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# The Church Guardian

OF MONTREAL.

"Come ye with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
 "Lap:33" for the faith which was once delivered unto the saints."—Jude 3.

VOL. XIV. }  
 No. 21. }

PUBLISHED AT ST. JOHNS, P. Q., NOVEMBER 2, 1892.

PER YEAR  
 \$1.50

## ECCLIASTICAL NOTES.

A DEPUTY estimates that the cost of the General Convention, apart from the expense of the local committee, is \$1200 a day.

THE Rev. Dr. Huntington of Grace Church, New York, has made an appeal for \$100,000 to endow the New York Training School for deaconesses.

THE Episcopal Hospital, Philadelphia, has received from the estate of Mr. E. T. Eckert, \$5,000, and St. James' Church in the same city \$11,000 from the same estate.

ON Sept. 28th the Rev. Professor Whitcomb, formerly a Universalist minister, was ordained deacon at the Church of the Epiphany, Washington, by Bishop Paret.

THERE are in the present Convention sitting at Baltimore 15 Bishops, 16 clergy and 21 laymen who were members of the Convention held in the same city 21 years ago.

THE Episcopal City Mission of Boston has begun active work among the 2,000 Swedes of that city, service being conducted in the Swedish language at St. Mary's Church.

SISTER EMMA DURHAM, who nursed Lord Tennyson during his illness, has handed over the \$1,000 fee which she received for her services, to the National Fund for nurses.

AN effort to start a North London Welsh Church Mission was lately inaugurated at a service held in the chapel of the Holy Redeemer, St. Mary, Stoke Newington.

A REUTER'S telegram from Wellington states that the Most Rev. Octavius Hadfield, Primate of New Zealand, intends shortly to resign his see owing to his advanced age and failing health.

THE Bishop of Peterborough is to deliver in St. Paul's Cathedral, London, Eng., during the month of December, a series of lectures on "The Historical position of the Church of England."

THE consecration of assistant Bishop of Texas, the Rt. Rev. G. H. Kinsolving, took place in the Church of the Epiphany, Philadelphia, of which he has been rector for eleven years past, on the 12th October.

AN English clergyman has offered to live entirely among the gypsies. He will travel with them in a van of his own and will have under his care three thousands nomads, to many of whom he is already well known.

THE Rev. George Clement King, Deacon of the diocese of New York, has been deposed from the ministry of the Protestant Episcopal Church by Bishop Potter, he having declared in writing, his renunciation of the said ministry.

AMONG the gifts during the summer to St. Stephen's College, Annandale, New York, was one of \$25,000 from Rev. Dr. Hoffman for the endowment fund, and a liberal sum also from Mr. C. Vanderbilt.

THE Bishop of St. Albans, having selected November 13th as "Temperance Sunday," has directed that on that day temperance sermons be preached throughout the diocese, and collections made on behalf of the Church of England Temperance Society.

THE death of General Joseph R. Anderson, one of the prominent laymen of the Church in Virginia, is announced. He had always been foremost in Church work, contributing bountifully from his means and serving as delegate to Conventions, labouring, in season and out, for the good of his beloved Church.

ONE of the Baltimore daily papers speaks thus of the House of Deputies of the General Convention: "There is no doubt about the fact that the members of the Episcopal General Convention make one of the finest, most manly and most impressive assemblages of men that can be found anywhere in the world."

FROM the trustee of the estate Shoenberger, there has been paid to the Church House Association of Pittsburgh, Pa., \$37,367; a like sum to the Seabury Mission; \$32,029 to the Board of Foreign Missions of the P. E. Church and \$53,872 to the Dom. and For. Mission Society of the P. E. Church.

MESSRS. EYRE & SPOTTISWOODE, London, Eng., have in preparation, to be ready next month, a reproduction in type of the "Book of Common Prayer," which was annexed, as the authoritative record to the Act of 1662. The text has been reproduced *verbatim et literatim*, and whenever an erasure or correction occurs in the manuscript the passage is printed as it was left after making such erasure.

BISHOP KINSOLVING was presented by the congregation of the Epiphany with a beautiful white Stole Cassock and two sets of robes; and he received from a personal friend a handsome Episcopal ring. The Bishop is a native of Virginia and about forty-five years of age, and was formerly assistant to the Rev. Dr. Dudley, presently Bishop of Kentucky. He married a sister of Bishop Jaggard.

IT is probable that Bishop John Horden, of Moosonee, the Great Lone Land, will return to England about a year hence. The Bishop has well earned the right to rest. It is forty years since he was ordained by the late Bishop Anderson, of Rupert's Land. For twenty years he laboured alone at Moose Fort, and accomplished a remarkable work, which was recognised by his consecration as Bishop of Moosonee in Westminster Abbey, on December 15th, 1872.—*Family Churchman.*

THE Bishop of Salisbury is appealing for a graduate of one of the Universities to go out to Cilicia, the native country of St. Paul, as head of a mission designed to promote the better education of the clergy and laity—the clergy, especially—of the Armenian Church. The person selected need not be in holy orders. Bishop Wordsworth explicitly states that the object of the mission, of which the Primate is the head, "is to strengthen, and not to proselytise from, the Armenian Church."

ON the anniversary of the death of the late Mr. W. H. Smith, M.P., (the 6th Oct.) the two windows, which have been placed in the Church of St. Martin-in-the-Fields, were unveiled, and an address delivered by the Bishop of London. One of the windows contains a representation of Christ and the two disciples at Emmaus, the three figures being seated at a table, and the Saviour in the act of breaking the bread. The other window contains a representation of St. Luke. The ceremony was preceded by a form of service which began with the singing of the hymn, "The son of God goes forth to war," after which sentences from the Burial Service were read by the vicar, the 90th Psalm was chanted, and the Lesson, from 1st Thessalonians iv. 13-17, was read. Certain prayers were then read by the Vicar, and the hymn, "The Saints on earth, and those above," was sung. During the singing of the hymn the windows were unveiled.

THE *Herald of Mission News* says: "The Samoan group of Islands have a Christian population of 30,000. In the largest of the islands, there are not fifty families that fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank-offering, as their custom is, of £1,800 to the parent missionary society of London to help carry the good news farther on. When a Church member dies, they still keep his name on the books, and put a mark after it, denoting a word-picture which means: 'We cannot think of him as dead either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence.' We don't know if the tide of devotion and liberality has reached as high a water-mark anywhere else the wide world over."

## NOBLE WORDS OF A NOBLE BISHOP.

There are few who have not heard of the great Apostle to the Indians in the United States, the noble Bishop Whipple, of Minnesota. The following is taken from his address to the convention of his diocese in July or August last. (The italics are ours.)

"I have gone in and out among you 33 years, some of my dearest friends have been the most advanced men in the Church, while others whom I dearly loved have been men of the most evangelical school. I have always frankly given my fatherly advice to the clergy as to the best way to win lost souls to Jesus Christ, to break down these walls of separation between Christians, and present this dear Church as a home which will satisfy the longings of every Christian heart. I have never interfered with the rights of pastor or people. I have never tried to make my opinions the law of the Diocese. I believe in the witness of The Catholic Church to the validity of all Christian baptism in the name of the Father and the Son and the Holy Ghost. I believe that the Holy Ghost has blessed the preaching of Jesus Christ crucified by our separated brethren in the ingathering of multitudes unto Him, and He has honored their labors in the salvation of men. I have always kept in my heart a sweet faith that the prayer of Our Blessed Lord will be answered, and that all our kinsmen in Christ will be One. I believe that ours is a pure branch of the Catholic and Apostolic Church; I believe in her Creeds, in her Sacraments, in her Orders, in her Worship, because I believe in Jesus Christ. I love her as a child loves his mother. I have never had any longing for other pastures; I have never had any entangling alliances; I have never meant to speak a word which would sound harsh or unkind to any man who loves Jesus Christ.

But because I do long to break down every hedge in the Lord's garden, I will not add to "the faith once delivered to the saints" the definitions of any party and so frame shibboleths which many a child of Israel cannot speak. I have tried as your Bishop and pastor to live by that law of Divine Charity which can always say "Grace be with all them that love our Lord Jesus Christ in sincerity and truth."

The Providence of God compelled me to make my home in Faribault. I cast my lot in with brothers to found a school to train men for the sacred ministry. No Bishop of this Church has ever carried heavier financial burdens. No man has more gladly given his life for this work; no one has ever heard one murmur from my lips. These years have been as days for the love I have had for these earnest men who without our aid could not have become ministers of Christ. No school in America can point to a truer body of men, of larger sympathies and more devoted lives, than the sons of Seabury.

In many a Convention address I have told you that *I will never be the head of a Divinity School which represents any party.* The Church is entering on the battle for the last time. Every form of unbelief will be banded together against Christ and His Kingdom. The keenest intellects the world has ever seen will marshal their oppositions of science, falsely so called, to gain-say and deny the revelation of God. The leaders for Christ in this battle must be large hearted scholars, men who are free men in Christ because His truth hath made them free.

Most of the divisions which have marred the Church and brought sorrow to her Lord have come from *party strife* and the lack of charity and love. Even when no open division has come, hearts have been bruised and lives have been marred by the sad record of narrowness and prejudice. I can remember when a Pusey was refused license to preach in Oxford, when a Maurice was deposed from King's College, when Hampden was denounced as a heretic, and Temple branded as an unbeliever. I have

lived to see Pusey revered by all who love devoted lives hid with Christ in God, and to see Maurice beloved by all generous hearts who believe in the brotherhood of man and the fatherhood of God. I have lived to hear the greatest scholar in England do justice to Hampden, and I have lived to see all men rejoice that the Church could call the great hearted Temple to be the Shepherd of the millions of London. I can remember when our dear Church was torn with strife over the ordination of the holy Arthur Carey. I remember when the sainted Muhlenburg was deemed an impracticable enthusiast because of his teaching about free churches and the reunion of all who love Jesus Christ.

I am aware that many of the most stalwart representatives of party do believe implicitly that their definitions are the expression of the Catholic faith or of Evangelical truth, but I find that in the past it has been fierce loyalty to the *opinions of party which has rent the Church of Christ* and often deluged the earth with the blood of martyrs. Latimer, Ridley and a host of others died as martyrs of Christ because they could not accept definitions of the sacrament of the Supper of the Lord which they believed to be idolatrous. The cruel persecutions of our own New England were all for opinion's sake.

There have always been two classes of Christian men; the one magnifying the blessed Orders and Sacraments of the Church because they are the gift of Christ and his channels of grace; and the other magnifying the personal faith of the sinner in Jesus Christ and the renewal of the Holy Ghost, and seeing in Sacraments witnesses of the love of the Saviour. Both hold *opposite sides of Divine truth, and ought to live together as members of one body.*

Strife is a great price to pay for the best results, but strife between kinsmen in the Lord's family is a grievous sin. If any man have a passionate devotion to Jesus Christ, if he has a soul hunger for perishing souls, if he holds the great truths of Redemption as written in the creeds, if he preach Jesus Christ crucified as the only hope of salvation, count him your fellow soldier. The deepest lines on my cheek and the heaviest sorrow in my heart have come from the lack of love.

In my life as a Bishop of the Church, I have never known of trouble between pastor and people, or alienation between brothers which the love of Christ would not heal.

God has never given to any Diocese a nobler field; no Diocese in America has shared so largely in the bounty of His children. No Diocese has a more blessed record of Mission work in its red and white fields, and in no Diocese in America is the Church more respected and loved by those without her fold. It is due under God to Christian love, which I have tried to make the bond of all our work.

