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# The Church Guardian

Upholds the Doctrines and Rubrics

"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.

VOL. XII.  
No. 19.

MONTREAL, WEDNESDAY, OCTOBER 15, 1890.

PER YEAR  
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WE want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province, cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

## ECCLESIASTICAL NOTES.

THE Bishop of Bangor (Wales) is confined to his room with a severe cold contracted during the Eisteddfod meeting. The date of his enthroning is still unfixed.

THE Rev. Samuel T. Adams, who for several years past has been minister at the Ross Congregational Chapel, is about to separate from that body and join the Church of England.—*Family Churchman*.

THE Dean of St. Paul's will shortly publish a volume on the Oxford Movement. The late Cardinal Newman was one of the Dean's oldest friends, and when the latter was rector of Whatley, near Frome, John Henry Newman (as he then was) paid him a short visit.

THE Bishop of Melbourne, Australia, was recently presented by a number of the laity of his diocese with a pastoral staff, in anticipation of the completion of St. Paul's Cathedral, Melbourne, for his official use and that of his successors in the See of Melbourne for ever.

THE great delay in enthroning the Bishop of Bangor, Wales, is provoking considerable comment. Nearly six months have elapsed since his consecration, and the date of the enthronement is still deferred owing to some formality in connection with the appointment of the Archdeacon of Canterbury, who has to sign one of the necessary documents. The Bishop attends the Cathedral services in his robes, but takes no part therein, and does not occupy the episcopal throne.

FUNERAL reform has been recently brought very prominently forward by letters in the papers from eminent ecclesiastics and others, and received a practical commentary at St. Paul's on Tuesday at the funeral of Canon Liddon. There was no official black anywhere to be seen. The altar was decked as for a festival. The opening in the floor, through which the coffin descended, was draped with red cloth, and flowers were abundant both in the form of ornament and of tribute. Not even the Canon's stall was draped in black.—*Church Bells*.

THE committee of the Liverpool (England) Church of England Sunday-school Institute was requested by the Diocesan Conference of 1882 to promote the formation of Sunday-school associations throughout the diocese, and the success attending their exertions is shown by the fact that no fewer than thirteen associations have been formed in Liverpool and the suburbs, Hindley and Abram, Pemberton, Upholland, and North Meols. Ten of these associations comprise 139 schools, 3,419 teachers, and 51,

984 scholars; while of three comprising 32 schools no further details are available. With a view to fostering more active co-operation and more intimate relationship between the associations and the institute a new departure has been taken in the issue of a programme of meetings not only of the institute, but of the associations both in combination and separately, with a calendar of the season just opened.

THE following resolution has been forwarded to the Dean and Chapter of St. Paul's Cathedral:—"That at a meeting of the Armenian residents in Manchester, held on the 10th September, at the Armenian Vicarage, it was unanimously resolved that the condolences of the Armenian community in England be conveyed to the Dean and Chapter of St. Paul's Cathedral, and to the relatives and friends of the deceased divine, through Mr. G. Hagopian, of London, on the occasion of the lamented death of the Rev. Henry Parry Liddon, D.D., Canon of St. Paul's Cathedral, in whom the people and the Church of Armenia lose one of their most valiant friends and sympathisers."

THE Rev. Mark Napier Trollope, M.A., of New College, Oxford, and Cuddesdon, has resigned the charge of St. James', Great Yarmouth, Eng., with the intention of attaching himself to Bishop Corfe's Mission to Korea. The Bishop himself started for Korea nearly two months ago, travelling via the United States and Canada, and the two doctors are also on the way. The Rev. L. O. Warner, a deacon, started for the same destination early in September, and Mr. Trollope hopes to follow in company with two more deacons and perhaps another priest, shortly after Christmas. This will bring up the number of clergy engaged under Bishop Corfe in the new mission to Korea to four, or perhaps five.

THE Bishop of Worcester (Eng.) has written the following letter to the Rev. F. Lawrence, hon. sec. of the Church of England Burial Reform Association, which was read by Mr. Lawrence in the course of a sermon at St. Michael's, Coventry, on a recent Sunday:—"There is need of very extensive reform in the matter of funerals among both rich and poor. The poor are in the habit of wasting money on funerals which they much need for other purposes, and the rich often encourage the false notion that they honor their departed friends by the vain pomp of costly funerals. The custom is much to be deprecated of burying the dead in strong, solid coffins, and constructing expensive vaults for receiving them. The sooner the earthly tenement of the body of a dear departed friend can be made to return to earth the better. A perishable coffin and a grave of earth, in a light soil, where practicable, form the most fitting receptacle for the corruptible body from which the spirit has departed."

