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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

**FAITHFUL.**—Bishop Sargent, of Tinnevely, is about returning to his famous Indian mission field, where he has already worked for more than half a century.

A **GENTLEMAN**, who desires to remain anonymous, has informed the Bishop of Nottingham that he desires to give £2,000 towards the erection of a Church in the parish of St. Andrew's, Grimsby.

A **BISHOP'S GIFT.**—The Bishop of Chichester has presented a very handsome Norman font (a model of the celebrated one in New Shoreham Church) to Chichester Cathedral, as a memorial of his late wife. It is to be placed under the south-west tower.

**WORKING MEN.**—A working-men's meeting in connection with the Church Congress is to be held at Rochdale on October 1, at which the Dean of Rochester (Dr. S. R. Hole), has promised to give an address. Similar meetings are to be held at Bolton, Blackburn, and Preston.

**GOOD EXAMPLES.**—Several parishes in Cleveland, Ohio, have lately resolved to increase their contributions for diocesan missions, twenty-five per cent above those of last year. The Church of the Good Shepherd, the Rev. Thomas Lyle, rector, voluntarily relinquishes the diocesan mission stipend.

THE extreme popularity of "Hymns Ancient and Modern" is apparent to every one at all conversant with such matters, but few have any idea of the enormous sales of that book. We see it stand authoritatively that from its first publication in 1860 to the end of 1886, 25,650,000 copies have been sold.

**STILL ADVANCING.**—Two new Churches are to be built on the high, rocky ground west of Central Park, New York, besides the Cathedral at Eightieth street. St. Michael's, Rev. T. M. Peters, D.D., rector, will rebuild at Ninety-ninth street and Tenth avenue; and Trinity Church has bought eighteen lots at Ninety-first street, on which to build a \$300,000 chapel.

**MEMORIAL FUND.**—A welcome addition to the American Church Building Fund has come very opportunely in the form of a \$5,000 gift from the estate of Margaretta L. Lewis. This gift will constitute a special Memorial Fund, to be known in perpetuity as the "Margaretta L. Lewis Fund," and will constitute the fourth of these named funds, the others being the Anne Bedell Fund, \$5,000; the Cornelius Vanderbilt Fund, \$5,000; and the Bishop Robertson Memorial Fund, now \$43,000.

**NOT CONDEMNED.**—The Bishop of Liverpool has explained that he in no way wished to condemn the Encyclical, except for its omissions. These omissions, however, were altogether justified. In a Conference of Prelates, the great majority of whom do not belong to the "Established" Church, it would have been impossible seriously to discuss questions which

according to the Bishop, are uprooting the establishment—no matter how they might affect, in other ways, the discipline of the whole Anglican communion.—*Family Churchman.*

**BISHOP HARRIS.**—A funeral service for the late Right Rev. Samuel Harris, Bishop of Michigan, took place under the Lanthorn Tower, Westminster Abbey, on Wednesday afternoon. Dr. Westcott read the introductory Psalm and Lesson, and Dr. Thompson, Bishop of Mississippi, eulogised the deceased's services as a jurist, priest, soldier, and Bishop, whose memory and good example would remain, though his lifework was done. The service was intoned, and was even more impressive than if it had been choral.

**BRISBANE.**—This Diocese contains 413,000 square miles (i.e., it is more than seven times as large as all the English and Welsh dioceses put together), and a rapidly increasing population, so that immediate division of the diocese is needed—as was resolved by Synod of 1887. Since 1885 the number of Clergy has been increased by 20 (i.e., from 33 to 53), but notwithstanding, so rapid has been the development of the Colony that *twenty-two additional clergymen* are required at once for large districts which have increasing populations, but no clergymen.

**CATHEDRAL, N. Y.**—Several of the most eminent architects in the country have been invited by the trustees of the proposed New York Cathedral to submit plans for an edifice which shall be the largest, costliest and most enduring church structure in this country. The name of the new Cathedral will be St. John the Divine. Land has been purchased for it above Eightieth street, near the Hudson River. No inflammable material will be used in its construction. The interior will be of marble or granite. All plans and drawings must be submitted to the trustees on or before the 15th of next December.

A **FALSEHOOD.**—Our readers have not forgotten the report some weeks ago that the Rev. Mr. Maturin had gone over to the Church of Rome. It is not often that such a rumor can be traced to its origin, but in this case it has. It was stated in some dispatch that the Reverend gentleman had sailed by the steamer the "City of Rome." The reporter caught the last words and a lively imagination with a desire to fill his half column did the rest. He gave the necessary details to make the story plausible and so to the disturbance was credited in the Church. There was no grain of truth in it and the name of the steamer was the small acorn out of which a great tree of falsehood grew. Mr. Maturin will return to his work in November. We suppose such fictions will circulate as long as credulity will believe them.

**APPRECIATED.**—The Bishop of Durham is to be presented with a pastoral staff to commemorate the completion of the first decade of his Episcopate. All sections of the diocese will join in this tribute of praise to Dr. Lightfoot. The *Northern Echo*, an ultra-Radical Darlington paper, remarks:—

To say that His Lordship has been a success-

ful Bishop were but coldly to express the widespread admiration, respect, and gratitude he has won. The retrospect of his career is strewn with works of usefulness and benevolence accomplished without parade, but with persistent zeal. High-minded, courteous, just, and generous, the clergy and Churchmen of the diocese have recognized in Dr. Lightfoot a prelate so near perfection that probably no individual has ever felt a moment's desire to exchange him for another. None, whether Churchmen or Dissenters, who have sought his aid have found him a cold or indifferent friend of any good cause.

**CHURCH BUILDING: WALES.**—Mr. T. Morgan, one of Her Majesty's Inspectors of Schools, speaking at a Church bazaar at Rhyll lately, called attention to the fact that within the last twelve years upwards of 257 churches have been either built or enlarged in the four dioceses of Wales. The diocese of St. Asaph has within twelve years built twenty new churches, and enlarged and repaired upwards of eighty. In the diocese of St. David's, within ten years, there have been twenty-five new churches built, and sixty enlarged and repaired. In the diocese of Bangor there have been within ten years eighteen new churches built and fourteen enlarged and repaired. In the diocese of Llandaff, within six years, there have been forty churches built or enlarged, but the Bishop has not distinguished between the two. Of course, mere church building is not a sign of spiritual life, nor is it any indication that souls are being built into the living temple of God; but still these figures show that there has, during the period they cover, been a good deal of energy displayed, and that the Church in Wales is not the dead, lifeless organization some political papers would have us believe.

THE official salaries of the Bishops of the Church in the United States, as supplied to the Secretary of the House of Laymen Committee of the Church of England, on the "Extension of the Home Episcopate," are as follows:—

The Bishop of New York has the largest income, viz., £2,000, and the Bishop of Maine the smallest, viz., £260. The Bishops of California, Chicago, Long Island, and Massachusetts have each £1,200 a year; the Bishops of Albany, Connecticut, Louisiana, Maryland, Michigan, Pennsylvania, Rhode Island, and Western New York, £1,000 each; the Bishops of Central New York and Pittsburgh, £900 each; the Bishop of Missouri, £840; the Bishops of Georgia, Iowa, Kentucky, Milwaukee, Newark, New Jersey, Virginia, Ohio, South Carolina, and Northern Ohio, £800 each; the Bishop of Mississippi, £650; the Bishops of Arkansas, Delaware, Indiana, New Hampshire, Texas, Vermont, Western Michigan, and Kansas, £600 each; the Bishops of East Carolina, Eastern Florida, Fond du Lac, North Carolina, Tennessee, and West Virginia, £500 each; the Bishop of Springfield, £400; and the Bishop of Maine, £260. In addition to their salaries, thirty-three of the Bishops are supplied with houses, and fifteen have no official residences. Seventeen of the Bishops have an allowance for clerk hire and travelling expenses, varying from £20 a year to £60. It will

be seen from the above figures that the Episcopal establishment in the United States is of a very slender nature, and does not hold out much attraction in the shape of "filthy lucre;" and yet the American Bishops are, as a rule, men of mark, and able administrators of their respective dioceses.

**A WISE.**—The Dean of Windsor sends to the *Times* an extract from the private journal of the late Archbishop of Canterbury, which deserves reproduction.

Brussels, August 23, 1861.—How little hope there is of Romanism reforming itself. . . . I wish, indeed, we Protestants could have its outward helps to religion in use among us—short services on week days well attended; Churches used as houses of prayer by the poor. And, why should we not? Our friends who revived daily services some twenty years ago, committed a mistake—unless, perhaps, they could not do otherwise with the then feeling of the Bishops—when they established the long daily service at in convenient hours. What we want are short litanies and hymns and expositions to catch people as they go to and from their work. How good it would be if we could have the outward appearance and outward helps of religion which Romish countries afford, and a pure, reasonable "Gospel" service, and real religious life promoted by them. Well, there is good hope for these things in England, and I may, perhaps, God willing, do somewhat to stir the clergy in such matters.

#### LESSONS FROM THE LAMBETH CONFERENCE.

(From the *Ecclesiastical Gazette*.)

This third Lambeth Conference of the Bishops of the Anglican Communion is an epoch in the history of the Church, and cannot fail to leave behind it results most important and far-reaching. The principles it has placed on record in some of the resolutions which the Bishops have passed, are valuable, and cannot fail to clear the atmosphere of the haze with which certain points of Church action have been hitherto surrounded in some minds. We trust they will be universally read, marked, learned, and inwardly digested by Irish Churchmen especially; for to none will they prove more helpful in determining certain important questions, and the lines they should invariably go upon. It gives ourselves great satisfaction to read these resolutions, and to find that the assembled Bishops of the Anglican Church have embodied in them the very principles which we have invariably maintained in this paper, under all circumstances and against heavy odds. They are fundamental principles of the Church, and we shall continue to maintain them. They are principles which involve not only the well-being, but the very existence of the Church Catholic and Apostolic, and we must maintain them as a dear and most valuable heritage for our children.

Many earnest and good men both in England and in Scotland, and elsewhere, lamenting the evils that come of our divided Protestantism, have been longing for reunion. And here in Ireland, too, and especially in the city of Dublin, Churchmen and Dissenters meet annually, in the so-called Christian Union Buildings, and some among us are so weak as to think this is either reunion, or is calculated to heal schism. We have always maintained it could only have the opposite effect, by endorsing schism. If reunion is to be effected we must state clearly to Dissenters the lines we intend to maintain as essential. These principles are the following, as laid down in Resolution 11 of the Lambeth Conference, and they are the essential points

we ourselves must insist on in every overture for reunion. The Bishops say in this 11th Resolution:—In the opinion of this Conference the following articles supply a basis on which approach may be, with God's blessing, made towards home reunion—viz: (a) The Holy Scripture of Old and New Testament; (b) The Apostles' Creed, as the Baptismal symbol, and the Nicene Creed as the sufficient statement of Christian Faith; (c) The two Sacraments ordained by Christ Himself, ministered with un-failing use of Christ's words of institution, and of the elements ordained by Him; (d) The Historic Episcopate."