When I came to this Diocese there were three warring tribes of heathen red men; there were sad divisions within and without the Diocese among Christian men. Every Bishop selects his own seal; I selected a cross with a broken tomahawk, with the motto "*Pax per sanguinem crucis.*" I have tried to live by the motto which I made the motto of the seal of the Diocese. I have passed my three score and ten and am living on borrowed time, the gift of our loving Heavenly Father. These may be my last words; they shall be "Love one another."

I believe in my heart that if this love shall make all men take knowledge of us that we had been with Jesus, and compel them to say, "see how these Churchmen love one another," we may, in God's hands, be His instruments to heal these divisions which have rent the seamless robe of Christ. And when I plead for love, I plead for love for all who love Jesus Christ. Shall we not claim as our own kinsman, Carey, the English cobbler, who went as the first Missionary to India, and translated for them the Bible; Morrison, the first Missionary to China; David Livingstone, the Scotch piece weaver, who died for Christ in Africa; the Moravians who

offered to be sold as slaves if the King of Denmark would only let them go and tell the poor black slaves in the West Indies of the love of Jesus Christ? We may and will, in love, witness for the blessed truths we have received from the Primitive Church, but we can never forget that there will not be one in that white robed throng who shall sing the praises of the Redeemer who is not our kinsman in Jesus Christ.

A few words and I have done. My noble hearted assistant is breaking from overwork. No man can bear for a long time the strain of such unending toil. If you would save him to the Diocese and the Church, you must relieve him now. The only possible relief is in the division of the Diocese.

New York has five Bishops, and its territory is only about one half the size of Minnesota. The details of the division are for you to determine. Either of the divisions will enlist all the energies and tax the strength of the most heroic man. *The Church is Divine*, but its corporate existence is measured by the laws of the commonwealth.....If my own support stands in the way of division, I will gladly resign. I am still able to tell the story of God's love. I am sure there are places which will accept me as their pastor, if I am an old man.

God knows how I have loved you! For my mistakes and failures I humbly crave your pardon, as I hope for forgiveness of God.

## What Scientists and Others Say of the Bible.

A correspondent of the *Inter-Ocean* who has read one of Ingersoll's lectures, has collected the following utterances of scientists, statesmen, and thinkers in regard to the Bible:

## SCIENTISTS.

"The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word."—*Prof. Dana.*

"Infidelity has, from time to time, erected her imposing ramparts, and opened fire upon Christianity from a thousand of batteries. But the moment the rays of truth were concentrated upon their ramparts they melted away. The last clouds of ignorance are passing, and the thunders of infidelity are dying upon the ear. The union and harmony of Christianity and science is a sure token that the flood of unbelief and ignorance shall nevermore go over the world"—*Prof. Hitchcock.*

"All human discoveries seemed to be made only for the purpose of confirming, more and more strongly; the truths contained in the sacred Scriptures."—*Sir John Herschel.*

"The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe."—*O. M. Mitchell.*

"In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible, on any subject, it always affords me a fine platform on which to stand."—*Lieut. Maury.*

"If the God of love is most appropriately worshipped in the Christian temple, the God of nature may be equally honored in the temple of science. Even from its lofty minarets, the philosopher may summon the faithful to prayer; and the priest and the sage exchange altars without the compromise of faith or knowledge."—*Sir David Brewster.*

I have not space to quote from Agassiz, Hugh Miller, Prof. Airey, Sir William Thompson, Faraday, Silliman, *et al.*, who not only loved, read, and revered the Bible, but great scientists as they were, spoke brave, true and glowing words in defence of the Book of books.

## STATESMEN.

"There is a book worth all other books which were ever printed."—*Patrick Henry.*

"The Bible is the best book in the world."—*John Adams.*

"So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society."—*John Quincy Adams.*

"It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation."—*Gen. George Washington.*

Pointing to the family Bible on the stand, during his illness, Andrew Jackson said to his friend: "That book, sir, is the rock on which our Republic rests."

"I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty and a just sense of religious responsibility, are essentially connected with all true and lasting happiness."—*General Harrison's Inaugural Address.*

"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, is the best the world ever saw or is likely to see."—*Benjamin Franklin.*

"Do you think that your pen, or the pen of any other man, can unchristianize the mass of our citizens? Or have you hopes of corrupting a few of them to assist you in so bad a cause?"—*Samuel Adams's Letter to Thomas Paine.*

"Christianity is the only true and perfect religion, and that in proportion as mankind adopts its principles and obeys its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way."—*Benjamin Rush.*

When that illustrious man, Chief Justice Jay, was dying, being asked if he had any farewell address to leave his children, he replied "They have the Bible."

"I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rites, its usages and observances."—*Henry Clay.*

"A few days before his death, 'the foremost man of all his times' drew up and signed this declaration of his religious faith: 'Lord, I believe; help thou mine unbelief.' Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the insignificance of this globe, has sometimes shaken my reason for the faith that is in me, but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a Divine reality. The sermon on the mount cannot be merely human production. This belief enters into the very depth of my conscience."—*Daniel Webster.*

"Hold fast to the Bible as the sheet anchor of our liberties, write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."—*U. S. Grant.*

GREAT THINKERS.

"It is a belief in the Bible which has served me as the guide of my moral and literary life."—*Gothic.*

"I account the Scriptures of God to be the most sublime philosophy."—*Sir Isaac Newton.*

"To give a man a full knowledge of true morality I should need to send him to no other book than the New Testament."—*John Locke.*

"I know the Bible is inspired because it finds me at greater depths of my being than any other book."—*Coleridge.*

"A noble book! All men's book. It is our first statement of the never-ending problem of man's destiny and God's way with men on earth."—*Carlyle.*

"I must confess the majesty of the Scriptures strikes me with astonishment."—*Rousseau.*

"There is not a boy nor a girl, all Christen-

dom through, but their lot is made better by this great book."—*Theodore Parker.—(Selected.)*

WHAT THE CHURCH NEEDS MOST.

When one observes a fruit tree in spring, in the glory and grace of its blossoms, or richly laden with the red and golden apples of autumn, the mind is wholly taken up with the color and beauty of bloom and fruit, and spends no thought on the vital fluids within the tree, and the unseen mysterious chemistry of the sun and rain, which are the real source of its garment of loveliness. If the sap do not ascend in the tree, and the strange thing we call its life is stilled, it stands naked the year through, with neither leaf nor blossom nor fruit. The products of religion in these days partake of the rush and movement of modern life, and people are wholly taken up with what they see and hear, and imagine that the shouts and the waving of banners and the noise of the machinery comprise all there is of religion. Too much it is forgotten that back of all lies the still hour of prayer of the unknown workers, who, as Browning says, "believe in the soul and are very sure of God." Though in the Christianity of to-day there is much fruit fallen off unripe, much that is overripe, past use and value, much that is fair on the outside, but with an ugly worm at the core, and much like the grocer's measure, the upper layers large and wholesome, and those out of sight small and gnarly, yet that there are fruits at all is a great comfort and satisfaction; for this is a sure indication that there is life somewhere, spiritual life, obtained by prayer from Him who is its source. There can be no pure, true, wholesome Christian fruit unless it be invigorated from root to outmost branch with the life that is hid with Christ in God. Just as nature in her abounding prodigality brings forth millions of blossoms that never come to fruitage, so in spite of much wasted and misdirected energy in the Christian world, the rare and glorious fruits that come to perfection give clearest evidence that the Spirit of Christ is alive in human hearts the world over. The tendency is to lay all the stress on the outward, and to consider that religion consists only in what appears, while the fact is, that without the inner spiritual life fed by prayer and meditation, the outward would become a dead, naked tree, fruitless. Unperceived spiritual influences are the permanent and effectual ones, and have been through time. What the Church needs most to-day is those who pray and are in immediate spiritual contact with the Saviour, and not so much those who think they are carrying the Church and Christianity on their shoulders.—*The Church News, St. Louis.*

CHRISTIAN DOCTRINE AND CHRISTIAN LIFE.

The Lord Bishop of London (the Rt. Rev. Dr. Temple) was one of the speakers upon this subject at the Folkestone Congress held last month, and in the *London Times* his remarks are reported as follows:—

"The Bishop of London began by quoting the lines:

"For forms of faith let angry bigots fight,  
He can't be wrong whose life is in the right."

His Lordship said there never was a time when these words did not express the sentiments of a considerable number, and now there were a larger number than ever before, both of those who called themselves Christians and those who did not, who would sum their convictions in

the words he had quoted. They contained enough of truth to mislead those who did not stop to think and who were content to take things in the rough. The truth which they expressed was contained in the words, 'By their fruits ye shall know them.' That did not mean that faith was a matter of indifference, but that faith, if it be real, was certain to issue in the life of him who believed, and would show itself unmistakably. So far from implying that it made no difference what a man believed, the words really taught that it was of the deepest importance that a man should believe the truth, for it was the truth that made us free. It was in proportion as a man held the truth that he could really serve God. It was quite true that there were men who believed very little, who nevertheless lived a life which put to shame those who believed much more. The life of an infidel might put to shame that of a Christian; but this outward life would come from his holding inward convictions which were of the essence of religion itself. There were thousands who did not live in accordance with the principles which they avowed or believed. But it was not true that 'he can't be wrong whose life is in the right.' There were two ways in which a man's belief told upon his life. First of all there was a quiet, imperceptible influence which the holding of the truth exercised upon every moment of his life. Secondly, the influence of doctrine upon conduct was strikingly seen in moments of great emergency, as when a man was brought face to face with a great temptation, when he had to choose between right and wrong. It was then that the great doctrines of the Christian faith would uphold a man. It often happened that a man who lived respected and honored found the weakness of the stay on which he rested in circumstances of real trial. The power of doctrine over life must depend upon the degree in which a man gave his will to his conscience, and not only held fast doctrine, but was resolute to live by it, for if he did not endeavor to live by the doctrine he held he did not really believe what he professed to believe."

CONTEMPORARY CHURCH OPINION.

[THE YOUNG CHURCHMAN.]

If there is one thing more than another which we Christians of this day and generation need, it is the outpouring of the Holy Spirit of God. And what is to hinder us from having it? It is only this, my dear friend, your worldliness and mine and that of the whole Church of God.

Instead of going down on our knees and pleading, beseeching, wrestling for a blessing upon ourselves and the whole Church, we go about our work lagging and half in earnest, forgetting that Zion is languishing, that souls are perishing and that we ourselves are in danger.

It will be no use for us to sit calmly down, sigh and fold our hands while we look across at our neighbour's faults and deplore the situation; it is for us to search our own inmost hearts, down on our knees and with the Eye of God, and the light of Eternity shining full upon us.

And the Holy Spirit will come to us! He is only waiting for a word, a sign from us that we want Him.

[THE LIVING CHURCH ON THE CHURCH PAPER.]

"Before we turn away from the Table for another week, dear reader, allow the editor to make a suggestion as to your agency in the making of a great paper. Without you the paper could not be made. The money that you pay is not the full measure of your value as a factor in this work—not half the value. Your intelligent interest in it and weekly participation in its thoughts and discussions is, as it were, its very life-blood. You may not be actively engaged in securing subscribers for it, but if you give it sympathetic welcome, and work along the same lines, for Christ and the Church, you are helping it to fulfill its mission.

