowest possible amount, we would have two united churches where we now have six opposing each other.

Probably nothing so tends to engender a contempt for Christianity as the divisions in Christendom. We ought not, therefore, to be surprised when unbelievers write as follows: "The God of the Presbyterian is not the God of the Catholic, nor is He the God of the Mohammedan or Hindoo. He is a special creation suited only to certain minds. These minds have naturally come together, and they form what we call the Presbyterian Church. As a matter of fact, no two churches can by any possibility have precisely the same God" (Ingersoll's Letter to Dr. Field). Thus does Protestantism fail to preserve Christianity. It lays it open to attacks at the hands of unbelievers. We find a Methodist type, a Presbyterian type, a Baptist type, a Dutch Reformed type, a Quaker type, a Congregational type, an Unitarian type, and a hundred other types of religion. If Protestantism is the true religion, why is it not at unity with itself? Why do not the different sects agree to reduce the waste to the least possible

amount? Why attack the foe with divided forces? There is no strength in disunion.

These are good reasons for a united Protestantism. But the trouble is that the very principle of sectarianism is to disagree. It starts out with the idea that every man can interpret the Holy Scriptures to suit himself. One sect finds this or that peculiar doctrine in the Bible. Another sect finds another. So it goes on until we have hundreds of sects. It would take too much of our space to name the different religious bodies that have arisen during the past three hundred years. Suffice it to say that some two hundred or more have sprung up in various parts of the world during that time. Now, there must be something radically wrong with Protestantism to have this thing take place. Either its principles or its discipline are wrong.

A plain question for Protestants to answer, and a very important one, too, is where or how did they get the Bible, and how do they know what books of it are canonical? We have no hesitation in saying that they got the Bible, or rather the English version of it, from the Church of England. They took a most valuable gift, and went off without even saying "Thank you." They refuse to have any dealings with the Church unless she gives up some of her principles. They regard her as being not much better than Popery. They would have the Prayer Book revised, and all that is Catholic (but by no means Roman) in it removed. They regard the Church as nothing more than a sect, another of the religious bodies protesting against the Church of Rome.

But where did the Church of England get the Bible? From the undivided Catholic Church; as being part of that Church, and as being bound by its decrees, she was entitled to the Bible. So it follows that Protestantism received or took the Bible from the very Church it condemns. It has thus endeavored to make the Church and the Bible antagonistic to one another. A difficulty arises. How are Protestants to know what books of the Bible are canonical? If every man was to decide this matter for himself, there would be no general agreement. Some have claimed that as a great part of the Bible is repugnant to their moral sense, therefore it cannot be the Word of God. Others say that its internal evidence convinces them that it is the Word of God. But this last is nothing more than playing into the hands of infidels. Others claim that they receive the Bible as the Word of God because for many hundred years it was received as such. By whom? They will be forced to admit by THE CHURCH. The 60th Canon of the Council of Laodicea (363 A. D.?) enumerates the canonical books of Holy Scriptures. This council was one of many councils of the Catholic Church. So it turns out that Protestantism takes the Bible from the Church, accepts it as the Word of God really on the authority of the Church, but rejects the Church. Protestants profess great reverence for the Book, but in reality they tear it to pieces and lay it open to the attacks of infidels by their methods. If Protestantism is the true and Divine presentment of Christianity, it seems strange that it took until the sixteenth century to find that out.

Once said an English writer: "There can be only Catholic Christianity and Rationalism; only those who fall back on that point of Church authority abandoned at the Reformation, or those who seek out a new basis for the reconstruction of religion. That a few will hold on still to what is demonstrably untenable is only what is to be expected."

MAGAZINES FOR NOVEMBER.

The Church Eclectic opens this number with a paper by Rev. Dr. Clarke, of Nashotah, on the Consecration of the Holy Eucharist, discussing the question as to whether the consecra-

tion is effected by the Words of the Institution alone; or by the Invocation of the Holy Ghost alone; or that both are required to a complete consecration. Moule's "Outlines of Christian Doctrine," receives severe criticism at the hands of Rev. H. K. Percival, who, in closing his paper, describes it as "a book so utterly opposed to what we believe to be the truth of God."

The Sidereal Messenger for this month appears more than usually attractive to the ordinary reader. The paper by W. H. S. Monck, on "Meteors and Meteorites," and another on "the solar origin of the Aurora," by M. A. Virden, are specially of this character.

Littell's Living Age for November 16th, contains: African Development, by Sir Samuel Butler, Fortnightly Review; The Zoological Gardens, Quarterly Review; A Bird's Eye View of Oporto, New Review; Tae Fohn, Longman's Magazine; Arctic Asia, Spectator; The Ancestry of George Washington, Athenæum, &c.

The Atlantic Monthly has as the leading article a paper by Woodrow Wilson, entitled the character of the Democracy in the United States, which is not only readable, but worthy of being read carefully. It also contains another on the "French in Canada," by Eben G. Scott, which is of interest at the present moment.

The Century for this month is No. 1 of the 39th volume, and if it is to be taken as typical of the numbers to follow, it will surpass even its past record, high as that has been. The first of the "Present Day Papers" is given; it is by Rev. A. Chauncey Langdon, on "The Problems of Modern Society." The illustrated papers, "Street Life in Madrid": "Adventures in Eastern Siberia," and others, are deeply interesting. This is a good time to subscribe for this admirable monthly.