The Archbishop of Dublin and the majority of the other Irish bishops attended the Conference, and gave their adhesion to this resolution. As the Archbishop sometimes attends the annual meeting of Protestant Dissenters in the Christian Union Buildings, Dublin, we should be glad if he will approach this assembly with an overture for reunion on the basis of the four points in Resolution 11 of the Lambeth Conference, and see what comes of it. We fear very little. For an eminent Nonconformist minister at the last Convention said that it was Federation, i. e. an independent conglomerate of sects without corporate unity, which he stood up for. Surely this should open the eyes of Churchmen, and show them how foolish it is to think such meetings can further the object they have at heart. We are not alone in this opinion of ours. The Bishop of Cork has more than once said the same. We repeat what we have always maintained in these columns, that all attempts at reunion at the expense of the essential principles of that Catholic faith which we have in the good providence of God inherited, would be too dearly bought, and we are now confirmed in this opinion by the resolution which the entire Bishops of the Conference have placed on record, and among them are our own Bishops.

In every overture to Presbyterians, Baptists, Wesleyans, or other non-Episcopal denominations we make for reunion, our bishops cannot consistently contravene this important resolution, but must insist on its four points being accepted as the basis of corporate union. That the basis to be accepted is now authoritative and clear to all, is in itself a great advantage to all. It will show Dissenters what they are expected to accept. It will show our own people that the reunion we desire is *profectus est fidei, non permutatio*—"an increase in the faithful, not a change in the faith" (Vincentius). It will show all that we are determined to maintain intact the organic and fundamental principles of the Church.

But if the principles laid down by the Lambeth Bishops in Resolution 11 are valuable safeguards that the organic features of the Church shall be preserved in all overtures for union by parties now outside her communion, not less valuable is the principle laid down in Resolution 10, in preserving to her own members, in their fulness and integrity, the blessings which they now enjoy in the corporate unity which exists in the Anglican communion all over the world. This organic unity is so valuable that it ought to be safeguarded with the most jealous care. It is a point in which every branch of the Anglican Church has an equal and an immediate interest. In every church there are restless men given to change, ready to sacrifice any principle however fundamental, or ancient, or generally received by the other branches of the Church, without the least consideration, for some whim of their own. The perils which our own Church encountered from such men as these, in the wild proposals they recommended during the Revision of our Prayer Book, will not soon be forgotten. Single handed, and with little if any countenance from those in the Church who could have given us valuable aid, this Paper opposed and exposed the attempts of these men. It is rather late in the day, but even so, it gives us extreme satisfaction

to find the principles which we then maintained now endorsed and recommended by the Irish and other Bishops at the Lambeth Conference. It is almost a score of years since; but what a change! Primate Beresford and Archbishop Trench are gone to their rest, and men like the late Charles King-Irwin; but what a smile of satisfaction would come over their faces if they were alive, to read Resolution 10 of the Lambeth Conference, endorsed with the signatures of ten Irish Bishops. But we have still preserved to us Canon Smith and the Provost of Trinity College, and a few others who have a large share in stemming the destructive flood, and these will read this resolution with great satisfaction, and see in its provisions a useful safeguard of a common heritage, and a much needed barrier against the attempts of those who would filch it away. We cannot help thinking that there must have been some searchings of heart when some of our Bishops put their signature to the following resolution:

"That inasmuch as the Book of Common Prayer is not the possession of one diocese or province, but of all, and that a Revision in one portion of the Anglican Communion must, therefore, be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake revision without seriously considering the possible effects of such action on other branches of the Church."

The above is a valuable practical enunciation of a fundamental principle that should never be lost sight of. It is the cement of cohesion and a safeguard of unity. As knit together all over the world in one communion and fellowship, we are members corporate of a great Church—a Church which claims to be both Catholic and Apostolic, and therefore under no limits of time or place; and so we must be very careful that neither of these leads us to take local, partial views of what we deem at the moment our own interests regardless of the other branches of the Church. The resolution smites at its source a counter principle, whose tendency is straight towards congregationalism, and schism, and the chaos of all cohesion. Never was there a more complete justification of the wisdom of those faithful men, who, regardless alike of the popular breeze, or the storm of obloquy which was excited against them, did their duty in maintaining the principle of Resolution 10, in the revision of the Irish Prayer Book. One hundred and forty-five Bishops, from all parts of the world, have set their seal to it that they were right, and among these—*mirabile dictu!*—some of the very men who have been deemed worthy of the mitre for having opposed them.

#### THE TRUE "FINANCIAL METHOD."

The crippled financial condition of the religious boards and charitable societies is a natural result of the lack of system in securing the contributions of the individual member of the various denominations of Christian workers. Giving will not become systematic of itself. It must be made systematic; and this implies order and method. Too many congregations have absolutely no method at all. And others adopt such methods as gnaw at the very heart, and kill every principle of true benevolence. Any plan which parades names and amounts, and seeks to induce people to contribute *because* it will be blazed abroad, or prompt one to contribute an amount, equal or greater, than that given by another, that they may *appear* more generous in the eyes of the world, is false and ruinous in its effects. There is no objection to publicity, if publicity is not made the motive power in obtaining the contribution. When Christ said, "Let not thy left hand know what thy right hand doeth," he did not mean that our giving was to be kept a secret, "he meant that the right should not steal around to the left, and shaking it furtively, whisper behind

your back, 'How generous I am, how liberal I was just now.' But our Lord meant that the right hand should know what it is itself doing. Let not thy left hand know what thy right hand doeth: He meant don't keep telling yourself how generous you are.—*Rev. Sylvanus Stall.*

**THE PAN-PRESBYTERIAN CONFERENCE.**

*From the Omaha Parish Messenger.*

The Pan-Presbyterian Synod or Conference has just been held in London. It did two good things. It condemned Christian division as wasteful in practice, not only in the heathen mission field, but also at home; and also sinful in itself and to be deplored in every way. We are not able to gather from the reports read just how far this condemnation was intended to reach; whether it was meant to apply to all Christian divisions, or just to Protestant division, or in a narrower sense still to Presbyterian division only. But how far soever it may have been intended to stop short of saying the whole truth, we are glad to hail it as the harbinger of a better day. Time was, and not so many years ago either, when we had it constantly dinned in our ears that Christian division was just the best thing in the world. It provided a Church for every man according to his individual tastes and preferences. One man was born a Baptist, another a Methodist, another a Presbyterian, &c., and he could not be satisfied nor happy to be anything else. It was best therefore for him to find a Church ready to his hands where he could live and labor and be happy. Moreover sectarian rivalry was provocative of zeal and generosity; and it was a most excellent thing for keeping the Church pure. If the Church were one, it would become corrupt as it did before. Of course this was the sheerest, baldest, nonsense, but yet who among us has not heard these pleas in behalf of schism urged. It was in vain to urge against them that were they true, God and Christ would have foreseen it and made provision for it, and commanded men everywhere to hate one another, instead of loving; to go apart and persecute as enemies, instead of cleaving together, preserving "the unity of the spirit in the bond of peace." It was useless to suggest, that while God could, probably would, bring good out of it, yet the rivalry born of religious discord and division was not the Christ-like spirit that could best win a sin-laden, sorrow-bowed world, nor force a scoffing unbeliever to confess that the religion of the Nazarene was the bond that brings together in one all who profess it and live by it. The times, however, are changing, and even if the Pan-Presbyterians went no further than to condemn internal Presbyterian schism as sinful, it did a good thing.

Now let them unite their several members like good Christians. Let there be no P. Church North, nor P. Church South. Let "Cumberland" and "Reformed," and "Associated," and "United," fling their foolish and sinful divisions to the winds, and live and love as brethren. And then, perhaps, God will give them more grace to seek a wider unity with Lutherans and Methodists, if not with Baptists and Congregationalists.

The "Historic Episcopate" may be too much to expect them to accept within any very near future. But if Christian division be sinful, nothing but the presence and power of a greater sin should keep Christians apart. As Presbyterian historians admit that from the days of St. James, the brother of our Lord, to the days of Calvin and Knox, the Historic Episcopate existed and prevailed in the Church; and as seven-eighths of their fellow Christians still

adhere to it, it ought not to be deemed such an absurd or sinful thing for Pan-Presbyterians to admit a presumption in its favor.

Still this is not what we started out to say. Another thing the London Pan-Presbyterians did. They endorsed liturgical worship as a proper, if not the most proper, mode of public worship. That, too, is moving in a backward and a Catholic direction. The Rev. Dr. Shields, of Princeton, may consider himself endorsed in part at least. "All things come to him who waits." Not many years ago the English-speaking Protestant world all but universally condemned "praying out of a book" as formalism. "Extempore prayer alone came from the heart." "The Episcopalians did not have any heart religion, because they prayed out of a book." True, the Presbyterians were willing to pray out of a book part of the time, at the outset, provided they could arrange the book to suit their own ideas, and were permitted part of the time to pray in Church in their own way, without a book; true, also, that the Methodists had actually printed and circulated among them "the Discipline," containing "forms of Prayer" for marriage, for Baptism, for burial, for administering the Communion, and for ordination, all of them taken bodily from the English Prayer-Book, by John Wesley, for their use; true, also, that these good people who never wearied of faulting "praying out of a book," kept praying out of a book, "Jesus, lover of my soul, let me to Thy bosom fly," "Rock of Ages cleft for me," "Let me hide myself in Thee," and such like prayers, without ever dreaming how sweetly inconsistent they were in condemning "Episcopal formalism." It may be, perhaps, that they thought the Lord would have respect unto a prayer that was said out of a book in verse; but would not have respect unto any prayer from a book simply said in plain prose. We have ourselves heard good Protestant Episcopalians express themselves horribly offended at hearing prayers sung, that is, of course, plain prayers in prose. The Lord would not hearken to a prose prayer set to music, but was ready to listen to versified prayer, however horribly sung.

Still we should be, and are willing, to let by-gones be by-gones. If the Pan-Presbyterians are ready to stand by us and say, first, that schism is, as it was in the days of the Apostles, a sin against God and against the brethren, a hindrance both to faith and words; and, secondly, that liturgical worship is better than extempore worship, we should thank God, and wait for further growth in the direction of Catholic unity.

**THE HOLY EVANGELIST ST. MATTHEW, OR LEVI.**

(21st September.)

This Evangelist was a Roman officer, though a Hebrew. An Arabic writer tells us he was born at Nazareth. He was the son of Alpheus, and Mary kinswoman to the Blessed Virgin, both parents being descended from the tribe of Issachar; by profession a toll-gatherer and money-changer, a trade of bad report among the Jews, but esteemed among the Romans.

For the first eight years after our Lord's Ascension he preached up and down in Judea. The converted then entreated him to write the history of our Saviour's life, which he did.

Of legends respecting him there are many. He is believed to have preached in Ethiopia, lying south of Egypt. Here he had great success through his exertions and miracles, and ordained many pastors to carry on the work he had begun.

Dr. Cave is of opinion, from an ancient authority quoted by him, that he suffered martyrdom at Naddaber, a city in Ethiopia, but the

manner of his death seems uncertain. Whether this Naddaber is the same as Beschberie, where the Arabic writer of his life affirms him to have suffered, does not appear certain. Bishop Dorotheus states that his remains were honorably buried at Hierapolis, in Parthia, one of the first places where he preached the Gospel.

Epiphanius says that his history of our Lord was written not only at the request of the converts, but also by command of the Apostles, and that it was done while he was yet in Palestine, about eight years after the death of Christ. But the ancients differ as to the date, for Nicephorus says it was fifteen years after, and Irenæus places it much later—that is, while SS. Peter and Paul were evangelising Rome, nearly thirty years after the Crucifixion. The correct statement appears to have been the first quoted, that of Epiphanius, because it must have been before the dispersion of the Apostles, since it was taken by St. Bartholomew to India. It was written by him in Hebrew. Soon after it was translated into Greek, by whom does not appear decided, as St. Jerome declares his inability to settle the point. Theophylact says it was reported to have been done by St. John, and St. Athanasius describes it to St. James the Just.