## THE RELATIONS OF ANGELS TO THE PEOPLE OF GOD.

This really belongs to the foundation class of doctrines. In all the twelve years of our conferences here I do not remember that any talks have been given on angels, and an old Church goer told me the other day that he had not heard one in fifty years. The Bible is full of the visits of angels. We are the heirs of salvation, a great reality. Angels are ministers to the heirs of salvation. Angels are introduced in Hebrews, that Christ might be seen superior to angels. The subject is neither speculative nor sentimental. It is generally neglected because the professing Church to-day has not the same reliance on angels' ministry that it once had. Our science and philosophy account for all spiritual phenomena on natural principles, and the subject has lost interest. We are protected by three ministries—the personality of the Holy Spirit, the ministry of his servants in the Church and the ministry of angels. A special providence is simply the interposition of angels. Angels are mentioned in the Old Testament 107 times, and in the New Testament 175. They are a company of spiritual beings; they are not a race like the human race, but are personal, intelligent agents. They have power. Their knowledge is limited. For instance, they do not know when the Lord is coming, but they are superior to men in their nature.

There are many ranks of angels. Some are cherubim, some seraphim, though these two classes are thought by some to be identical. Some have names, like Michael, Gabriel. I have come to this conclusion, that Gabriel had a special mission in connection with Christ's incarnation. He brought a message to Daniel, and came to Zacharias and the Virgin. We read of angels and the archangel, and where Michael is introduced, it is always in connection with the bodies of God's people. Who can count the angels? We read in the Psalms and Daniel of thousands and tens of thousands, and in Hebrews of innumerable angels.

As to their manifold ministry, they are our defenders. I have believed that angels were for Old Testament people, not for us, but I think I am gaining sense and see that a poor, helpless worm of the dust needs now heavenly protection as much as ever. They are for guidance. It was an angel that guided Philip in the desert. They are given to us for deliverance, as they delivered Peter. They are given for comfort, as Paul found on the sea. There were closely connected with Jesus all through, from his birth to his resurrection. The Holy Spirit deals specially with spiritual things, while the angels deal with the material. When Jesus needed to be materially strengthened for the cross, he was helped by an angel, and when he wanted to perform miracles, the Spirit of God descended upon him.

What interest have the angels in human redemption? Since Jesus has gone away, they remain here to serve his Church. Angels are learning from the Church the manifold wisdom of God; they rejoice when sinners are converted, as the Bible shows. We may meet them by-and-by in our glorified bodies. They are always present in the assemblies of God's people, as demons, indeed, are also. The angels know something of our sufferings, and sympathize with us. I believe that they fly around every railway train, and come ahead of every ship where God's people are.

This should affect us with profound gratitude—the thought that God has not only redeemed us by the blood of his Son, but that he has surrounded us by an angelic body guard. It ought also to make life very serious, and certainly it ought to be an incentive to us to give the best of our lives to God.—*From a Lecture by George C. Needham, the Evangelist, delivered at North-field.*

## News from the Home-Field.

### Diocese of Nova Scotia.

#### NEW LONDON, P.E.I.

This parish was recently visited by the Lord Bishop of Nova Scotia for the purpose of administering the Sacred Rite of Confirmation. The Incumbent, the Rev. Thomas Lloyd, presented a class of 68 candidates—from Kensington 18, and Irishtown 50, some of whom had been members of other denominations. Services were held in St. Mark's, Kensington, on Friday evening, and in St. Stephen's, Irishtown, on Saturday morning. Both churches were thronged to witness the Apostolic Rite and to hear the addresses of the chief pastor which were marked by all the eloquence and sincerity which characterise Dr. Courtney's preachings. The churches were fittingly decorated and the singing hearty and inspiring.

The Bishop was the guest of the Incumbent of the parish and Mrs. Lloyd during his visit, which will long be remembered. His Lordship always brings happiness and sunlight to the homes of his clergy and their parishes, nor does he ever leave behind him aught but kindest feelings and a desire to "rise to better things," and future visits are eagerly looked forward to.

#### GEORGETOWN, P. E. I.

The Right Reverend the Lord Bishop of Nova Scotia visited the parish of Holy Trinity, Georgetown on the 20th Oct., and held a Confirmation at 7 p.m. The night was dark and the weather disagreeable; but the congregation was very good. The candidates, who were all neatly attired, were presented to the Bishop by the Rector, the Rev. Frederic E. J. Lloyd. His Lordship's address to the candidates was both helpful and eloquent, the subject being the "Blessing and the Gift of Confirmation." Among the candidates was an adult Presbyterian who had been baptised by the Rector in the afternoon previous to the Confirmation. The sanctuary of the pretty Church was beautifully illuminated and the service was most impressive. The singing was good and Miss Easten, daughter of Mr. James Easten, lay reader of the parish, presided at the organ.

### Diocese of Fredericton.

The new Law School in connection with King's College, Windsor, was inaugurated by a public meeting held on Saturday evening October the 8th, in the Equity Court room here, presided over by the Chief Justice of the Supreme Court of N. B., Sir J. C. Allen. The Dean of the new school, Mr. A. O. Earle, was also present and a large attendance of judges, lawyers and citizens. After a short address by the Chief Justice, introducing Mr. Earle, the latter explained the aims and objects of the school, following which addresses expressing satisfaction that the school had been opened, were given by Justices Palmer, Hanington King, Tuck and Skinner and by Messrs. I. Allen Jack, Robertson, Campbell and others. Votes of thanks were given to the Chief Justice and other Judges for their attendance and interest in the school. On Monday morning the 10th of October the lectures were formally commenced by Dr. A. A. Stockton, who lectured upon "Constitutional Law," and in the afternoon a second lecture was delivered by Mr. Earle. The attendance of students was highly satisfactory.

#### ST. JOHN.

At Trinity Church, on Sunday morning, 19th after Trinity, the Lord Bishop of the diocese ordained to the diaconate. Messrs. Carl S. Smith, and T. Beverley Smith, graduates of Wycliffe College, Toronto. Both these gentlemen are connected with the Rothesay Collegiate school, and the pupils of the institution, about forty in number, were present at the service in a body, with the principal, Rev. G. E. Lloyd, and Rev. Mr. Howard, one of the masters. Rev. Carl S. Smith will assist in Church and parochial work in St. Mark's parish and Rev. T. B. Smith at Rothesay.

The anniversary services of The Church of England Institute, consisting of an administration of the Holy Communion at 9 a.m. and a full evening service at 8 o'clock, were held at Trinity Church on Friday, 28th October, the preacher at the evening service being the Rev. Pelham Williams, D.D. The offertories at both services were on behalf of the Institute.

ST. JOHN'S.—At a special meeting of the Young Men's Association of St. John's Church held lately, the Rector, Rev. J. De Soyres, was elected president for the ensuing year; Dr. Wetmore, vice-president, and Mr. A. E. Raymond, secretary. Messrs. H. C. Tilley, A. O. Skinner, B. Fairweather and F. Beverly were appointed the managing committee. It was decided to discontinue the public debating society and to return to the old system of occasional public debates or a "Mock Parliament." A lecture course was arranged for the ensuing season, the Rector having consented to deliver a lecture upon Tennyson on the 27th of October. It was decided to invite the members of the Y. M. A. of Trinity Church to participate in all debates.

#### ARMSTRONG'S CORNER.

The Church people of Petersville, Queen's Co., at a picnic held here on September the 14th, cleared \$220.00 which goes towards repairing and painting the rectory and improving the interior of the Church at Coote Hill.

A Harvest Thanksgiving service was held on October the 2nd when the Church was beautifully decorated and the rector, the Rev. W. B. Armstrong, delivered an appropriate sermon.

#### SUSSEX.

The Harvest Thanksgiving services for this parish were held on Sunday the 9th October in the Churches of Holy Trinity and the Ascension, both of which had been beautifully decorated by the ladies of Sussex and Studholm with choice plants, flowers and fruits. The rector preached at Studholm at 3 p.m. and at Holy Trinity at 7 p.m. The attendance at both services was good and the offerings liberal.

#### DEANERY OF WOODSTOCK.

A meeting of the Ruri Decanal Chapter, took place at Temperance Vale on Wednesday October 12th. On the preceding evening a very hearty and successful thanksgiving service was held in St. John the Baptist Church, which had been appropriately decorated. The Rev. S. Neales delivered an excellent sermon from the words "The Harvest is the end of the world."

At the meeting of the clergy the parables in St. Luke, 15th Chapter were read in Greek and a discussion thereon followed. Mr. Neales read a very interesting paper on St. Paul's words "We have an Altar," and received the thanks of the meeting therefor. A resolution of sympathy and condolence on the death of the Bishop was

adopted. A committee of three was appointed to take steps for forming a Sunday school association for the Deanery.

It was decided to meet again on the 25th of January 1893, in Prince William and Dumfries, the preacher to be Canon Neales and substitute the Rev. H. B. Norris, and the special paper for the meeting to be prepared by the Rev. J. R. Hopkins. The session closed with evening service heartily rendered in St. John Baptist Church and a sermon delivered by the Rev. A. W. Teed.

### Dioceſs of Quebec.

#### DUDSWELL.

The annual "Harvest Festival" of the parish was held on the 13th Oct., at the Church of The Good Shepherd, Dudswell Centre, and at St. Paul's Church, Marbleton, on the 14th. Both churches were made beautiful with flowers, fruits and products of the field and garden. Evening prayers were read at both churches by the Incumbent the Rev. Mr. Colston, and the preacher at the former Church was the Rev. Mr. Wright of East Angus, and at the latter the Rev. Mr. Robertson, of Cookshire. The services were bright and attractive and the very practical addresses of the visiting clergy were closely followed by large and attentive audience.

#### COATICOOK.

A Harvest Thanksgiving service was held here on Friday evening the 13th inst., at which the rector of Sherbrooke, the Rev. Canon Thornloe, M.A., was the preacher. The Church was beautifully decorated and a hearty service rendered.

#### BARFORD AND HEREFORD.

The people of Hereford are beginning to respond to the teaching of the Church which, after having been deprived of for a few years, they are again receiving. As a proof of this seven candidates—two of whom were adults, and the others nine years old and under—were baptized by the Incumbent, at All Saints' Church, on the 9th inst. On the same day two children were presented for baptism at Hall's Stream school-house, making a total of nine added to the Church. In order to promote the welfare of the Church in these parts, it is proposed to make the township of Hereford a separate mission, under a resident clergyman; and the sooner this can be done the better, as the mission at present comprises a larger area than it is possible for one clergyman to cover and do his work thoroughly. The congregation at Hall's Stream is now agitating for a new church.

A Harvest Thanksgiving Service was held at the Church of the Advent, Perryboro', on the 12th inst., at 7 p. m.; at St. Paul's Church, Stanhope, on the 13th inst., at 7:30 p. m., and at St. Cuthbert's Church, Dixville, on the 14th inst., at 7:30 p. m. The preachers were Rev. A. Stevens, M. A., of Hatley; Rev. J. M. Thompson, of Waterville, and Rev. N. P. Yates, Professor, Bishop's College, Lennoxville. Each of the sermons was earnest, eloquent and much appreciated by the congregation. The little churches, which are neat and seemly at any time, were made more beautiful and attractive by the well-arranged decorations of flowers, fruit, grain, etc., and the services were bright, hearty and fairly well attended.

The people were edified, and the Incumbent assisted, by a visit from the Rev. Principal Adams, of Bishop's College, Lennoxville, on Sunday, 16th inst. Dr. Adams had full morn-

ing service, preached and administered the Holy Communion at St. Lawrence's Church, Barford, at 11 a. m., took evening service and preached at St. Paul's, Stanhope, at 4 p. m., and took part of the evening service and preached at St. Cuthbert's, Dixville, at 7:30 p. m. Such visits do much to help and encourage hard-worked country clergymen.