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

DEGREES IN DIVINITY.

To the Editor of the Church Guardian:

SIR,—Might I ask for a little space to reply to the remarks of Provost Bady in your last issue, under this heading. The Provost explains that 'one object of the Canon confessedly is to safeguard the existing University Degree,' and to maintain 'the existing standard of the Degree.' If the Canon has done this, I must admit that I have been laboring under a misapprehension with respect to the University Degree of D.D., as I have been all along under the impression that the standard of the University Degree was much higher than that provided in the Canon. But as it would seem that I have been in error in this respect, all I can say is that in my humble opinion the standard should be raised.

Yours, truly,
E. J. HEMMING.
Drummondville, 18th Nov., 1889.

SIR,—Kindly insert the following in your next issue and greatly oblige:

To the Clergy and S. S. Superintendents;
The time for receiving applications from teachers and scholars for the Inter-Diocesan Sunday-School Examinations to be held Dec. 7th has been extended to Nov. 26th, 1889. All applications are to be made in writing to D. Kemp, Esq., Merchant's Bank Buildings, Toronto.

Diplomas and certificates will be awarded to those who obtain honors in each grade.

J. FIELDING SWEENEY D.D.,
Chairman S.S. Committee Diocese Toronto.

The Church Guardian

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3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

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

CALENDAR FOR NOVEMBER.

Nov. 1st—All Saints' Day.

" 3rd—20th Sunday after Trinity.

" 10th—21st Sunday after Trinity.

" 17th—22nd Sunday after Trinity.

" 24th—Sunday next before Advent.

23rd Sunday after Trinity. (Notice of St. Andrew, Coll. Ep & Gosp. for 25th Sunday after Trinity.)

30th—ST. ANDREW. A. & M. (Athanasian Creed).

FLAWS IN THE CHURCH OF ROME.

S. P. C. K. TRACT.

I. The TRUE Church must be ONE, HOLY Catholic, and Apostolic; but the Roman Church does not plainly appear to be any of the four.

a. The Church of Rome is not One. It has not been One, even outwardly, in the past, for no Church in the world has been so torn by schisms and divisions, or has given birth to so many sects; it is not One inwardly now, because it has got two unlike and contradictory religions—that of the Latin Missal and Breviary, intended for the clergy alone, and that of the half-heathen popular cults and devotions, intended for the laity,—within its bosom.

b. Practically, it is not Holy. It has not been Holy in the past, for (by the confession of its own historians) it has, in Rome itself, its heart and centre, fallen often and long more deeply into gross wickedness, and been ruled by a larger number of very evil men, than any other Church; it is not Holy now, for its authorized moral theology finds excuses and defences for nearly every possible sin, thus breaking down the distinction between right and wrong. And wherever there is a mixed population, the ratio of Roman Catholic criminals is always far larger than that of non-Romans. In London, for instance, where Roman Catholics are a little over three per cent. of the population, they are more than sixteen per cent. of the convicts in prison.

c. It is not now Catholic in spirit, for Catholic means Universal, fitted for all the various spiritual needs and capacities of every nation and every human being; but the Roman Church

is now in spirit a narrow and *anti national* Italian sect, forcing Italian ways upon all its members everywhere; making its adherents too often disloyal to the governments and laws under which they live; and teaching doctrines and practices from which the great majority of educated and thinking men everywhere are compelled to revolt.

d. It is not now *Apostolic*, for that word must mean, amongst other things, conformity to the teaching and practice of the Apostles; but the Church of Rome is strangely unlike the Church of the New Testament, and differs in several weighty matters from Apostolic doctrine and precept. And if by Apostolic is meant that the Pope is still the heir and representative of the Apostles who founded the Roman Church, and is clothed with their authority, then it is certain by Church law and history that the Papal line has utterly broken and failed. For, owing to simony, that is, the buying and selling in the election of Popes and the making of cardinals at the end of the fifteenth and beginning of the sixteenth century, which (by Roman Church law) voided all the acts so done, there have been no real Popes and no real cardinals to elect them, for about the last four hundred years, but only mere titular and make-believe holders of these offices, with no valid rank or authority. And, as there are no means of curing this fatal breach in the line of Papal succession, no rightful jurisdiction in spiritual matters remains is, or can be derived from, the See of Rome.

II. A further mark of the true Church must be strict, loving, and loyal obedience to the will of God, as revealed in the inspired books of the Old and New Testaments; but the Church of Rome is in flat disobedience and contradiction to that will, in some most important particulars, as follows:

a. The Roman Church offers up the same kind of prayers, and a great many more of them, to the Blessed Virgin and other saints as to the Almighty Father and Lord Jesus Christ, thus virtually having many gods instead of one God alone, and so breaking the First Commandment. Roman Catholics protest, indeed that as they confess One God only in the Creed, and believe Him to be infinitely above the very highest of His creatures, they cannot be justly charged with this sin. But in more than one heathen religion, avowedly having many gods, the current belief is that there is only one Supreme God, yet that the lesser gods partake of some of His powers, and pray to Him on behalf of those who worship them, which is very close to the Roman theory and practice.

b. The Roman Church permits, encourages, and practically forces on its members a devotion to images and pictures which is scarcely distinguishable from the idolatry of heathens, as explained and defended by heathens themselves, thus breaking the Second Commandment. And it attempts to conceal this fact by either omitting entirely or mutilating the Second Commandment in most of its popular catechisms.

