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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLIASTICAL NOTES.

THE Dean of St. Paul's is still in very weak health, and it is very unlikely that he will be able to perform any of his Cathedral duties for a long time to come, if ever. He has also, it is understood, been obliged to give over all literary work.

THE *Family Churchman* says that Mr. Gladstone, Mr. Chamberlain, and Lord Randolph Churchill have been prospecting the Disestablishment question once more. In truth they have not added a single new idea on the subject. Lord Randolph poses as a strong Church defender, but we should be sorry to rely upon him for twenty-four hours.

THE efforts made at All Saints', Margaret street, London, England, to supply vernacular service for Welsh Churchmen in London is proving very successful, and Sunday last was signalized by a full choral celebration of the Holy Communion in Welsh, with all the customary ritual of All Saints' Church. This is probably the first time that such a service has been held in London.

LARGE-MINDED and evangelical though he be, the Bishop of Worcester believes in strict fidelity to the Church on the part of the clergy. Recently he delivered a telling rebuke to the Rev. J. O. West, the newly-elected chaplain of St. John's, Deritend, who repaid the services of Nonconformist electors in securing his preferment by attending a "recognition service," at the Baptist Chapel, Hope-street, Birmingham.

THE Bishop of London hurried to town from Merionethshire in order to mediate between the Dock Companies and their laborers. To say the least of it, Cardinal Manning's interference in the strike was instructive. It created a false impression, in the East of London and elsewhere, that he had some well-established spiritual authority. We rejoice that the Bishop of London considered his presence in the diocese at such a time imperative.

"TRUTH" says it is a tolerably well-known fact that for every hundred a year which Dean Vaughan draws from the Church he gives back at least two. Dr. Vaughan has been famous for his princely liberality for nearly forty years, and the Welsh Church is fortunate to have obtained the services of so distinguished a man; one, moreover, who might have been Archbishop of Canterbury, for if Dr. Vaughan had accepted either of the bishoprics which were offered him by Lord Palmerston (Durham being one), he would certainly have ended at Lambeth.

VICTORIANS are beginning to get very angry with those of their clergy who look to England for subscriptions for their local churches. "It seems to us," writes an Australian correspondent, monstrous that bishops and others should constantly be running 'home' in order to send round the hat, and thereby advertise either our deplorable poverty or our gross and despicable meanness. Such conduct touches our self-res-

pect on a very delicate point. The latest ecclesiastical sinner in this way is Dr. Ambrose Wilson, head master of the St. Kilda Grammar School, the Eaton or Harrow of Victoria. Dr. Wilson wants to establish a handsome chapel in connection with the school. He has got £3 590 in hand, but wants £6 000, and, following the example set him by colonial bishops and others, he is making an appeal to "wealthy Churchmen in England."

THE *Bath and Wells Diocesan Magazine* says that on Tuesday, October 15, it is intended to hold a day of devotion, instruction, and conference, conducted by the Chancellor (Canon Bernard), under the direction of the Bishop, at Wells Cathedral, for lay readers (licensed and unlicensed), teachers of Bible classes, managers of religious associations, superintendents of Sunday schools, head teachers of other schools, and persons engaged in like services in the Church. It is desired to make the meeting an occasion of spiritual refreshment and encouragement in their work.

CANON ROBERTS, of Richmond (York), took the bull by the horns at his parish church lately. Certain races had been held in the neighborhood a few days before, and a member of the Race Committee positively read the lessons in church. The text was taken from 1 Corinthians ix. 24, "So run that ye may obtain." Canon Roberts alluded to the sporting doings of the ancient Greeks, when they competed for wreaths of glory, and compared bygone days with the present era, when a man who had been in the habit of attending race meetings had published a book saying how he had lost £250,000 in two years. There was no more harm in two horses running together than two men; but what he wished to impress upon their minds was the evil attending race meetings, and the company of drunkards, gamblers, and sharpers they kept. Those who attended the races, and he made special mention of Richmond, were foolish. How could they say in their morning prayer, "Lead us not into temptation, but deliver us from evil," when they went straight into it?

## THE HISTORIC EPISCOPATE.

The following interesting letter appears in the *Church Record* of Connecticut:—

Mr. Editor,—Considering the general interest now taken in the discussion of the "Historic Episcopate," as one of the conditions of organic unity among professing Christians, the readers of the *Church Record* may be interested in a fact, lately brought to my notice, indicative of the loyalty of Churchmen to the principle involved in that condition, even in the darkest days of our history in New England. The records of one of the earliest (though now extinct) parishes of Vermont, have lately been in my hands. An Episcopal Church was organized in Weathersfield, Vt., in the year 1787. Churchmen were few in number then, and they received little consideration from the "Standing order" of Christians, as the Congregationalists

were then called; this society being virtually the established church at that time, throughout New England.

The Churchmen of Weathersport kept up occasional services a number of years, ministered to among others by Nichols, Barber and Blakeslee. But in 1799 there was evidently a crisis in their affairs. They were about to settle a new minister and the "Standing Order" thought it a suitable time to propose to the few and feeble Episcopalians to suspend further attempts to keep up a separate organization, and to unite with them, in other words to be swallowed up by them.

So on November 29, 1799, a "warning" was duly posted, "to all the inhabitants of Weathersfield who are members of the Protestant Episcopal Church, to meet at Oliver Kidder's in said Weathersfield, on the fourth Monday of December next, at one o'clock in the afternoon, then and there to act on the following business," etc. "4. To see whether the members of this church will unite with the members of the Congregational society in settling a minister."

At the meeting thus warned, held on Dec. 23, three persons were chosen as a committee to treat with the Congregationalists upon a union, but under the following instruction, which I quote *verbatim et literatim*.

"The orders we give to our committee is as follows, viz, that (if) that the standing order will agree that the minister shall be ordained by the Bishop, we will then agree with the said standing order in settling a minister."

That this was a condition quite unexpected and exceedingly obnoxious to the "Standing Order," goes without saying. Three times in three successive months the vestry met to secure a report from their committee, but none was made, and this premature attempt at Church union, or rather, church absorption, made by Congregationalists one hundred years ago, came to naught.

The historic Church, though feeble and oppressed, would not surrender that which was then, except by themselves, little accounted of; the "Historic Episcopate" which after a hundred years, is now proposed by the same historic Church, to the divided Christianity of the day, as a basis of union, and with much promise of ultimate acceptance.

FRANCIS W. SMITH, Registrar.  
Woodstock, Vt., Sept. 5, 1889.

## THE "NON-SECTARIAN" POLICY.

It is indicative of the growing faith in distinctively Church training and teaching that the recent appeal of the distinguished head of a nominally Church College at the east, to a number of wealthy laymen having the administration of large bequests, for a share of the funds in their hands was refused on the ground that there was no absolute security in the charter of the institution that the trustees might not be unfaithful to their trust as Churchmen and eliminate the Churchly character and teaching of the institution. It will not pay for a Church College to attempt to pander to the "non-sectarian" fallacy. Such a policy will cost it too dear.—*Lowell Churchman*.

## THE BISHOP OF MANCHESTER ON THE CHURCH.

(From *The Churchman's Gazette, New Westminster.*)

We offer no apologies to our readers for occupying so large a portion of our present number with copious excerpts from a remarkably able address of the Bishop of Manchester on the kindred subjects of the relation of our English Church to the Church of Rome, and the English Reformation. It is one of the most instructive results of the diligent research which has marked the scholarship of the present generation to throw upon that relationship a clearer light by which the historical position of our Church as an independent national branch of the Catholic Church of Christ has been abundantly vindicated, and the true character of the Reformation brought out. The very word "reformation" itself has by the enemies of our Church been wrested out of its true meaning and made to signify the establishment of a brand-new Church; whereas to an etymologist, the construction of the word is sufficient to show that the process it expresses necessarily implies continued existence on the part of the subject of it and historical research is making this more evidently manifest every day.

It naturally suits the Romanist (and other Dissenters, as well as many amongst our own people fail to see how they play into the hands of Rome by endorsing the sentiment) to assert the civil origin of the English Church in the 16th Century. The Romanist knows full well that if this assertion could be established the English Church must at once lay down her arms and accept a position no better than that of the very newest Sect. For once, the chain of continuity is broken, then, so far as concerns primitive and Scriptural Christianity, three hundred years are no better than three days as a foundation upon which to build a Church.

The various modern religious bodies are aware of this, and, conscious of their own deficiency, join hands with Rome in degrading the Church's claim, because the admission of it for one single day would involve a wide-spread exodus from their ranks. The Romanists are aware of it, and persistently deny our claim because they know that uncertainty upon this point is the most fruitful source of perversions from our ranks, while it is also the last thread that binds thousands of their own people to the Papacy.

There can, therefore, be no more interesting or important question for Churchmen to consider than their Church's claim to independence, and historical continuity, and we earnestly commend to them our quotations from the Bishop of Manchester's address, not merely for a cursory perusal, but for a careful study. There must, we should hope, be very few amongst our own people who are satisfied to believe that their Mother Church has no higher claim to their regard and veneration than a brief existence of three hundred years, and no better foundation than the self will of a dissolute monarch.

The Reformation was prepared, he said, in England, as elsewhere, by a great increase of religious knowledge, but assuredly the first steps were taken towards its outward triumph in connection with that great controversy on the Papal supremacy which was occasioned by King Henry's divorce. People were scandalised when they found their monarch summoned to appear before a foreign tribunal. However little they might care about their monarch's private concerns, the pretension of the Pope to summon Henry VIII. before his legates within the limits of this kingdom filled them with sur-

prise and indignation. Such a pretention would hardly have been tolerated in the days of King John, but in the beginning of the 16th century its revival was an anachronism and a mistake. The Bishop continued after quoting historical evidence; It will thus be seen that, so far as the Papal claims were concerned, the Kings and Parliaments of England had repudiated them in law and act, and had claimed for the Church of England an independent national existence, hundreds of years before a reformation of religion was thought of. Nor was the action of the Church less clear and decisive than that of the State with reference to the same subject. The protests of the Church of England against Papal aggression began with the refusal of the seven British Bishops to acknowledge the Pope as their superior "when urged to do so by Augustine on his first arrival in England." In the national Anglo-Saxon Synod of Osterfield, A. D. 701, Wilfrid, the champion of the Pope's cause, reproached the members of the Synod with having openly opposed the Pope's authority for 22 years together, but it was decreed by the Council in spite of these reproaches, that "the See of Rome could not interfere with an Anglican Council." Certain canons of Augsburg, which enforced with much emphasis the authority of the Roman Pontiff, "were brought before the National Council at Cliffat-Hoo, in the year 747, as a guide for synodical proceedings in England." But the Council answered by enacting a constitution which based itself on the canons respecting episcopal independence of the first General Councils of the Catholic Church. "Every Bishop," it runs, "should be earnest in defending the flock committed to him, and the canonical institutions of the Church of Christ, with all his might against all sorts of rude encroachments." Archbishop Dunstan again, in 969, had been commanded by the Pope to restore a nobleman to the bosom of the Church who had been excommunicated for an atrocious offence. But the Archbishop refused, declaring in Synod, "When I see tokens of penitence in that person whose cause is now under consideration I will willingly obey the precepts of the Pope, but so long as the offender continues in his sin, and claiming immunity from ecclesiastical discipline, insults my authority and rejoices in his evil deeds, God forbid that I should do so." "And the Archbishop maintained his determination until the offender submitted to penance."