THE following is the text of a second letter which the Bishop of Lichfield (England) has addressed to the Nonconformist ministers in his diocese as to their visit to him on Michaelmas Day:—"Lichfield, September 13th. Dear Sir,—I have long desired to make the acquaint-

ance of some of the ministers of the various religious communities which are represented in the diocese of Lichfield, and I thought that this might best be done by inviting a certain number of them to luncheon. In doing so I have no desire to enter upon the discussion of any of those questions which divide us. The object which I have in view is simply social intercourse with my fellow Christians who are in various ways working for Christ within the area covered by my own ministrations. But even such an occasion as this may well be sanctified, as St. Paul speaks, by the Word of God and by prayer; and I propose, therefore, that our social gathering should be preceded by a short devotional meeting, in which I trust that some of our guests will kindly take part."

CANON GREGORY, writing in the *Daily Graphic* on the proposed order of preachers, says.—"If we could find men endowed with the requisite gifts of eloquence and learning, willing to devote their lives to preaching the great central truths of Christianity wherever they were invited to do so, there can be no doubt that there might be a great power for good. The difficulty is to find such men. . . . Then there would be the further difficulty of defining the position which such an 'Order of Preachers' should fill. If they were allowed to preach wherever they chose there would be ceaseless irritation between them and the clergy into whose parishes they came, and we should find that rivalries and jealousies which existed between the preaching friars and parish priests in pre-Reformation times would reappear in an aggravated form. And not impossibly, in some cases, the popular preachers might follow the example of Wesley and Whitefield and become founders of new sects of religionists. On the other hand, if they were only to confine their ministrations to where they were invited by the incumbent to preach, their help would be most valuable; but there would be great danger of their never being allowed to enter parishes where their assistance would be most needed. . . . While, therefore, I should gladly welcome any institution that would make the preaching in our churches more effective, I greatly fear that the practical difficulties to be overcome are so great that the desired end can only be reached by the improvement of the clergy on the one hand or by stricter discipline on the other."—*The Family Churchman, London*.

THE passage of the demoralizing Divorce act in Australia has just called forth the severest criticism and condemnation of the leading Christian bodies of the English race. The Presbyterians of Australia were among the first who refused to recognize it, and the Church of England, has spoken out in the strongest terms against it. In a recent number of *The Churchman*, we have an account of the position and action of the bishops:

"The new divorce act in Australia has created an extraordinary excitement in ecclesiastical circles. The Bishops have come forth manfully to the breach, and we hope that no latent spirit of Erastianism will tempt the clergy to be led by a government, which is anti-scriptural on the marriage question, to go clear contrary

to the teaching of Christ. There are many evidences of a determination on the part of the Church to stand fast. In the dioceses of Melbourne and Ballarat the Anglican clergy have been instructed not to solemnize the marriages of persons who have obtained divorce on grounds other than that of adultery. The Bishop of Melbourne (Dr. Goe) has issued a circular letter in which he cites scriptural authority for the refusal of the Church to comply with the laws of the country. The Bishop of Ballarat has also expressed himself very strongly on the subject. In the course of his annual address to the Church Assembly of the diocese the Bishop said: "With all of whatever authority my sacred office gives me, I direct the faithful clergy and laity of this diocese never to avail themselves of the fresh provisions for divorce in the Victorian Act."—*Church Year.*

**GAMBLING**—"The questions involved in the subject, when pursued in detail, are complex and difficult; but as it meets us in the streets and under the hedges, in our towns and in our villages, the issue is simple. The gambler seeks to enrich himself by another's loss. He aims at getting that which he has not earned by honest toil. His action is absolutely selfish. His pleasure is purchased at the cost of his neighbor. If he has exceptional knowledge he uses it to outwit his fellow. At the same time the passion for gambling grows swiftly by indulgence, and the newspaper and the telegraph make that indulgence easy. Gambling is, then a temptation which belongs peculiarly to our own time. It offers, in other words, a test to us of the power of our Christian faith, and when once we see that it tends to hinder all true and generous labor, to extinguish brotherly sympathy, to paralyse the social instincts which lead us to aspire to the noblest types of life, we shall seek with fresh devotion that help which will guard us from great perils and enable us in little things to avoid the appearance of evil."

#### WITH WHAT BODY DO THEY COME.

Walking by some stream, whose waters are impregnated with the stone over which it flows, you will pick up what may seem to you a hickory nut, or a bit of wood. But as you lift it, it is quite heavy, and you find, too, that it is hard, 'Petrified,' you at once say: 'turned to stone.' Yet it is a hickory nut still; it is a bit of wood still; for the shape and general appearance are the same. How came this wonderful transformation?

Wonderful indeed, but both beautiful and simple when we understand it.

A piece of wood, left in the water will separate its particles, until there is nothing of it left. But if the water be impregnated with stone, every minute particle of the wood which wears away, will be replaced by a corresponding particle of stone, and when the process is continued for a sufficient time, there will result the petrification of the wood.

So the particles of our body now are disappearing, and new particles of our body are taking their place, and in this continual round of death and life, of wearing away and building up, we see only one unceasing resurrection.