However this may be, the translation was a correct one, and was ever received by the Church as authentic, and placed by her in the sacred canon of inspired writings. By the Nazarees, to whom it is said that the historian Josephus belonged (believing in Christ, but adhering to the Jewish rites and ceremonies), the original Hebrew copy was chiefly owned and used. Thus it was that this book was styled 'The Gospel according to the Hebrews,' and 'The Gospel of the Nazarenes.'

By degrees they interpolated it; passages of evangelical history which they had heard from the Apostles, or from those who had conversed with them, were inserted, a fact to which the ancient Fathers frequently referred. The Ebionites mutilated it, as also did the Corinthians. Either a copy of this Hebrew epistle, or the original, was found among other books in the treasury of the Jews at Tiberias by Joseph, a Jew, who, after his conversion, was held in great esteem in the time of Constantine. St. Jerome says that, in his time, another copy was kept in the library at Casarea, and another by the Nazarenes at Berea, from which he transcribed it. A copy also was found, A.D. 485, in the grave of St. Barnabas, in Cyprus, which was transcribed by the latter with his own hand. St. Matthew's was at any rate the earliest written, and it is the general opinion that it was written in Hebrew, A.D. 37-8, and in Greek A.D. 61.

The apparent discrepancies between the genealogies of SS. Matthew and Luke have been a subject of cavilling to unbelievers anxious to discover excuses for their own incredulity, and of perplexity of a different character to the honest and the faithful. But they easily admit of explanation.

These genealogies are each, respectively, of different branches of Christ's parentage. That of St. Matthew of St. Joseph; while that of St. Luke is that of the Blessed Virgin Mary; only, her husband's name is substituted for hers, which was a custom frequently practiced in the East then, and even to this day. Had her own name been put, as it had a right to be, instead of her husband's substituted for it, no difficulty in regard to it would ever have arisen.

This Evangelist is usually represented with a halbert and a book.—(From the Lives of the Apostles by S. F. A. Caulfield).

**SPECIAL NOTICE.**—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

WE WANT 10,000 Subscribers; who will help in securing them?



## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**ALBION MINES.**—On Sunday, the 9th, the Encyclical letter of the Lambeth Conference was read in Christ Church, and prayers and hymns were offered for the Bishop on the sea.

**AMHERST.**—A very pleasing Garden party was held on Thursday, the 29th ult., on the beautiful grounds of J. M. Townshend, Esq., in aid of the Church Fund. The grounds were prettily decorated with Chinese lanterns and no effort was spared by the Committee to make it a success. The members of the Brass Band (who are always to the fore in any good undertaking) kindly discoursed sweet music during the evening. The gross amount realized was about \$70.

The Annual Flower service in connection with Christ Church Sunday-school was held on Sunday morning, the 2nd inst., at ten a. m., and on the following Wednesday, the Sunday-school picnic was held. The children were treated to a short trip on the train as far as "Au Lac," when they were feasted upon the good things of this life, and indulged in games, &c.

## DIOCESE OF FREDERICTON.

**PERSONAL.**—The Rev. Canon Neales, M.A., Rector of Woodstock, has gone on a well earned holiday to Massachusetts. He is expected to return the early part of October.

The Rev. Horace Dibblee, Deacon in charge at Manguerville, is at his home, Woodstock, on a visit. During his absence from his charge his services are supplied by the Rev. Mr. Sterling, the former Rector of Manguerville.

The Rev. Jas. Simonds, who has been spending the summer with his numerous friends in Nova Scotia and New Brunswick, returned to his charge at Pomona, Cal., on the 4th inst.

**SHEDIAC.**—So rarely is anything ever seen in the GUARDIAN as regards the progress of the Church in this place, that your correspondent must be excused, if trespassing too much on valuable space, to express the great satisfaction experienced in attending lately several services in St. Martin's in the Wood. The grand old service dear to the heart of every loyal child of the Church, was conducted with reverence and dignity; the responses and singing warm and hoarty, and would put to blush many a congregation of more pretensions. Your correspondent had the pleasure of hearing sermons from Rev. Father Davenport, of the Mission Chapel, St. John, who was spending a few weeks in this popular summer resort; also Rev. A. J. Reid, curate of St. Paul's; St. John. There is an administration of Holy Communion every alternate Sunday at 8 o'clock, except on the first Sunday in the month, when it is administered at the 11 a. m. service at St. Andrew's Church, two miles distant. Rev. Mr. Vroom is very much beloved by his parishioners and is doing a good work. The Rectory is a fine building, standing well back, and surrounded by beautiful grounds, indeed it can be called a model country rectory. The Church is old but kept in good repair, the Sanctuary receiving special care; the altar being adorned with the choicest flowers.

## DIOCESE OF MONTREAL.

**AYLWIN.**—Although the Mission bearing this name is but our portion of the whole district formerly so known under the hardworking care of the Rev. W. P. Chambers, it has two Churches, besides two out-stations, the one at Kazubuzua, and the other across the Gatineau River, in the township of Hincks.

One of these Churches, St. James', Wright, was visited by the Lord Bishop on Saturday, September 1st, where a large congregation gathered for Divine service at 10.30 o'clock.

Eleven candidates were presented by the new Incumbent, the Rev. L. B. Pearse, for the laying on of hands, and who together, with many others, partook of Holy Communion.

This was until recently the most northerly Church on the river (and probably in the diocese), but just about this time a new mission house and chapel at the Desert, some thirty miles further north, demanded the presence of our chief pastor, and His Lordships' visit to Aylwin Church proper was on his downward journey from the Desert.

Here too (at St. John's Church, Aylwin), a large congregation assembled. Both the Sacraments of the Church were administered, as well as the Apostolic rite of Confirmation, an infant being baptized—five candidates renewing their baptismal vows—and a goodly number receiving the Lord's Supper.

It is evident from the attendance at both Churches that the annual coming of our chief Pastor, is of much interest to many, who, though not in open communion with the Church of England, profess and call themselves disciples of the Lord Jesus.

**LACHINE.**—The Harvest festival was held in St. Stephen's Church, on Sunday, the 9th of September. The sacred edifice had been previously decorated by the ladies of the congregation with flowers, grain, fruit and vegetables, and presented a very beautiful appearance being well done and *not over done*. The lamp stands were trimmed with wheat, barley, and oats, relieved with red berries. The window-sills, which are wide and well adapted to the purpose, were tastefully arrayed with the principal fruits of the earth, the chancel screen being one mass of flowers, as also the font.

The Holy Table vested in festal white had over it four vases of choice flowers and a basket of fruit and sheaf of grain. The re-table bore the appropriate text "Be ye Thankful."

The morning service was choral, the Psalms being well chanted. The Church was well filled, and the rector, Rev. H. J. Winterbourne, preached an appropriate sermon from the text "While the earth remaineth seed-time and harvest, and cold and heat, and winter and summer, and day and night, shall not cease." A large number remained for the Holy Communion, and the offertories were nearly double of last year. The afternoon service and the late service at St. Paul's Church were also encouraging and well appreciated by attentive congregations. *Laus Deo.*

**ALLEYNE.**—The Bishop made his annual visitation of this Mission on August 30 and 31. On August 30, Holy Trinity Church, Alleyne, was well filled to receive His Lordship who was accompanied by Rev. S. A. Mills. There was a very hearty and congregational service followed by a celebration of Holy Communion, at which 45 persons communicated. Then on Friday, August 31, His Lordship was driven out to St. Peter's Church, Cawood, where there was a hearty service and 17 persons communicated. The offertory on both occasions was given to the Mission fund.

Sunday, September 9, Holy Trinity, Alleyne, was filled to overflowing on the occasion of a Children's service when the Sunday-school children of the Mission underwent a general catechizing and exhortation by the Rev. H. Plaisted, M.A., whose earnest practical words were listened to by a reverent and attentive congregation. The offertory taken up was on behalf of the Sunday-school work.

**CHELSEA.**—The Bishop of the Diocese made his annual visit to Chelsea on Thursday and Friday, the 6th and 7th of September. A Deanery meeting was held in connection with His Lordship's visit.

On Thursday evening a Harvest Thanksgiving service was held, when effective addresses were delivered by His Lordship, and the Revs.

T. E. Cunningham, M.A., T. R. Smith, and N. A. F. Bourne, B.A. The Church was very prettily decorated with an abundance of choice flowers, fruit, vegetables, and grain, and the music was suitable and hearty. The offertory was \$10.69, which is to aid in paying off the remaining indebtedness upon the new Parsonage, about \$300. On Friday morning a Confirmation service was held, when seven candidates were presented. Holy Communion was celebrated, the clergy, confirmees, and a number of the communicants, partaking.

The Incumbent of the parish had the pleasure of entertaining the Bishop and clergy at luncheon on Thursday in the new parsonage, and on Friday the members of the Deanery enjoyed the bountiful hospitalities of Mr. and Mrs. Alonzo Wright, at their charming residence.

**N.B.**—As many of the citizens of Montreal have cheerfully assisted in building the new Parsonage at Chelsea, the incumbent, being now comfortably housed in his new and commodious quarters, will be glad to see there any of the contributors and to show them round the building. The house is to be veneered with brick laid in black mortar, and to have a verandah around the west and south sides, in the Spring. It nestles amongst the trees on the hillside near the Church, and from its doors and windows can be had the finest view in the neighbourhood, including the Parliament and several other buildings in the Capital; and in the evening, nearly all of the electric lights can be seen. The Incumbent will be very grateful for any further assistance he may receive towards completing his undertaking.

**RIVER DESERT.**—The welcome visit of our chief Pastor to this northerly Mission of his Diocese was on Sunday, September 2. We are thankful that we were able to have him on that day—the day "when the most number of people were together."

Morning service at Northfield the most southerly station of this Upper Gatineau mission, 10 miles above the Pickanock (Mission of Aylwin), and about 75 north of Ottawa. Here there was a goodly gathering for the service which consisted of a shortened morning Prayer, Confirmation, and Holy Communion. Two of Christ's children paid their vows unto the Lord, drew near for the first time to His table.

A drive of twenty miles in the afternoon brought the Bishop, his chaplain (Rev. S. A. Mills), and Rev. H. Plaisted, to the Desert, a place of increasing importance, and likely to increase yet more with the railway that is now confidently expected.

Here at 7 p. m., a good congregation assembled in the Chapel of the Mission house for the Evening prayer and Confirmation service. In both Northfield and Desert, the offertory (for the Mission fund) was very gratifying.

The Holy Communion was celebrated at Desert at 7 next morning, when in the sweet morning hour a few (as we trust) earnest souls, met to be fed with food Divine. The service over the Bishop and his chaplain again took their journey southward down the Gatineau to the Mission of Aylwin and Wakefield.

Hearty thanks are due to Mr. and Mrs. Wright, and Mr. and Mrs. Huestey, at Northfield, and to Mr. and Mrs. Smith, at Desert, for their kindness and hospitality.

The Mission house above mentioned is the first building belonging to the English Church in this district. It is a small log house with a little service Room or chapel attached. The latter had only been used once before the Bishop's coming and the house is not yet completed, although it is almost in a state in which it can be used, and the clergyman and his family who hitherto have been boarding hope in a short time to be under their own roof.