These spirited protests against Roman aggression in the matter of discipline were echoed by others, not less emphatic, against growing corruption in Roman doctrine and practice. In the 37th of the Canons of Ælfric, "usually assigned to the year 957," it is declared that "houstel is Christ's body, not corporally but spiritually;" and again it is affirmed in an Easter Homily of Ælfric Patta, Metropolitan of York:—"This sacrifice of the Eucharist is not our Saviour's Body in which he suffered for us, nor His Blood which he shed upon our account, but it is made His Body and Blood in a spiritual way." Once more, with respect to the practice of solitary Masses, an Anglo-Saxon Canon determines as follows:—"Mass priests ought by no means to sing mass alone by themselves without other men. He ought to greet the bystanders, and they ought to make the responses." He ought to remember the Lord's declaration in the Gospel: "When two or three are gathered together in my name, there am I in the midst of them." Such protests as these were summarily quashed when William the Norman, by the aid of the Pope, succeeded in overthrowing the Saxon monarchy. The Conqueror arbitrarily expelled the Anglo-Saxon Archbishop and many other prelates, and caused his own Norman favorites to be uncanonically set in their thrones. Also in the very first Council held under the Conqueror, at Winchester, A. D. 1070, we find that the native Archbishop has been replaced in the chair

of president by a Papal Legate. - The usurper Stephen, Henry II., and the miserable King John made further concessions to the Pope, in return for the aid which he gave them in their necessities. Things came at length to such a pass that Matthew Paris complains that "the daughter of Zion was become, as it were an harlot; that persons of no merit or learning came menacing with the Pope's bull into England, hectoring themselves into preferment, trampled upon the privileges of the country, and seized the revenues designed by our pious ancestors for the support of religion, for the benefit of the poor, and for the entertainment of strangers." Soon, however, the tide turned, and the Norman Church of this land became almost as emphatic in its protests against Papal aggression as the Anglo-Saxon Church had been in earlier times. When, in the reign of Henry III., Rastand, the Papal Legate, attempted at a synod in London to exercise unwarrantable jurisdiction over the English Church, Falco, Bishop of London, declared that "he would bear to have his head cut off before he would consent to such slavery on the part of our Church;" and Watter, Bishop of Worcester, speaking under the stress of a feeling not less indignant, added that "he would sooner be condemned to be hanged than that our holy Church should be subject to such an overthrow." Again, Chicheley, Archbishop of Canterbury, successfully upheld the liberty of the English Church and the authority of the English law. The Pope, Martin V., "required him to endeavor to obtain a repeal of the statutes of pœnence which forbade appeals to Rome." Chicheley refused, whereupon the Pope issued a bull to suspend the Archbishop from his office. This bull the Archbishop wholly ignored, and he was supported in his resistance by the Lords spiritual and temporal, the University of Oxford, and the Commons, who addressed the King in favor of Chicheley.

Nor was this opposition to Rome confined to individual Churchmen. The English Church in its synods expressed unequivocally its sense of the spiritual independence of the National Church. In the Synod of London, held in 1246, in the reign of Henry III., when the Pope had the support of the crown, the subject of Papal interference was brought before the assembly, and it was decided that "contradiction should be signified to the Pope, and that an appeal should be made to the presence of our Lord Jesus Christ and to a General Council." Again, in the reign of Henry VI., in the year 1439, when Chicheley was Archbishop of Canterbury, a bull from Rome was laid before the Provincial Synod, with a view to its adoption by the English Church. "But this Papal instrument the Synod absolutely refused to confirm, or even allow." I have thus shown you very clearly, I think, that not only the English State, but also the English Church, before the Conquest and after it, protested repeatedly and with emphasis against the Papal claim of supremacy over the "holy Church of England." After referring at length to what was a critical period in the history of those protests, which challenged special attention, the Council held at Clarendon, in the reign of Henry II., to determine the question whether the Archbishops and Bishops should observe the ancient customs of the kingdom, the Bishop quoted Lord Selborne to the effect that "if the authorized doctrine and practice of the Church of England at the present day should be compared with that of the Christian Church generally—including the Church of Rome—in the days of Augustine, it would require a strong application of the theological microscope to discover any real substantial differences between them. Almost if not absolutely everything which the Church of England has since rejected as usurpation or corruption was then unknown." Now, the Bishop added, in the light of this fact, what shall we say of the English Reformation?

I have endeavoured to show you how it was prepared, both doctrinally and politically. Doctrinally it owes its first impulse to those disciples of the new learning who educated the people of England, and translated for them into their own tongue, the sacred Scriptures. Politically it was nothing more than the rejection of a usurped authority, and a return to the ancient liberties of "the holy Church of England." That it involved a severance from the Roman Communion cannot be attributed as a fault to the Church of England, unless it can be shown that the Papal supremacy was not a usurpation, and that the more recent doctrinal developments of the Roman Church were not unscriptural superstitions. Were the English people to tolerate usurpations against which their forefathers had protested, both in Synod and Parliament, from time immemorial? Were they to profess to believe in the truth of unscriptural innovations in doctrine when they distinctly saw them to be baseless and pernicious? So long, indeed, as these corruptions and usurpations were supposed to have more or less right on their side, so long as men's minds rested passively on an authority as yet unchallenged, submission to Rome might be consistent with rectitude of character. But when men's eyes had been opened, when they saw that the Church of Rome had fallen into error, and had invaded the liberty of Christendom, acquiescence could not have been continued without loss of honesty and self-respect. But let it not be forgotten, that after all it was not the Church of England, but the Church of Rome, which was the true cause of the English schism. The Council of Trent not only upheld the Pope's claim to supremacy, affirmed the essentially Christian character of mediæval superstitions, and formulated for the first time an un-Pauline doctrine of justification, but also pronounced all those anathema and excommunicate who refused to bow to its decrees. This changed the whole position. Errors and usurpations might have gone undetected in the age of ignorance. Excuses might even be made for those who, having received such a legacy from the darker past, still held to it in a kind of passive acquiescence. But when its contents had been set in the light of the new learning, when that light had been made to search them through and through, and to reveal their base origin and unchristian character, to readopt them, to reaffirm them, to anathematize all who rejected them, was to require from those who had detected their falsehood conscious acquiescence in a lie. No honest man could or would do this. It was too heavy a price to pay for even the great blessing of unity; for unity in conscious falsehood would be unity in spiritual death. Slowly and gradually then, but necessarily and inevitably, the English Church repudiated, first the claims of the Papacy, and then the doctrines of the Council of Trent.

The first stage of this Reformation belongs to the reign of Henry VIII. In the drastic legislation of that reign, both Church and State repudiated those claims of the Papacy which had been so strenuously resisted in Anglo-Saxon times and the days of the Edwards. It has been pretended that this legislation was wholly secular, carried in an obsequious Parliament out of deference to a dissolute and arbitrary King. Nothing could be further from the fact. Before this legislation was undertaken, Convocation prayed the King to cause the exactions of Rome to "cease and be foredone forever by this His Grace's High Court of Parliament." And finally, Convocation prayed His Majesty, in case the Pope should take measures for continuing these exactions, that then, "as all good Christian men be more bound to obey God than any man, and forasmuch as St. Paul willeth us to withdraw ourselves from all such as walk inordinately, it may please the King's most noble grace to ordain in this present Parliament that then the obedience of him and the people be withdrawn from the See of Rome.

Again, when action was taken in accordance with this petition, what is known as the "Submission of the Clergy" was agreed to in Convocation a year and a half before it was enacted by Parliament. Mr. Joyce has truly declared that "the chief corner stone of a true reformation in the doctrine, ritual and discipline of the Church of England was really laid by the Convocations of York and Canterbury in the year 1534." On March 31st of that year the Canterbury Convocation, with only four dissentients in the Lower House, and on May 5th, the Convocation of York unanimously decreed that "the Pope of Rome has no greater jurisdiction conferred on him by God in Holy Scripture, in this kingdom of England, than any other foreign Bishop." Nor was it only in the initial stages of the Reformation that the spiritually led the way. Canon Joyce has shown at length that in spiritual matters throughout the whole course of the Reformation "Acts of Parliament, royal proclamations, and civil ratifications did not precede but followed the decisions of the spirituality, and were merely ancillary to the Acts of the Convocations." Thus not only were all the decisive steps of the English Reformation acts of the Church as well as of the State, but they were acts of the Church before they became acts of the State. This was not less true of the much disputed title which Henry assumed of "supreme head on earth of the Church of England" than of other matters. The Convocation refused to sanction the assumption of such a title, and substituted for the King's words those of their own—"so far as the law of Christ permits, even supreme head." The King was satisfied, and in this form, and in this alone, was the acknowledgment made by the Church. So expressed it meant no more than this: That while spiritual things were left to the spirituality, in all questions which came before the courts and involved the exercise of coercive jurisdiction, the King was supreme. That the King never meant to claim any other or larger authority than this is evident from his own words in his reply to the Convocation of York. "As to spiritual things, forasmuch as they be no earthly or temporal things, they have no worldly or temporal head, but only Christ, who did institute them, by whose ordinance they be ministered here by mortal men, elect, chosen and ordained as God hath wished for the purpose, who be the clergy. Lord Selborne has shown that this and no other was the Royal intention, both from the preambles of Acts of Parliament, from the institutions of a Christian man, from the injunctions of Elizabeth, and from the words of the 38th of the Articles of Religion. And if it be Erastian to hold the theory of the Royal supremacy, as thus explained, then not only are we of the National Church Erastian, but all those Nonconformists also who bring, as they often do, questions of doctrine and discipline involving pecuniary interests into the courts of the Crown to be decided by the royal judges.