On Monday, 17th inst., the Rev. Dr., accompanied by the Incumbent, climbed Barnston Pinnacle, a lofty and picturesque height, overhanging the beautiful sheet of water which goes by the name of "Baldwin's Pond." The magnificent panorama which greeted the vision from the summit more than made amends for the labor of ascending. On the north, the Stoke Hills meet the horizon; on the east, Hereford Mountain looms up in the distance; on the south, the wooded hills of the neighboring Republic intercept the view, and on the west, lies the range of hills among which Owl's Head and Orford stand out prominently, while the valley thus enclosed embraces the most fertile part of the Eastern Townships, and the field in which at least twelve clergymen of the Church labour. When his eyes had feasted to the full on the surrounding scenery, the Principal descended the Pinnacle, and made his way on foot to Ayer's Flat, 11 miles distant, calling *en route* on the Rev. Mr. Brooks, Incumbent of Way's Mills. He proposes to spend another Sunday in the Mission at an early date, and to climb Hereford Mountain the Saturday preceding.

### Dioceſs of Montreal.

#### MONTREAL.

ST. MARTIN'S CHURCH.—Harvest festival services were held at this Church on Sunday the 23rd October, and were largely attended, beautiful and reverent. The special offertory amounted to the large sum of \$999.47.

TRINITY CHURCH.—It is reported that the Rev. Canon Mills, B. D., Rector of this parish, lately received an invitation from one of the leading Churches in Toronto, but has declined it.

ST. JAMES'.—The new Mission Church, corner of Wood Avenue and St. Luke St., is approaching completion, and looks well.

ST. JUDES'.—The facilities presently existing in this Church since its enlargement, for effectively carrying on parochial work, are excellent, and the many organizations connected with the parish are actively at work. Much interest is being taken in the Boys' Brigade lately started under the direction of Mr. Elliott. The Sunday School is well attended, there having been no less than 350 scholars in attendance the Sunday before last. The Rector is commencing another confirmation class, and on the two Sundays past gave preliminary addresses in regard thereto. The church as now enlarged will accommodate 1,000 persons.

ST. MARTIN'S.—The Rev. Mr. Bushel, Rector of the Church of St. Matthias, Cote St. Antoine, preached at the evening service on Sunday week—the Harvest Festival. Hundreds of people were unable to obtain entrance; the harvest thanksgiving services at this Church being always excellently rendered, and the decorations in good taste and beautiful.

ALL SAINTS'.—Good work is being done in the Sunday School here under the superintendency of Mr. Mawley. The S. S. Institute Leaflet is used, and the best S. S. papers distributed to the children.

#### COTE ST. PAUL.

CHURCH OF THE REDEEMER.—At morning service on the 16th inst., (at which Holy Communion was administered) the Rev. Mr. King

made special reference to the day as appointed for Intercession on behalf of Sunday schools; and in the evening Dr. Davidson delivered an address on Sunday school work. There were 37 communicants in the morning; a very large number for a mission of its size.

#### OUTREMONT.

Regular service is maintained here every Sunday evening by students from the Theological College, under authorization of the Rector of Montreal. There would seem to be an opening here for a mission chapel, there being a considerable growth in population and the present place of meeting not being the most suitable.

#### LONGUEUIL.

The much esteemed Rector of this parish has suffered sore bereavement through the death of his wife—a most estimable and much beloved lady. He has the prayerful sympathy of many besides his own parishioners.

A stained glass window in memory of the late Wm. Notman, Esq., of Montreal, has been placed in St. Mark's Church here, of which he was for many years a faithful member and generous supporter.

#### KNOWLTON.

The Church here is approaching completion and it is hoped will very shortly be opened with hearty and united thanksgiving on the part of all the parishioners. It bids fair to be a beautiful and imposing building, churchly in appearance and convenient.

The Young People's association at their last gathering cleared some \$27.00. They are working hard to fulfil their part in the interior furnishing of the Church.

#### BEDFORD.

The Guild of St. James' Church held their first social of the season last week, and it was a decided success in every respect. The next meeting will take place on Thursday evening, the 10th of November.

#### FRELIGHSBURG.

Columbus day was celebrated in this parish by an evening gathering in Bishop Stewart Memorial hall, where a lecture was delivered by the rector, the Rev. Canon Davidson, on Columbus, his time, character devotion and exploits.

The first of a series of parochial gatherings to be kept up during the winter by the young people of the parish, took place in Bishop Stewart Memorial hall on the evening of the 19th inst., when a large number were present and enjoyed themselves thoroughly. Mr. and Mrs. E. Spencer added much to the pleasure of the evening by their duets.

Intercession Day for Sunday schools was duly observed here on the 16th inst., by an administration of Holy Communion at 8 a.m. and special reference in the sermons of the day.

#### WATERLOO.

Columbus day was observed here by a meeting in St. Luke's Church in the evening, when addresses were delivered by Messrs. Darby and Mabon.

#### LACHINE.

ST. STEPHEN'S.—The Harvest Festival services were held in this Church on Sunday, October 9th. The building was packed morning and

evening, the wardens being obliged to place chairs in the aisles and gallery in order to seat the congregations. The choir boys are doing well under the leadership of W. R. Ross, Esq., and rendered the musical part of the services very creditably. Special harvest sermons were preached at both services by the Rector. The sacred edifice was decorated with the fruits and grains of the earth, which together with pot plants and cut flowers presented a very beautiful appearance. The work of decoration was performed by the Sanctuary Chapter of St. Stephen's Guild under the direction of the head, Miss E. F. Wilgress, who met together in full force on the Saturday afternoon before for that purpose.

The annual meeting of the Guild was very enthusiastic and successful. The general officers have been elected and the members of the various chapters are getting at work for the ensuing year. The work of the Parish is going on now very harmoniously, and it is becoming more and more a pleasure to be a fellow-laborer here.

A branch of the "Woman's Auxiliary" Missionary Society has just been formed and it is hoped that the missionary spirit once aroused will grow and develop until no one in the parish can resist its influence. A movement is on foot to have a large missionary meeting in Advent, when it is hoped that all interested in this cause will be encouraged in their work by the presence of well known missionary orators. The members of this chapter are laying their plans for supporting an Indian boy in one of the North-West Homes, and also to send off a box of warm comfortable clothing about Christmas.

A junior branch of the Dorcas Chapter has also been established under the auspices of the Guild. A large class of young girls meet together once a week in the Guild room, where they are taught plain sewing, knitting and fancy work. It promises to be successful. Mrs. Hewton has undertaken the management of this work, assisted by several energetic ladies of the congregation.

It is expected that before many days a Chapter of St. Andrew's Brotherhood will be quietly established and set at work. It is felt that this is a branch of work to be carried on very quietly and without display or parade, and that success does not depend on enthusiastic meetings and a flood of oratory, but on the quiet persevering work of a few determined, earnest, sincere, christian young men, firmly resolved to carry out the Master's injunction, "When thou art converted, strengthen thy brethren."

The long talked of Reading Room is not yet a fact, but this is a case in which we must make haste slowly.

## Diocese of Ontario.

**ORDINATION.**—The Lord Bishop of Ontario will D.V., hold a general ordination in the Cathedral, Kingston, on the 4th Sunday in Advent. The examination will be held in the Synod hall, beginning on Tuesday, December 13th at 3 p.m. punctually. The requisite papers and certificates should be sent by candidates to the Ven. Archdeacon of Kingston, examining Chaplain, Brockville, Ont., before December 1st, who will give any further information necessary.

## Diocese of Toronto.

**PERSONAL.**—The Rev. C. Lutz of Halifax, N.S., has been appointed Priest Vicar of St. Alban's Cathedral, Toronto, and will enter upon his duties on All Saints' Day.

## R. D. NORTHUMBERLAND.

A meeting of the Rural Deanery of Northumberland, including the counties of Northumberland and Peterborough, opened at St. John's Church on the morning of the 20th October.

On Wednesday a service was held in St. John's Church in connection with the meeting of the Deanery. There was a good attendance. Rev. Archdeacon Allen, of Millbrook, preached an able discourse and the service was of an impressive and interesting character.

At 8.30 o'clock on Thursday, Holy Communion was celebrated at St. John's. There was only a small number of clergy present owing to various circumstances arising to prevent their attendance.

At the meeting which followed the service in the Church Rev. J. C. Davidson, rector of St. John's, Rural Dean, presided and there were present Ven. Archdeacon Allen, of Millbrook; Rev. Geo. Warren, of Lakefield; Rev. Wilson McCann, of Omeme; Rev. G. H. Webb, of Colborne; Rev. O. Picksford, of Havelock and Rev. H. Symonds, of St. Luke's, Ashburnham.

Rev. J. C. Davidson, Rural Dean, announced to the meeting his resignation of the office of Rural Dean as owing to his heavy responsibility in his own parish it was utterly impossible for him to continue in office.

The Secretary read a letter from the Bishop of Toronto expressing regret at Rev. Mr. Davidson's decision, but saying that in event of Rev. Mr. Davidson pressing his resignation it would be necessary to convene a meeting of the Rural Deanery at as early a date as possible.

Rev. Mr. Davidson pressed his resignation and a meeting will be held in the near future to appoint a successor.

It was proposed that a joint meeting of the rural deaneries of Durham and Northumberland should be held at a near date to consider matters of general importance to the Church.

Arrangements were made for missionary meetings to be held through the coming winter.

Then followed a two-hour discussion on "Spiritual Intercourse Between the Clergy and the People." The subject was introduced by Rev. J. C. Davidson and the discussion was helpful and interesting. The session adjourned at 1.15.

**S.S. CONVENTION.**—On Tuesday 18th October, a Sunday school convention was held at Aurora. The Holy Communion was celebrated at 10.30 a.m., and a sermon on Sunday school work preached by Rev. F. G. Plummer. At one o'clock, the visitors were entertained at dinner by the Aurora ladies. At 2.30 p.m. the Convention met, and listened to a paper by Canon Farncomb, and speeches by Messrs. I. C. Morgan and A. Dymond on Sunday school work. The discussion was most interesting. At 7.30 p.m. evensong was sung by the united choirs of Newmarket, Aurora, Oakridges, and King, under the direction of Mr. Plummer. Rev. R. I. Moore preached. The whole day was a most enjoyable one; and will no doubt prove to have been a very useful one to many of our Sunday school workers. The clergy present were Rev. Canon Farncomb, E. H. Mussen, R. I. Moore, C. R. Bell, E. W. Sibbald, F. G. Plummer and F. Heathcote.

The committee of the Church choir association in Toronto, met last week, and received the report of last year's work. Twenty-four choirs (numbering 625 voices) are in union with the association. The report shewed a balance of \$31.00 on hand.

## Diocese of Huron.

### GODERICH.

The Rev. W. A. Young has removed to Simcoe to take charge of St. John's, Woodhouse, a small congregation three miles out of town.

The Rev. Mark Turnbull, of Kincardine, has been appointed rector of St. George's, Goderich.

### STRATHROY.

Rev. L. Des Brisoy has resigned his position as rector of St. John's Church, owing to ill health. His Lordship the Bishop has submitted names to the vestry, but as yet, no appointment has been made.

Rev. W. Wade has now sent in his resignation of old St. Paul's, Woodstock, and hopes to move to Hamilton very soon, where he will enter on his duties as Rector of the Church of the Ascension.