The means to complete, and also to build a small stable, are much needed. The missionary, Rev. H. Plaisted, earnestly hopes that any

who have it in their power will make an offering—"as to the Lord"—for this work.

The following additional appointments are announced by the Lord Bishop of the Diocese:

DEANERY OF IBERVILLE.

- Sept. 22nd, Sabrevois, Rev. J. Roy.
- Sept. 23rd, Lacolle, Rev. J. G. Garrett.
- Sept. 24th, Hallerton, Mr. Wood, student.
- Sept. 24th, Hemmingford, Mr. Wood, student.
- Sept. 25th, Edwardstown, Rev. E. G. Sutton.
- Sept. 25th, Havelock, Rev. N. P. Yates.
- Sept. 26th, Franklin, Rev. N. P. Yates.
- Sept. 26th, Hinchinbrook, Rev. N. P. Yates.
- Sept. 27th, Huntingdon, Rev. H. Gomery.
- Sept. 27th, Ormstown, Rev. A. D. Lockhart.
- Sept. 28th, Lacadie, Rev. P. B. Lewis, Christeville.
- Sept. 28th, Chambly, Rev. E. McManus.

DIOCESE OF ONTARIO.

OSGOODE AND RUSSELL.—The annual Harvest Thanksgiving services in connection with the churches in this Mission have just been held, and were successful in every respect. On Friday, Sept. 7th, there was a picnic in Mr. Helmer's grove at Duncanville, which was attended by a considerable number of people. In the evening service was held in St. Mary's Church. The Church was prettily and neatly decorated. There was a good congregation and a hearty service. The parishioners were greatly pleased to see a former incumbent, the Rev. Thomas Garrett, who preached an acceptable sermon. The services were continued on Sunday on Sunday, the 9th. The Rev. Morris Taylor, Rector of Bear Brook, preaching an admirable sermon, which was duly appreciated.

METCALFE.—At Trinity Church, Metcalfe, in the same Mission, the Festival was especially interesting, chiefly because of the extensive alterations which have taken place in the old church. The church was allowed to become thoroughly out of repair, very little having been done to it since its erection in Canon Janes' time, over thirty years ago. Since the advent of the present incumbent the church has undergone a complete overhauling; a sham gallery covers the rough old beams, which were an eyesore for many years. The walls and windows have undergone repair; a beautiful altar cloth ornamented with cross and orphreys has been presented by the Kilburn Sisters, and a large dorsal cloth is suspended at the back of the altar with banners on each side. These and other improvements give the church a much neater and church-like appearance. It was not surprising to see a large congregation on Sunday morning, Sept. 9th, and to find as many ready and desirous to be partakers of the Divine food in the Holy Sacrament. In the evening the church was filled to overflowing, many having to leave the church unable to get seats. The service was stirring and hearty, the singing excellent, and the sermon by Rev. Morris Taylor, of Bearbrook, all that could be desired. Many of the old inhabitants had never witnessed such an imposing service of the kind in the church before. The festival was continued on the following Wednesday by a picnic in the Show ground and service again in the evening. The preacher on this occasion was the incumbent, Rev. Mr. Greeson, who seems greatly gratified at the steady church progress.

DIOCESE OF TORONTO.

TORONTO.—The Church Women's Mission Aid Society of Toronto Diocese will D.V. meet again for work at their rooms No. 1 Elm street, Toronto, at 2 p.m., on Friday, Sept. 21st. It is particularly requested that all contributions for Christmas trees, may be sent to above address as soon as possible. It is also desirable that all

clergymen or Sunday-school Superintendents in the Missionary Dioceses in need of aid from the Society should apply without delay to the Secretary, Mrs. W. T. O'Reilly, 37 Bleeker street, Toronto.

Applications for Christmas trees should mention the number of children, and applications or orders for surplices, altar linen, &c., should contain measurements.

This Society now works in connection with the Women's Auxiliary.

ASHBURNHAM.—It has been decided by the young men of St. Luke's Church to organize a Literary Guild, at the meetings of which debates, readings, recitations, short extempore speeches, &c., would be introduced. At a meeting held last week a constitution was adopted, and other business transacted, incidental to the organization of the new society St. Luke's Young Men's Literary Guild. The first meeting will be held on Oct. 4th. The following officers were elected, to whom will be added a committee:—President, Rev. W. C. Bradshaw; 1st Vice-President, Mr. John Burnham; 2nd Vice-President, Mr. E. B. Burt; Secretary, Mr. W. Wallbrook; Treasurer, Mr. F. Saunders.

DIOCESE OF NIAGARA.

OAKVILLE.—St. Jude's.—The choir of the St. Matthew's Church, Hamilton, sang the Harvest Festival Thanksgiving service at St. Jude's Church, Oakville.

Canon Worrel and his congregation expressed themselves as deeply moved by the beauty and reverent conduct of the service by the visiting choir, and have determined to organize by next Christmas a surpliced choir for Oakville.

DIOCESE OF HURON.

LONDON.—It is probable that the Synod will be held the first week in December.

The Right Rev. the Lord Bishop of Huron purposes sailing for home Oct. 25th. The delay is caused by Mrs. Baldwin's health. The public generally, especially in the city of London, where Mrs. Baldwin has taken such an active interest in all church work, will regret to learn that her health has been so bad that the English physicians ordered her to Germany to the celebrated iron springs at Schwalbach in the State of Massau. It is earnestly hoped that, with God's blessing, these waters may restore her to perfect health.

NEW HAMBURG.—The new Church will be opened here D.V., on the 16th inst., by the Very Rev. Dean Innes and Canon Patterson. The church people of this village have struggled hard to secure a suitable place of worship for some years, and now have the pleasure of seeing a neat building, of proper ecclesiastical style, about completed. The congregation, though not large, is active and earnest and seems to be steadily increasing.

WOODSTOCK.—The Rev. Mr. Farthing has gone to England in connection with a fortune which has lately been left him. He purposes being absent only about four or five weeks. Mr. Wood, of Huron College, is doing duty in New St. Paul's.

SARNIA.—The Rector of St. George's Church has been unable for work for the past three or four Sundays. Indeed he has been confined to his bed for four weeks, but we are thankful to say is now recovering though slowly. Last Sunday the Church was closed. the Sunday previous the Rev. Mr. Williams, Professor at Huron College, London, took the duty.

MITCHELL.—A special service with an address to parents, teachers and scholars, took the place of the regular Wednesday evening service last week. It was largely attended, and the address of the Rector, which was instruc-

tive and witty, was much appreciated. Two prizes were given by him to those who had given the best account of his sermons to children in the Sunday-school.

ST. THOMAS.—The Rev. Canon Hill and Mrs. Hill have returned from a four weeks sojourn in Muskoka, much benefitted for rest.

ARVA.—The Rev. Joel T. Wright has entered upon his duties in the parish of St. John's since the first of the month. Archdeacon Marsh is still Rector, but Mr. Wright, who resides in the parish, is responsible for the work.

DIOCESE OF NEW WESTMINSTER.

VANCOUVER.—St. James' Church held their annual Sunday-school picnic on Wednesday, August 22nd. A special train started from Vancouver at 9 a.m., and conveyed the children and friends to Port Hanoy, where they all spent a very happy and pleasant day.

KAMLOOPS DISTRICT.—The Rev. H. Irwin, during the months of July and August, rode upwards of 1,000 miles through the Osoyoos district to the South and through the Yale district as far north as Clinton. He reports a generally increasing disposition on the part of the settlers to attend the services and a desire to have more frequent visits from a Mission Priest.

SAPPERTON.—St. Mary's.—A few of the children, assisted by Justin Pelly, gave a concert in the Registrar's office, in aid of Church work in the parish, on August 20th, and were able to hand over to the vestry the handsome sum of twenty-seven dollars.

We learn that the Lord Bishop began preaching and lecturing, in behalf of his Diocese, on the day the Pan-Anglican Conference closed, and has engagements that will keep His Lordship busy till the date of his sailing for home, which is fixed, we believe, for the 25th of October.

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette* in its 3rd article under the title, Improvement of our Eucharistic services says:—

"Another point connected with this subject is the following:—How few communicants wait in the church until the celebrant has reverently consumed the remainder of the consecrated elements, and arranged and removed the sacramental vessels. Immediately after the blessing has been pronounced, almost everyone leaves the church, and the celebrant is left nearly entirely alone to discharge the necessary duty above referred to. Yet probably five minutes longer would make all the difference—a time which might very profitably be spent in private prayer or meditation, and then the congregation should stand up while the clergyman is carrying the vessels out of the church, and leave quietly themselves after he has left. We are convinced that many will see the propriety of this once it is put before them; and those who practise it a few times will continue to do so, and will lead others to follow their example. Clergymen do not like to point out such improvements sometimes themselves, as it seems as if they were uagnifying their office, and therefore it is a great advantage to have such reforms suggested in a magazine or paper.

In some churches, we fear, the clergy themselves are to blame for irreverence in not removing the sacramental vessels, but leaving it to the sexton to do so when and how he pleases. This is very objectionable, but we hope the cases in which it occurs are becoming fewer. We once knew an English clergyman who did this; and the arrangements of his vestry as re-

gards the keeping of the sacramental vessels are simply unmentionable. Progress in this as well as other matters may be slow, but it is sure. At the recent great meeting in the Cannon Street Hotel, to protest against the persecution of the Bishop of Lincoln, Mr. Moseley, of Wednesbury, told the following incident regarding a private Celebration:—Some years ago he had to ask the parish clergyman to celebrate the last rites to his dying father. What did that priest, now gone to his rest, say? He had no wine. Was there any in our house? On learning that there was, he was satisfied, and came. There was a common wine-glass and a common saucer used for that Celebration. He quite admitted that it was a true Communion; but for all that, let them contrast it with what was seen of the Catholic clergy of today, and it would be seen that there was a great deal to be thankful for. We have only to work and wait: we are winning for others if not always for ourselves. Lord, show Thy servants Thy work, and their children Thy glory.

The *Church News* Natchez Mississippi thus speaks of the Lambeth Conference:—

This great gathering of Anglican Bishops from all parts of the world is, in these midsummer days, naturally the ecclesiastical event of the greatest interest. It would be such at any season. We may feel sure, too, that it is no mere dress parade, imposing from number and looks and robes and processions. Even that it would have real value and power. Dress parades stir the heart and move the imagination, promote good discipline and hearty *esprit de corps*. But this is rather a "demonstration in force," a gathering of leaders for council. Out of it will come, without doubt, not only new courage, but new wisdom: not only mutual respect and increased good will, but that larger view of the Church and her work and her power, which all of her children, great leaders and humbler followers, have the constant need to be growing into. There is no man, wise Bishop or obscure Priest, who will not, in the many sided wisdom of such a gathering of his peers find much to broaden his knowledge and strengthen his spiritual life. We, in this Diocese, may well be glad that we are to profit, as we shall, by our Diocesan's share in the strong influences of the Conference, and this confidence may be the confidence of every Churchman, unless he doubts His promise Who has said to His ministers, "Lo, I am with you always."