Thus 'in God we live and move and have our being,' and therefore He, who is able to preserve us, so that our bodies in one sense are not the same which we had in childhood, and yet in another sense are the same, must also be able to clothe us at the last day, not with 'flesh and blood,' for 'flesh and blood cannot inherit the Kingdom of God,' but with immortal bloom, and yet keep perfect our identity of shape and feature, so that the union of this body to the soul will be a reunion, most joyful and most satisfactory to the whole nature.

Modern theology is so permeated with a false materialism, and a false spiritualism, that in the working out of salvation, many are led to think that the body has no part. But through the mist of error, the Church, as a lamp fed with the oil of Holy Scriptures, shines with a clear light.

At the most solemn of her rites her faithful children hear these words of comfort: The 'Body of the Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.'

The body is, therefore, a sacred thing; and, not as flesh but as a body it is as immortal as the soul. It was redeemed by death on Calvary, and by the same intimate connection it is nourished, in the sacrament of that death, by the spiritual food of His most precious Body and Blood.

The body is not, as the Oriental Philosophy would teach, a mere shell to be cast off at death as of no further use, but a part of self, a part of the 'living soul' which man became when God breathed into him the breath of life, separated from the soul for a time by death as a punishment for sin, but united again on the day when we shall wake up after the likeness of the Redeemer.

The body is not the prison house of an independent intelligence, as heathen philosophy has taught; nor the cage enclosing the spiritual body, as Swedenborgianism and Spiritualism would teach.

The spiritual body is not yet. It is actual only in Christ, but is potential for those who are 'laid to sleep in Him.'

The larger life is not in the sweet twilight of Paradise; but in the noon-day splendor of the Resurrection.—*Rev. J. D. Herron.*

#### CANON LIDDON.

##### THE FUNERAL IN ST. PAUL'S.

In the crypt chapel of that spacious and majestic Cathedral, whose walls have so often echoed from end to end the eloquent words that fell from his lips, the remains of Henry Parry Liddon were laid to rest. Notwithstanding the claims which Oxford had to the body of one of its most eminent members, common consent assigned St. Paul's as the most fitting place for the interment of one who had done so much to make it what it is—not only the Mother Church of the capital of the world, but in a spiritual sense the Mother Church of many devout members of all denominations and of all classes. It was almost difficult to realise on Tuesday that the Church had lost one whom just now she could ill afford to lose, as the service was moulded rather in the spirit of the joy of the resurrection than in that of grief for the departed.

The arrangements were admirably carried out. There was no confusion and no difficulty in finding allotted seats. The body was conveyed from Weston-super-Mare on Thursday, and was taken in a hearse and placed in the library at the late Canon's official residence, 3 Amen Court. It was encased in three coffins, the outer being of polished oak with brass ornaments, including a handsome cross. The inscription was as follows:

HENRY PARRY LIDDON,

D. D., D. C. L., LL. D.,

Canon and Chancellor of St. Paul's Cathedral.

Born August 20th, 1829;

Died September 9th, 1890.

R. I. P.

The funeral service was fixed to begin at twelve o'clock, but an hour before that time there was a large congregation, which as time passed on rapidly increased.

At twelve o'clock the opening sentences of the Burial Service, sung unaccompanied to

Croft's music, announced to the vast congregation, which extended from end to end of the Cathedral, that the procession had begun to move from the west end of the nave. Onward it moved, slowly and solemnly, to the music that has so often done duty before, when dignitaries of the Church and of the nation have been borne to their last resting place on earth. The coffin having been placed in the chancel, near the altar, and the robed clergy taken their allotted places, both the Psalms in the Burial Office were sung, the 39th to Parcell in G minor and the 90th to Felton in E flat. Then followed the anthem "Blest are the departed," from Spohr's *Last Judgment*. Canon Gregory read the Lesson from the leetern outside the choir. Having been appointed as Canon two years before Dr. Liddon was installed, and thus intimately connected with him in carrying out the great improvements which have been effected, it was natural that Canon Gregory should deeply feel the loss which the Chapter of St. Paul's has sustained; but thoroughly entering into the spirit of the service, he read St. Paul's arguments for the truth of the resurrection of the body with all the vigor with which his late colleague used to enforce the same truth from the pulpit. Then followed the hymn, 'Blessed city, heavenly Salem,' sung to the ancient plain song tune in *Hymns Ancient and Modern*. This and the other hymn which followed were selected as being favourites of the late Canon, who was very fond of Gregorians. During the singing the coffin was carried to the aperture in the floor under the dome, and the Dean, Canon Scott Holland, and Minor Canon Russell proceeded thither to conclude the Burial Office. At the close of the hymn there was a dead silence whilst the coffin was being lowered to the crypt. Canon Scott Holland then read the sentences commencing, "Man that is born of a woman hath but a short time to live." The next stage in the service was certainly the most affecting part of it. The Dean read the prayer of committal, 'Forasmuch as it hath pleased Almighty God,' but his voice was so weak that he could scarcely be heard. Those who could hear his tremulous tones were deeply touched, his voice at the words, 'Earth to earth, ashes to ashes, dust to dust,' being so low that the sprinkling of the earth upon the coffin was more audible than usual. "I heard a voice from heaven" was sung to Sir John Goss's setting, and the service was concluded by Canon Scott Holland. The 'Amen' to the concluding prayers were not so well rendered as usual, the choir seeming unable to take the note from the speaker's voice. The closing hymn was "When morning gilds the skies," which, like the last, is from the Latin, and was a special favorite of the late Dr. Liddon, who always joined in it with great heartiness. The jubilant ring of this hymn and its familiar tune were thus a fitting close to the obsequies of the illustrious preacher who so earnestly contended for the faith. Whilst the procession left the choir, the "Dead March in Saul" was played.