c. The Roman Church disobeys and sets at nought the express institution and command of the Lord Jesus Christ as respects the cup in the Holy Communion, by taking it away altogether from the laity, though our Lord said, "Drink ye all of it" (St. Matt. xxvi. 27); and St. Paul said, "Let a man examine himself, and so let him eat of that bread and drink of that cup" (1 Cor. xi. 26).

d. The Roman Church, by conducting all its chief offices, and especially the Holy Communion, in Latin, a dead language, understood by only a handful of learned people, directly contradicts St. Paul, who says: "If I pray in an unknown tongue * * * my understanding is unfruitful. * * * How shall he that occupies the room of the unlearned say Amen, at thy giving of thanks [i. e., thy 'Eucharist,' or Holy Communion], seeing he understandeth not what thou sayest?" (1 Cor. xiv. 14, 16).

Besides being unapostolic, this conduct is altogether anti-catholic, for it makes the Roman Church service impossible to be understood by the great bulk of the people in every country of the world, whereas, on the day when the Catholic Church was founded, every hearer of the Apostles heard them speak in his own language, wherein he was born (Acts ii. 6-11).

e. The Roman Church, by discouraging Bible reading amongst the laity, and giving little or no encouragement even to the clergy to study the Bible, not only contradicts the spirit and tenor of both the Old and the New Testaments, which were addressed to all classes alike, and not to the priesthood alone, but also looks as if it were afraid of the Bible, and felt it to be opposed to Roman claims and Roman usages.

III. The true Church should be steadfast and unchanging in its doctrine, teaching the one faith which has been once for all delivered to the saints (St. Jude 3); but the Roman Church has three times altered its creed, once in 1564, when it added twelve new articles of belief to the ancient Creed of the Church Universal; again in 1854, when it added a 13th, and once more in 1870, when it added a 14th, and that one—Papal Infallibility—of a nature to destroy thenceforward all security for Roman belief, because anything may now be added to or taken away from the Roman creed at the mere whim of a Pope.

IV. There is little or no protection in the Church of Rome against the unofficial introduction of novel and unhealthy doctrines and worships—such as that of the Sacred Heart—by private persons, so long as they do not conflict with the two main Roman tenets of Papal Supremacy and the cult of the Blessed Virgin; for if they become popular and enlist a large following, they are apt to be adopted into the Roman system, made part of it thenceforward, and thereby thrust on the laity, instead of being steadily discouraged.

V. The true Church must be true in itself, as God is true, hating a lie, and permitting no lies to occur in any of its books and teaching, or to be urged on its behalf by any of its members; but the Roman Church has formally sanctioned lying and equivocation, by raising a great defender of both these sins, Alfonso de Liguori, to the rank of a saint and doctor of the Church, and by recommending his works to the clergy to follow as their guide in moral teaching. Moreover, the Roman Breviary, though the office-book, binding on all the clergy for their daily use, contains many notoriously false statements. The Roman Church promotes in many places the public veneration of doubtful and fabulous relics, and Roman Catholic controversial books can never be trusted to state facts honestly or to quote fairly.

VI. The true Church should be Christ-like and gentle in spirit; but the Roman Church has been guilty of most cruel persecutions; and though now unable, from lack of power, to continue in this course, has never repealed one of its persecuting laws, nor expressed one word of sorrow for its past cruelties; nay, so lately as the Papal Syllabus of 1864, sections 77 and 78, has practically reasserted its right to persecute.

VII. The true Church ought to afford some certain warrant to its members, and to those invited to join it, that they will enjoy the full benefit of all Sacraments and other means of grace to which they resort; but the Roman Church, by its doctrine of Intention (meaning that the inward goodwill and consent of the minister is necessary to make any rite he outwardly performs really valid), makes it impossible for any Roman Catholic to even guess whether he has himself ever been baptized, confirmed, absolved, communicated, married or ordained. For, as Cardinal Bellarmine, a famous Roman Catholic writer, speaking *about* this very difficulty (which he is unable to solve), says, "No man can see another's intention."

VIII. The Roman Church has staked its whole case on two assertions. The first of them is that St. Peter was given supreme authority and jurisdiction over the other Apostles and the whole Church. And the second is that he transmitted this power to the Bishops of Rome as his heirs and successors. The first assertion can be at once disproved by the New Testament. For our Lord Himself three times over declared to the Apostles that He did not mean to raise one of their number to be ruler over their fellows (St. Matt. xx. 25-27; St. Luke ix. 47-48; xxii. 24-26)—all these occasions being later than His words to St. Peter (St. Matt. xvi. 18-19), which Roman Catholics cite to prove St. Peter's supremacy; and no trace can be found in the New Testament of St. Peter claiming or exercising any authority over the other Apostles, or being voluntarily submitted to by them (Gal. ii. 11). And after a time he was divinely restricted to the Jewish mission, while all the Gentile Churches were entrusted to St. Paul (Gal. ii. 7, 8). And as nothing is known with any certainty about St. Peter outside the pages of the New Testament, the 2nd assertion (itself found nowhere till some centuries after St. Peter's time, and passed over in entire silence by all the earlier Christian writers whose works we have) must fail also for lack of proof.