The *Iowa Churchman* makes these wise suggestions under the caption First Steps:—

It is greatly to be desired that the isolated Churchman of the Diocese should arouse themselves to a sense of their duty with reference to the establishment of the Church in their respective neighbourhoods. They should not idly await the coming of the Church of them. It may be years ere they can be reached. They may never attract the notice of the Missionary Board; in fact, they will not, unless they are at pains in the first instance to let their needs be known, and to take measures themselves to do their part in relieving these needs. It is with in the power of every isolated Churchman to ascertain who of his neighbors are members with him of the Church of Christ, what they can do to obtain its services, and whether or not they are ready to attempt to have them at once. There must be the want, and the measure of the want is easily learned by the effort to ascertain what can be raised for occasional services, or for permanent ministrations. It would be well if our Diocesan work could send its agents at its own cost to seek out the scattered members of our communion, but this, at present, is out of the question. The means are wanting. It is still within the power of any handful of Churchmen to raise the means for

an occasional service, and this should be done, and the missionary's expenses paid, and more than paid, for the laborer is worthy of his hire. Where this cannot be done, lay services, at least, can be established, a Sunday-school started, a woman's guild organized, and the beginning made of a fund which, if carefully nursed and patiently increased, will eventually insure the introduction of the Church.

#### DIocese OF QUEBEC.

QUEBEC.—*St. Peter's*.—As on the preceding Sunday, there were large congregations on the 16th inst, in *St. Peter's Church*, the sacred edifice being well filled at both services. The retiring rector, the Rev. M. M. Fothergill, referred to his approaching departure, and said that he found it exceedingly difficult to say farewell. In the course of his ministrations, extending over a quarter of a century, he had learned to love the different members of his flock, and although he had experienced some sacrifice of personal desire, the work of the Church and parish had been very much blessed. When he took charge of it there was no parsonage, and the Church was a pewed one. Now the Church was free to all, and there was a parsonage clear of debt, while the confirmation classes and communicant lists would compare favorably for numbers with those of any parish in the diocese proportionately to the number of families in the congregation. There was a very devout and efficient choir, to which the Rev. gentleman paid a well-merited compliment. He spoke of the need of a parish room, of his efforts and prayers in that direction and of the admirable progress made towards it by the Guild. He would be deprived of the pleasure of superintending its erection but this would fall to younger and abler hands. He regretted that some had said that the Church should not now be like the old *St. Peter's*, and that others spoke of leaving it. Surely they did not come to Church to see a man. He hoped and trusted that all would make sacrifices, if needs be, of personal convenience, of time or of means, for the sake of continuing and supporting the work of the Church and parish, and would endeavor to support the hands of his successor.

The following Bishops who were present at the late Lambeth Conference arrived in town by mail steamer "Vancouver" on Saturday last:—Their Lordships the Most Revd. John Medley, D. D. Metropolitan of Canada, Right Revd. Bishops Williams of Quebec, Hamilton of Niagara, Sweatman of Toronto and Kingdon of Fredericton. The Ven. A. Dixon, Archdeacon of Guelph, and Revd. Canon Medley, of Fredericton, were also passengers by the same vessel.

ORDINATION.—An ordination will be held in the Cathedral on Sunday next, the 23rd Sept., when three candidates will be admitted to the order of Deacon. The day previous to the ordination will be devoted to meditation, prayer and special religious services on behalf of the young men to be ordained.

PICNIC.—On Saturday the children attending Trinity Church Sunday-school had their annual picnic on the grounds of H. Wade, Esq., at New Liverpool. The young folk, who were accompanied by the Rector of the Church, Rev. A. Bareham, and their teachers, had a most enjoyable time, and returned to town about 6 p.m., highly delighted with the day's outing.

EPISCOPAL VISITATION.—The Bishop of Quebec will visit the District of *St. Francis* next week for a brief Confirmation tour prior to His Lordship's return to Europe, necessitated by the ill-health of Mrs. Williams. The following are the Bishop's appointments: September the 26th, Cookshire; 27th Bury; 28th, Dadswell; 30th and Oct. 1st, Sherbrooke, Lennoxville:

Oct. 2nd and 3rd, Dixville, Stanhope and Peterboro.

Canon Foster who was some time ago offered the Rectorship of Melbourn in succession to the Rev. A. J. Balfour, has declined the charge. Unfortunately there is a heavy debt upon the new church there, which has also serious defects of construction that threaten the permanency of the structure. The appointment of a successor to Mr. Balfour has not yet been made.

#### NEW BOOKS.

THE CHURCH IDENTIFIED, by a Reference to its Origin, Perpetuation, and Extension into the United States. A New Revised Edition. By the Rev. W. D. Wilson, D.D., LL.D., L.H.D., Professor Emeritus of Cornell University, and Dean of St. Andrew's Divinity School, Syracuse, N.Y., Jas. Pott & Co., N.Y.

This is one of the volumes mentioned in the Library for Every Churchman, offered at specially low rates by the publishers above named, and noted in page 12 of our advertising columns. Issued forty years ago it passed through quite a number of editions; but the demand for it still continuing the author has issued a new and revised edition, which will be welcomed by all Churchmen who desire that the true position and claims of The Church should be more fully recognized, now that the desire for unity is so prevalent, and the search for a basis of union is being made. Everything tending to show the paramount claims of The Church in this respect, is important and timely; and it is to be hoped that the wide influence exercised in the past by this work may be largely extended. It would be well if it were placed in the hands of every candidate for Orders, and they were required to pass examinations upon it: there would not then be so many newly fledged Deacons who are almost totally ignorant of Her teaching and historical authority. The aim of the author is to identify and discriminate the Church from the multitudinous sects surrounding Her, and this he does chiefly by tracing out the actual existence of the visible Church of Christ on earth from the beginning, as distinct from all bodies and all counter-claims of indisputably modern origin and having no traceable root in that Vine which our Lord planted once for all.

In this connection the writer says (we have only space to quote so much):

"I suppose that every one who has any earnest belief in Christ, sees and feels the necessity of belonging to some Church, and, doubtless, he feels that it is better to belong to that Church which our Lord founded, if he can only find what it is, and where it is, than to any other. I suppose that most people would be willing to sacrifice a good deal of what they may happen to prefer as a matter of taste, or of judgement even, for the sake of the certainty that they were in that communion and fellowship which He founded, and which He declared 'should last forever—the gates of hell should not prevail against it.'"

"No one can identify the Church among the many bodies or denominations that present their claims, by any minute comparison of them in detail, with the description given in the New Testament. In fact, there seems to most persons to be a singular and unaccountable absence of any minute description or detail of the Church organization of those days. And yet we read that there is one Body, that is the Church, as well as one Faith and one Baptism; and what deepens the impression of the reader of the Scriptures in regard to this subject, is the fact that there are not only exhortations and entreaties to preserve the unity of the Body, but also statements of the nature and danger of the divisions that might arise, and warning of the peril of those who allow themselves to be led into these evils, Heresy.



and schism are classed among the works of the flesh, in the exhortations to a holy life, by the writers of the New Testament."

**LITTLE'S REASONS FOR BEING A CHURCHMAN** is also included in the list of books offered by the same publishers as part of the Library above named. This is too well known, and has received such high commendation from Bishops, Priests and Laymen as to need no farther notice at our hands. It has reached its **ELVENTH** thousand: and the demand for it still continues. It is an admirable companion volume to *The Church Identified*, and ought to be included too as one of the Text books in our Theological Colleges.

**THE MERCHANT'S CLERK.**—The Operations of the Counting House.—By John Pearce. Effingham, Wilson & Co., Royal Exchange, London, Eng. 2s, sterling.

This admirable little manual explanatory of the principal laws and customs regulating the business operations which most commonly come within a clerk's province, and affording information as to modes of working is written by one who himself gained his experience by many years service in a counting house, and who has added thereto the fruits of his study of such books as Byles on Bills; Hopkins on Average, and Smith's Mercantile Law. Young men entering into business life will find this a useful handy book.

**MAGAZINES.**

*The Church Eclectic* for September contains No. 11 of Catholic Papers, viz., *The terminus ad quem* of the Catholic movement, as its introductory article, besides the usual quantum of excellent matter original and selected. (W. T. Gibson, D.D., LL.D., Utica, N.Y., Ed. and Proprietor; \$3 per an.)

In *The American Sunday-School Magazine* the question of **DISCIPLINE** in the Sunday-school is discussed by Rev. C. Frost, M.A. (The A. C. S. S. Magazine Co., Philadelphia; \$1 per an.)

*The Mission Field* (S. P. G., London, Eng.), for August, gives in full the sermon of the Archbishop of Canterbury at the opening service of the Lambeth Conference. Its Mission news too is full and interesting. It also furnishes a cut of the Cathedral at Lahore, and another of the Kotab Minaret. Its "Children's Corner" is also illustrated, and as a whole the magazine is very attractive. Price 2d. Stg. each.

*The Spirit of Missions* (N.Y.), for September, furnishes the usual quantity of information regarding the Mission work, Foreign and Domestic, of the P. E. Church of the United States, and well maintains its character as one of the best Mission Records.—(22 Bible House, N.Y., \$1 per an.)

*The Homiletic Review*, for this month, has as its representative of the Episcopal Pulpit, the Rev. Chauncey B. Brewster, of Brooklyn, N.Y., who furnishes a sermon on the words, "Every one that is of the truth heareth my voice." (Funk & Wagnalls, N.Y.)

*The Homiletic Magazine* gives amongst in its Homiletical section an outline of Sermons on the Relative Duties (a) of Husbands; (b) of Wives; (c) of Children; (d) of Parents; (e) of Servants; (f) of Masters; all by Rev. Dr. Croskerry. (E. B. Treat, Broadway, N.Y.)

*The Treasury* (formerly *The Pulpit Treasury*) for September, supplies a portrait and sketch of the life of the Rev. Dr. Huntington, Rector of Grace Church, Kentucky, and a sermon by him on "The Christian Name of God." It also gives admirable cuts of that lovely building, The Cathedral of the Incarnation; St. Paul's

School; and the Bishop's House, at Garden City, Long Island, with an account of the same. These it will be remembered were built and endowed by the widow of the late A. T. Stewart, of N.Y., as a memorial to her husband; the money value of the gift being estimated at \$2,000,000. (E. B. Treat, 771 Broadway, N.Y.)

"*London Street Stories, and Hampton Court*"—both illustrated in the September number of *The English Illustrated Magazine*, will be found most interesting. Attractive as the Magazine has been, the Publishers aim higher still and announce an enlargement in size for 1888-89, to 70 pages per month with a *frontispiece* printed separately on thicker paper specially selected. The price remains the same; 15c per number, \$1.75 per an. (Macmillan & Co., 112 4th Ave. N.Y.)

*Our Little Men and Women* for month current, is as attractive as ever; the illustrations being beautiful. We do not wonder that the little men and women are delighted with it. (D. Lothrop & Co., Boston; \$1 per an., and sample copy 5c.)

**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.]

To the Editor of the CHURCH GUARDIAN:

SIR,—Permit a good Churchman to appeal in your valuable paper for an object worthy of the sympathy and support of all "loyal Churchmen."

I am a Missionary from England, in charge of the two townships of Cardiff and Monmouth, North Ontario. I arrived at my post at the beginning of last March, and found the affairs of the Church in a truly sad condition.

What was supposed to be a Church settlement I discovered was completely in the hands of the dissenters; Methodist schools being established at all my stations, although the only regular place of worship in the whole district was erected by the Church, the pioneer of religion in this back region.

After two months work I come to the conclusion that this unsatisfactory state of affairs was due entirely to the custom of Union service, prevailing in these parts, the various district school-houses being used by all denominations. I wrote to the Bishop of Toronto my opinion, His Lordship corroborating my views in his reply. The Bishops' words were that, "Union services were fatal to the development of the Church of England."