The Bishop has commenced his fall Confirmation tour, and is engaged every Sunday up to the middle of January. He is going through Lambton, Middlesex and Elgin.

### BIDDULPH.

**ST. PATRICK'S CHURCH.**—The annual Harvest Thanksgiving services were held in this Church on Sunday, October 16th, at 3 p.m. Seldom have we witnessed prettier Church decorations than in this neat little edifice, which was crowded to its utmost capacity. The ladies and young people of the congregation had with remarkable good taste entwined autumn forest leaves, with all their varied tints of orange, scarlet, and green—around the chancel windows, besides fruit, flowers, grain, and vegetables in other parts of the sacred edifices; thus giving a beautiful object lesson of God's goodness at this season of the year. The preparatory services were conducted by Revd. H. D. Steele, incumbent of the parish, followed by an excellent and appropriate thanksgiving sermon by Rev. R. H. Shaw, rector of Lucan. Much credit is due to the organist and choir for their excellent rendering of the hymns and chants on this occasion. A very liberal offertory was presented at the close of the interesting services. The Congregation of St. Patrick's Church is to be congratulated on their improved attendance on ordinances and their increasing liberality for Church purposes. They have now on hand sufficient funds to pay for their new furnace, and also for the erection of new sheds for the accommodation of the public. To God be all the praise!

DEAR SIR,—May I be permitted to acknowledge in your columns some tokens of practical interest in the effort being made on behalf of the sorely needed Clergy Superannuation Fund of the Diocese of Algoma, which have been entrusted to my care and which have been duly passed on to the same through the proper channels, the treasurers of the Women's Auxiliary to Missions? i.e., from a friend who withholds her name \$100; Mrs. Acer, \$5; Mrs. Falls, London, \$1; from the offertories and thank offerings of our Huron Semi-annual meetings at Chatham \$33, and a donation of \$5 from Mrs. Lewis, wife of the Bishop of Ontario to the thankoffering fund at our triennial meeting in Montreal, accompanied by some earnest words commending the work to our sympathies.

Yours sincerely and obliged,  
H. A. BOOMER.

MITCHELL.

The paragraph in our edition of Oct. 19th, referring to Trinity Church, under the heading, "Goderich," should have been Mitchell. The first speaker mentioned should have been "the Rector, Rev. Mr. Dewdney," and the amount asked for, and obtained on the Monday, should have been \$100, not \$1000. The offertory on the Sunday was \$85.

STRATFORD, Ont., Oct. 12th.—The Huron Lay Workers' and Sunday Schools' Diocesan Convention, which opened yesterday afternoon in the Parochial hall of St. James' Church, is the most successful yet held. The attendance is very large, and thoroughly representative of the diocese.

The first session opened with an able address by the Bishop of Huron, who is the presiding officer, after which the Rev. Alfred Brown, B.A., of Paris, read a thoughtful paper on "The Sunday school in relation to the Church." The Sunday school, he said, was a necessary and integral part of The Church, and should be conducted on Church lines, with a view to the building up of the Church.

Rev. J. C. Garrett, of Niagara, followed with an article on "The Sunday school in its relation to the Family and the Church," in which he described the Sunday school as the adopted daughter of the Church, but was in no sense to be substituted for the Church. It was, with all its shortcomings, a powerful agency for good, but it was also important that it should not be substituted for home influence.

Rev. A. D. Dewdney next read a paper on the "Necessity for Home Co-operation with Sunday School Work," in which home co-operation and responsibility were duly impressed upon his hearers in an exceedingly interesting and able manner.

Discussion on the various papers was opened by W. J. Imlach, who was followed by others, after which the service was brought to a close with an eloquent address by the Bishop.

In the evening divine service was held in St. James' Church, the edifice being filled to its utmost capacity. The service was conducted by pastor, Rev. Prof. Williams, assisted by Revs. Rural Dean Downie, Canon Richardson and G. R. Beamish. The Bishop preached from the text "A servant of Jesus Christ," I. Rom., 1st verse, and founded upon it a magnificent discourse, pointing out the necessity for increased work for Christ and the Church. The musical part of the service was very much enjoyed by the visitors.

Holy Communion at eight o'clock this morning in the Church was attended by fully 200 communicants. It was conducted by the rector, assisted by Rev. J. Ridley, of Gait. A pleasing and unusual sight was witnessed in the Bishop taking his place with the congregation at the Communion rail.

At 10 o'clock the annual meeting of the Huron Anglican Lay Workers' Association was held in the hall. Principal Diamond presented the report of the committee of management, which was of a most encouraging nature, and it was adopted.

The election of officers resulted as follows:—Principal Dymond, Chairman; J. McWhinney, M. C., London, Sec.-Treas.; Com., Brant, A. K. Bunnell; Bruce, Richard Rivers; Elgin, W. Scarlet; Essex, Joseph Golden; Grey, J. Robinson; Kent, T. Burnside; Lambton, C. J.

Kingston; Huron, T. O. Kemp; Middlesex, V. Cronyn; Oxford, James Dent; Perth, S. R. Hesson; Norfolk, J. C. Christie; Waterloo, James Woods. The Bishop and Dean are respectively President and Vice-President, ex-officio. Mr. Chas. Jenkins was elected lay Vice-President.

Dr. Hopkins, of Buffalo, N.Y., then gave an admirable address on the general question of lay work and descriptive of the work of the Laymen's League in the diocese of Western New York. The address was very instructive, and, on the suggestion of the Bishop, a cordial and hearty vote of thanks was extended that gentleman. The proceedings then closed.

Simultaneous with the annual meeting of lay workers, a meeting of the ladies was held in another part of the building, before whom Miss Sarah Brown, of Brantford, described her method of primary teaching—an address which is spoken of in the highest terms by those privileged to listen to it.

The regular session of the convention was resumed at 11 o'clock, when Mr. N. Farrar Davidson, of Toronto, Chairman of the Council of the Brotherhood of St. Andrew, described the object and aims of that association for young men.

Rev. John Ridley, of Gait, in an excellent speech, warmly commended Mr. Davidson's address, as did also Rev. Wm. Stout and Mr. James Woods, of Gait.

The Bishop closed the session with an earnest appeal to the clergy to unflinchingly present to the young men in their charge the power of a personal Christ in the soul.

A session was held this afternoon, and the proceedings closed with the evening session, at which Hon. S. H. Blake delivered an address.

Rev. G. R. Beamish preached his farewell sermon Sunday night in St. James' Church, Stratford, before a large congregation. He has accepted the charge of St. James' Church, Kingston, for the winter, the rector having been ordered to the south. In the spring he will leave for England, where he has arranged to take charge of a mission in the slums of East London for six months, after which he will spend three months at the Pusey House, Oxford, hearing the lectures of several of the most eminent divines of that great University.

Diocese of Algoma.

MISSION OF THESSALON.

Rev. W. B. Magnan acknowledges with thanks the following: S. S. Leaflets, sent by Mrs. Thomas, Toronto. A box of useful and satiable articles, and \$5 from Mrs. Hutton, Montreal, in aid of the "Thessalon Parsonage Fund." Will some other kind friends help us in like manner toward the building of our Parsonage which is sorely needed. Our own people are doing their *level best*, but the fund grows slowly.

The Rev. J. Irvine, our Indian missionary at Garden River, reports his parsonage as badly in need of immediate repairs to make it fit to meet the winter. The poor Indians can do nothing to help him in this matter. He says that "fifty dollars *at once* will help us to make ourselves warm for the winter." Will anyone help me with *immediate donations* to make our missionary and his family comfortable? Please send donations to

THOMAS LLOYD,  
Commissary for Algoma.

Huntsville, Oct. 20th, 1892.

DIOCESE OF NEW WESTMINSTER, B.C.

THE DIOCESAN SYNOD.—The Bishop has appointed Wednesday and Thursday, November 16th and 17th, for the meeting of the Diocesan Synod in New Westminster.

It has been decided to make Holy Trinity Church, New Westminster, the Cathedral of the Diocese.

A sale of work at the See House last month realized \$70.

The first Confirmation in the West End Mission Church, New Westminster, was held on Sept. 16th, where 9 persons were presented for "the laying on of hands."

VALE.

The proceeds of a concert on September 15th, given by All Hallow's School, were devoted to a fund to provide choir seats for St. John's Church, in conjunction with a sale of work, for the Diocesan Fund. The result was that \$35.00 was realized for the former and \$30.00 for the latter.

LADNER'S LANDING.

The Harvest Festival was held here on Sunday, Sept. 25th, when the Church was skilfully and tastefully decorated with fruits and flowers of the earth. The Rev. A. F. Dorrell conducted the services, which were well attended.

FOR THE CHURCH GUARDIAN.  
TENNYSON.

'Tis true! true thou art gone from earth,  
Sweet singer of God's Israel of Love.  
Gone! from us here, and hearts do sadly mourn,  
And eyes do weep for loneliness, that thou art gone,  
Immortal Bard; thy words will live for aye,  
And comfort souls bereft of all they held most dear.  
Since first I read thy mind, and learned to know thee  
Scarcely a day has passed that some sweet happy  
thought,  
Some lovely line from thy great written mind,  
Has not, as though from thee, come as a dearest  
friend  
Into my life; sweet words that never die, how has God  
blessed thee,  
Thou art not dead, that do I know full well.  
Thy noble, living soul does still obey the will of God,  
In that far off delightful Land of Peace, dear Paradise.  
Yet art thou far away? We do not know. Oh! Ten-  
nyson  
That thou might'st guide this feeble hand, and make  
Thy words to flow from out my mind, I thy amanu-  
ensis,  
To write still sweeter, dearer lines and thoughts  
Than even thy imperishable "In Memoriam."  
Sweet master singer, may thy spirit sometimes visit  
earth,  
And hover over trembling souls striving to find fit  
words  
In which to clothe the throbbing thoughts which pant  
for freedom;  
Thoughts wild and all untutored, sublime and high,  
Yet needing cultivation, needing the master mind  
To mould and guide, till utterance be found.  
Dear Tennyson! Oh well! beloved and honoured by  
all men,  
You do not need our little words of praise, but we can  
not refrain.  
Likre gently falling dew thy sweet words ever come  
To soothe some hour of pain, some trial hard to bear.  
I thank my God and thee for many a healing balm  
Poured on my wounded heart, my sorely stricken soul.  
I cannot say farewell, 'twould be too sad, I trust  
And hope in that fair place to which *thyself* hast  
passed,  
A kindly memory of earth's weak one still dwells  
with thee.  
I never saw thee, save with my mind's keen eye,  
And yet me thinks we understand each other well,  
And whoso'er I pass to where thou art I shall know  
Tennyson.



# THE CHURCH GUARDIAN

— EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

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ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO  
THE EDITOR, P. O. BOX 504, MONTREAL. EX-  
CHANGER TO P. O. BOX 1968. FOR BUSINESS  
ANNOUNCEMENTS SEE PAGE 16.

## DECISIONS REGARDING NEWSPAPERS.

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.