IX. Roman Catholic countries contrast most unfavorably with non-Roman Christian countries in the statistics of crime, in the moral tone of books and society, and in the wide prevalence of bitter and rancorous atheism. Moreover, they are the chosen homes of violent revolution, proving thereby that the Church of Rome in its present condition is not a wholesome and Christianizing agency.

X. The Church of Rome, by teaching the luit that their surest way of salvation is to surrender themselves unreservedly to the priesthood for guidance in all matters of belief and practice, nay, that to think for one's self on faith and morals is actually sinful, fights against the Divine law which holds each of us accountable for our acts. And thus it blurs the distinction between right and wrong, dangerously enfeebles the moral character, and too often destroys the very faculty of conscience in those who submit to its teaching in this respect.

XI. Other Christian bodies which have erred doctrinally or morally have in many cases repented and amended, and in no instance have barred themselves from so doing. But, contrariwise, the Roman Church, by asserting its own infallibility as having lasted from the beginning and unbrokenly, has therefore formally reaffirmed as true, just and holy, everything (however evil) that it has ever taught or done, and has made amendment, humanly speaking, impossible within any measurable time. To retract anything would be for Rome to confess past error, and thereby to acknowledge itself fallible. And thus the case seems a hopeless one, as all attempts at wholesome reform have been stamped out, and no signs of a better mind can be seen.—*The Church Critic.*

ABOUT SOME HYMNS.

It was Coleridge who said that wherever you find a sentence musically worded, of true rhythm and melody in the words, there is something deep and good in the meaning too. An exceedingly optimistic and dangerous canon surely, but nevertheless a rule which has found place in the making of every one of our hymnals. It reminds one of an extravagant saying of Charles Kingsley's, "Beauty is God's handwriting,—a wayside sacrament . . . thank Him for it, who is the Fountain of all loveliness." As a matter of fact every one of our Hymn books has scores of hymns con-

taining true rhythm, melody and beauty, but no depth of spiritual feeling, none of the expression of really heart-felt praise, or prayer. It is really wonderful though, how in spite of the plethoric volumes of hymns, with so much of padding and so little of the material public devotion should use, the great mind of the Church sifts out the good and sticks to it. The really great, abiding, singable hymns, no compiler dare leave out of his book if he wishes it to succeed. "During recent years two religious journals, the *Sunday at Home* and a Nonconformist organ, *The British Weekly*, in order to ascertain the relative popularity of well-known hymns, invited their readers to send in lists of their favorites. The result was as follows:—In both cases the three hymns which obtained the largest number of suffrages were identical. They were "Rock of Ages," "Abide with me," and "Jesus, lover of my soul." And could some one tabulate for us the Hymns used the English speaking world over at last Sunday's service, or those most commonly used, we should probably be greatly surprised at the unanimity of opinion exhibited. And we shall find if we consider the Hymns the world persists in singing that they are those which came out of a spiritually deep man's most profound depths. An ecstasitic touch has opened the breast down below the shallow depth of mere surface agitation, and the song that has arisen, almost irresistibly, is not mere frothy, musically bubbling words, but a song of such powerful intensity, such fathomless sincerity, as to excite the desires, and lead captive the wills of others. If the hymn is to endure and to be sung, it must be true of the maker that "out of the abundance of the heart the mouth speaketh." Carlyle says truly enough "it's a man's sincerity and depth of vision, that makes him a poet." One can understand for instance something of the popularity that the hymn "Abide with me," has secured, when one considers the circumstances under which it was written. The Rev. Henry Francis Lyte, a curate of the Church of England, at Lower Brixham, in Devonshire, had already written several hymns which the Church will not readily allow to die. "Pleasant are Thy Courts Above," "Praise My Soul the King of Heaven," "Far from my Heavenly Home," are amongst the best known of them. While still some distance from the limit of life, his pulmonary trouble declared itself to be the fatal, insidious consumption. Relief was sought in travel, but in vain. And it was in Nice just after he had celebrated the Blessed Sacrament of the Lord's Supper for the last time, with the glow of the revived Divine indwelling pervading his soul, with eyes trying to pierce into the Valley of the Shadow of Death, that the spirit's cry, found utterance in the words,

"Abide with me! fast falls the eventide;
"The darkness deepens; Lord with me abide!"

It is not the plaint of a poor consumptive, crying out of mortal weakness, so much as the cry of a heart, accustomed to rely upon a strong, abiding Presence, in protestation against the natural shrinkings of the *ancient couriers* of the king of terrors. There is challenge in the words,

"I fear no foe with Thee at hand to bless,
"Ills have no weight, and tears no bitterness;
"Where is death's sting? Where grave thy victory?"

"I triumph still, if Thou abide with me."
as there is also an anticipation in the grand words, from the Gospel of the Resurrection, so soon in the Burial Service of the Church, to be read over his earthly part.

A would be hymnologist, in a Canadian Diocese, one of the gently protesting souls, whose only Satan is seen in Romish guise, when adding this hymn to his collection, stumbled at the glorious climax verse,

"Hold Thou Thy Cross, before my closing eyes,"

and eliminated the cross, making the line read
"Reveal Thyself before my closing eyes."
But the brilliant alteration has not won much renown, for that compiler so far. The same shame-faced fear is answerable for the unpoetical change in Watt's great Passion Hymn, "When I survey the wondrous Cross," wherein in some collections the line,
"Save in the Cross of Christ my Lord"
is found

"Save in the death of Christ my Lord"
And we would have thought dear old Dr. Watts, safe enough for the most pronounced Protestant.