Now, if I have given you, as I have honestly striven to do, a substantially correct account of the origin, nature, and course of the English Reformation, can anyone doubt that the Church of England to-day is the same National Church which has subsisted in this island from ancient times? "Not one ecclesiastical corporation," says Lord Selborne, "except the monasteries, no archbishopric or bishopric, no parochial rectory or vicarage was dissolved; none except certain conventual chapters of cathedrals and a few collegiate churches were so much as remodelled. All their charters, when chartered, all their customary rights and incidents, by the common law remained in force without interruption. Their endowments were held as before by the old tenures and tithes. There was no moment (I use Professor Freeman's words) when the State, as many people fancy, took the Church property from one religious body and gave it to another. \* \* \* What

was not pulled down was not and could not be reconstructed. Not a stone of the then ecclesiastical organization in England (the monasteries being only excrescences upon it) was displaced or disturbed. . . . Even the partisans of the Papacy continued to conform to the Church of England till the eleventh year of Elizabeth, when Pius V. excommunicated that Queen and her loyal subjects, and took upon himself to give her crown to the King of Spain. When the separation actually took place, the seceders who obeyed the order of the Pope were (as they have ever since been in England) few and insignificant in comparison with the mass of the clergy and lay people who still remain in the English Church." Thus, if there is to-day spiritual separation between the Church of England and the Church of Rome, the creation of that separation is the act, not of the Church of England, but of the Pope. The Church of England did what her conscientious convictions made necessary; she reformed herself in discipline and doctrine, and for doing so she was anathematized and excommunicated by the Pope. But how does that destroy her identity or the continuity of her historical life? Equally before and after the Reformation she resisted Papal claims and disputed Papal doctrine. If variation from Roman doctrine and discipline determines the life of a church, then the English Church had no true life in her from her very foundation. Or if, again, the Pope's anathema is to quench her very being, we must concede to him an insight and an authority equal at least to that which was claimed for him recently at the Vatican Council. We must not only believe that he is Christ's viceregent upon earth, but a sharer (in matters of faith and doctrine) of the divine infallibility. The wonder is that such monstrous claims as these could ever have been set before intelligent men. How can we believe that the Pope is infallible by virtue of his office, that he receives it on mounting the chair of St. Peter, if we glance at all the records of the past? If the office confers infallibility, then Pope Honorius was infallible, of whom we know that he was condemned as a heretic at the sixth General Council; that he was solemnly pronounced a heretic for centuries by each Pope on his accession, and that he was named among noted heretics in the Roman breviaries till the 16th century, when germinal notions of Papal infallibility cancelled his name from the list of the proscribed.

Again, if the Papal anathema can even quench a Church's life, what must have been the lot of a large part of the Roman Catholic world in that long schism which began in 1378 and lasted nearly forty years? Then rival Popes anathematized each other and each other's adherents in the most awful language, each declaring that adherence to his rival would involve the danger of eternal damnation. Now of all the anti-Popes who professed to reign during this disastrous time some must have been the real Popes, whose anathemas had actual force in them. According to the Papal theory, then, whole provinces of the Christian world must have lain for years under the blight of heaven's own malediction. And yet the Jesuit Maimbourg can say:—"The thunderbolts and the anathemas which the two Popes hurled against each other, and against all those who followed the opposite party did no harm to anybody." Nobody could discover who was the true Pope. No discernable effect determined whose anathemas were efficacious. Even the Council of Constance, which closed the schism, only did it by deposing both the remaining competitors and causing a new Pope to be elected. With such facts before us we may perhaps be excused if we refuse to recognize in the Pope's excommunication any power either to extinguish or suspend the life of our National Church. . . . The English Church in the reign of Elizabeth took the best means she could (perfectly satisfactory means, as I

believe) to maintain the principle that mission comes from above. So doing, I believe that she kept up the connection of her ministry with the ancient life of the Church, and that she remains to day as she was before the Reformation, "the holy Church of England."

If I have correctly stated the facts of our Church's history, there ought to be no difficulty in determining her true relation to the Church of Rome. We are not separated from that Church *only* by minor quarrels about orders and forms of service. The true grounds of our separation from her lie deeper. We have rejected the Papal supremacy as a usurpation founded originally upon mistakes and forgeries. We have rejected many Roman doctrines, especially the doctrine of Papal infallibility, and the whole Roman system of sacerdotalism as unscriptural and superstitious, obscuring the whole truth of the Gospel, scandalising men of knowledge and intelligence, and degrading the vast multitude of the ignorant and earthly minded who put such superstitions in the place of spiritual religion. These are the facts, and it can do nothing but harm to conceal them. We do not deny that the Church of Rome, holds fast the great fundamental truths of the faith, nor that many of her devout children force their way through the thicket of thorny illusions which bar their path to the centre of Gospel truth and the heart of the glorified Redeemer. But at the same time we cannot conceal from ourselves how much of infidelity on the one hand and of debilitating superstition on the other has been the direct fruit of her overweening assumption and terrible mistakes. With our eyes open we cannot call falsehood truth and oppression liberty. We recognize the blessing of unity, but we cannot consent to purchase it by the paralysis of thought and atrophy of conscience. We believe in the wholesome exercise of Church authority, but then it must be the authority of the Father and Teacher, and not that of the infallible iron despotism which simply issues commands and forbids them to be questioned or criticized. We seek help from the Church, not as the divine source but as the appointed interpreter of spiritual truth; and we claim the right at all times to test the Church's interpretations by comparing them with the Word of God. It does not follow that the man thinks lightly of the town clock who claims the right from time to time to compare it with the sundial; neither should he find on such comparison that in the course of time the clock had gone far astray, would he be justly chargeable with a light desire of perpetually altering it if he did his best on that occasion to put it right. No doubt the evils of division are deplorable, but we no more expect to escape from errors of thought by finding someone to think for us than we expect to escape from errors of action by getting someone to will for us. If obedience would be early purchased by the loss of moral freedom, not less would correct judgment be by the loss of the right to think for ourselves. The *Ego* is more than its acts; and if you impoverish the soul to improve its activity, either of will or thought, you have robbed life of its opulence, and the future of its hope of progress. Entertaining, then, such views as these, we have no desire to purchase immunity from danger by unconditional surrender to an infallible authority. We prefer the intellectual life and energy of our Scriptural Church, with all its drawbacks of wilfulness and contention, to the barren and stagnant peace of an unthinking acquiescence. We are not blind to the flaws and blemishes of our beloved Church. She has no more escaped the anomalies of her inheritance and the limitations of her surroundings than any other great institutions of our country. But with Hugh James Rose, we say: "Under this view you must let me, not endure, but love, and warmly and passionately love, my Mother Church. You must let me believe that, though there is not the glare and the glitter round my

Mother's sober brow which exists elsewhere, there is what will win all hearts and charm all eyes which will study her countenance, and are capable of improvement, of reverence, of affection; that she is a true daughter and co-heiress of that ancient house the Catholic Church of Christ, with all the family lineaments on her face and no small portion of the family jewels in her keeping; and that she will not only safely introduce me into the bosom of the family here below and above, but has green pastures and waters of comfort in abundance to cheer me on my journey." Such is our Mother Church the home of reverent piety and rational liberty the strong defence of Scriptural truth against superstitious corruptions on the one hand and thoughtless enthusiasm on the other; the one centre of Christian faith and charity upon which, if it so please God, the extreme wings of the Christian army may one day fall back, and find that unity of faith and thought of which we all constantly deplore the loss.

Let us prize, and with all the energy of our heart and intellect guard this inestimable treasure which God has committed to our keeping. We are tempted just now, in the interest of minute and frivolous differences of practice, to rend asunder the strong unity of our national religious life. Oh! for the sake of our children, of our country, of the Church of Christ, yea, of Him who gave His own blood to redeem us, let us be patient and considerate, ready to surrender our own preferences for the general good, ready to bear what we dislike rather than to lose our brother's love or vex our brother's soul—striving, in a word, by prayer and self-sacrifice to grow in that charity which thinketh no evil, "which beareth all things, believeth all things, hopeth all things, endureth all things," and which conquers in the end by self-renunciation.

#### HOME REUNION NOTES.

##### AMMENITES.

(From Church Bells.)

SIR,—I give an interesting account of the interchange of courtesies between Wesleyans and Churchmen. This is exactly what did occur in the time of the Wesleys, when many Churchmen built chapels for the use of Mr. Wesley and his followers, and the Wesleyans considered themselves as helpmates to the Church. They were designed to be a brotherhood, founded on the lines of the old Church guilds, for helping the Church, and if it were not for the foolish contention of the present day to set up as a separate branch of the Church Catholic, against the express wishes of their founder, there is no reason, as far as their true history goes, why the many divisions into which they have split might not be reunited, and the original intention of their founder fully carried out.

NELSON.

On Sunday evening, August 25th, a memorial window was unveiled in Thorverton Church, Devon, by Rev. R. E. Trefusis, canon of Exeter Cathedral, and dedicated to God's glory. The window is the gift of Mr. E. R. Moxey, J.P., of Cardiff, who is a Wesleyan, and has erected it to the memory of his father and mother, who formerly resided in the parish. After the burial of Mr. Moxey's father, the son consulted the Vicar, the Rev. S. Childs Clarke, as to a fitting memorial. Mr. Childs Clarke suggested a painted window, to be placed near the font, and also near the grave in the churchyard. Mr. Moxey most willingly consented, and gave the order for a baptismal window. The subject is Christ blessing little children, which has been most successfully treated by the artist, Mr. Drake, of the Close, Exeter. The tracery has figures of angels bearing the legend, 'One Lord, one faith, one baptism,' and under the principal subject is the text, 'Suffer little children to come unto Me,' The inscription is,

'To the glory of God, and to the memory of John and Mary Moxey, whose remains lie near this window, this memorial is erected by their son, E. R. Moxey, A.D. 1889' On the evening of the dedication, after evensong, the choir left their places in the chancel and proceeded to some seats left vacant for them at the west end of the church. A special service was printed, and placed in all the seats. It was compiled by the Rev. S. Childs Clarke, who wrote a hymn for the occasion. The Vicar heard from the Bishop that 'he gladly sanctioned the service.' Canon Trefusis lowered the curtain, saying some words of dedication in the name of the blessed Trinity, and monotoned the special collect, which concluded with these words, 'Remember, we beseech Thee, O Lord, for good, him who hath given of his substance to provide this work, and who hath been mindful of the honor and glory of Thy sanctuary; let him not fail to attain his reward from Thine eternal bounty, through the merits of Jesus Christ our Lord. Amen.' The sermon was then preached by Canon Trefusis, from St. Matthew, xviii. 3. In accordance with the subject of the window, the preacher insisted very earnestly on the necessity of the child-like spirit, the true outcome of 'conversion.' He said 'the window would serve to remind the people of Thorverton of the simplicity and godly sincerity of him whom it was intended to commemorate. He (the elder Mr. Moxey) had lived among them, and they knew his child-like spirit and the benevolent disposition which had caused him annually to remember his poorer brethren among whom he used to reside.' This was a very graceful tribute to a God-fearing and humble minded member of the Wesleyan body on the part of Canon Trefusis, who is one that seems thoroughly to understand the precept 'Honor to whom honor is due.' Such recognition of the goodness of others outside the communion of the Church cannot fail to have a beneficial effect. The vicar of Thorverton must also welcome very cordially this costly gift on the part of a member of that body whose founder entertained such a cordial affection for the ancient Church of his fathers.

The following is the service used:—

Let us pray.

Prevent us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

[Unveiling of the Memorial Window by Rev. Canon Trefusis.]

Almighty God, Who didst grant unto Thy servants of old time wisdom and understanding, and knowledge in all manner of workmanship, that Thou mightest make the place of Thy feet to be glorious, and didst accept the offerings of Thy people, offering willingly, vouchsafe, we beseech Thee, to accept this window, which we now offer to the glory of Thy name and for the adornment of Thy holy House, and in memory of Thy servants departed this life in Thy faith and fear.

Remember, we beseech Thee, O Lord, for good him who hath given of his substance to provide this work, and who has been mindful of the honour and glory of Thy Sanctuary—let him not fail to attain his reward from Thine eternal bounty, through the merits of Jesus Christ our Lord. Amen.

HYMN.