Upon the receipt of His Lordships' letter I commenced an aggressive Church work, the result of which was a strongly expressed desire on the part of two settlements to have Churches erected. Our worthy people, although very poor, have promised to give so liberally of their little that I am induced to appeal with confidence to outsiders to help us to complete a work which we have not ourselves the means to finish.

I beg to remind those whose hearts may be moved to help us, that in helping us as individuals they will be aiding also to extend the true Church of Christ, which should be our greatest honor and glory. Yours, &c.,

ARTHUR T. WHATHAM.

**PUBLIC CATECHISING.**

Catechising should be "openly in the Church." This is the provision in the rubric. Of its meaning there can be no doubt. To catechise the children before the congregation have assembled, or after they have dispersed, is not to comply with it—is to deprive many who might be profited by it of the advantage—

is to put its light "under a bushel," when it should be set up in the candlestick, and give light to all that are in the house. The disregard of this injunction has tended very greatly to depreciate catechising. A thing done in a corner is naturally supposed to be of small importance; and what a thing is thought to be, is commonly so. General interest has been lost. Parents and guardians have seldom favored it with their presence. It has possessed nothing to render it animating to the pastor, or engaging to the children. It has become dull, formal work, without estimation, and with but small advantage. In too many cases, it has gone entirely out of use. To restore it to its due importance it must be done openly in church, before the congregation, and not by way of addition to a sermon, but in place of the sermon.—*Bishop G. W. Doane, in 1836.*

**DUTY OF PUBLIC WORSHIP.**

The following admirable and timely remarks are made in a paper recently issued by the Free and Open Church Association, of Liverpool, England.

If public worship were better understood in the present day it would be more honored than it is. If it were accepted as the first duty of man to God—devolving upon every member of the baptized community, irrespective of age, sex or rank—the act would be more generally performed than we find it to be. If we could see that public worship is the Church's witness to God before the world, that without it men might never bow the knee before Him at all, and that hence He might be forgotten on earth, the necessity of maintaining it would be at once apparent.

If public worship is once more to become the rule instead of the exception of the inhabitants of so-called Christendom, two requisites are necessary, viz.: first, that all Churchmen by their own lives and habit do set the example of regular attendance in the House of God; and secondly, that every barrier felt or known to form a possible excuse for non-attendance on the part of others be removed. If we tell our neighbors that reading the Bible or saying our prayers at home is no fulfilment of one of the clearest public duties to God, we must at the same time make church going easy to them, and the building in which they meet must be as free for their use as that of any other public meeting. If it be desired that God should be honored by the whole population congregating together to offer Him public homage, such a desire may be realized, but on one condition only, viz.: that rich and poor meet together on terms of absolute freedom and equality. This theory was the universal rule during the first fifteen centuries of the Christian era; and it would seem difficult to prove that in recent times practical religion has so far advanced that we are justified in throwing overboard the manner of assembly practised in the primitive and apostolic times.

A word about the ethics of writing for the press. There is certainly some consideration due compositors. They are not overpaid, and every piece of poor manuscript makes a difference. An article written so villainously as to take twice as long to set it up as it ought to take, just doubles the work or divides the earnings. If this is not stark robbery, it is a form of imposition which touches it very closely. Write plainly, and use paper freely.—*North-western Christian Advocate.*

A well known Nova Scotia Rector writes:—"I find the CHURCH GUARDIAN a help, comfort, and encouragement—so many valuable articles appear from time to time. I always look forward to its arrival as a friend."



# The Church Guardian

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See page 14.

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1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

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.

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A LARGE NUMBER OF SUBSCRIBERS are in ARREAR in Payment of Subscription. The low rate at which the paper is furnished will not allow of our employing a paid agent to collect sums due; nor should this be expected. The label on each paper gives the date to which subscription is paid up; and constitutes a weekly call for payment. We would feel obliged if Subscribers would examine label, and if in arrear remit at the rate of \$1.50 PER ANNUM, accompanying remittance for arrears, (which includes the current year), with RENEWAL ORDER.

Early attention on the part of all is respectfully requested in the interest of all concerned.

## CALENDAR FOR SEPTEMBER.

- SEPT. 2nd—14th Sunday after Trinity.  
 " 9th—15th Sunday after Trinity.  
 " 16th—16th Sunday after Trinity. (Notice of Ember Days and St. Matthew).  
 " 19th—EMBER DAY.  
 " 21st—St. Matthew. Ap. E. & M. (Athenasian Creed).  
 " 21st } EMBER DAYS.  
 " 22d }  
 " 23rd—17th Sunday after Trinity. (Notice of St. Michael).  
 " 29th—St. Michael and All Angels.  
 " 30th—18th Sunday after Trinity.

## CORRIGENDA.

Does the Church of England sufficiently instruct her members in her distinctive principles? And if not, why not? And whose fault is it that she does not? To an Englishman the latter question is of first importance, for he always wants to know who ought to be hanged or cashiered if anything goes wrong. In her capacity as a teaching institution the Clergy and their subordinate and deputed teachers must be taken to represent the Church. To bring the above questions, then, to a practical

test by another question, let your readers ask themselves how many times in their lives have they, as regular Church-goers, ever heard sermons directly and systematically explanatory of the distinctive principles of the Church of England? Sermons, that is, which would enable Churchmen to understand for themselves, and to explain to others, why their Church holds to *Episcopacy* as against *Presbyterianism*; how she defends *Infant Baptism* as against *Anabaptists*; how she justifies the observance of the first day of the week as the *Christian Sabbath* against the *Seventh-day Sabbatarians*; why she insists on the *organic unity* and corporate organization of the churches as against the *unsectional* divisions and independent republics of *Congregationalists*; why she refuses to recognize the supremacy of the *Bishop of Rome*; how she clears herself of the two apparent inconsistencies, [a] of separation from the Church of Rome while condemning the separation of *Dissenters* from herself, and [b] of quoting the authority of the Bible as against the *Romanists'* claims for the authority of the Church, and the authority of the Church as against the *Dissenters'* private interpretation of the Bible; on what grounds she distinguishes between the honoring of saints and the invocation of saints, and many kindred questions involving at their root the very *raison d'être* of the Church as an authorized teacher and representative of Christianity.

Implied and included in this main question is another. *In how many Sunday-Schools do the Church Catechism and the Prayer-Book and Church Principles form a part of the regular instruction given by the teachers and superintendents?* A wide experience of the system or no-system of instruction in Sunday-schools warrants one in affirming that such schools are the exception and not the rule.

Some may say, that even if the alleged defect in the Church's teaching were proved really to exist, it were better so, or of little importance, if only the doctrinal and moral obligations of Christianity be faithfully presented to our people. But this is begging the whole question. A true Churchman refuses to acknowledge that he is bound to accept the doctrinal and moral teaching of the Apostles, as being a faithful and inspired revelation of Christ's mind and will on those subjects, but that he is at liberty to reject or ignore the mind and will of Christ about the constitution and rules, and organization of the Church when revealed by the equally inspired actions and arrangements of the same Apostles, whom He left to build up and fitly frame the structural organization of His Church. Why if we were not convinced that the constitution and rules, and ordinances of our Church, were not as much part of the revealed will and mind of Christ as the doctrines and moral precepts of Christianity are, and therefore equally a part of the deposit of faith to be held wholly and loyally, and not to be parted with as if ours to give or keep—if they were not so, what justification can the Church have for her separate existence at all? what can excuse the sin of refusing to merge herself in a great common nothingarian Church, including Independents, Baptists, Methodists, Salvationists, Plymouth Brethren, and all others who declare themselves to be Christians? If the Apostles did not know and fulfil Christ's will respecting the constitution, ordinances, and rules of the Church as a religious organization, community, and government, then they are not to be trusted as teachers of Christian doctrine and morals. But if we accept their authority as Christ's lieutenants and vicegerents in the establishment of the Church, then we are violating Christ's law if we infringe or set aside those Church principles, just as really as if we refused their teaching on some point of doctrine or words.

If Churchmen, then, be practically taught by defects in their Church teaching, that *Church principles*, are of little or no importance, then it

is easy to understand that they will, as they do, rightly forsake the Church for various insufficient reasons, and drift into various forms of Dissent. Are we satisfied that this should be so? If not, how is it to be amended? The remedy is plain enough. Let all the clergy make it an invariable rule to preach one sermon a month at least on some distinctive principle of Churchmanship, and let the Church Catechism and the Prayer Book form part of the programme of the Sunday school lesson table once at least every month. But suppose the Clergy fail to do this, who is to move in the matter? Clearly the Bishops. The parochial Bishops are appointed and authorized by the Bishops to present the Church's views of Christian faith and duty to the people. The Bishops are responsible for taking the necessary means of insuring that their teaching is full and faithful. It is true that Episcopal, like paternal authority and discipline, have in these days come to be so lax and easy that we parochial clergy hardly realize that we have superior church officers over us to whom we are responsible; nevertheless it would surely not be too great a stretch of Episcopal authority, or too offensive a violation of the parochial priest's practical independence, if the Bishops were to inquire annually of their clergy whether they adopted any means, and if so what, of helping their people to understand the Reasons why they are Churchmen.—H. H. M. in *Church Bells*.

## A WOMAN'S CLUB.

A correspondent of *The Church Year*, Jacksonville, Florida, describes in a late number what he calls one of the excellencies of New Orleans:—

"It is called the "Woman's Club," and is so wise and excellent a thing, it is a pity that any should be prejudiced against it on account of its name. Had Shakespeare lived in our day he would not have asked, "What's in a name?" or he would have added *everything*. The word *Club*, seems to many minds objectionably masculine, when applied to feminine undertakings. Its speaks of strong-mindedness, and independence, to the edge of roughness. And "Woman's Club," is looked at with such disfavor, that no effort is made to understand its aims and intentions. Surely in this day of Book Clubs, Industrial Clubs, Tennis Clubs, and so on, *ad infinitum*, it should lose its purely masculine gender, and ranking as neuter, apply as well to feminine aims and pursuits as to masculine places of resort for luxurious ease and congenial companionship.

In this case, the name seems wisely and well chosen, for it is purely a club, or association of women, whose whole purpose is to benefit, improve and help other women, and the intention "blesses those who give as well as those who receive."

It was born five years ago, and has been a child of rapid and healthy growth, for it has led a useful and active life, and it has already taught many helpers, needy souls the way to help themselves, and instead of being burdens on some other struggling life, to carve out a path for themselves, and earn the right to walk in it.

It is a responsible body too, having become a legal Corporation in 1887, so that it is able to own, and sell property under its corporate name, and is liable, in the person of its president, or vice-president, to suffer citation, or other legal process, for a term of ninety-nine years. Its charter provides for all emergencies, and its by-laws outline all its *modus operandi*.

It is not a gathering of members for luxurious living, and idle recreation, but here, there is a reason for every assembling of themselves together; every meeting, means, business to be

transacted, or entertainment to be provided, whichever it is; it has a *raison d'être*. One Monday evening each month is devoted to business; paying in dues, considering new applications for membership, hearing and discussing reports, and the subjects suggested by the reports, &c.