Henry Lyte's death song was much more however than a song for the dying. It would not be a bad thing, if it formed part of our every every evening's devotion. It expresses well in the universal language of the heart, what every evening prayer should express. But it is also psychologically interesting, as bearing witness to the fact that death is very like the evening of life. The very first death the writer witnessed as a minister of consolation was that of a little child. Just at noon, the dumb little brain,—it was a fatal case of concussion—recovered itself, little hands were uplifted, and the sweet committal prayer began

"Now I lay me down to sleep"
"I pray the Lord my soul to keep."—

The little lily spirit slipped away before the verse was ended. Another case which came before his knowledge was that of an aged Christian lady, a beautiful character, who wakened from the stupor of approaching death to beg her grandchildren to sing. "What?" was the request. The wrinkled lips moved tremblingly and made rather than spoke the words,

"Now the day is over," and so passed away, from her day's work. The experience of those who had little to fear from the change, does seem then to make for Lyte's idea

"Swift to its close ebbs out life's little day"
"Earth's joys grow dim, &c."

As against the Rev. S. Baring Gould in his fine marching hymn

"Through the night of doubt and sorrow."

But this is a point which must wait another week for illustration, from some of our best known hymns.—W. P. C.

THE BISHOP OF SOUTHWELL ON "THE ORNAMENTS RUBRIC."

The Bishop of Southwell in addressing lately a conference of his diocese spoke as follows:—

I cannot blame men who regard themselves bound to obey the Ornaments rubric (applause)—as part of the Prayer Book which they have solemnly declared at their ordination that they will follow. There it stands, facing them every time they begin the morning service, and little as it were observed or understood, I feel sure that no one of my generation ever doubted that it was a rubric. They may well ask how advertisements of Queen Elizabeth's affect it, when it was introduced long after her time. They naturally ask how an opposite custom can be taken to prove that it was a rubric, in the face of the other rubrics that has prevailed in such constantly recurring matters as, e. g., the daily morning and evening prayer and festivals and feasts. If they are told that it is no rubric, and was introduced without authority, they may still reply, and, to my mind, unanswerably, "It is in the prayer book presented to me by authority for my promise of obedience, and if kings, parliaments, bishops and lawyers have let it be sent so to generations by the authority which they and I have sworn to obey, that what they and I promised to obey, and wrong, the blame lies on others, not on us."

* * * * *

To me the one thing wanted seems to be explanation. What are the points insisted on because the church has enjoined them? Is it doctrine or ritual that is the issue? *i. e.*, are what are called "the Six Points of Ritual" insisted on as accessories of dignity and life to increase reverence at the Eucharist, or is there some doctrine meant to be taught by them which was not taught without them, say, by Pusey or Keble? An accessories of beauty and life, their value is to be measured by their results, in the degree in which they do increase reverence for the Sacraments, without disparaging other services. I cannot make out what doctrine they teach about the Sacrament which Pusey and Keble did not teach without them, but if they do not, it is not reasonable to present them as doing so, and if they do, then it is reasonable to define and explain. I say again, I quite agree that what is wanted is to define and explain.

* * * * *

Whenever I have pressed for an explanation I have received such as I believe would be approved by our Church generally. Meanwhile, it is certain that the terms are so widely misunderstood, and convey (I venture to say naturally) an untrue impression to many unlearned minds, who take them in their common meaning. I know no one who rejects the repetition of the word Sacrifice. I know no one who denies that in the Sacrament that sacrifice is pleaded. I know no one who asserts a material presence of Christ in the Sacrament. I know no one who denies a spiritual. I know no one who teaches worship of a material creature, no one who calls the Sacrament not an act of worship but only a social meal. My intercourse with churchmen of each school of thought assures me that in this diocese there is complete loyalty to our Church. I don't mean only that none is likely to desire to join the Roman body, but that no one desires to teach the doctrines or introduce practices which differ—I do not say from habits which have grown up of carelessness, from habits of extreme plainness which are kept in others—but from the system allowed by the spirit of our Church in our reformed Prayer Book. This assurance makes me more ready to urge the thoughtful, loyal, and honorable lovers of our clergy to consider the present need of explanations, that language may not be insisted on by them which, however unambiguous to themselves, is at least ambiguous to others. I believe that the President of the Church Union is quite right in saying that what we need is explanation—and I think we do need it. I shall not discuss more particularly the legality of the "Six Points" separately. I do not believe that their legality is the real question. I regard them as purely accessories to promote reverence with the Sacrament by stirring worshippers to think of Christ's presence in their worship. I feel sure that there will always at present be some whom they do not help, and always some whom they do. I trust that there may be consideration for this difference, and that clergymen will not make themselves the sole criterion either way.

"Oh, it's very easy for you to trust God for your daily bread, when you always have a comfortable balance in your favor on your bank account!" This is a common enough complaint of poor and perplexed and harassed souls, when counselled to cast off their cares on God. But it is a very mistaken complaint. It is not easy for the well to do person to trust God for his daily bread, just because it so entirely easy and natural for him to trust his bank balance. In fact, our opportunity of trusting God is just in proportion to our occasion for anxiety. And so it is that our Lord says, "Blessed are ye poor."