O God, Thou didst inspire in ancient days  
All workmen's art—Thine Holy House to raise;  
Each craftsman still by Thee his skill displays,  
Praise be Thine, to Thee be glory.

Thy temple to adorn men lavish'd art  
In olden time, and we would bear our part,  
And off rings bring with glad and willing heart,  
Praise be Thine, to Thee be glory.

We dedicate to Thee this gift to-day,  
Hear us Thy servants as we humbly pray,  
Thou wilt accept it for Thine house alway,  
Praise be Thine, to Thee be glory.

For good remember him, who for Thy sake,  
Did freely of his worldly substance take,  
That so this house he might more comely make,  
Praise be Thine, to Thee be glory.

We laud Thy name for those asleep in Thee,  
O Jesu, grant us grace that they and we  
May meet to give Thee thanks eternally,  
Praise be Thine, to Thee be glory.  
Alleluia, Amen. S. C. C.

Almighty and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, grant, we beseech Thee that we may so faithfully serve Thee in This life, that we fail not finally to attain Thy Heavenly promises, through the merits of Jesus Christ our Lord. Amen.

Almighty God, who hast knit together Thine elect in one Communion of fellowship in the mystical body of Thy Son, Christ our Lord, grant us grace so to follow Thy blessed Saints, in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee, though Jesus Christ our Lord. Amen.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to Whom be glory for ever and ever. Amen.

## NEWS FROM THE HOME FIELD.

### DIOCESE OF QUEBEC.

**SHERBROOKE.**—*Women's Auxiliary.*—A very interesting meeting was held under the auspices of the Woman's Auxiliary in St. Peter's Church Hall on Tuesday, the 17th ult., to hear Miss Ling who has labored for six years in the Church of England Zenana Missions in Southern India. For over an hour those present listened with unflagging interest to a vivid description of the people and their customs. Miss Ling dwelt more especially upon her work in striving to educate and raise the women from their state of degradation. A collection amounting to \$28 70 was taken up in behalf of the Zenana Missions. A number of people subscribed for magazines. Altogether a great deal of interest was shown in this thoroughly Women's work.

At the Monthly meeting of the Auxiliary, Miss Whitcher gave a most full and complete report of the triennial meeting of the Women's Auxiliary in Montreal which she had just attended. During the last three years over \$27,000 in money and \$25,000 in boxes of clothing, books etc., had been secured and distributed through the Auxiliary to the Board of Domestic and Foreign Missions. Miss Whitcher's report was listened to with great attention and a vote of thanks to her therefor was passed unanimously.

The eighth annual meeting of St. Peter's Church Guild was held on Wednesday afternoon, 25th September. The Secretary Treasurer's report showed a most successful year. The receipts amounted to \$147 69, and a balance in the Treasurer's hands of \$128 69 cash, and over \$58 worth of work and material. Included in the expenditure for the year were donation to Compton Ladies College, \$100; to support of Indian girl at Wawaush Home, Algoma, \$35; and to Church Extension Fund, \$25. The members will meet every Wednesday afternoon, during the fall and winter, in the Church Hall at 2.30 p.m. Orders are taken and work is for sale at the weekly meetings to all those desirous of purchasing.

**WATERVILLE.**—The Rev. Isaac Thompson, has returned to the Diocese after a year's sojourn in New York, and was on Sunday, 24th ult., inducted by Ven. Archdeacon Roe, as Incumbent of this parish. The many friends of Mr. Thompson will rejoice to hear of his return.

### DIOCESE OF ONTARIO.

**PAKENHAM AND ANTRIM.**—The Parish of Pakenham is about to lose its present Incumbent, Rev. J. Partridge, who intends going to California for the benefit of the health of himself and family.

**UPPER OTTAWA MISSION.**—The congregation of St. Margaret's, Lake Tallon, held their Annual "Harvest Home" on Thursday, Sept. 26th. The little Log Church looked very pretty in its Harvest dress. A quantity of vegetables and fruits were tastefully arrayed in a group with a large sheaf of grain on each side, in front of the altar. Over the altar, above the Dossal, "the largest sheaf of the Harvest" was placed, supported on each side by smaller sheaves. The lovely autumnal tinted leaves of the maple and birch lent themselves admirably for decorative purposes, and the judicious blending of the tints produced a very pretty effect. The sacred building was entwined in this manner, and similar material was used in the adornment of the Chancel Rail and windows. The Re-table was prettily decorated with fresh flowers. The decoration of the church was of the simplest character, yet appropriate and charming. The Rev. R. W. Samwell was assisted in the work by the Misses Pennell, Bartell, and McNamara, and Mr. C. T. Lewis. The festival service began at 9 30 a.m., when the church was quite full, notwithstanding the inclemency of the weather.

"Come, ye thankful people, come," was sung as a Processional hymn, and the Service throughout was Choral. The Rev. Rural Dean Bliss officiated, the Lessons being read by Messrs. T. James and C. T. Lewis (Lay Readers). An appropriate sermon was preached by the Rev. R. W. Samwell (Incumbent-designate of the Mattawa Mission), who took for his text Isaiah iv., 10. 11.—"For as the rain cometh down and the snows from heaven, and returneth not thither, but watereth the Earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The preacher first of all spoke of the Providence of God in its two fold aspect, alongside the promise conveyed in Gen. 8. 22, that while the earth remaineth seed time and harvest shall not cease, they were to place the Divine promise of Christ—"Lo, I am with you alway, even to the end of the world." To the Christian man—the man of faith—the Providence of God in spiritual things was just as clearly manifest as it was in material things, though to the material eye they appeared not. Man sows his seed in the spring time in the unwavering faith that it will "bring forth and bud"—no doubt ever crosses his mind upon this point. His faith is justified by what is gone before. God has never failed as yet. In the same unwavering unquestioning faith should the laborer in the spiritual harvest field sow the seed of the Word. He has the Divine promise "My word shall not return unto Me void." In this promise lies his greatest comfort and encouragement. His "labor is not vain in the Lord." Mr. Samwell then went on to refer to the approaching separation of the Rev. Rural Dean Bliss from the Mattawa portion of the upper Ottawa Mission, in somewhat the following terms: "To none present would come home so clearly the truth of the promise of God conveyed in the text as to him from whom they were about to be separated—because none

had depended so much as he upon that promise for comfort, encouragement, and help—for light amid darkness. The promise "My word shall not return unto Me void" he had ever relied upon, and in the greatest trials and most bitter disappointments, the thought that God's Word which he had preached should "accomplish that which He pleased, and should prosper in the thing whereto he sent it," must often have given him fresh heart and renewed zeal. And now at this time, when he was about to part from them, he would look around to see some fruits of his labours, and he would again realize that God's promise never failed—for God had indeed been pleased to bless his work, and to nourish and fructify the seed he had sown. To God be the Glory! It was a great reward to the laborer to be permitted to find visible evidences of the success of his work. Such a sight cheered and encouraged him. Yet were such visible signs denied him, he must not be discouraged. Of the right seed—God's word not man's word—had been sown; it would not return unto God's void: it would "accomplish that which He pleased, and would prosper in the thing whereto He sent it." The preacher also read some very useful and practical lessons from the subject of the Harvest generally. After the service, which seemed so bright, yet so impressive in the humble Log Church out in the bush, the people repaired to the Picnic grounds adjoining, where the enjoyment began in a practical manner with a good substantial lunch, provided by the women of the congregation, who worked with a will to supply every one's wants. The afternoon was bright and cheerful though a little cold. Sports including flat race, wheelbarrow race, baseball, jumping, etc., were arranged by Mr. Samwell, for which some capital prizes were given. Dancing was heartily enjoyed on an improvised platform, to the scraping of the fiddle. All seemed bent upon making the best and most profitable use of the day, especially the vendors of sweets, and nuts and such-like delicacies. During the afternoon photographs were taken of the church—the interior, the exterior with the people grouped around, and the "Palace"—a new log hut where the Bishop was entertained when he visited Lake Tallon for Confirmation in November last. The practical result of the Festival was very gratifying. About \$40 were taken, and considering the unfavorable weather of the early part of the day, this was very satisfactory.

### DIOCESE OF TORONTO.

**TORONTO.**—*St. Mary Magdalene.*—At a Vestry Meeting held on Wednesday, September 4th, it was unanimously decided to accept the recommendation of the Building Committee, that a second stage in the erection of St. Mary Magdalene, should be at once proceeded with, at about a cost of \$5,000.

Though the undertaking is perhaps felt to be a somewhat serious matter for so small a congregation, yet in view of what has already been accomplished, and of the large increase to the population which is certain to take place in the course of a few months, it is generally conceded to be a step involving no serious risk.

The enlarged Church will afford accommodation for nearly 500 people.

The Harvest Festival will take place on Thursday, Oct. 3rd. There will be a celebration of the Holy Communion at 7.30 a.m., and full Choral Evensong at 8 p.m., with a sermon. The Festival will be continued over the following Sunday.

*St. Matthias.*—The Harvest Festival takes place on Sunday, October 6th (the Octave of St. Michael and All Angels) and October 13th. The services will be Holy Communion, 8 and 9.15 a.m.; Matins, 10.30 a.m.; Holy Communion and Sermon, 11.15 a.m.; Evensong and Sermon by Rev. Prof. Clark, LL.D., 7 p.m. On Wednesday, October 9th, there will be

Choral Evensong at 8 p.m., with a Sermon by Rev. E. P. Crawford, of the Church of the Ascension, Hamilton. The services on October 13th will be the same as on October 6th.

The sermons on Sunday night, and the addresses on Wednesday night, will be carried on without intermission during the coming fall and winter.

The Girls' Friendly Society has resumed work for the winter. It meets on Monday night in the school room. Those in charge of it will be glad to welcome any persons desirous of joining.

The regular Bible Lessons on Sunday afternoon at three o'clock will be resumed on the first Sunday in October. Any young people joining the class will be very welcome.

TORONTO.—*St. Mark's*.—Sunday, Sept. 10th, was observed as the tenth anniversary of the setting apart of *St. Mark's* as a separate parish. The Rev. J. M. Ballard, Rector of *St. Ann's*, the mother church of *St. Mark*, preached in the morning, and the Lord Bishop of the Diocese preached to a large congregation in the evening. In the afternoon the daughter Church of the Epiphany Sunday School, visiting *St. Mark*, joined *St. Mark's* Sunday School in an united service. About 400 children and teachers, and many parents and friends joined very heartily in the service and listened with very great attention to an interesting address by the Lord Bishop, on Prov. xxx 26. The Rev. C. L. Inglis and the Rev. B. Bryan assisted at the service, and Mr. Wedd, of Epiphany Church, presided at the organ.