## THE EVOLUTION OF THE SUNDAY-SCHOOL.

The Sunday-school has been a fruitful source of dissension and difference; it has been a free field for theory and experiment. In some directions it has been magnified until the Church has shrunk to a mere appendage beside it; in others, by a very natural reaction, it has been denounced as uncatholic if not unchristian. At last, however, order seems to be arising out of confusion, and a larger and truer ideal of the training of children in the elements of faith and morals is winning way. That at least would appear to be the witness borne by the very interesting meetings of the Sunday-school Institute in Baltimore last week. It is clear that the path of reconciliation between those who ardently support and those who disparage the Sunday-school into a right attitude towards the three circles of natural and necessary relations, the Home, the Community at large, and the Church. The Sunday-school holds a place entirely subordinate and ancillary to all these; and it is the forgetfulness of that fact that has brought the Sunday-school into ill-repute as needless and impertinent. The only excuse for a voluntary and artificial construction attempting to do the work divinely appointed for the Family, for Society or for the general agencies of the Kingdom is, that one or the other is temporarily disabled and unable to discharge its duties. But the human invention can never be more than a make-shift and must be prompt to own its weakness and seek to restore the Divine order to its efficiency again. The Sunday-school does not exist to supplant the teaching that should come from the lips of father and mother, or furnish children with all

the amusements and excitements of adult society, or assume the place of the Church as the mother of their heavenly life and the true home of their spirits. The appalling fact which all Sunday-school workers have to face steadily and unflinchingly is, that a vast number of children who graduate from the Sunday-school graduate out of the Church into simple forgetfulness of having any citizenship in the Kingdom or being members in the Divine Society. The rector of one of the most "successful" of the city mission churches, whose Sunday-school in winter ranges from 1,500 to 2,000, said in answer to the question how many of the pupils he could hold after their teens: "If we keep one in ten we think we have done remarkably well." It is easy to say that this lapse is not the fault of the Sunday-school, the starting fact is that the Sunday-school does not prevent it. It might be hoped that the rite of confirmation would in this respect put the Church at an advantage over religious bodies about her, and no doubt it does hold some children who would otherwise slip away. But it is plain enough that the mere outward act does not avail and must be followed up by the other helps that the Church throws about the young life. Confirmation, so-called, is made much of in Germany, but it is regarded as the last act of religion, and when a young man is asked if he goes to church he looks up in astonishment and says: "No, mein Herr, I have been confirmed." The evolution of the Sunday-school, therefore depends upon the closeness with which it can be brought into connection with the Church, and the degree in which it can be made the training ground for loyal service in the wider life of the kingdom.—*The Churchman.*

## THE SUNDAY PAPER.

After all that may be said in its favor, the Sunday newspaper is an attempt, so far as it goes, to abolish Sunday. In its making and circulation many persons are necessarily employed. The writers and type-setters are but a small part of the force; there are the dealers and the thousand boys who hawk the copies about the streets. Even this is not the worst of it. The Sunday paper is an attempt to occupy the mind of the reader, during sacred hours, with secular subjects. For the Sunday paper is essentially a secular paper. The religious matter in it is usually an *infinitesimal* quantity; the really secular material constitutes the bulk. Of course, the man or woman who takes the time to read the plethora Sunday paper has little time left either to read devotional books or to attend church. We can but think that religious people will find it to their advantage to avoid the Sunday paper. Whatever may be said in its favor, very much can certainly be said against the practice of Sunday reading in this line. The workingman, above all others, should exclude the Sunday paper. Following all the week in secular lines, there needs, as the rest-day arrives, to be a break in the trend of thought. The workingman should stand for Sunday, and raise his voice against whatever would impair its value as a day of rest, meditation and devotion. The labor leaders and organizations which endeavor to destroy the quiet and sanctity of the Lord's day, are not to be reckoned the true friends of

the men of toil. Of course, we would compel no man to observe the Sabbath; we would allow no one to stand in the way of other people keeping the day. The moment you put business into the Lord's day, by circulating a paper, or operating a railroad, you oblige somebody to trench upon the proper observance of the rest day.—*Zion's Herald.*

## WANDERING THOUGHTS.

"Bringing into captivity every thought to the obedience of Christ."—2 Cor. x. 5.

The Christian has ever to remember that he is a soldier and servant of Jesus Christ; he is not his own but has been bought with a price; and, therefore, all he is and has belongs to his Master and Redeemer. But nineteenth century Christianity does not make this doctrine thus clear and explicit, and there is constant need to remind ourselves of it, and to compare our lives with the rules laid down in the New Testament. All who seek thus to follow and serve the Lord Christ, with one voice bear witness to the great and common difficulty they experience in "wandering thoughts," and especially is this the case when we desire most to hold quiet uninterrupted communion with God either in private prayer or in the public services of His House. "The enemy," then, "seems to come in like a flood," and we are distressed and perplexed to find how little heart-service we have been able to render unto God. The words quoted above may help us, as they distinctly show there must be a conflict before the victory is won; and we may derive still more help and encouragement if we read them in connection with Eph. vi. 12. St. Paul there tells us that we have to wrestle against "spiritual wickedness" or "wicked spirits" in "the heavens," *i.e.*, the heavenly condition into which we have been brought by our union with Christ (Eph. i. 3; ii. 6). This does not exempt us from temptation; rather, it would seem, we are the special objects of Satan's attack, and that in some way unknown to us, he and his evil angels have access to these "heavenly places," where they harass us, and where he, Satan, appears before God as the accuser of the brethren (Rev. xii. 10). Is it surprising then, that when we come to Church, with the earnest desire to worship God, and to hear what He would say to us, that we are attacked by every conceivable thought, and thus our thoughts wander hither and thither, and we are unable to fix our attention upon the things of God? Here then, is the battle-field where "every thought, every intent of the mind," is to be "brought into captivity to the obedience of Christ." There must be conflict, there must be an active exercise by us of those spiritual powers with which God has endowed us. In worldly matters requiring special attention we concentrate our mind and thought and resolutely refuse all distracting thoughts; and it is with the same determination that we must set ourselves against "wandering thoughts" in private and public prayer. Only let us remember that "the weapons of our warfare are not carnal".....it is not an intellectual but a spiritual conflict, and we shall prevail only as we stand clothed in "the whole armour of God," and are "strong in the Lord, and in the power of His might." And in this truth there is comfort and encouragement

for the very weakest, for the more we realise our own weakness the more we shall cast ourselves upon the divine strength. We are too apt to forget some portion of the armour, and Satan immediately gets an advantage over us. But the presence and power of the Holy Ghost, Who dwells in us, is our sure safety and pledge of victory, if only *we* are faithful to our privileges and high calling in Christ Jesus, and ever give ready ear to His holy inspiration and timely warning.

Christian, seek not yet repose;  
Hear thy guardian angel say,  
Thou art in the midst of foes  
Watch and pray.

Watch, as if on that alone  
Hung the issue of the day;  
Pray that grace may be sent down,  
Watch and pray.

A. B. C. in the *Family Churchman*.

### SPEAK FOR YOUR CHURCH.

The age has so reacted from bigotry to liberality that to be ready and watchful for opportunities to make known and stand by the real peculiarities of our Mother Church, long ago came to be frowned down by ourselves, as unnecessary, and, if not positively sinful, quite too unconventional.

The increasing circulation of "The Church and Her Ways," and probably similar little treatises, shows some revival of loyalty, but the pen, mighty for good, though it be, is more so if helped by the living, soulful voice of courteous, personal lay intercourse—not that which ruthlessly attacks or snubs the individual or his or her home training or loving memories, but which, instead of surrendering ours to theirs, leads to the appreciation by others of opportunities to go up higher, through the "Apostolic Fellowship," the "gift of the Holy Ghost," the frequent "breaking of bread."

It has been my observation that people, if rightly approached, and if religiously disposed at all, usually listen with courtesy and interest to the proper explanation of our peculiarities, including our "exclusiveness" as to ministerial functions. It has also been my sad experience after friendly talks with modern sectarians or some Roman Catholics, to be told, "Well, this is new to me. I have known a good many Episcopalians, and been to their churches, but you are the first one who seems to know what your Church teaches." Instead of such talks making us less friendly towards each other personally, they usually promote friendliness. If we as "Episcopalians," do not know whether we have anything of peculiar blessedness or not, do let us look it up, and if we know that we have, let us be too unselfish towards both sectarians and heathen to be of the class who say,

"Hush!" is our watchword, whispered under breath;

Our motto this: "Let well enough alone!"

A newspaper man recently told me that he was continually twitted about his Church originating with Henry VIII. Undoubtedly much is going on quietly and efficiently in scattering or limited ways. Let us hear from such agencies. Surely "Let your light so shine before men that they may see your good works and glorify your Father," was never meant to be restricted to money (essential though that is), wether by offertory or any other way, and it certainly cannot be denied that seeming indifference on the part of the laity, to mental exertion and organization in Church education is by no means the least obstacle the clergy encounter in the responsibilities of their office. A BUSINESS OFFICE.—*Minnesota Missionary*.

### THE POWER OF PURPOSE.

(BY W. J. DAWSON IN ST. ANDREW'S CROSS.)

If I were called upon to select the most epoch-making moment of the nearly nineteen centuries which lie between us and Calvary, I should choose that moment when an obscure Jew said upon the road to Damascus, "Lord, what wilt Thou have me to do?" Renan has said that when the Jews returned from captivity, the little group as it crossed the desert carried with it the future, and definitely founded the religion of humanity. It may be said that Saul of Tarsus, as he entered Damascus that day, carried with him the future of Christianity. For it was his genius, his intensely idealistic and yet practical spirit, his magnificent moral enthusiasm and self sacrifice, that were to do more than any other agencies to secure the dominion and justify the ideals of Christianity. Many forces had already attacked those unscalable fortresses of imperial Paganism and failed: this man was to succeed. The birth of a single strenuous purpose in his heart was destined to transform the entire character of Europe. Such is the force of an idea, such the victory of a purpose. You cannot measure the ultimate horizon of any human purpose, nor forecast the future of any great idea. When a man collects all his powers and says, "This one thing I do," he has clothed himself with a force before which Time and Death are impotent.

Now we all can measure the outward triumph of a man's life, but we rarely measure the forces out of which the triumph sprang. Men suddenly emerge into the blaze of fame, and then the world wakes up and wonders how it has all happened. There is no such thing as luck in any world over which God presides. What, then, is the secret? It is purpose. The great victories which men praise are always won first of all in a man's own soul. The great men who stamp themselves ineffaceably on the ages are always the men who are capable of conceiving a purpose clearly, and of following it courageously through evil and good report. You may even sweep aside as relatively trivial all questions of the range of their gifts, the scope of their intellectual life. The great thing which you have to reckon with is the immense strength and heroic persistency of their purpose. "A great, therefore a surrendered soul," says Emerson; and the surrendered soul is the purposed soul. These are the dedicated men, the resolved men, the men of one idea, the men who know what they want, and live to get it. It is by their power of purpose that they triumph.

The man who is without purpose is like a ship without rudder or compass or course. Over the foaming waste of the world's wide oceans thousands of ships are passing, but not one without a purpose. Hail them where you will, each can tell you where it is going, what it is doing, why it is afloat. Can you conceive such a thing upon the high seas as a ship whose captain does not know where he is going, who replies to your question of "Whither bound?" "I don't know"; who has no care to ascertain in what latitude he sails; who carries a precious cargo he knows not whither; who has before him no vision of harbor, no scheme of commerce or conquest, and who gaily replies to your remonstrance, "Oh, what does it matter? I go where the winds and currents take me; it is all one to me, and it will be all the same in the end?" You would call that man a maniac. You would tell him that where the winds take men on the high seas is to shipwreck and death. You would say, with a shudder of horror, "At last I have seen that spectral dream of old-world mariners, a ship of fools, a ship of the dead, an appalling vision, because it is only the vision of the doomed." Yet that is a frequent spectacle upon the high seas of life. Men drift out upon the tides of youth, and leave the winds and tides to do what they like with them. They never put before themselves a solemn purpose which is worth living for and worth dying for. When some voice like mine hails them

out of the gathering tempest, they reply with scornful laughter, "What need to trouble about chart or compass?" And we hear that tragic laughter still as the darkness hides them away, and the boom of the breakers thunders in our ears. No; the majority of men are lost not because they are criminals, but fools; not because they sought wickedness, but drifted into it; not because they purposed folly, but simply because they never had a purpose.