The coffin was afterwards removed to the grave, which is situated about ten feet to the westward from Dean Milman's. The last Canon buried in St. Paul's was Henry Melville, a famous preacher of the Evangelical school, who died in 1871.—*Family Churchman*

#### NOTICE.

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**DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.**

The Board of Management of the above Society met in St. George's Hall, Kingston, Ont., on Wednesday, Oct. 8th, and concluded their labors at one o'clock on the following day.

The following members were present: the Bishops of Ontario, Toronto, Algoma, Huron, and Niagara, Rev. Dr. Mockridge, (General Secretary), Ven. Archdeacon Bedford Jones, Rev. Rural Dean Pollard, Rev. Canon Sweeny, Mr. R. T. Walkem, and Mr. R. V. Rogers.

The following are the Resolutions adopted:

1. That the sending out of women in connection with missionary work, either to the Domestic or Foreign Mission fields, be regarded as within the scope of the work of this Board.

2. That the Secretary be instructed to obtain from the Society for the Propagation of the Gospel the forms of application, certificates, &c., adopted by that Society for the acceptance of women as workers in the mission field for the use of this Board.

3. That this Board accepts Miss Jennie C. Smith, as a candidate for work in the Foreign Mission field at the expiration of the two years' course, voluntarily undertaken in the hospital at Kingston, Miss Smith also fulfilling all the prescribed requirements of the Board.

4. That the Lord Bishop of Algoma and the Secretary, be authorized to make the necessary arrangements with those Bishops of Missionary Dioceses or their representatives who are willing to visit the Eastern Provinces to plead the cause of missions, under the Resolution passed at the last meeting of the Board, and to determine the places where and the times when the addresses shall be made.

5. That the Secretary be requested to explain to the Missionary Bishops who have already been communicated with on the subject of their proposed visit to Eastern Canada, that the object of the scheme is not the solicitation of funds for any particular Missionary Diocese, but rather by the diffusion of information and the awakening of a wider missionary spirit, and such an increase of the general funds of the Board as will enable them to enlarge their appropriations to the several portions of the field under their charge, and also to inform them that such Bishops as can not conveniently take part in this work will be at liberty to send any clergyman to act on their behalf.

6. That referring to the letter of the Lord Bishop of Mackenzie River, the Secretary be requested to inform him, that inasmuch as the North West Dioceses, including Mackenzie River, are within what is called our Domestic Mission Field, the Board cannot direct the appropriation of what are called our Foreign Mission Funds to these Dioceses, but that the Board are anxious to do, and will do all they can to meet his views out of the funds at their disposal.

7. That the Board do adopt as their own the Epiphany appeal submitted by the Bishop of Huron, and do offer to the Bishop their warm acknowledgments of his kindness in preparing it, and that the appeal be printed and distributed as usual in good season so that it may reach all the clergy for the Sunday before the Festival of the Epiphany.

8. That the report of the General Secretary and General Treasurer be received and printed in the Magazine.

9. That the Bishop of Niagara and Canon Sweeny, be appointed a Committee to co operate with the General Secretary in the preparation of the annual report of this Board.

10. That the moneys in hand, 31st of July, 1890, for appropriation, belonging to Domestic

Missions as reported by the Treasurer, be appropriated as follows:

Algoma (general).....	\$5500 00
"    (special, for Indian work)...	500 00
Rupert's Land.....	500 00
Saskatchewan .....	500 00
Qu'Appelle.....	500 00
Moosonee.....	200 00
Athabasca.....	200 00
Mackenzie River.....	200 00
	<hr/>
	\$5,100 00

11. That the Rev. J. G. Waller, be accepted by this Board as a Missionary to Japan, of the Domestic and Foreign Missionary Society of the Church of England in Canada, at a salary of £200 per year, on his complying with the regulations laid down by the Board.

12. That the Treasurer be requested to pay Rev. J. G. Waller, cost of passage from Toronto to Japan for himself and his wife, including outlay for sleeping cars and meals between Toronto and Vancouver; also the sum of \$200 being amount of outfit for a married clergyman going out to Japan for the first time as allowed by the S.P.G.