Be but faithful, that is all.—A. H. Clough.

FAMILY DEPARTMENT.

THE MYSTICAL BODY.

By WILLIAM B. CHISHOLM.

One, in the living link
Of Christ's unbroken chain,
How far so e'er o'er land and sea
Dissevered we remain:
One, as the pathless deep
That breaks in myriad waves:
One with the loved and lost who sleep
In near or distant graves:
One in His holy bone of hearts—as in the
Father's home,
Their names are murmured o'ftenest who in far
regions roam.

One, on the saintly roll
Of those whose life is hid
In His dear life, and spotless tread
The world's dark maze amid:
As those of old who through the flame
With angels passed unscathed:
And in the fountain of His grace
Their fevered foreheads bathed.

One, in the mystic tie
Of hearts that know no chill:
One Lord, one faith, one victory
O'er all the hosts of ill:
One hand unbroken at His board
In these His courts behold
One endless feast of blessing stored
In those far courts of gold.

* * * * *

Oh! as in each bright festival
We sadly count the roll
Of those who love shall ne'er recall,
To mingle soul with soul:
Still gazing towards the changeless skies,
Beyond the sunset's glow,
Behold, beyond life's mysteries,
His hand unbroken now!

LITTLE GOOD FOR NOTHING.

CHAPTER I.

What a delightful old garden it was! I don't mean the part up by the house, where the lawn was so smooth, and beds so trim, and where even the flowers were hanging in dignified order. Of course this was very nice; but I am speaking of the wild, rambling, scrambling part of it, which the children called "the wilderness," and which they loved so much; where the walks twisted in and out through fern and moss, and where there were the most delightful bowery nooks, that were such famous places for "hide and seek," and where the roses and honeysuckle and clematis wreathed and twined about in all the loveliness of their own sweet wills.

Speaking of roses, there never was such a place as this for them, and, as the time we are speaking of was June, they were blooming everywhere in all their exquisite sweetness and beauty. Roses red, white, yellow, and cream peeped from their green leaves, and the air was filled with their fragrance. But hark! there is the murmur of voices near by, and if you will come with me down this shaded path, we will come upon a little shaded arbor, and (as we are privileged) we will take a peep at the group within, and listen to their conversation.

Gentle Amy is seated at her mother's feet, looking earnestly into her face. Merry little Nell is listening too, but ever and anon her bright glance strays away to a wandering butterfly or bee.

"Ay, yes," the mother is saying, "far away from here, in the great city, thousands of children dwell, crowded in filthy alleys and unwholesome courts, to whom the sight of God's fair country is unknown."

"Oh, mother!" said Amy, sadly, "where do they play?"

"In the streets or gutters, or wherever they can, my child. But it was not to speak of these children's sad homes that I called you to me just now, but to tell you of a way by which you can bring a ray of gladness into the lives of some little suffering ones, and also be the means of conveying to them some of the loving, tender messages of God."

"Oh, mamma," said Amy, clasping her hands, "would it be doing something for Jesus?"

"Yes, my darling, most certainly it would." And Amy bowed her head in reverent joy, for she loved Jesus.

Then their mother told them how good and kind people had built large houses for the reception of little children who were ill, and how they were taken from their crowded, unwholesome homes, and tended and cared for till they were better; and she told them how kind ladies, knowing that children loved flowers, had thought of preparing bunches to be sent to the poor sick children.

"And I have been thinking," the mother went on to say, "how nice it would be if my little girls could once a week gather a large quantity of flowers, and, affixing a gospel text to each cluster, send them to gladden the hearts of the little sufferers."

"Oh, mamma, how delightful," said the children, clapping their hands.

"May we begin now, mamma?" said Amy.

"The garden is filled with roses; let us send nothing but roses this time."

Consent was given, and soon the happy children—happy because they were ministering to others—were filling their arms with fragrant blooms.

"Mamma," said Amy later on, as they were arranging their flowers, "do you think there might be some poor little orphan there with no one to love her?"

"Doubtless there is, dear child; but why do you ask?"

"Because," said Amy, "I would so like to write a little letter, and put it in a bunch of roses, for such a little girl, just to tell her I am sorry for her, and that I love her; may I, mamma?"

"O yes, dear, of course you may if you like."

"But how do you know that the right little girl will get it?" said Nelly, with a merry little laugh.

"I'll ask Jesus give it her," said Amy, never doubting, in her childish trustfulness, but that he would hear her. And soon her little note was written and placed in the midst of a cluster of exquisite white roses, and soon the beautiful flowers were sent on their way to do their silent mission.

CHAPTER II.

The heat was great in the city; the afternoon sun was beating fiercely against the panes of the hospital windows, which were open to let in, if possible, a breath of air to the little sufferers. But there was no fresh air to enter, and instead came the ceaseless roar of the surging sea of life below.

On the long rows of little white beds aching heads tossed wearily, as the children languished with pain and with the intense heat, and eagerly their parched lips received the cooling drinks offered by kindly hands.

But of all the little sufferers none were so sad and weary as poor "Little Good for nothing," who lay with aching limbs, and a more aching heart, in a tiny bed in the corner.

Some weeks previously, a small piece of humanity covered with rags, and dirt, and wounds, had been picked up from beneath the wheels of a cart, and carried to the children's hospital. Here she was tenderly cared for, and when she awoke to consciousness great was her astonishment to find herself in clean garments and on a pure white bed.