"What am I going to do with my life?" That is the greatest of all questions for youth. In a few years it will be too late to ask it. Life will have hardened into a mould which you will be unable to break. But you now have something of which you are the sole master. Go, then, and count your wealth. You have physical strength and the faculty of physical joy; a brain that can be the store-house of great thoughts, and the fountain of noble speech; a heart behind the brain which can throb and thrill with the full pulses of emotion, and can use the brain as a great musician uses a great organ for the expression of his passion; a soul behind all, a vital something, a spark of ethereal fire, a divine innateness, the pulse of all being, the centre of all sentience, the very citadel of the whole man, from which the government of the whole is carried on. You belong to the same plane of life as Socrates and Handel, Shakespeare and Darwin. You have at your disposal a certain length of breathing years, in which men have found it possible to establish great empires, write great books, build great cities, and make the whole world familiar with their names. In you reside forces which will flow out into immeasurable issues. Insignificant atom as you may seem against the bulk of the solid world, you are greater than it, for you are its lord. It is you alone of living creatures who can see its beauty, find its wealth, and utilize its hidden stores. You are the sole artist, poet, thinker, searcher, builder, master of this solid world. That is what life means, and what it gives you; and when we survey all that man has done with his life, and all that he is doing, it becomes for youth the most solemn and thrilling of all human questions, "What am I to do with my life?"

But splendid as this vision is, too often it is not seen by us until those years of life which are most susceptible to its impulse, most likely to develop the energies that make life glorious, are wholly or partly lost, and then it is a vision of torturing reproach. Partly because youth is the season of hope, partly because it is the experimental beginning of life, and life looks long enough to admit of indolence, and ample enough to make instant resolution seem needless, the young man, rejoicing in his strength, refuses to form definite purposes which would shape and insure his career. Through heedlessness, through mere lightness of heart, through aversion to that which is serious, and indifference to that which is high, he puts off those vital decisions which make character, till at last he awakes to find that a great section of life has slipped away, and the bright, new gold of youth is already squandered. He has always meant to do some day that which he ought to have done long ago, and that fanciful "some day" perhaps never dawns. And he finishes, moreover, that a man cannot play with himself with impunity. There is no habit that so grows on the soul as irresolution. Before a man knows what he has done, he has gambled his life away, and all because he has never made up his mind what he would do with it. In mere weakness and nervelessness of nature he has let its precious treasure slip through his fingers, till he is bankrupt at an age when, for others, the first rewards of purpose are beginning to appear. He has dreamed, meditated, intended, procrastinated, played with his impulses, till the power of strenuous purpose has almost died in him, and the best you can say of him when his life closes, is what was once written over the grave of a certain foolish prince, "Here lies a man of the best intentions."

TO BE CONTINUED.

## Family Department.

### ST. ANDREW'S BROTHERHOOD.

(BY MARGARET DOORIS, IN "THE LIVING CHURCH.")

Men of large sympathies for human need,  
 With souls aglow  
 Some loving service for the Lord to show!  
 In life and creed  
 They follow Him with tender, generous deed.

They aim not for ambition's lofty height;  
 But yet in love,  
 They strive to lift to brighter plains above,  
 To God's sweet light,  
 Souls sunk by sin in darkest shades of night.

To make men better, happier, day by day  
 Through all the years;  
 To lighten toil, and dry life's bitter tears;  
 Some sunny ray  
 To shed along a brother's dreary way.

To blend best energy of heart and brain  
 With all their powers,  
 And scatter smiles and words of cheer as flowers,  
 To ease life's pain—  
 Not theirs a strife for selfish greed and gain.

Not seeking glory, working not for fame,  
 O, Brotherhood,  
 Your loving deeds for mankind's weal and good,  
 Done in His name,  
 Though great or small, the Lord ye serve will claim.  
 London, Ohio, 1892.

## HOME, SWEET HOME

BY MRS. WALTON.

### CHAPTER IV.—MADEL'S FIRST LESSON IN ORGAN-GRINDING.—Continued.

"What's that place?" said one of them, looking across the road at a long, low building with a board in front of it.

"Oh! that's our new mission-room, Mrs. West," said the other; it belongs to the Church at the corner of Melville street. A young man comes and preaches there every Sunday night; I like to hear him, I do," she went on, "he puts it so plain."

"Put what plain, Mrs. Smith?" said her friend.

"Oh, all about heaven, and how we're to get there, and about Jesus and what He's done for us. He's a kind a man, is Mr. Wilton; he came to see our Tommy when he was badly. Do you know him Mrs. West?"

"No," said Mrs. West; may be I'll come tomorrow; what time is it?"

"It begins at seven o'clock every Sunday," said Mrs. Smith; "and you needn't bother about your clothes, there's no one there but poor folks like ourselves."

"Well, I'll come, Mrs. Smith. Good day," and the two parted.

And little Christie had heard all they said, and had firmly made up his mind to be at the mission-room the next evening at seven o'clock. He must lose no time in making out what Treffy wanted to know. One day of the month was gone already.

"Master Treffy," said Christie, that night, "do you love Jesus?"

"Jesus!" said the old man; "no, Christie, I can't say I do. I suppose I ought to; good folks do, don't they?"

"Master Treffy," said Christie, solemnly, "if you don't love Jesus, you can't go to heaven, and you'll never have a home any more—never any more."

"Ay, ay, Christie, that's true, I'm afraid. When I was a little chap not bigger than you, I used to hear tell about these things, but I gave

no heed to them then, and I've forgotten all I ever heard. I've been thinking a deal lately since I was took so bad, and some of it seems to come back to me. But I can't rightly mind what I was told. It's a bad job, Christie, a bad job."

### CHAPTER V.—NO SIN IN THE CITY BRIGHT.

It had been a close, sultry day, and it was a still more oppressive night. It was long before Christie could get to sleep, and when at last he had sunk into a troubled slumber, he was waked suddenly by a loud peal of thunder, which made the old attic shake from end to end.

Old Treffy raised himself in bed, and Christie crept to his side. It was an awful storm; the lightning flashed into the attic, lighting up for a moment every corner of it, and showing Christie old Treffy's white and trembling face. Then all was dark again, and there came the heavy roll of the thunder, which sounded like the noise of falling houses, and which made old Treffy shake from head to foot. Christie never remembered such a storm before, and he was very much afraid. He knelt very close to his old master, and took hold of his trembling hand.

"Are you frightened, Master Treffy?" he asked at last, as a vivid flash again darted into the room.

"Yes, Christie, boy," said old Treffy; "I used not to be afraid of a storm, but I am to-night."

Poor Christie did not speak, so Treffy went on:—

"The lightning seems like God looking at me, Christie, and the thunder seems like God's voice, and I'm afraid of Him. I don't love Him, Christie, I don't love Him."

And again the lightning flashed and the thunder rolled, and again old Treffy shook from head to foot.

"I shouldn't like to die to-night, Christie," he said; "and the lightning comes so very near me. Christie, boy, do you know what sin is?" he whispered.

"Yes," said Christie; "it's doing wrong things, isn't it?"

"Yes," said Treffy, "and I've done a many of them, Christie; and it's thinking bad thoughts, and I've thought a many of them, Christie; and it's saying bad words, and I've said a many of them, Christie. But I never cared about it before to-night."

"How did you come to care about it to-night?" asked Christie.

"I've had a dream, Christie, boy, and it has made me tremble."

"Tell me it, Master Treffy," pleaded Christie.

"I was thinking of what you said about loving Jesus, and I fell asleep, and I thought I was standing before a beautiful gate: it was made of gold, Christie, and over the gate there was some shining letters. I spelt them out, and they were, 'Home sweet Home,' Christie, and I said in myself, 'I've found it at last; I wish Christie was here.' But just then some one opened the gate, and said, 'What do you want, old man?' 'I want to come in,' I said. 'I'm very tired, and I want to be at home.' But he shut the gate, and said to me very gravely and sorrowfully, 'No sin can come in here, old Treffy; no sin can come in here.' And Christie, I felt as if I was nothing but sin, so I turned round and walked away, and it grew very dark. And just then came the thunder, and I awoke with a start. I can't forget it, Christie; I can't forget it," said old Treffy.

And still the lightning flashed and the thunder rolled, and still old Treffy trembled.

Christie could not comfort him, for he was very much afraid himself; but he pressed very close up to his side, and did not leave him until the storm was over, and there was no sound but the heavy downpour of the rain on the roof of the attic. Then he crept back to bed and fell asleep.

The next morning it all seemed like a bad

dream. The sun was shining brightly, and Christie rose and opened the attic window. Everything looked fresh and clean after the rain. The dull heavy feeling was gone out of the air, and the little sparrows were chirping in the eaves. It was Sunday morning, and on Sunday evening Christie was to hear the clergyman preach in the mission-room. Oh! how he wished it was seven o'clock; that he might go and find out what old Treffy wanted to know!

The poor old man seemed very restless and unhappy all that long spring day. Christie never left him, for it was only on Sunday that he could watch beside his dear old master. He could see that old Treffy had not forgotten his dream, though he did not speak of it again.

And at last the long, weary day wore away, and at six o'clock Christie washed himself and prepared to depart.

"Be sure you mind every word he says, Christie, boy," said old Treffy, earnestly.

The mission room was just opened when little Christie arrived. A woman was inside lighting the gas and preparing the place for the congregation. Christie peeped shyly in at the door, and she caught sight of him and ordered him off.

"Isn't there going to be any preaching to-night?" said Christie in a disappointed voice.

"Oh! you've come to the service, have you?" said the woman. "All right, you can come in, only you must sit still, and you musn't talk or make a noise."

Now, as poor Christie had no one to talk to, this was rather an unnecessary speech. However, he went in very meekly, and sat down on one of the front benches.

Then the congregation began to arrive; old men and little children; mothers with babies in their arms; old women with shawls over their heads; husbands and wives; a few young men; people with all kinds of faces, and all kinds of characters, from the quiet and respectable artisan's wife to the poor little beggar girl who sat on the form beside Christie.

And, as seven o'clock struck, the door opened and the minister came in. Christie never took his eyes off him during the whole service. And, oh! how he enjoyed the singing, the last hymn especially! A young woman behind him was singing it very distinctly, and he could hear every word. Oh, if he could only have remembered it to repeat to old Treffy! The words of the hymn were as follows:—

"There is a city bright,  
 Closed are its gates to sin,  
 Nought that defileth,  
 Nought that defileth  
 Can ever enter in.

Saviour, I come to Thee,  
 O Lamb of God, I pray,  
 Cleanse me and save me,  
 Cleanse me and save me,  
 Wash all my sins away.

Lord, make me from this hour  
 Thy loving child to be,  
 Kept by Thy power,  
 Kept by Thy power,  
 From all that grieveth Thee.

Till in the snowy dress  
 Of Thy redeemed I stand,  
 Faultless and stainless,  
 Faultless and stainless,  
 Safe in that happy land!"