Another Monday evening each month is reserved for the "mite meeting," when an admission fee of ten cents, or more if you so desire, gives you the entree to the Club, where an evening's programme of music, recitations, with sometimes lectures, or addresses, or dramatic performances, is regularly carried through, with more enjoyment and less fatigue than at places with vastly greater prestige and far larger scale of price of admission. The proceeds go into the treasury, to pay the cost of some one or other of the Club's *pro bono* schemes. A great part of the audience, usually, is composed of members, who, from force of circumstances have no other where in which to spend an occasional festive evening, and who, in spite of busy days, can find time and strength too, for an occasional peep into a gayer scene, when it costs only the "mite" in addition to their monthly outlay. The other Monday evenings in the month are more informal, and only members are admitted, but there are always present those who can add by their talents of song, or speech, or music of other kinds, to the harmony and pleasure of the evening.

Membership is obtained by first applying to the secretary in writing, with two references signed, one of which must be a member of this Club, and the application must be accompanied by the initiation fee of one dollar. The other dues are, fifty cents a month, payable at the business meetings, the second Monday of each month, and the Guild assessment of fifty cents on the death of a member.

When one considers that this fifty cents a month, with the one dollar initiation fee, and the happily rare assessment from the Guild, entitles a member to these occasional festive evenings; to the free use of the Club library, numbering 786 volumes of selected quality; to the privilege of attending classes of phonography, music, German, French, elocution and typewriting; some of them absolutely free, others at a nominal rate of charge; to the probable finding of employment, through the Employment Bureau; or the securing of sewing, from the co-operative sewing department; to receiving aid in case of sickness, and the defraying of funeral expenses in case of death; clearly the value received, immensely out-balances the cost of membership. And over and above all the visible benefits to be derived from the Club, is the *esprit de corps* that binds all together with a common fellowship, and makes the good of each, the happiness of all.

Another advantage, and possibly one of the greatest, is the *lodging* procurably by lonely and necessitous women. In these days when the daughters of the family are often obliged to put their shoulders to the wheel, as well as the sons, it not infrequently happens, that a girl finds herself homeless, at an age when she is hardly ready to tackle the ordinary boarding house life. In lodgings at the Woman's Club, which she gets at the minimum of expense, she is in a home where none but women are, and where her surroundings are as safe and protecting as in her own home, and if employment offers, many employers would gladly engage an applicant from such a home, when they would hesitate to introduce into their family circle, one who had no other home than a temporary boarding house, with its uncertain influences, and its utter want of restraint.

It is greatly hoped that this benediction in the club organization may have a long life, and not yield to the vicissitudes which threaten any such combination in an association of this kind.

This "Woman's Club" is managed by a force

of exceptional officers, being women of unquestionable ability, and enthusiasm for their work. Its president is a woman whose heart is in her work, and who with her love for it, mingles a wise and kindly rule, that ensures both sympathy and success. She is aided by five other officers; a first and second vice-president, a secretary and treasurer, and financial secretary, and a board of thirty members, elected annually. From this board the members of the standing committees are chosen. So the club chooses the workers, and the president appoints to each her special work. There are seven standing committees—the Executive, the Finance, Arrangement, Credential, Relief Library and Club. And besides these, six special committees, viz: the Employment Bureau, Class, Guild, Visiting, Piano, and Co-operating Sewing.

The Guild is a suggestion of the treasurer's, by which anxiety is removed during life, in regard to expenses attending death, for the assessment of fifty cents from each member is then collected, and sent to the family. At first it was a voluntary matter, and only those who desired to do so contributed; but experience showed various objections to this plan, and it was unanimously resolved, so the secretary records, that the Guild should be a feature of the organization, the assessment of fifty cents on the death of a member, to be collected by the financial secretary as a regular club due. This one scheme would show the practical help proposed by this club, and win for it both reverence for its intentions and encouragement in the execution of its plan.

The secretary's very clear and concise report gives a satisfying result of the efforts to help women to help themselves, the key-note to this organization. Of the membership, more than one-third are self-supporting, a large per cent of the remainder being wage-earners in a small way. Nearly one-half of the workers are teachers, the balance representing clerkships, journalistic and literary work, government employ, and needle work. Ten are established in business.

The club has in addition to its purely benevolent schemes for those in need, grand schemes for self-improvement. Article III. of its charter reads: "The purposes and objects for which this Corporation is established, are, intellectual culture, moral development and benevolence." And the literary work of the members embraces a monthly journal called *The Monogram*, and weekly meetings of the Philomathean Society. The former was established to encourage literary talent in the club, the latter as a pleasant method of instruction and those who listened to the reading of the reports at one of the business meetings, must feel assured that there is much talent lying dormant in the club, or only waking to stir the hearts, and quicken the enthusiasm of their own sisterhood.

It is a work that is better loved, as it is better known, and no such brief sketch can do justice to it, it but serves as an introduction. We wish it all success in the future, and hope that it may go on as it has begun, curing many heartaches, by lending the hand in need, just at the moment needed.

Beauvoir, August 22, 1888.

A.

#### EASTERN AND WESTERN ART,

Next to the East, there is no country that the student of literature and the man of taste loves to study more than ancient Greece, in doing as the mind of necessity embraces the three grand departments in which that wondrous people excelled, namely Poetry, Painting and Sculpture; the first pictures by the pen; the second pictures by the brush; the third pictures by the chisel; all arising from one perennial fountain, the exhaustless fancy of that mighty race. In dwelling upon this delightful theme, we have often been led to contrast art in the West, the

product of the Asiatic imagination, with that of the European. To examine how "it comes to pass that the latter is so attractive, while the former is so repulsive. This, gentle, graceful, loveable; that, rough, massive, hideous. In the investigation of this highly interesting subject, these facts first meet us, namely that Religion and Art for the Greek, ran, so to speak, into one another, and the claims of religion in the Greek mind did not much, if at all, preponderate over the claims of art. In his religious symbolism the Greek made the sense of beauty, form and proportion, overrule every other, and that sense of beauty, must at all costs, find its satisfaction; the first necessity of the symbol, be it Sculpture or Painting, was, that it shall not appoint, but rather satisfy, the aesthetic sense, rather than it should offend this, the Greek would mold and modify it, even to the serious injury of the idea of which it was intended to be the exponent. With Hebrew symbolism it is altogether different; the first necessity there is that the symbol, be it picture or statue, should set forth fully and truly the religious idea, of which it is intended to be the vehicle. In the East it was quite a secondary consideration how the conception would appear when it clothed itself in an outward form and shape, whether it would find favor and allowance at the bar of taste; we may almost confidently affirm, that this was no consideration at all; hence the exquisite grandeur of the Apollo, Belvedere, or Venus de Medici, and hence on the other hand, the repulsive ugliness of Diana of the Ephesians, and the monstrous forms of the hundred headed deities of India. It may be said that the Greek created his symbol, and, therefore, could do what he liked with his own, while the Hebrew received his from God, and therefore could not venture to touch it; we fancy that a distinction without this would still exist between the given and the invented, the inspired and the uninspired. In the sacred symbolism of the East, there was no intention that the mental idea should ever embody itself in outward form and shape, but rather that it should remain ever and only a purely mental conception, the unembodied sign of the pre-existing thought. Produce, for instance, the description of our Blessed Lord in the Apocalypse, the sword going forth from the mouth, the eyes a flame of fire, the feet as molten brass, and each and all of these images violate more or less our sense of beauty; keep it wholly apart from any external embodiment, and as long as we do so, the description is sublime and majestic.

Are we to infer, therefore, that the East was inferior to the West? If a slighter perception of beauty indicates, as it does in one sense, an inferiority, the Asiatic is below the Greek, but doubtless the latter is above the former in other respects; in the outcome of the Eastern mind there is manifest the feeling that the essence was above the form, that truth was better than beauty, and everything else was to be sacrificed to this. Still men of the West dwell in rapt repose upon the product of Greek imagination, and turn away with dislike and repugnance from the embodiments of the Asiatic fancy. Who would not bury out of mind all those embodied conceptions of the East so offensive to the aesthetic sense, as he gazes for instance on the marble group: "The Virgin supporting the dead Christ," that most touching work of Michael Angelo's creative chisel? or to come to art nearer us: Has not the universal consent of all, who have seen it, refused to offend everything that is refined in the soul, by calling that exquisitely tender piece of art in Lichfield cloisters, "The sleeping Children," not the Dead children.

Look at those sleeping children,—softly tread, Lest thou do mar their dream, and come not nigh.

Till their fond mother, with a kiss, shall cry, "Tis morn, Awake! Awake!" —Eric.

Toronto, Sept. 13th, 1888.

## FAMILY DEPARTMENT.

## HOPE.

When the heart is sad and weary,  
Burdened by a load of care,  
And the future all looks dreary,  
And the past has not been fair.

When each loving friend we trusted  
Has been taken from our side,  
Or the link of friendship rusted,  
Snatched in twain by foolish pride:

What, then, lifts the sinking spirit  
From the depths of dark despair?  
Hope, that ministering angel,  
Calms our souls and soothes our care.

When a father or a mother  
Or a sister, whom we love,  
Leaves this world to join another  
Land of peace and joy above,

Human nature makes us mourn them,  
And our hearts are sorely vexed,  
But to hopeful earnest Christians,  
There's no cause to be perplexed.

We have God's own holy promise  
That, if faithful, we will meet  
All our loved ones up in heaven:  
Then our joy will be complete.

Little children love the Saviour,  
He will aid you in the fight  
'Gainst the world, and sin, and Satan,  
And will save you by His might.

Then, when all the earthly struggles  
Of this sinful life are o'er,  
Sweet the hope to join the angels,  
Praising God for evermore.

Belfast, Aug., 1888. JAMES WILLIAMSON,  
—In *Irish Eccle. Gazette*.

## LED BY A CHILD.

## A TRUE STORY.

It was in my class at the Sunday-school that I first saw Willie B—. The superintendent pointed him out, saying his face would probably be strange to me, "as he lived a long way off," and seldom came to school. This was further explained when I learned how frequently the lad was suffering. I cannot say whether he was what would generally be called a good-looking boy, but he had the most beautiful brown eyes that it has ever been my lot to see—eyes which kindled with pleasure if he gave a right answer, and which had a peculiarly reverent expression when he listened to the story of his Saviour's love. Perhaps you may think it strange to write about a country lad who only lived to the age of twelve. It was just because his life was so short and sweet and simple that I want to tell you about it, that you may feel more sure than ever that—

"There's not a child so small and weak  
But has his little cross to take,  
His little work of love and praise,  
That he may do for Jesus' sake."

Willie loved play and laughter like other boys, and I think he loved hard lessons just as little as most other boys. He was conscientious, but not a remarkably good scholar. He lived with his parents in a small cottage on the borders of our scattered parish. Round about his home he often heard bad language, and saw lads behaving roughly and doing what was wrong, but it seemed as if his natural goodness and gentleness made it impossible for him to join in such things; indeed, he often spoke a word for the right, and the boys took "what our Will said" more kindly than if it had been spoken by another. He was such a generous, loving-hearted little fellow that he could not help

gaining the love of others. If his warnings or entreaties did not seem to have any effect on the evil-doers, he would go back to his father's cottage, sit down in his favorite place by the fireside, and look so sad, that his mother would soon find out what his trouble was.

One bright Sunday, when the summer was at its height, there was to be a flower-service at the parish church, and young and old crowded there to bring offerings from garden and field to bear their message of love to the sick and dying in hospitals, and in the hot stifling alleys or towns in the Black Country. Flower-services are generally popular. They call out much good feeling, and touch hearts which have grown hard with the wear and tear of life, and which, perhaps, for many a day, have not known what it is to sorrow for another's woe.