When asked her name, she only answered, "They call me 'Little Good-for-nothing.'" From what could be gathered, she had no mother, nor father, nor friends, but was one of the little homeless waifs of whom there are, alas! so many in great London city.

She was a strange mixture of shrewdness and ignorance, and showed at times a capacity for great tenderness and love, but would, on the slightest provocation, break out into fits of ungovernable passion, and used language which shocked the attendants to her. Owing to this her old name clung to her, and here as elsewhere she was "Little Good-for-nothing." But of late the child had been waking up to thoughts and feelings which before she had never dreamed of. She had seen how on visiting days the children's eyes had grown bright with expectancy, and how, when the doors were opened, fathers, mothers and friends had hastened in, eager to see their little darlings. None were so poor but that they had some one to love them, except poor "Little Good-for-nothing;" and she had watched, with a hungry yearning at her heart, some mother clasp her child in her arms, and press her to her breast, and murmur over her as though she could never make enough of her. And then the little orphan would turn her face to the wall and sob, for at last she had awoke to the fact that in all the wide world there was none who loved and cared for her. Some such thoughts as these were filling the child's heart this afternoon, as faint and weary she lay back, with white face, and eyes closed, on her pillow.

There is a stir and bustle in the room which causes her to raise her eyelids, and she sees the nurse passing down the ward, and arms filled with exquisite roses. "Oh, how beautiful!" "Oh, how lovely!" burst from the child's lips as, pain and weariness forgotten, they sat up, stretching out their hands for the much loved treasures.

(To be continued)

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DIED.

FARKER.—Entered into rest at Amherst, on Sunday, the 27th Oct., Janet MacNeill, second daughter of the late Wentworth, N.S., aged 26 years. "He giveth His beloved sleep."

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Sunday School Announcement.

FOR 1899 the Bible lessons of the International series are wholly from St. Luke's Gospel. In addition to these lessons as designated by the International Lesson Committee, alternative lessons are to be supplied in the pages of The Sunday School Times and its accompanying scholars' publications, for the Christian festivals of Easter, Ascension, Whitsun-Day, and Christmas. A practical treatment of each of these four lessons is to be given in The Sunday School Times by the Rev. Dr. W. R. Huntington, rector of Grace Church, New York.

In an article on "The Christian Year and the International Lessons for 1899," in The Sunday School Times for November 23, the Rev. Dr. E. T. Bartlett, Dean of the Episcopal Divinity School, Philadelphia, points out the correspondences between the selected lessons from St. Luke's Gospel, in their order, and the seasons of the Christian Year in which the lessons appear. A copy of the paper containing this article will be sent to any one requesting it, as will also a list of the International lessons.

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The International Sunday-school lessons will be treated in The Sunday School Times each week, during 1899, as follows:—**President Dwight**, of Yale University, will furnish the "Critical Notes" on the New Testament lessons, and **Professor Green**, of Princeton, those on the Old Testament. **Dr. Cunningham Gellie**, of England, will present, in his graphic way, "The Lesson Story." The eloquent **Dr. Alexander McLaren**, of England, will continue his practical lesson articles. **Bishop Warren** will give his vigorous "Teaching Points." **Dr. Traubell**, the Editor of the paper, will supply "Illustrative Applications." **Dr. A. F. Schaeffer** will continue the "Teaching Hints," as will **Faith Latimer** the "Hints for the Primary Teacher;" while the "Oriental Lesson-Lights" will come from the pen of **Canon Tristram**, of England, the noted Palestinian traveler and writer.

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Mr. Mackenzie, the chief commissioner of the central provinces of India, in officiating recently at the laying of the corner stone of a Mission church at Jabulpore, made an address on the missionary enterprise, from which the following is taken:

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THE BIBLE IN SOUTH INDIA.

By the Rev. G. U. Pope, D. D., teacher of Tamil and Tulu in the University of Oxford, and Chaplain of Balliol College.

"And I saw another Angel flying in mid heaven, having an eternal Gospel to proclaim unto them that dwell on the earth, and unto every nation, and tribe, and tongue, and people."—Rev. xiv. 6.

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oriental human nature. There is something startling in the division, seen in the history of all Dutch territory, at once into parishes, in each of which a church was erected, a Christian pastor appointed, and schools opened. The principle acted upon was, *what is Dutch must be Christian*. Hugo Grotius wrote his celebrated work *De veritate* to aid missionaries.

On October 17, 1708, the renowned Danish pioneer of missions in Tranquebar, began his translation, and in 1719 had advanced as far as the Book of Ruth. Portions were published as completed, and one edition of the New Testament was printed at Halle. In 1725 Schultze, a German, completed the translation, including the Apocrypha. These translations were made from the originals, with diligent comparison of the chief versions—the influence, as was natural, of Luther's grand German Bible being very marked. This was our first complete Tamil version: faithful, strong, and coarse—as uncouth, sometimes, as the marvellous type in which it was printed.

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(To be continued.)