#### DIOCESE OF NIAGARA.

THOROLD.—Twenty-four years ago a harvest festival was held on the grounds of the late *St. Peter's* Church, and a Thanksgiving service took place within the building, the preacher being the late Provost of Trinity College. On the 19th of September last the second festival of the kind was held. *St. John's* Church, the successor of *St. Peter's*, was tastefully decorated. Two services, one in the morning and the other in the evening, comprised the festival. The preachers were Rev. E. P. Crawford, M.A., and Rev. Rural Dean Fornerot, M.A., both of Hamilton. A considerable number of the neighboring clergy took part in the services. The choir was augmented by the presence and assistance of several of the older Sunday School scholars. The weather was somewhat unpropitious, but there was a fair attendance in the morning and a large attendance in the evening. The sermons dealt with the double duty of giving thanks and presenting offerings, and the good effect produced showed itself in the offertory collections, which amounted to \$241. This sum has been added to the fund for improving the interior of the church. It is expected that the amount will be increased by the sale of copies of a photograph of the chancel, taken while the decorations were in position; the photographer being a clerical amateur. Much interest was manifested by the people in the festival, and their labors were crowned with great success.

A LAWYER in Maine recently debated the question, Should the national government devote a portion of the surplus to the work of home evangelization? Patrick Henry at one time, in the House of Virginia, advocated a tax for the religious education of the people. There would be little support to a proposal for the use of the national surplus for the furtherance of Christianity, even though it might be shown to be the best national defence, but the voluntary devotion of private surplus to missions and gifts of personal sacrifice could not be bettered.

#### CONTEMPORARY CHURCH OPINION

*Church Bells* says:—

The season of harvest festivals is once more coming round to us. Probably they are the most popular religious festivals in the whole year. Ecclesiastical parishes may resent and lament this; and no doubt the fact does not point to a very deep and widespread appreciation of the cardinal Christian verities. But the thing it seems cannot be helped, and a wise man will gladly make the most he is able of such opportunities of popular religious emotion as present themselves. Certainly such emotion requires delicate handling, or it is likely, as experience only too abundantly proves, to run into extravagancies. A mania for inappropriate decoration seizes upon people rather furiously at this time of the year, and our churches suffer for it. Because a pumpkin or a cauliflower are excellent fruits of the earth, for which we do rightly to thank the Great Giver of all, it does not necessarily follow that they are excellent adornments of His House, where we meet solemnly to thank Him. It requires unquestionably some firmness on the part of the clergy to keep these erratic fancies of their enthusiastic congregations within bounds, and such firmness may even at times appear pedantic and give offence. Yet it is a most desirable and necessary thing, if our churches are to be preserved from absurdities, almost from indecencies.

A Subscriber who failed to take advantage of offer of renewal at \$1 prior to 1st July, writes: "I would rather pay \$2 than do without the paper, *THE CHURCH GUARDIAN*, and wish it long life and prosperity."

#### CORRESPONDENCE.

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

To the Editor of the *Church Guardian*:

SIR.—Permit me to draw attention to what seems to me to be a very serious neglect on the part of many pastors, in this diocese at least; I refer to the omission from the ordinary services of the church, the prayer for the Governor General, and the Lieutenant Governors of the several provinces of the Dominion with their respective parliaments.

We always pray once, and frequently three times in the same service for Her Majesty the Queen, while in many churches it is the exception rather than the rule to pray for those upon whom not only the material but also the spiritual welfare of this country in no small measure depend.

We constantly hear reproaches heaped upon Canadian politicians, for having a very low standard of honor and integrity of character, and yet professing to believe in the power of prayer, we systematically neglect to raise our voice on their behalf. Surely, if the prayer for the Governor General be thought to unduly lengthen the service as it stands, it would be better to omit the prayers for the Queen and Royal Family, for they are prayed for by several millions of people in the British Isles with whom they are more closely connected. Personally, I regret that the Church in Canada has not a prayer embracing all our chief rulers. But this with various other alterations in our much cherished Book of Common Prayer, suited to the requirements of the age and the country in which we live, will I doubt not in due time be accomplished.

In the meantime let us not forget the promise that whatsoever we ask in Christ's name will be granted, and let us earnestly pray Sunday after Sunday from pew and prayer desk that

He in whose hands are the destinies of empires and kingdoms, may direct the rulers of this young country, in such a way, that it may become the kingdom of our Lord and of his Christ.

JACOBUS.

1st Oct., 1889.

#### THE JESUITS' ESTATES' ACT AND THE SYNOD.

SIR.—The late hour of the session at which the question of the Jesuits' Estates Act came up for consideration, and to some extent the perhaps unavoidable haste with which the Provincial Synod deals with the most important subjects brought before it undoubtedly prevented that full calm and thorough discussion of a matter, which in its connections deserved a more complete expression of the Church's mind.

This question like the Temperance question, is made to suffer in the minds of many loyal Churchmen, because of its evident relation to political matters and the political complications it has and will still further give rise to. Prohibitionists find that the men whom they applaud so loudly for their forcible denunciation of the evils of intemperance are unwilling to bring their utterances to the test of practical action by supporting the proposal for some legislative enactment on the subject, because it would be inconvenient for the party to which they belong. The maintenance of their party in power, or the chances of succeeding to power are considerations that no politician will think of sacrificing in favour of the comparatively trifling interests involved in the temperance question; so it is with this question of the encroachments of the Church of Rome. He who ventures to take up this matter and to recognize in it a manifest danger to the religious interests he holds dear, if he be a politician, must be content, in nine cases out of ten, to suffer ostracism at the hands of his party, and imperil his standing with his constituents. Some of those who maintained that it was an ill judged thing to memorialize the Provincial Synod on the subject, I believe, were quite honest in the view they took that it was a question for the hustings only, and ought not to have been dragged into the midst of an ecclesiastical assembly; but the course of the debate could not fail to leave the painful impression that no such considerations were paramount with others. They were plainly arguing against the position of the memorialists because it would have been awkward for them to answer the questions of their constituents had they taken the view which their loyalty to the Church, the duty of upholding the right, and their conviction of the oneness in the Body of Christ so palpably set before them. The argument that we are to remain supinely inactive because we are in a minority here in the Province of Quebec, and make no effort to secure equal rights with the members of the Church of Rome ought to be stigmatized as the utterance of pusillanimity or self interest and equally deserving of reprobation. After the Legislature of old Canada had deprived the Church of England of her heritage by secularizing the Clergy Reserves, and as is stated in the Act; allowing the Clergy having life interests to commute for a block sum that there might remain no semblance of an endowed Church, the endowment of some dozen Bishops of the Church of Rome out of the funds of this Province offers a commentary upon the consistency of our legislators, and a striking proof of the domination of that Church; when as Dr. Davidson quoted from the Quebec Hansard we have the Premier of the Province felicitating the House of Assembly upon the happy issue from a state of *uneasiness to a state of peace*, which the Jesuits' Estates Act would bring about, and in doing so telling that House that the religious authorities maintained that all the

members of the Government and of the Legislature were under the empire of ecclesiastical penalties—the Premier plainly implying his acknowledgment of this extraordinary claim and using it as a quasi menace to influence the members.

When the terms of the act governing Educational matters in this Province are such that large sums of money are levied upon Protestants for the support of Roman Catholic Schools, as in the case of the City of Montreal as well as in all rural districts, where the tax on corporate property, so often held by Protestants alone, is divided between the common schools and dissentient schools in the ratio of the number of children belonging to each, nine-tenths at least of the schools being of the former class, and getting practically nearly the whole of the tax on such property, while common school and Roman Catholic school are almost synonymous terms; when the tax lawfully levied upon a dissentient cannot be recovered at law by the trustees unless he has signed the dissentient roll, whilst the commissioners can in that case secure it; when we know that all petitions to have justice accorded to us on these points are unavailing because the Government will not act except in concurrence with the same ecclesiastical authorities who claim the power of "princes ecclesiastiques" over the members of the said government, and that the Protestant Committee of the Council of Public Instruction is powerless to make its claims heard, that it cannot even exercise untrammelled, its right to appoint a Board of Examiners, when we look no further than the present necessity I for one am content to agree with those who think that there are abundant reasons why members of the Church of England should not hold back but should heartily, with voice and pen and money, come forward and make their influence felt in the cause of right, justice and true religion. I believe that members of the Church whether clergymen or laymen, will be untrue to her traditions, to her teaching and to themselves if they refuse to join the "Equal rights" movement, merely because they will render themselves obnoxious to the charge of interfering in political matters, a charge which some politicians will be sure to make, but as such may and ought to be treated with the contempt it deserves.

CLERICALS.

### DEGREES IN DIVINITY.

SIR,—Will you kindly allow me to offer a few observations and at the same time make a few inquiries with reference to the Canon on Degrees in Divinity passed in such red hot haste last week. As scarcely any opportunity was given at the time for inquiry or explanation—the object of its promoters being apparently to get it adopted without criticism—perhaps some one will now vouchsafe to throw a little light upon some points which seem doubtful. I am sorry to say that as it stands at present it seems hardly creditable to the intelligence and judgment of the very learned committee which, after so many meetings and such devoted labors, succeeded in presenting it to the Synod, and with such evident satisfaction in their work, insisted upon its being accepted without the least amendment. It was surely due to the Synod that when the Rev. Provost and his seconder asked that the Canon should be adopted as a whole, without considering its details, that those details should have been less plainly open to criticism. Allow me to cite the first section of the Canon, premising only that a Canon is a law, a statute, and ought, therefore, to be drawn up with as much clearness, accuracy and freedom from ambiguity as possible:

#### 1.—BOARD OF EXAMINERS.

(1) A Board of Examiners for Divinity Degrees within this Ecclesiastical Province shall be appointed as follows: One representative

from each of the Universities of King's College, Windsor; Bishop's College, Lennoxville, and Trinity College, Toronto; and one each from Huron College, London (representing for this purpose the Western University), the Montreal Diocesan Theological College, now affiliated to McGill University, and Wycliffe College, Toronto, now affiliated to the University of Toronto.

2 And the House of the Bishops shall at each Session of the Provincial Synod, appoint one of their number who shall be chairman of the Board.

3 He shall also report to the Provincial Synod at each Session, all regulations and by-laws made by the Board of Examiners, and the results of all examinations held from time to time under this Canon.

4 The Board of Examiners shall be empowered to make such regulations and to appoint such officers as may be required.

All the above are enacting clauses, and as such ought to be complete in themselves as to the matters they treat of; but in order to learn how the Board of Examiners is appointed we are obliged to go back to the preamble, (no enacting part of a statute, but merely an introduction, which states the reasons and intent of the law following), and there we are told that the Institutions referred to "undertake each and severally to recognize and formally to appoint, after the manner required by their regulations and by-laws, the examining Board." Without the preamble we should have no information whatever as to the manner of appointment. But passing over this defect of form and studying the first section of the Canon with the aid of the preamble are we to understand that each university and each College appoints the whole Board as the grammatical construction requires? And, if so, which institution takes the initiative? or are they all to nominate at once relying upon some miraculous inspiration to "each and severally" hit upon the same names. It may be said that such an objection is unworthy of serious consideration because that in some informal way the members of the Board will be agreed upon before hand and then formally appointed and recognized; but I maintain that in a solemn law governing important interests there should be no room for informal methods of carrying out its provisions.

The clause which I have taken the liberty, for convenience of reference, to number 2, makes provision for the appointment of a chairman, who is to be a member of the House of Bishops and elected by that House at each triennial meeting of the Provincial Synod. But in the event of his death or other sufficient cause preventing him from acting, the Board is without a chairman till the next meeting of the Provincial Synod; for although the last clause of this section empowers the Board to appoint such officers as may be required, I submit that in view of the specific indication as to who shall be the chairman, contained in the 2nd clause, it is exceedingly doubtful whether under any circumstances that officer could be named by the Board.