13. That the following be the appropriations of funds in the Treasurer's hands on August 1st, 1890, for the Foreign Missionary work:

Society for Propagation of the Gospel	\$1810 00
Church Missionary Society.....	1360 00
Colonial and Continental Society.....	450 00
Society for Promotion of Christian Knowledge.....	450 00

the outfit, costs and stipend of Rev. J. G. Waller to be paid out of the appropriation to the S. P. G.

14. That a grant of \$150 be allowed the Secretary for current expenses.

15. That the Secretary of the Board do forward to the Secretary of the S. P. G., the name of Rev. J. G. Waller, with his testimonials, &c., and request that he may be placed on the list of the S. P. G. as a missionary of the Canadian Church in Japan, in accordance with the agreement between the S. P. G. and the D. and F. M. Society of the Church of England in Canada; that the Treasurer be instructed to forward to the S. P. G. the amount appropriated at this meeting to the S. P. G., less the sums paid to Rev. J. G. Waller, and to state that Mr. Waller's stipend for one year, at the rate of £200 per annum from the 1st of October, 1890, is included in the amount now forwarded.

16. That the City of London be the next place of meeting of the Board.

17. That it be a suggestion to the Treasurer, that it is advisable to remit to the proper persons at least half yearly in December and June, all moneys in his hands specially designated.

18. That this Board having listened to the Report presented by the deputation of ladies appointed by the Women's Auxiliary of the Diocese of Toronto (Mrs. W. Cummings, and Miss Paterson), desire to give expression to the increased interest which their report has awakened in their minds in the Missionary needs of our Domestic Field, to congratulate them on the success which has attended their arduous labors in carrying out the work to which they were appointed, and to hope that the speedy result of the circulation of the Report (which is most valuable and instructive) may be such a stimulation of missionary zeal as will enable the Board to meet more adequately the crying spiritual needs of the vast field which they have traversed.

19. That the Board acknowledge with pleasure the receipt of the statement of the Treasurer of the Woman's Auxiliary for the year 1890, and congratulate them on their success, and that the Board would ask that in future the money actually received and paid out for Domestic and Foreign Missions should be embodied in a separate statement which will greatly facilitate their work in comparing the different accounts placed before them, and that

statements of moneys collected for Home or Diocesan Missions and other purposes not within the scope of the Board's duties and statements of clothing might be embodied in a separate account.

20. That the following addition be made to the 1st By-law on page 3; 'and that Foreign Missions shall include the evangelization of pagan races within the Dominion, other than the aborigines.'

22. That the Report of the Committee appointed for securing the interest of Sunday Schools in Missionary work be referred to a Committee consisting of the Bishops of Toronto and Niagara, the Archdeacon of Kingston, and Rev. Rural Dean Pollard to take final action regarding it.

**NEWS FROM THE HOME FIELD.**

**CAPE BRETON.**

SYDNEY.—This parish, in common with the other parishes and Missions of Cape Breton, has lately had the privilege and pleasure of a visit from the Lord Bishop of the Diocese. After administering the rite of Confirmation in Arichat and Baddeck, he arrived here in the steamer 'Harlow,' on the evening of Wednesday, the 24th Sept., and left in the same steamer the next morning for Neil's Harbor. On Sunday morning, Sept. 28th, a large congregation assembled in St. George's Church, expecting to meet there his Lordship, and witness the Laying on of Hands. He had, however, on his return from Neil's Harbour by land, been detained, both by difficulties in respect of means of conveyance, and by a violent storm of wind and rain, and consequently did not reach Sydney until Sunday afternoon. At 7 p.m. the parish church was crowded. After Evensong ten candidates varying in age from 14 to 75 years were confirmed. The Bishop's address which followed was even more than usually eloquent and impressive, and was listened to with the closest attention by the large congregation generally, as well as by the newly confirmed to whom it was more particularly directed. On Monday, the 29th ult., the Apostolic ordinance was administered to a small class of adults in St. John's Church, at the Northwest Arm. The next day, his Lordship left for the Reserve Mines, amidst the general regret that his visit had, in consequence of his having had to attend the Conference in Winnipeg, and of his illness at Bauff, been so short; and the hope is universally expressed that on the occasion of his next visit he will be able to spend more time with us.

**DIOCESE OF FREDERICTON.**

NEWCASTLE.—The annual meeting of the Sunday School Teacher's Association for the Deanery of Chatham was held in the school-room of St. Andrew's Church, Newcastle, on Tuesday afternoon, Sept. 23rd. Including the clergy there were more than twenty present, being the largest attendance since the formation of the Association. There were representatives from most of the parishes in the Deanery. The Rev. Canon Forsyth, Rural Dean, presided. The minutes of the last meeting were read by the Secretary, Rev. J. H. S. Sweet, Rector of parish, and confirmed. Reports from most of the Sunday schools were presented, all more or less, of a gratifying and encouraging nature. In addition to the clergy, who are ex officio vice presidents, the following were elected by ballot from among the teachers, viz.: Mrs. Sweet, Mrs. Jackson and Mrs. Hodge. The Rev. J. H. S. Sweet was unanimously reelected Sec. Treasurer.