And the children who are too young to fully understand what sickness and suffering mean, catch something of the spirit of the service as they sing their hymns and carry their posies to the altar-rails, though some may become restless before the service is over, and others may cast glances at the posy of a friend to see whether it outrivals their own.

At our Sunday-schools the children had been told about the meaning of the service, and how the worth of the offering lay in its being brought as a gift to Christ in the person of His sick brethren; and, just as in other schools, some boys and girls had listened and taken in the teaching, and others thought more of the pleasure of bringing their flowers.

Among those who had listened and understood was my little friend Willie. He wanted to give pleasure to his Saviour and to some suffering little one—he hoped his flower would go to a "little un;" but the boy had set his heart on carrying roses, as being the sweetest, and roses are worth money, and little Will had none. In his trouble he went to his mother, who always found it hard to refuse any wish of his.

"Mother," he said, "canna I have soom roses out of the garding—soom of them foine red uns?"

"It's the best flowers I have thee wants, lad, and they can be sold for money at the market."

"Ah, but, mother, it's for the sick little uns," he said, "and, maybe, mother, they'd know it was from me,—anyway the angels, will know."

"Thee knows how to ask, Will," as she went away smiling to fetch a pair of scissors to cut off her finest roses. On her return Willie kept close to her side whilst she snipped and snipped and wound the spoil from her bushes into a posy, then he touched her arm, and raising his soft brown eyes to her face asked—

"Wanna thee coom, too, mother? I does love to see thee in church. I allus looks out from my seat with the school to see if thee's a coming, an I'se that glad if I sees thee."

"Well, I canna coom to-day, Will; p'raps another time, my lad," and Mrs. B. shook her head, and tried to look decided, though, as she said afterwards, "twere hard to cross him." But afternoon church was not much in her line, and flower-services were new since she was a girl. And she had her way that day, and Willie went off alone to make his offering.

God called our Willie home before the time for another flower-service came round. It was one autumn Sunday that I first missed the little face I had learned to love, from my class. I had been away from home, and on inquiry was told that the child had been ill for a fortnight. The following day I went to B.'s cottage, and found my little friend sitting by the fire, clad in the holland jacket I knew so well, and looking wan and hollow-eyed, though he greeted me with the old sweet smile. We talked of many things, and I promised to come again and bring some pictures for him to make a scrap-book; there were to be soldiers and roses and all kinds of fine things. His mother followed me to the gate to say that he had had the rheumatic fever before, and that a second at-

tack was threatening. I went again in a few days. Willie was in bed, and the doctor had pronounced his heart to be much affected; but he beamed at me as brightly as before, and we planned how the pictures I had brought should be placed in the book accompanying them. One small oleograph represented a troubled sea and a lighthouse, and we talked of the Light of the World, our sure Refuge as we cross the rough sea of life. Then once more I bade farewell, promising to return in two days with the grapes and other trifles that Willie fancied. I kept my promise, but I came not to find "little Will," but only a broken-hearted mother and a home where God's messenger had entered to "take the flower away." The call had come that morning. All night Willie's breathing had become more and more labored, and he had beckoned his parents to him and joined their hands in love, and had asked for his little brother Jack, and kissed him, and bidden him to come and meet him by-and-bye; and then to the gentle spirit had been borne away into the arms of his Saviour.

The child's death had been all peace, but when he was gone his mother was well-nigh beside herself with grief, and only grew quiet when we had knelt and prayed together for comfort for her in sorrow.

Afterwards at different times she told me much about "little Will," and his gentleness and goodness. Before he was very ill he had said to her that when he was at his work or going on an errand he would pray to CHRIST and say:

"Oh, wash me in Thy precious blood,  
And take my sins away."

He seemed to know no fear, but looked on death as going home. Only towards the last, when his mind wandered from weakness, he murmured something about their being a stile over which he could not get to heaven. We fancied his thoughts had gone back to a certain awkward stile which stood in the way by which he went to school. His mother, however, was able to reassure him by comforting words and the promise that when he came to the place he would find there was a gate open wide.

Within a week the simple funeral took place. It was very hard to tell my other scholars on the following Sunday that "little Will had left us." I asked for a half-holiday for them to go to the funeral, and they kept the promise well which they had made me of being quiet and reverent, and the head of the class carried a wreath of pure white flowers.

Time has gone by, and the grass is green on the little lad's grave, but Willie's name is dear to many still, and Willie's influence has not lost its power.

Both our vicar and, in his absence, another kind clergyman, have helped and counselled Willie's mother and she who, when her boy was with her, seemed to find no time for going to church, has been confirmed, and has become a regular communicant, drawn more and more to think of such things by the example of "little Will." This very day she told me it was hard at first, and many persons jeered and tried to laugh her out of it. At times she felt as if she must give in, but now she "would not have it different for any thing." "I tell my husband," she says, "I know our lad was taken to draw us up, for before we were leading careless, God-forgetting lives." And her husband is being drawn gradually to follow her, though mates may taunt and scoff and ask "what is the good of it all?"

Since Willie left us we have had another flower-service. This time his mother found time to come, and brought her offering with Jack at her side. Some days before she told me Jack might have some flowers for himself, but those which she carried must be "for the sake of little Will."

I was present at the service, and, whilst the congregation sang that beautiful hymn—



"From meadows bright with blossom,  
From gardens rich with bloom,  
Thence, LOBB, we bring our offerings,

To cheer the sick one's room"—  
and whilst the soft afternoon light  
streamed through the stained-glass  
windows. Willie's mother walked  
up the aisle and made her offering.  
As she reached the communion  
rails, the choir happened to be sing-

ing—  
"The fairest graves are children's,  
Heaven's courts are all their own,  
For they are ever nearest  
To God the FATHER'S Throne.

We have no costly riches,  
No gold, or wealth, or fame,  
But what we have we offer  
In the SAVIOUR'S Name"—

It seemed like the seal of God's  
approval on "little Will's ministry  
of love. And when his mother  
kneels at that same communion rail  
to take the sacred pledges of salva-  
tion, she must feel very near to the  
dear child who first led her to Him  
who called the little children to Him  
that He might bless them.—*The  
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the 4th instant, by Rev. Robert W. Hud-  
gell, parish priest, Thomas Stone to Sa-  
rah B. Pulsifer, both of Lower Stewi-  
acke.

**DIED.**  
NAYLOR—On the 28rd August, Cyril Amos,  
infant son of the Rev. W. H. Naylor, of  
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translation of the Gospels is utterly untrustworthy, and insist on hearing the words of Christ in the original Greek, although they do not understand a word of it. We are constantly reproached with breaking Christ's command to His disciples that they should not eat pork nor drink wine; and when challenged to point to any passage in the Gospel to that effect, they repeat the charge that we have substituted a spurious in the place of the genuine Gospel. On one occasion a young man brought out a copy of the Hindustani Testament, and read aloud the parable of the labourers in the vineyard. When he had finished it, he explained that by labourers going to work at different hours, were meant Moses, Christ, and Mahomet. They say that the Koran has superseded the Gospel, as the latter has superseded the Mosaic dispensation."

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(Continued)

"And it is natural that this should be so, for the sin, being one of the sins of the flesh, must be dealt with, as indeed all such sins must be dealt with mainly by flight from temptation. The special characteristic of all temptations of the flesh is the enormous difference in power between temptations close at hand and temptations at a distance. If a man is weak in this respect, the one hope of his safety lies in keeping the temptation from him, and him from the temptation. There are no doubt, many who have no need of this. But those who have fallen, or are approaching a fall, can, as a rule, be upheld in no other way.

Now, this is precisely a work in which men can help each other, and in which that help can most effectually be given by an organisation formed for the purpose. Men can help each other by breaking through those customs of society which now surround men with incessant temptations in every transaction of life, by using their influence to diminish the enormous number of publichouses, which now make every street and road a peril to the weak, by diligently investigating the effects of alcoholic drinks on the body, and disproving the assertion that alcohol is necessary (except in rare and special cases) to health or to vigorous action. But even more can men help the weak by sympathy with them in their struggle and by doing all they can to make the struggle easier. A weak man is told to abstain altogether; and, easy as this is to many, to some it is exceedingly difficult, and the difficulty to these is greatly increased if they are to abstain quite alone, and thus, apparently, cut themselves off from the rest; if their abstinence is, in itself, to be a kind of stigma, and to brand them with a public exposure of their weakness. Such men need to be shielded and supported by the stronger, or the battle, which is often hard enough in any case, becomes too much for their strength.

"What ever may be said concerning what might have been done by other methods, it is undeniable that to organizations for the express purpose of dealing with intemperance, and to those organisations alone, must be attributed what has been done. And if any other method of doing the work is to claim precedence it must first establish that claim by actual experience before it will be possible to take cognisance of it in determining the course that the authorities of the Church should recommend. The Temperance societies are now doing the work, and there is at present no sign of any other mode of doing it being equally likely to succeed. "And after what has been said above it clearly follows that the main weapon to be used in this warfare is the practise of total abstinence from intoxicating liquors

by those who desire to help their fellow men. Nothing but this has the same hold of the weak or the tempted, gives them the same encouragement to fight their battle in the only true way, wins their affections maintains their perseverance. Exhortations to total abstinence by those who do not abstain are always comparatively feeble, sometimes irritating. The exhorter often fails to win even where perhaps he succeeds in convincing. The lesson that he teaches is that of moderation, which is an excellent lesson for the strong, but not the lesson which is needed by the weak. He may do something to prevent some from falling who now stand upright: he can do little to save those who are on the edge, or to rescue those who have fallen already.

"The burden of the work must be done by those who are willing to abstain entirely. But, on the other hand, it cannot be said that everyone is bound to take up this particular burden as part of his service of Christ. Some are called to one form of devotion, some to another. There can be no question that everyone who abstains, and makes it known that he abstains for the sake of his weaker fellow men, is giving them help, and in some cases more help than he knows, yet while men are all bound to help their fellows, they are not all bound to help them in the same manner or in the same degree, or against the same enemies. All are bound to help the foreign mission work of the Church, but not all are bound to be missionaries. All are bound to help in spiritual work at home, but all are not called to the same spiritual work. All are bound to help the weak in their battle with intemperance, but not all to help them by total abstinence in their own persons.

(To be Continued.)

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SAULT STE. MARIE CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails, on TUESDAY, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, &c. A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders. A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 8th August, 1887. } 16-8

ST. LAWRENCE CANALS.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 25th day of September next, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal. And for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall Canal between the Town of Cornwall and Maple Grove; the deepening and widening of the channel way of the Canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday the 11th day of September next, at this office for all the works, and for the respective works at the following mentioned places:

For the works at Galops, at the Lock-keeper's House, Galops. For deepening the summit level of the Cornwall Canal, at Dickinson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20 at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$8,400 must accompany the tender for the Galops Canal Works, and a bank deposit receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a bank deposit receipt for the sum of \$4,000.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender. By order,

A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 8th August, 1888. } 17-5

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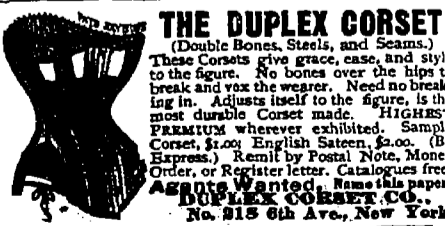
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