The next and most palpable evidence of haste in drawing up this Canon is found in the absurd connection between the second and third clauses. The second clause relates solely to the appointment of a chairman; the third clause directs him to discharge a certain duty; but these two are linked together by the conjunction "also"; "He shall also report, &c." I venture to say that such looseness of phraseology was not looked for at the hands of those at the head of the highest Educational institutions in the country. I grieve to think of those four meetings; the thousands of miles travelled; the weighty and prolonged discussions upon matters of the gravest moment, but so little attention paid to those necessary details of language and form, without which a

cannon may be heavy—a canon may have inertia and be hard to move—a canon may jolt and rumble along when started—a canon may be ugly and threatening of aspect—but can never be depended upon to shoot straight.

With reference to Section III., Duties of Examiners, I have only to remark that the necessity for the enactment of the provisional clauses in relation to text books indicates an amount of distrust on the part of the Universities or Theological Colleges, or both, which angers ill for the stability of this cumbersome edifice. If the colleges can have no confidence in the Board of Examiners which they themselves, "each and severally," appoint in this matter of text books, small hope can there be that this loosely constructed building, with its timbers all out of joint, will endure.

The fifth clause of section III provides for the conduct of the examination, which is to be "under the direct supervision and charge of at least one member of the Board of Examiners, and each university and theological college aforesaid shall be a centre for holding such examination," &c. Now there is nothing in this clause nor in any following one which excludes the member of the Examining Board, who is also the representative of and therefore professor in, the college or university interested, from being the person in charge of the examination. To permit the head or professor in any institution to conduct the examination of his own students who are competing with the candidates of other universities or colleges cannot fail to weaken that complete reliance upon the equal terms of examination every candidate has a right to look for. I am not venturing to make the slightest reflection upon any member of the professorial staff of any institution concerned, but I accept it as a principle that to establish complete confidence in the impartiality of an examination there must be no possibility of extending advantages of time or other aids to one candidate which all others may not enjoy.

A great deal more might be said with reference to the imperfections of this canon, but I cannot trespass any further upon your space. I have only to say that it is a matter of deep regret that the committee did not take the Provincial Synod more fully into its confidence and allow some improvement to be made—the ground of the appeal for adoption as it stood, viz, that the canon had been agreed to by the institutions interested, and that if the Synod made any alteration the agreement would be broken was by no means imperious, and ought not to have been listened to. Besides, if a good reason for the Synod which has just closed it is just as good a reason next Synod against any amendment which may be proposed, and it would not surprise me if its promoters found out after three years that it was not quite perfect and desired themselves to improve it. That it was carried through with such a rush I believe was owing to the fact that members of the Synod had not given much attention to the subject. They had not studied it, and consequently too readily accepted the canon on the recommendation of those who were presumed to have done so.

A. A. VON IFFLAND.

Chicago has a university that confers any honorary degree, from M. A. to LL.D., for the reasonable sum of from \$10 to \$25. It consists of a president and a type-writer, who, by industry and strict attention to business, manage to compete with many larger institutions.

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## CALENDAR FOR OCTOBER.

- Oct. 6th—16th Sunday after Trinity.  
 " 13th—17th Sunday after Trinity. (Notice of St. Luke's Day.)  
 " 18th—St. LUKE. Evangelist.  
 " 20th—18th Sunday after Trinity.  
 " 27th—19th Sunday after Trinity. (Notice of St. Simon and St. Jude and of All Saints.)  
 " 28th—St. SIMON and St. JUDE. Ap. & M.M. (Athanasian Creed).

## OPPONENTS OF CHRISTIANITY.

The history of Christianity has been that of a warfare, a struggle, and though Christians may at the present time be exposed to less of actual persecution than at some former periods, they meet with quite as much of opposition. The prince of this world is by no means disposed as yet to abdicate, though he seems to have a lively conviction that his time is short. Some of our opponents are very old. Others are new or in new forms. Of the latter, perhaps the most formidable at present are materialistic and agnostic evolution and destructive historical criticism of the Bible. I use the qualifying adjectives because among the multiform and often contradictory theories grouped under the name evolution there are some that are harmless or respectable, and there is a fair and legitimate criticism to which the books of the Bible, like other books, may be subjected.

It is a favorite *ruse de guerre* with writers and speakers against Christianity to represent that these oppositions are due to modern science, meaning thereby physical and natural science; and that all or nearly all scientific men disbelieve Christianity. These, however, are groundless assertions. The experience of fifty years and acquaintance of very many scientific men are Christians, and I know many others who if not Christians, may be said to be "not far from the kingdom of God." The utterances of a few popular or prominent men should not be taken as expressing the views of their whole class. The best and ablest of scientific men have all along been Christians, and Christianity has helped to make them what they were and are; while science itself, though it may have been used to give new forms to old

objections, has been on the whole the handmaid of religion.

As examples of oppositions, supposed to be based on science, we may refer to those of positivists and agnostics, as they have recently been presented so ably and clearly by Harrison and Huxley in some of the reviews, where also they have been sufficiently answered. Such discussions, I believe, must do good, and will result in a clearer perception of truth and a more intelligent faith. It is in any case encouraging that they centre around the Word of God, which is thus shown to be still a formidable power and not a thing of the past.

One curious admission which has appeared in these discussions is that of the necessity of some kind of religion or substitute for religion, while it is apparent that those who reject theism and Christianity are at variance among themselves, and fail to find any good substitute for what they avowedly reject, except by falling back on some portions of its doctrine.

In the recent articles referred to, the Positivist combatant believes in the religion of humanity, that is in setting up an ideal standard of human nature, based on historical examples as something to live up to. His agnostic opponent thinks this futile—stigmatises man as a failure and as a "wilderness of ages"—and would adore the universe in all its majesty and grandeur. They thus rehabilitate very old forms of religion, for it is evident that the most ancient idolatries consisted in lifting up men's hearts to the sun and moon and stars, and worshipping patriarchs and heroes.

Thus we find that there can be no form of infidelity without some substitute for God, and then necessarily less high and perfect than the Creator Himself, while destitute of His fatherly attributes. Further, our agnostic and positivist friends even admit the need of a Saviour, since they hold that there must be some elevating influence to raise us from our present evils and failures. Lastly, when we find the ablest advocates of such philosophy differing hopelessly among themselves, we may well see in this an evidence of the need of a divine revelation. Now all this is precisely what the Bible has given us in a better way. If we look up with adoring wonder to the material universe, the Bible leads us to see in this the power and Godhead of the Creator, and the Creator as the living God, our Heavenly Father. If we seek for an ideal humanity to worship, the Bible points us to Jesus Christ, the perfect Man, and at the same time the manifestation of God, the Good Shepherd, giving His life for the sheep, God manifest in the flesh and bringing life and immortality to light. Thus the Bible gives us all that these modern ideas desiderate and infinitely more. Nor should we think little of the older part of revelation, for it gives the historical development of God's plan, and is eminently valuable for its testimony to the unity of nature and of God. It is in religion what the older formations is in geology. Their conditions and their life may have been replaced by newer conditions and living beings, but they form the stable base of the newer formations, which not only rest upon them, but which without them would be incomplete and unintelligible.

The lesson of these facts is to hold to the old faith, to fear no discussion, and to stand fast for this world and the future on the grand declaration of Jesus—"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."—*Sir William Dawson in October number of The Treasury.*

## PAPAL INFALLIBILITY.

(Chapter IV of *What is Modern Romanism* by Bishop Seymour.

When Cato sought to arouse the Roman people to a sense of their danger from their rival, Carthage, he concluded every speech which he

delivered in the Senate with the words, "Carthago delenda est." It made no difference how irrelevant the closing sentence was to the subject matter which had gone before, the unvarying statement fell from his lips, and the more incongruous it seemed, the more thrilling and lasting was the effect which it produced. Gradually the sharp, ringing assertion, sometimes so strangely and always emphatically uttered, made its way from the senate chamber to the streets and homes of Rome; it struck a responsive chord in the national heart, and boys and girls, as well as men and women, could be heard shouting and singing, "Carthago delenda est." At length the orator's purpose was accomplished; the sentiment became an enthusiastic passion, and the Roman legions made the will of their countrymen a dread reality, when Carthage was overthrown.

Cato's example and his brilliant success, are our excuse for repeating so frequently the root error of Modern Romanism. We must open the eyes of our people to this one great evil which poisons the whole system, and sinks, by comparison, all other errors and corruptions into insignificance. This is the giant heresy which defends and shelters all others; it is the Goliath which goes forth before the hosts and confronts you at every turn. Let the question be one of metaphysics in the discussion of the doctrine of Transubstantiation; you will soon find yourselves in the presence of the claim, that the Pope is the vicar of Christ and the mouthpiece of the Church, and he, in the person of Innocent III., enjoined the teaching, as he had the right to do, as of divine authority and binding on the conscience, and hence it must be received—under the penalty, if rejected, of damnation.

Let the inquiry be as to the validity of English Orders, and we make good our claim by clear, unimpeachable proofs as to the sufficiency of the ordinal and the competency of the consecrators to confer Orders; all objections are swept away by the overwhelming testimony of history, but we are brought at last, as we anticipated, to the issue of the Papal Supremacy. The Pope's authority, it is alleged, was not asked nor given, and consequently English Orders lack the essentials which could alone make them represent Christ and His Church. Or, we venture to dispute the teaching of Rome on the subjects of the Immaculate Conception of the Blessed Virgin Mary, and the Infallibility of the Pope. We show conclusively that the two lines of teaching represented by these recently imposed articles of faith in the Roman Communion, cannot be drawn inferentially, by the most ingenious handling, from Holy Scripture or any ancient Christian writer; but Goliath steps to the front, and we are told that it needs not Holy Scripture or Patristic testimony to establish these alleged truths; they rest upon the authority of St. Peter, speaking through his successor, Pius IX.

Be the question what it may between Modern Romanism and the Catholic Church, and the drift of battle soon draws you into the presence of the monstrous claim that St. Peter was set over the rest of the Apostles, as their superior and absolute ruler, by the Divine Lord Himself, and that St. Peter was secured, by the gift of the Holy Ghost, from falling into error in the sphere of faith and morals, and that these, his special and peculiar prerogatives and privileges, are inherited and exercised by his successors, the Popes of Rome. There is no use in skirmishing with side-issues and subordinate questions; it is only a waste of time and a loss of material in resources and labor. Let us close with the great central claim that the Bishop of Rome is an absolute monarch, unlimited from beneath, that he is the head of the church and in the place of Christ by divine appointment, and that what he is now his predecessors have been all along from the first, since they derive from St. Peter, whom our Lord made supreme ruler of His Church, and placed

in the city of Rome as the seat of his authority, and the center whence he should exercise jurisdiction over the whole world.