In the evening a service was held in St. Andrew's, when instructive addresses were delivered by the Rev. W. J. Wilkinson and the Rev. Canon Forsyth, bearing on the work of Sunday schools.

Wednesday, Sept. 24th, was also a red letter day in this parish. On that day the Choral

Union Association of the Deanery held their annual service in St. Andrew's. The surpliced choir of St. Mary's, Chatham, and the choir of St. Andrew's, formed the principal contingent. The choir and clergy robed in the schoolroom, and walked in procession to the Church. The prayers were sung by the Rev. E. B. Hooper, of Welford, the Lessons being read by the Rev. R. W. Hudgell and Canon Forsyth. The special preacher was the Rev. H. W. Little, the new Rector of Sussex, who delivered an eloquent and earnest address on 'Praise as the true element in Divine Worship.' The anthem was, 'O how amiable are Thy dwellings.' The Psalms and Canticles were sung to Gregorian tones; the hymns were 286, 216, 307 and 179 from Hymns A. & M. A substantial tea was provided by the ladies of St. Andrew's for the choirs and teachers.

**NELSON.**—There were many happy hearts and smiling faces in the parish of Nelson, on Thursday, Oct. 2nd. On that day the new Church was opened, which has been in building during the past year. For many a long year the Church people in this parish have been worshipping in an old abandoned schoolroom, as ill adapted and as unfit for Divine worship as anything could possibly be.

The preparations for building were begun some time ago by the Rev. A. F. Hiltz, at that time Rector of Derby, to which Mission the parish then belonged. For a time the project received a severe check, owing to the resignation through illness of Mr. Hiltz. An arrangement was afterwards made by which the parish of Nelson became a part of the Mission of Newcastle, of which Rev. J. H. S. Sweet is Rector. The work of erecting the proposed church was at once taken up, and vigorously pushed forward by the clergymen in charge, and within a year of the actual commencement of work the Church was opened for Divine worship on Oct. 2nd. The church is of Gothic architecture with lancet windows, and surmounted by a bell turret supporting the sign of our redemption. The church consists of nave, chancel, vestry and porch. The chancel is well raised and gives a fine view of the altar and reredos. The roof is open work, and when stained will present a fine appearance. The church is seated with pews made at the factory of Messrs. Ross and MacPherson, of Sussex, who also made the altar, reredos, credence table and font. The altar is the personal gift of the Rector; the reredos, the gift of the members of the Young Women's Guild of St. Andrew's, Newcastle. The Church owes very much to the late Miss Percival, of Nelson, who not only gave liberally to the building fund, when alive, but also left a small legacy to the Church. The building is also indebted to many willing helpers and subscribers, and by no means the least to the Venerable Metropolitan, who is always forward in helping and encouraging the work of the poorer parishes in his Diocese.

There is still a small debt on the building fund, and many 'finishing strokes' remain yet to be done. There is also a bell needed, a chancel carpet, with kneelers, and, above all, Communion vessels. The outside roof also remains unpainted for lack of funds.

The opening service began at 7:30 p.m. The church was crowded, chairs and benches being brought in to accommodate the large congregation. The choir from St. Andrew's led the singing, and the organ (one lent for the occasion) was presided over by Mr. Geo. Burchill, junior. The prayers were taken by the Rector after reading the Bishop's license for the opening of the building. The Lessons read by the Rev. W. J. Wilkinson, and the sermon, a very instructive one, was delivered by Canon Forsyth, R.D. The offerings amounted to \$26. It is hoped that as soon as arrangements can be made that the church will be consecrated. It is thought it will be named St. Catherine's—a name that will ever call to mind the aged

Christian new in Paradise, who was the first to contribute to its funds. This is the second church that the Rev. J. H. S. Sweet has been instrumental in building in the Deanery of Chatham.

#### DIOCESE OF QUEBEC.

**BROMPTON AND WINDSOR.**—On Thursday the 2nd inst., a special Harvest Thanksgiving service was held in Christ Church, Brompton, at 10:30 a. m.

The day was exceptionally fine, and the Church being tastefully decorated with fruits, flowers, autumn leaves and bright red berries looked cheerful and attractive.

The preacher, the Rev. J. Hepburn, M. A., of Melbourne, Subdean, chose for his text 1 Thess. v. 18. 'In everything give thanks.'

The sermon delivered without manuscript or notes, was a plain practical exposition of the text; and was listened to with much interest and attention.

There were present of the clergy besides Mr. Hepburn, Mr. Lacey, also of Melbourne, and the Incumbent of the mission, the Rev. J. C. Cox, who also took part in the service. Appropriate Harvest hymns were sung by the choir in which the congregation present heartily joined.