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The first public meeting of the Church of England Temperance Society was held on Monday evening in the Church Hall and was well attended. The Committee in charge deserve special praise for the excellent programme they presented, which consisted of the following: Piano duett, Mrs. Hunt and Mrs. Hibbard; song by Mr. Arthur Fraser; cornet solo by Master Chas. Clark, and for which he received a well deserved encore. The lecturer of the evening, the Rev. A. H. Robertson, of Durham, was then introduced by the Rev. Canon Thornloe in a few appropriate words. Mr. Robertson on coming forward gave a most excellent address, lasting fully an hour, quoting nearly all his points from various parts of the Bible on the abuse of strong drink. He said the C. E. T.S. put religion in its temperance work; and these two should always go hand in hand. Some people think differently from this, but he thought the only true way of reforming the drunkard was to make it a matter of religion. In the Bible a great many temperance sermons are preached both in the Old and New Testaments. In the Old Testament two kinds of wine are mentioned, one as making glad the heart of man is referred to in a favorable way, and this sort of wine he thought was also mentioned in the New Testament at the marriage in Cana of Galilee. The use of wine was only spoken of in a very few places in the Bible favorably, while on the other hand it was forbidden in a great many places. In Proverbs it is forbidden to kings lest they should become unfaithful rulers. Many disasters were mentioned in the Bible as occurring through excessive use of strong drink. The book of Proverbs is most severe on the vice, and Isaiah contains many solemn warnings, and in all the other books of the Old Testament we find special reference against the evil. The New Testament does not say we must be total abstainers, but it says that we must put on Christ. The spirit of Christianity is to be temperate in all things. In the New Testament drunkenness is set down as one of the works of the devil. The rev. gentleman closed his most earnest address by quoting the words of St. Paul, who said he had a right to drink wine, yet for the sake of some weak brother he was willing to forego his pleasure, and that it was good neither to eat flesh or drink wine if it would give offence.

DIOCESE OF NOVA SCOTIA.

ANNAPOLIS.—A meeting of the "Annapolis Rural Deanery" was held in the Parish of Weymouth, on Tuesday and Wednesday, the 12th and 13th November. The members present were Revs. Dean Filleul, John Ambrose, H. D. de Blois, Secretary, F. P. Greatorex, and D. P. Allison. The Evening service was held at the Church of St. Thomas, Weymouth Bridge, at 7.30 p.m. The



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Preacher, Rev. Mr. Greatorex, a most solemn and touching discourse from the simple text 'Come.'

On Wednesday morning full service, with Holy Communion, was held in the Parish Church, St. Peter's. The Rev. Mr. Ambrose gave an excellent discourse, and as usual afforded food for much thought and earnest enquiry. After dinner at the Rectory, the Business Meeting of the Deanery was opened by the Dean with the accustomed prayers at 2.30 p.m. Matters of importance connected with the well being of the Church were then fully discussed. In reply to a letter received from the Secretary of the Tangier Deanery, it was unanimously resolved, "That it was not deemed advisable at present to ask the Endowment Fund Committee, to increase the grants to the several clergymen now on their list. The following resolution with regard to the removal of the Rev. Messrs. Wilkins and Morris from the Deanery, was then moved by Rev. John Ambrose, seconded by Rev. W. D. de Blois, and passed unanimously, viz.—'The members of the Annapolis Rural Deanery in Chapter convened at Weymouth, on the 13th day of November, 1889, having heard of the removal from this Deanery, of the Rev. Messrs. Wilkins and Morris, the former to the United States and the latter to the Deanery of Sheilbourne, N.S. much regret their departure and pray that God's blessing may attend them in their future sphere's of labor.

The usual M. meeting was held in St. Peter's Church, at 7.30 p.m. The first speaker Rev. D. de Blois, took as his subject, "Home and Foreign Missions," and earnestly and possibly appealed for much needed help. At the close of his address he touchingly alluded to the long and arduous services of the Venerable Dean, who for the

long period of thirty-seven years had gone in and out amongst them ministering to their spiritual necessities, and leaving behind him, when it should please God to call him to his rest, the tangible proofs of his earnest zeal and self-denying efforts, more particularly in the erection of four new and handsome churches, which would cause his memory to be for ever cherished and his children to rise up and call him blessed.

The Rev. Mr. Greatorex read an admirable paper on "Individual effort," showing how much can be accomplished, even by one good man, when his heart has been touched by a "live coal from the altar" of his God.

The next speaker, the Rev. John Ambrose, handled, in his usual trenchant and convincing manner, 'the duty of giving,' and the many excuses offered by those who were unwilling to perform their duty in this respect, detailing many instances in his own experience while acting as agent for King's College, Windsor.

The Dean in making the closing remarks, thanked the different speakers for their valuable assistance, and for the kind way in which they had attended to his weak and feeble efforts, only wishing that he might have his life to live over again, that he might do more for his Master and his God. He detailed the work that had been done in Weymouth during his long pastorate, and the result was truly creditable both to pastor and people and well worthy of imitation by all men.

The organ, presided over by Miss Jones, rendered effective music, and all retired with the feeling that "it was good for them to have been there."

The usual and well known hearty hospitality of the Weymouth people was kindly extended to the visiting clergy and gratefully appreciated.

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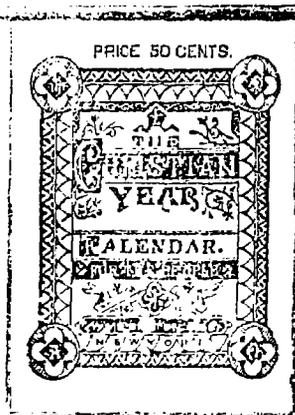


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