This we deny, and the issue is made up; but our antagonists are unwilling to go into Scripture and antiquity on the question of supremacy alone. They cleverly associate *primacy* with it, and shift and interchange the terms or their equivalent expressions, until the reader or hearer is confused, and they seem to prove, what they have not adduced one particle of evidence to establish. This is the line of the Roman Catholic controversialist always; he lays down one proposition and he proves another. He makes the unwary believe that he has established his point, while he has done nothing of the kind. By rare legerdemain, he substitutes statements which, to uncritical ears, sound alike, and by frequent interchange he bewilders the mind until he seems to make good, by abundant evidence, all that he originally claimed. This conspicuously is the case with the question, and the only question which we propose to discuss—the claim of the Bishop of Rome to be, by divine right, the absolute ruler, in the place of Christ, of His Church on earth. This claim is expressed by the word "*Supremacy*," and it involves what Rome now imposes as "*de fide*"-infallibility; and this doctrine of infallibility closes effectually and forever the door, which some clever sophists would gladly persuade us is still open, as touching any real freedom of the Episcopate. There can be none, and there is none, where and when their head, who is not only over them in the Lord, but of a *different order* from them, speaks under the guidance and protection specially vouchsafed of the Holy Ghost. Our contention is not about the *primacy* of St. Peter among his fellows. Wherever and whenever a number of persons act together towards any object or for any purpose, there must be a *first* among them to give unity to their action and harmony to their speech. St. Peter seems to have occupied this first place among the Apostles (?) just as the Archbishop of Canterbury is first among the Bishops of England, and our Presiding Bishop is first among the Prelates of the United States, exercising an administrative headship for the sake of order and utility. Such was St. Peter among his equals—their recognized leader, acting for them and speaking for them, though all the while one of them, and in no sense greater than they in office and spiritual gifts. *This is primacy*, but this is not what Rome claims for St. Peter. It is transcendently more than this; it is *supremacy*. She alleges that St. Peter was not first among his peers, because he had no peers on earth. He was lifted by his Divine Master *above all men*, in office and gifts, and was to rule them absolutely in himself and his successors, to the end of the world. This is supremacy.

Here one caution is needed against the craft of the Roman Catholic polemic. His art consists in stating, in mild and general terms, the doctrine of the *supremacy*, and then he brings Scripture and the early Fathers into court to prove the *primacy*. If one examines the quotations adduced by Waterworth, in his "Faith of Catholics," to establish the claims of the Pope, he will see clearly what we mean; or nearer at hand, if he looks into Monsignor Capel's draughts upon Patristic writings, he will find even better illustrations asserting one thing and proving another. It may be urged for Waterworth that when he made his catena of authorities, his Church had not advanced to her present position touching the status of the Pope. The Vatican decrees of 1870 had not then been formulated and issued, binding the false claims of Papal supremacy and infallibility as articles of faith upon all believers in the obedience of Rome. Then, when Waterworth was prosecuting and completed his onerous and meritorious labors, Roman Catholic Catechisms, sanctioned by the highest official authority in this country, taught the children of the faithful that papal infallibility was a Protestant invention

and slander. The Catechisms are still issued from the press, but they have been purged of this vicious matter. Evidently infallibility is not one of the spiritual endowments of the Roman hierarchy in America.

Let it be remembered, then, that primacy and supremacy are two *essentially different* things, that the one cannot be made a substitute for the other; that the one is true (?) of St. Peter, he was first among his equals; the other is not, he was not supreme over his fellow Apostles as inferiors. Again, the *primacy* of the See of Rome among the Patriarchates, her equals in the first centuries, is clearly proved by history; while her present claim to rule the Churches *by divine right*, as their supreme head, is overwhelmingly and incontestably refuted by history. It is just here that the trickery is practiced. Rhetorical statements are made about St. Peter's See, and St. Peter's prerogatives, and St. Peter's privileges, and St. Peter's successors, and the recognition which they received as such in the early Church, and it is assumed that these have been all along what they are claimed to be, and acknowledged to be, by Roman Catholics to-day. The early Fathers then are marshalled in grand array, and their testimony is produced, and their expressions, innocent of any such meaning as now attaches to them, are triumphantly asserted to settle the question, and prove, beyond peradventure, the supremacy of the Pope. But when we come to cross-question these witnesses, to test what they meant by what they did, we discover that their evidence is as strong as anything can be against Modern Romanism.

We must go back and see what our Blessed Lord trained St. Peter to be, while He was with him as his Master on earth, and how He taught St. Peter's fellow disciples to regard him in his relation to them. We must look at the Pentecostal Church while the Blessed Spirit fills her with His miraculous presence, and preserves her records for us in the sacred Scriptures, in order to ascertain just what St. Peter claimed for himself, and what his colleagues conceded to him. We must inquire what the early Fathers understood by the See of the Blessed Peter, St. Peter's prerogatives, and similar expressions, and then we shall be in a condition to say, without fear of refutation, to the champion of Modern Rome, "Stand back; your claims are disallowed by our Lord. He never educated St. Peter to be, nor appointed St. Peter to be, the supreme ruler of his brethren. Your claims are disallowed by the Holy Ghost. He never authorized St. Peter to act as the head of the Church, exercising absolute jurisdiction over her as supreme. Your claims are disallowed by the early Fathers. They never in practice show that they even dreamed of such a thing as a Bishop of Rome inheriting what St. Peter never possessed, and in the nature of things never could have possessed. They use the expressions, St. Peter's See, St. Peter's prerogatives, St. Peter's privileges, St. Peter's authority, St. Peter's headship, and like phrases, in accordance with Scripture ideas and practice as teaching the primacy of St. Peter, and not the supremacy. Read in the light of modern developments, this patristic language becomes full of new and strange meaning, which those early Fathers would repudiate with unfeigned horror, as did Gregory the Great, were they to rise from the dead. Let us hear St. Gregory as he refuses the title, "Universal Bishop" himself, and inveighs against its assumption by another, writing to John the Faster, Patriarch of Constantinople, in 595. He says: "Truly Peter, the chief Apostle, a member of the Holy and Universal Church, Paul, Andrew, John, what are they save heads of single flocks, and yet all members under one Head? \* \* \* The Saints before the Law, the Saints under the Law, the Saints under grace—all these make up the body of the Lord, and are reckoned among the members of the Church, but not one of them ever wished to be styled 'Universal.'" "

## HARVEST DECORATIONS.

We owe Harvest Festivals to the great ritual revival of the past fifty years, and few services are more attractive, either in country or town, than that in which we offer our thanksgiving for the fruits of the earth in their season. Of late years, unhappily, there has been a tendency to overdo the decorations. In the interests of good taste, if for no other reason, it is advisable to offer a word of reproof and correction upon this too prevalent practice. The first principle of all church decoration is that it should manifest the character of the festival and the object of the service. Hence we employ at Christmas one kind of decorations, at Easter another, and at dedication or harvest festivals a third. Some churches will bear a greater profusion of flowers than others, but the vulgarisms which ought to be avoided need only be enumerated. Such are the practices of loading window sills with turnips, cabbages, and potatoes; stringing apples and other fruits round gas-standards; piling vegetables of all sorts round the chancel rails and about the altar; and heaping market produce on the font. For the purposes of a Harvest Festival it is not necessary to turn the church into a miniature vegetable market. Vulgarism does not, however, even stop here, for we have seen with our own eyes on the font of a town church the head of a pig with an apple between its gaping teeth. Anything more disgusting it is impossible to imagine. The essential decorations for an effective Harvest Festival service are these: On the Holy table a few choice specimens of the fruits grown in the locality and the country, with the flowers and foliage proper to them. Field flowers should displace the ordinary contents of the vases, in token of our appreciation of the uncoloured beauties of nature. A few bunches of grapes and strings of vine leaves may be used very effectively pendant from the Holy table. It is quite unnecessary to stack cabbages, turnips, and potatoes about the sanctuary, but at each "side," or end, of the altar a full and choice sheaf of corn should be placed. Autumn flowers may be used sparingly on the chancel rails, pulpit, and font, but on no consideration should these "ornaments of the church" be loaded with fruits or vegetables. We have the utmost respect for the idea which occasionally finds practicable expression throughout the country that offerings of flowers, fruit, and vegetables should be accepted in these festivals for distribution among the sick and poor. If the Harvest Festival can be thus utilized, good and well. What we offer a hearty objection to is the use of these offerings for decorative purposes, which detracts from their character as alms. The proper place for offerings is the sanctuary, where all alms and oblations should be taken at this as at all other services. It may be urged, of course, that in a great many churches it is advisable to emphasize the character of the service by a profusion of decoration. Such cases occur at the East-end of London, where a Harvest Festival is indeed a great peculiarity, and the poor are no doubt much impressed with the display of corn and cabbages. "In a poor neighbourhood," said the Abbe Martin, "we trust to gay processions, expositions of the Blessed Sacrament, and other spectacular displays; with rich and educated congregations we must rely upon preaching and the proclamation of God's word." Viewed from that standpoint, we make no objection to the present practice, but let it be clearly understood by every congregation that when the clergy turn their churches into a market garden for their delectation it is a clear proof that, in the opinion of their pastors, their intelligence, taste, and education are far below the highest standard.—*The Family Churchman.*

## FAMILY DEPARTMENT.

## JESUS LOVES ME.

Jesus loves me; this I know,  
For the Bible tells me so;  
Little ones to Him belong;  
They are weak, but He is strong.

Jesus loves me, He who died  
Heaven's gate to open wide;  
He will wash away my sin,  
Let His little child come in.

Jesus loves me; He will stay  
Close beside me all the way:  
If I love Him, when I die  
He will take me home on high.

## Daddy's Boy.

(By L. T. MEADE.)

## CHAPTER XIX.—Continued.

As this speech Kemp started, and Mrs. Kemp flushed all over her face and looked quite angry.

"Trade is bad," she remarked, "and times is hard; but Kemp and me has'nt yet come to that pass, Sir Ronald."

"Oh, I am sorry!" replied Ronald. "Are you quite sure that you never tried to strike a bargain at the pawn. Mr. Kemp? Now, for instance, perhaps you wanted some money to give away, and you hadn't enough in the house, and the person who wanted the money would have suffered terribly without. The person might have lost—well, say, the gift of song without the money, or the person might shiver under thin blankets without the money, and then you might have said to yourself and Mrs. Kemp, 'I'll take my easy chair to the pawn, so that I may have the money to give to the person who suffers.' Are you quite certain, Mr. Kemp, that this has never happened? Oh, I do trust and pray that it has."

Kemp now rose from his seat in great dignity. "Me and my old woman are obleeged for this wish, Sir Ronald Jeafferson, but I begs distinct to state, sir, that neither our clothes nor our humble bits of furniture has found their way to the place to which you alludes."

Kemp felt justly most indignant; but Mrs. Kemp had got over her first shock, and she was now regarding Ronald's little puzzled face with a great deal of anxiety and some curiosity.

"Softly, John Kemp," she said to her good man. "The child has got something working in his mind, and he can't let it out clearly. What is it, my dear love?" she said, stooping down and taking one of Ronald's little hands in motherly fashion between her own. "What are you fretting your dear little head about Kemp and me, Sir Ronald? And as to pawn shops, why, your father's son shouldn't even know as such things be."