At the close of the service the clergy repaired to the hospitable home of the senior churchwarden, Mr. A. Knapp; where a well spread table was made ready for their bodily refreshment.

At 7:30 p. m., of the same day a similar service was held in St. George's Church, Windsor Mills; in the decoration of which more than usual care and taste were exhibited by the ladies who cheerfully undertook this pleasant duty.

Every seat in the Church was occupied. The clergy who took part in this service were the Rev. Canon Thorneloe, M. A., Rector of Sherbrooke, the Incumbent, and Mr. Lacey. All present united with the choir, in singing bright Thanksgiving hymns. A most appropriate and interesting address was given by Canon Thorneloe, in his easy happy style; which though it occupied nearly an hour, was listened to with untiring attention. The offertory at these services amounting to \$10, was appropriated to the new parsonage fund.

#### DIOCESE OF MONTREAL.

**LACHINE.**—The Harvest Thanksgiving services were held in St. Stephen's Church on Sunday the 5th inst. The sacred edifice had been decorated on the Saturday previous, by members of the congregation in a manner which displayed the good taste of those who performed that pious act. A large collection of pot plants were very artistically grouped at the chancel screen, presenting a most attractive appearance. Grain, flowers and choice fruit were arranged about the reredos and holy Table. The lamp standards and window sills received due attention, and showed to advantage. The decorations of the font harmonized well with the beautiful array of carefully blended color which met the eye on all sides. Vegetables were there in profusion, but they did not occupy too prominent a position. One feature well worthy of notice was the absence of that overcrowding which is sometimes seen in church decorations. Altogether, the grain, vegetables, flowers and fruits of the earth collected together in the sanctuary of God, glorified Him, as it were, by an expressive, though dumb offering of praise.

'O all ye works of the Lord, bless ye the Lord, praise Him and magnify Him forever.'

The festal white of the vestments, were in keeping with the joyous season. A beautiful embroidered white stole and white bookmarks of exquisite design were thoughtfully presented for the occasion.

The congregation was large, not a single sitting in the nave being vacant, and if reverent attention means anything, we believe a grateful one, realizing the solemn truth that it is from God 'all blessings flow.' The singing was good and the responding hearty and devotional.

In the morning the sermon was an explanation of confirmation, in anticipation of the Bishop's expected visit to perform that Apostolic rite on the 19th inst.

In the evening the subject was 'The Lessons of Harvest' on the text, 'O give thanks unto the Lord, for He is good and His mercy endureth forever.'

May the offerings, prayers and praises of many thankful hearts, faithfully believing in the promises of God that while the earth remaineth, seedtime and harvest shall not fail, ascend to the throne of God, and be found acceptable in His sight, in this and all other lands.

**DANFORD LAKE.**—The regular autumn meeting of the Rural Deanery of Clarendon was held on Thursday, 2nd inst, at the residence of Mr. Luke Heeney. The business of the day was preceded by Divine Service in the Church of the Holy Trinity, Alleyn. A large and attentive congregation, gathered from far and near, filled the House of God to its utmost capacity and by their reverent demeanour lent solemnity to the occasion. As usual in this little church the singing was rendered with great feeling while the responses were hearty and congregational. The sermon was preached by the Rev. W. A. Fyles, B. A., incumbent of Chelsea. The sacrament of the Holy Eucharist was administered to a goodly number of communicants by the the Revs. W. H. Naylor, M. A., Rural Dean, and J. Senior, Missionary in charge of Alleyn.

After an excellent dinner provided by our host and his estimable wife, the members present assembled at 1 o'clock p. m., for the transaction of necessary business, the Rural Dean in the chair. The clergy were represented by the Revs. W. H. Naylor, M. A., Rural Dean, H. Plaisted, M. A., J. Senior, L. B. Pearse, S. A. Mills and W. A. Fyles, B. A., the laity by the following churchwardens:—Messrs L. Heeney, of Alleyn, J. Packard, G. Tanver, of Cawood, J. Cram, of Aylwin, B. Bainbridge and J. Derbe, of Wright. There were also present, Messrs R. G. Howard, S. Milford and Wm. Heeney, sen., the last mentioned of whom is known far and wide as one of the most loyal sons of the Church of England in the Gatineau Valley. It was pleasing and encouraging to notice as the meeting progressed how close was the bond of union between the clerical and lay members of the deanery, how all seemed to be animated with the spirit to join hand in hand and heart to heart to help forward the best interests of the Church they love so well. In the unavoidable absence of the secretary the minutes of the last meeting were read by the Rev. H. Plaisted, M. A., and were found to be correct. Various matters of interest and importance to the Deanery were then brought forward and thoroughly discussed, the lay men especially taking a prominent part and contributing largely to the success of the meeting. Among other things the needs of the missions of Alleyn, Aylwin and Bristol were ventilated, remedies proposed, and motions carried in relation thereto.