And after the hymn came the sermon. The clergyman's text was Revelation xxi 27: "There shall in no wise enter into it anything that defileth."

He spoke of the heavenly city of which they had just been singing, the bright, beautiful city, with its streets of gold and gates of pearl. He spoke of the river of the water of life, and the trees on either side of the river. He spoke of those who live in that happy place, of their white robes and crowns of gold, of the sweet songs they ever sing, and the joy in all their faces.

The clergyman also told them that in that bright city, sorrow was never found. No weeping there, no tears, no sighs, no trouble. No

tired feet on that golden pavement, no hungry ones there, no hot burning sun, no cold frost or snow. No sickness there, and no death, no funerals in heaven, no graves in the golden city. Perfect love there, no more quarrelling or strife, no angry tones or discordant murmurs, no rude, rough voices to disturb the peace. And all this for ever and ever, no dread of it coming to an end, no gloomy fears for the future, no partings there, no good-byes. Once there, safe for ever. At home, at rest, with God.

"Would you like to go there?" asked the clergyman's voice.

And a quiet murmur passed through the room, a sigh of longing, an expression of assent. And little Christie whispered softly to himself, "Like to go there! ay, that I would, me and old Treffy and all."

"There shall in no wise enter into it anything that defileth," said the clergyman's voice. "'Closed are its gates to sin.' My friends, if there is *one* sin on your soul, heaven's gates will be closed against you. 'Nought that defileth, nought that defileth, can ever enter in.' If all my life I had never sinned; if all my life I had never done a wicked deed, or spoken a wicked word, or thought a wicked thought; if all my life I had done everything I ought to have done, and had been perfectly sinless and holy, and yet to-night I was to commit *one* sin, that sin, however small a sin in man's eyes,—*that* sin would be quite enough to shut me out of heaven. The gates would be shut against me for that one sin. No soul on which there is a speck of sin can go into that bright city."

"Is there one in this room," asked the clergyman, "who can say that he has only sinned once? Is there one here who can say that there is only *one* sin on his soul?"

And again there was a faint murmur round the room, and again a deep drawn sigh; but this time it was the suppressed sigh of accusing consciences.

"No," said the clergyman, "there is not one of us who can say that. Every one of us has sinned again and again. And each sin is like a dark blot, a deep ink stain on the soul."

"Oh!" said little Christie, in his heart, as he listened to these words, "whatever will me and Master Treffy do?"

And Christie's thoughts wandered

to the lonely attic and to old Treffy's sad, worn-out face. "So it was all true," he said to himself. "Miss Mabel's words, and Master Treffy's dream; all too true, all too true."

If Christie had been listening, he would have heard the clergyman tell of the way in which sin could be taken away; but his little mind was full of the one idea of the sermon, and when he next heard the clergyman's words he was telling his congregation that he hoped they would all be present on the following Sunday evening, as he intended then to preach on the second verse of the hymn, and to tell them, more fully than he had time to do to-night, what was the only way to enter within the gates into the city.

Christie walked home very sadly and sorrowfully; he was in no haste to meet old Treffy's anxious, inquiring eyes. And when he reached the dark attic he sat down by Treffy, and looked away from him into the fire, as he said mournfully:—

"Your dream was quite right, Master Treffy. I've heard it all over again to-night. He preached about it, and we sang about it, so there's no mistake now."

"Tell me all, Christie, boy," said Treffy, pitifully.

"It's a beautiful place, Master Treffy," said Christie; "you'd be ever so happy and comfortable if you could only get there. But there's no sin allowed inside the gates; that's what the clergyman said, and what the hymn said, too:—

"There is a city bright  
Closed are its gates to sin."

"Then there's no chance for me, Christie," said the old man, "no chance for me."

And hours after that, when Christie thought Treffy was fast asleep on his bed in the corner, he heard his poor old trembling voice murmuring again and again: "Closed are its gates to sin."

And there was another ear listening to old Treffy's voice. The man at the gate, of whom Bunyan writes, had heard the old man's sorrowful wail, and it went to his very heart. He knew all about old Treffy, and he was soon to say to him, with tones of love, as he opened the gate of rest: "I am willing with all my heart to let thee in."

TO BE CONTINUED.

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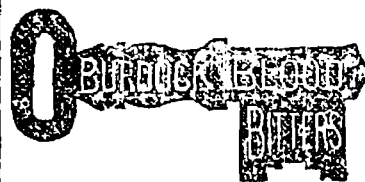
The Bishop of Exeter in his address at the Folkestone Congress held last month, speaking upon Missionary enterprise, is reported by the London Times to have said: "That there were two great departments of the work, the first preaching of the Gospel in non-Christian lands, and then the building up of the native Church. It generally required the lifetime of a generation, some 30 years or more, before the European oversight could be safely withdrawn and the field be altogether handed over to native evangelists and pastors. A native episcopate would probably be of still lower development in most lands. To these two great departments of the work two methods of missionary enterprise seems naturally, if somewhat roughly, to correspond,—the community life of first heralds of the Cross; the settled domestic life of missionary pastors. One supplemented the other; both were invaluable. The idea of a missionary band, say of six or eight men, unfettered by domestic cares, and yet not oppressed by that sense of isolation which hung over the solitary messenger, able to live under one roof at far less expense—such an ideal was a very noble and true one. And if their mission was strengthened by some Christian matron like St. Hilda, of old, who with her band of deaconesses could win access to the native mothers and maidens, it supplied many of the most essential elements for the first evangelizing of a non-Christian race. And some were so fascinated by it, they would fain have had all missions begun, continued, and ended on this model. But surely in this they erred: St. Paul, the Apostle of the Gentiles, was a widower; but St. Peter, the Apostle of the Jews, was a married man. And St. Paul, writing of deacons and elders or bishops, required that each should be the husband of one wife. His words were at least equivalent to the indicative mood, if not the imperative. And the native Christians needed above all things the pattern of a Christian family. It was true the support of married missionaries made larger demands upon the military chest of the Church; but should England spend 33 millions every year upon the Army and Navy, and would the Church, embracing far more than half the population of England and Wales, grudge the funds requisite for setting forth the Gospel in all its symmetrical proportion before the heathen? He was no advocate for vows of celibacy, nor was he a believer in the dispensing power of a bishop

when made. Community missions and pastoral missions mutually aiding one another, their work lay before them. First and foremost to preach and teach the Gospel; then freely to impart to those whom they evangelized the written word of God; then to give them our Prayer-Book in their own tongue, and also psalms and hymns and spiritual songs. After worship came education. The patient seed-sowing of the teacher would perhaps reap the largest harvest of all. Then came divinity schools, those nursery gardens of a native ministry. If the vast population of heathen and Mahomedan lands were to be won for Christ in our day, it must probably be through native evangelists and pastors."

All the lawful relationships of life from those of the home out, to those of an imperial State, and again to those of universal manhood are not only tolerated but vivified and glorified by the message of the New Testament. The Gospel with a magnificent facility, while it unfolds to man the wonder of his immortality and never lets him forget that his goal is there, leads him to that goal through "a life in the flesh; and that, not as through a dream, but as through a workfield which all belongs to God and is all to be tilled for Him and for others in His name. The Christian, according to the Gospel is not to shrink from circumstances into meditation; he is not to drift with circumstances into helpless effacement; he is to stand amidst circumstances with open eyes and to be a life power in their midst."—*Rev. H. G. Moule.*

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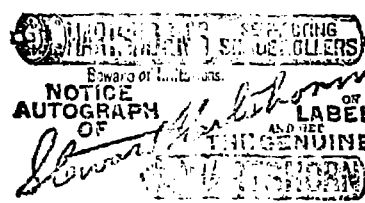
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## Temperance Column.

Sermon preached by Rev. James Simpson at St. Peter's Cathedral, on Sunday evening, Sept. 11, 1892.

[Concluded.]

But we need not go back three centuries for an instance of extreme measures defeating their own end. Our own Scott Act has had much the same effect. It has been on the statute books for fifteen years, and has been in force in some 67 counties and several cities, but after a fair trial all the cities and 35 of the counties have rejected it—not because the temperance sentiment decreased, but because men saw plainly that the Act did not accomplish what was intended. In the years 1884-5 it was carried in 39 places, in the seven years since then it has been carried in 8 only, and lost in 36. Sometimes its defeat is attributed to one cause, sometimes to another. But whatever the cause the result is always the same. This at first sight may be discouraging to temperance workers, but let us remember that we are fighting not for the Scott Act or for any other act, but for the cause of temperance, and if we cannot gain our ends one way we must try another, and to say we will have prohibition or nothing is foolish and unmanly and only playing into the hands of the enemy.

What we require for the work is vigorous concerted action of all temperance advocates, and this up to the present time we have been unable to obtain in Charlottetown. Certainly on great occasions mass meetings are held, but they do not appear to result in very much, and for the most part the men shirk any steady systematic work and leave it all to the *Women's Christian Temperance Union*. And all honor to that faithful band who, in the face of so much opposition, and despite so many difficulties, did such good honest work during the last year of the Scott Act, and are still laboring to effect what reforms they can. If the men were only as energetic as the women in this city, temperance matters would be in a much better state than they are at present.

Then, we must instil sound temperance principles into the minds of the young, and this ought to be done chiefly by parents; for no other teaching is likely to be so effective or lasting. Scientific temperance is now to be taught in our schools, and while this may prove an excellent aid to the teacher, I fear there is a danger of it displacing moral temperance. We must never forget that

the "glory of God" is the only true reason for temperance. We are temperate because we are sinful and therefore displeasing to God to be intemperate; and the person who is temperate only because he is afraid of injuring his internal mechanism is no nearer heaven than the drunkard is, for he abstains from entirely selfish motives, and selfishness has no place in God's kingdom. So let me raise a word of warning, lest the true reason for temperance become obscured. Teach scientific temperance by all means, but impress upon the scholars earnestly that our bodies are the temples of the Holy Ghost, and to injure them by intemperance, or for that matter any other form of gluttony or impurity, is to do dishonor to Almighty God.

But after all our organization and teaching at home, and at school, and at church much of the most important temperance work must be of a private and individual character, a question between priest and penitent—man and man—I am sometimes reproached for not being more active in temperance matters, and more than once it has been insinuated in the public press that I am in league with the liquor dealers. Well, our blessed Lord was called "a gluttonous man and a wine bibber, a friend of publicans and sinners, and I console myself with his warning: "It is enough for the disciple that he be as his Master and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household." Thank God, I can work for temperance and yet realize that liquor sellers have souls as valuable and dear to Jesus Christ as any other souls are. So I dare not for His sake repulse them or say "stand aside for I am holier than thou." And this I know, that if I did no temperance work I should have fewer unpleasant duties to perform, fewer prayers to say, less anxiety and more time to myself. But such work is not done on the platform or in the pulpit and, consequently, it is not heard of. If I speak to a man about drinking it is not likely that I am going to talk about it to his friends, or that he will speak about it. If I ask a boy to take the pledge it is more than probable that he will not even mention it to his mother, as she may not know that he requires it. If a person comes to me about intemperance, he knows that it is treated as any other sin and is not discussed with others.

In conclusion, let me remind you that prayer—more earnest prayer—is required if temperance is to be successful. We must ask God to "Deliver our land from the crying

sin of drunkenness whereby it is so grievously defiled. We must pray for the children that they may grow up temperate. We must pray for liquor sellers and for our fellow-workers. We must pray that we may keep Christian charity with all who differ from us, and do all for the "Greater glory of God." *Laus Deo.*

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