"I don't agree with you now, Mrs. Kemp," said Ronald, proudly. "I am quite sure of one thing, and that is my father's son should not break his word, and I won't break my word, Mrs. Kemp, no, I won't. Why, I'd be ashamed to look at father again if I did that. But as to pawn shops, I think they must be useful, nice places; and I am very sorry indeed that you and Mr. Kemp don't go to them, for if you did, Mr. Kemp, who is long-headed, would go with me and strike a good bargain."

"Dearie, dearie, dearie," repeated Mrs. Kemp; "did I ever hear tell on the like! Kemp go with you to the pawn shop! Now, my dear little gentleman, you have no calling to go near a place like that."

"Yes, I have. I want to go there very much indeed; it's most important that I should go there, for I want to pawn Bob there."

"To pawn the pony!" exclaimed the two good people.

"Yes; it's the only way in which I can keep

my word. Don't look at me like that, for I am very nearly crying about it, and I'll miss Bob awfully. But he's my very own, and I can do just what I like with him; and I think the pawn man will be kind to him if I put it very plainly. He'll want his oats and his hot mash, and his nice fresh litter of hay. I do hope they have a nice stable at the pawn shop; I daresay other boys have had to pawn ponies before now, and it's not for ever. I want six sovereigns and a half a sovereign to be given me for Bob, and I'll pay it back with the half crown a week pocket money which Uncle Ben gives me."

When Ronald had finished speaking, Mrs. Kemp's eyes were full of tears, and Kemp had sat down quite mildly again in his easy chair.

"We must get at the bottom of this," exclaimed the good woman. "What do you want the six sovereigns and the half sovereign for, little master?"

"Oh, I do want them so badly!" said Ronald, with a little sob in his voice. "They are for Peters and the almswomen."

And then he told them the story.

## CHAPTER XX.

Ronald stayed for another good hour at the Kemps' and when he came out and rejoined Jim he was very silent, though his face by no means wore a desponding expression. When Jim ventured to expostulate with him on the unreasonable length of time he had kept himself and the ponies wandering about the streets he replied in a gentle though cheerful voice that his business had taken some time to get through, but that on the whole he felt quite happy and comfortable now. During their ride home Jim felt considerably puzzled by sundry observations of his young master's. For instance, Ronald asked him how many pawn shops there were in Conton, and then he further inquired who was considered the best pawn man, as he termed the heads of these establishments.

Jim proved himself by no means so ignorant of the sign of the three balls as the Kemps were; he even owned, without any particular appearance of shame, that he had once personal dealings with a pawnbroker of the name of Webster.

Ronald instantly became intensely excited, and asked a great many questions about Webster's personal appearance, and if Jim had seen any nice snug stables at the back of Webster's house.

"Was he the kind of man who'd be full of feeling for a horse now, Jim?" inquired the little boy. "You often told me that horses knew one person's hand from another; had Webster the sort of hand now, which a pony like Bob would like to have about him when he was being groomed, for instance?"

"Well, sir, I should say that Webster had more a hand for feeling of old woman's cloaks and finding out the rents in an old coat. I shouldn't say that he had at all the hand for a horse, Sir Ronald. I have nothing to say agin Webster, but in the matter of horses he would be, I should think, nowhere, Sir Ronald."

After this Ronald became again a little depressed, and the rest of the ride was taken in comparative silence.

Ronald was punished for going out without leave by being compelled to sit in his room for a couple of hours, but he spent the rest of the evening contentedly enough with the Frere children in helping them to plan their entertainment, which was to be on Twelfth Night.

Mrs. Frere, who, with all her faults, was most anxious to make her children happy, and who would have made Ronald happy gladly could she in the least have understood him, was determined that the Twelfth Night entertainment should be as brilliant and attractive as possible. The children were each allowed to choose the character they would assume, and Mrs. Frere had ordered a dressmaker to spend

a week in the house for the purpose of getting up the little girl's dresses, while a tailor was similarly employed for the boys. The great fun of the whole proceeding lay in the fact that neither Major nor Mrs. Frere were to know anything about the characters the children were to appear in until the night of the fancy ball.

Ronald was a very pretty boy, and as he must assume to a certain extent the character of master of ceremonies, the children were very anxious to know what dress he would wear. Ronald made up his mind with great rapidity.

"It must be something to say to wars and fighting," he remarked. "If I was as tall as Guy and Walter I'd be the Black Brunswicker; but it would be very silly to turn any one so noble as the Black Brunswicker into ridicule, or to take anything from his great and glorious height. I am too small to be the Black Brunswicker—that's the sort of part that father would have looked so splendid in. But I know what I'll be—yes—I'll be that and nothing else; I'll be a little wounded drummer boy off the field of Waterloo."

The children exclaimed with dismay at his choice.

"How will anybody know that you are off the field of Waterloo, you silly?" said Walter in a tone of some contempt. "It will be a very ugly dress, and I don't at all know that the drummer boys who fought in that particular battle wore any dress different from the drummer boys of to-day."

"Uncle Ben will tell me about that," replied Ronald with great dignity. "I will be a Waterloo drummer boy and nothing else; there shall be a big hole through my drum, and my uniform must look dragged and muddy; and I'll either limp or have my arm in a sling."

"Well, at any rate, you needn't be wounded," said Violet; "it will be very ugly indeed to see you limping about. If you must be a drummer boy you can at least have a whole skin."

"Not a bit of it, miss. I will have been exposed for hours to the hottest of the fray. Bang, bang, the guns will have gone, and shells will burst at my feet, and the great battle chargers will have dashed past me; and is it likely I'll have flinched; No, no; I'll have my wound and my glory, Violet."

Violet looked dull and retired from the scene, muttering about Ronald being a very queer boy; but Guy and Walter could not help admiring the little fellow's enthusiasm.

The dress was finally decided on, and Aunt Eleanor was rather puzzled when the children handed her in their order for the materials for their fancy dresses to see amongst the list, and strongly underlined, the following word:—"Scarlet cloth, the same as soldiers wear; but it must be faded. I consulted Dorothy, and she said to ask for a remnant; but if that can't be got, she'll take out some of the color with washing soda. She's very clever, Dorothy is. The cloth had better be thin, too, in parts. It might be best to send to the pawn shop for the real soldier's coat, which could be out down to fit."

"There is no doubt," said Aunt Eleanor, "whose costume this is intended to be. You encourage that boy a great deal too much in his ridiculous passion for fighting, Major. He is about the queerest child I ever saw, and no doubt he'll be a perfect show at the ball. You seem to have some sort of an influence over him, Major Frere, and I wish you would use it on this occasion. I have—I fear very unwisely—allowed the children to choose their dresses, and I am certain Ronald will contrive to make a show of himself. This will be particularly awkward, as, of course, every one will notice the child. He would look very pretty indeed dressed as one of the little princes in the Tower. Please talk it over with him, Ben, before I send this order to town."

"Tut, tut, said the Major, whose rheumatic gout was particularly painful to-day; "how

you women do worry. If I were you, my dear, I'd leave the little lad of your brother's alone. You'll never turn him into your pattern boy, try as you will; and for my part I must own I think he is one of the jolliest little chaps I've met for many a day. It goes against me to say it, for 'pon my word he amuses me at times vastly, but what the child wants is school, Eleanor. I don't see that your precious Miss Green has made much of him."

Mrs. Frere favored her husband with a glance of contempt, but did not trouble herself to pursue the conversation any further.

At this moment a footman came into the room and informed Mrs. Frere that a man and woman of the name of Kemp waited below in the servants' hall and were very anxious to see her on some special business.

"Kemp!" repeated the good lady in a puzzled voice; "Kemp! Is there any person in the village of the name of Kemp, Pickering?"

"Not that I have ever heard say ma'am. I should judge from the looks of the parties downstairs that they had come a good way on foot."

"Tramps, no doubt," said Mrs. Frere; "tramps come with a begging petition. Pickering you ought to be more careful whom you admit into the servants' hall."

"They don't look at all in the begging line, ma'am," said Pickering; "I should say, to judge from their appearance, that they were well to do parties—the man in broadcloth, the woman in circular fur-lined cloak with black bonnet and scarlet tip, neat clothes, and even muff."

"That will do, Pickering. Tell the Kemps that I am not acquainted with them, and that I am far too busy just at present to see any strangers."

Pickering withdrew, but returned in a few moments looking rather nervous, to say that Mr. and Mrs. Kemp were sorry to trouble, but as their business was very pressing, they would be glad to know if they could have a few moments conversation with Major Frere.

"Eh! what?" said the Major, who was succumbing into a nap; "want to see me, do they, Pickering?—Well, I could give them—respectable parties they seem—say five minutes; eh, Eleanor?"

"Now, I beg, I really must insist on your being guided by me in this matter. We cannot allow tramps on the place. Pickering, tell Mr. and Mrs. Kemp—"

But at this moment the words on the good lady's lips were arrested, the study door was thrown open in the irrepressible style which the Major loved and his wife disliked.

"Uncle Ben," said Ronald, "Mr. and Mrs. Kemp have come. They are in the servants' hall. They have walked all the way over from Conton; they are very tired I am sure, and Mrs. Kemp is so hot, and she is mopping her face like everything. I think Kemp should have a glass of beer and some toasted cheese, and Mrs. Kemp had better have a glass of port wine negus, and—and—was it not just splendid

of them to come over? They want to see you, Uncle Ben; it's most important; it's about the alms; oh, I musn't say; I mean it's about Bob, and, and—the pawn. Oh, dear, oh, dear. I cannot keep it in. Come away away at once, dear Uncle Ben, and don't let us keep them waiting."

"Who are Mr. and Mrs. Kemp. Ronald?" asked his aunt in her most freezing tones when she could get in a word. Ronald laughed gleefully.

"Don't you know?" he asked in a tone of surprise. "Why, they keep a shop in the High street at Conton, and they've a hall door, painted green, with a brass knock-er, and they sell sealing wax, and paper, and envelopes, and little 'Where is it?' books, and heaps of other things; and trade is rather slack, and the times are very hard, and you might get all your writing paper from the Kemps, Aunt Eleanor; oh, I wish you would. And Mr. Kemp eats toasted cheese for his lunch, and they have never been near the pawn man, which I am sorry for. Those are the Kemps, Aunt Eleanor; father knew them very well indeed. Come, Uncle Ben, come."

For once in his life Uncle Ben rose gallantly to the occasion. Perhaps some warlike ardor did again animate the breast of the old soldier; at any rate he rose to his feet, and muttering rather hastily, "There is no harm in seeing what it all means, wife," he left the room accompanied by the excited Ronald.

[To be continued.]

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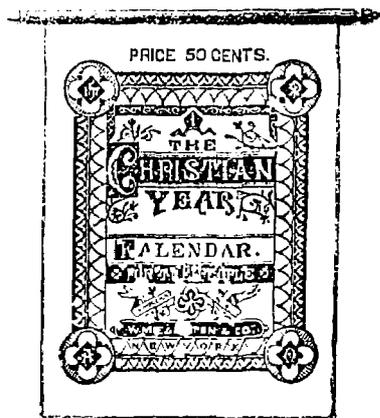


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