The grand work done by the Church of England Temperance Society was brought before the notice of the meeting by the Rural Dean, who during his late visit to England had made a study of the subject. It was resolved to establish branches of the Society in several of the missions of the Deanery.

There was a generally expressed desire to take advantage of the facilities afforded by the

Book and Tract Committee especially as regards Sunday school literature.

Recommendations carried at a former meeting in reference to the method of paying in money for church purposes, were unanimously reaffirmed. At the close of the meeting motions respectively congratulating the Lord Bishop of the Diocese upon the completion of the fiftieth year of his ordination, thanking the Rural Dean for his ability in presiding, and Mr. and Mrs. Heeney for their kind hospitality, and expressive of regret at the near departure from Alleyn of the Rev. J. and Mrs. Senior were put and carried.

The singing of the Doxology—Mrs. Senior kindly presiding at the organ—followed by the Benediction brought to a close one of the most successful meetings ever held in the Deanery. All present were impressed with the idea that good would result to the glory of God and the welfare of His Church.

DUNHAM.—Much patient work requires to be done in order to put our valuable church property here in a state of proper repair. A good commencement has been made in the thorough renovation of the lecture room of the church. The walls and the upper surface of the room have been ceiled with matched lumber. The lower parts of the walls have been covered with ash, placed perpendicularly three feet high and oiled and varnished; the remainder of the walls with bass wood placed horizontally and painted a bright cherry colour, and the upper surface of the room with basswood also, painted a pretty dove blue. The whole room is finished with moldings in walnut. The former column square pillars have been removed, and four neat octagonal ones, made of solid ash and oiled and varnished have been erected. Entirely new windows, each with four lights, have taken the place of the former dilapidated ones. Taken altogether the effect is very pleasing. The ladies provided the funds and carried out the above improvements.

Slating the church roof comes next in order. The cancel, organ recess and vestry are to be covered this year, the cost to amount to about \$80, all of which has been cheerfully contributed. The churchyard walks have been nicely cleaned and widened, and are now being well gravelled, an indication that the dear departed are not forgotten. Pure, cold, spring water for the rectory is now obtainable from a good well recently dug on the west side of the house, the water of the old one having been discarded as unfit for use.

Harvest home has been celebrated here once more. There was Divine service at 11 a. m., the Rev. Chas. Bancroft, M. A., Rector of Sutton, being the preacher. The sermon was an able and earnest presentation of man's indebtedness to the Giver of all good, for His manifold mercies. Mr. Gerald Hibbard, B. A., who is preparing for Holy orders, read the Lesson, and the Rector the Prayers. The church was very tastefully adorned, mainly with fruit and flowers. Dinner was served at 1 p. m. in the newly embellished lecture room, the ladies having right royally prepared for the feast. There was enough and an abundance to spare, notwithstanding that a goodly number ate and were satisfied.

The Ladies' College being within the limits of the parish, should be mentioned in these notes. It is to be regretted that the late Lady Principal decided to resign the management, as the College was bound eventually to prosper under her careful and able administration. Our earnest prayer is that those who have the arranging for the new 'modus operandi' in hand, may be divinely guided, and that the institution may enter upon a period of great prosperity. Dunham Ladies' College is well calculated to be a live agency for promoting the well being of our youth, and advancing the interests of the Church. Let every loyal Churchman in the Diocese use his best efforts to make it such.

## DIOCESE OF ONTARIO.

IN MEMORIAM.—*Mr. A. D. Bliss.*—Apart from all considerations of doctrinal differences, Christianity has been illustrated and glorified by the saintly lives of men whose names are sounded by the clarion tongue of fame through out the civilized world. Such names are Cardinal Newman, Bishop Lightfoot, Canon Liddon, Aubrey Moore and others, we need not stop to enumerate. But valuable and wide spreading as are the influences of these great names, there are yet other influences at work which unite with these more distinguished ones in making Christianity what its Founder pronounced it to be "the salt of the earth." These benign influences are the pure and saintly lives of vast numbers whose names are not enrolled on the scroll of fame, but who yet produce upon human life and human society by their patience and gentleness an effect at once sweetening and salutary. Thus does Christianity speak and act by most miraculous organ. Among these quiet and unostentatious workers may be mentioned Mrs. Alden D. Bliss, of Ottawa, who entered into rest a few weeks since after a brief but happy married life of about two years. This lady was the daughter of Mr. Thos. Kirby, Manager of the Merchant's Bank, Prescott, and formerly Manager of the Merchant's Bank, Ottawa. She was born in Montreal, where she was also educated. She spent some years at her father's home in Prescott, where she was usefully employed in good works of various kinds; among others, she was a teacher for some time in St. John's Sunday school in that town, in which capacity her gentle and loving ways secured the attachment of the children in her class; she was also a valued member of St. John's Young Woman's Guild, and was a general favorite of the members of that most useful society.

On her marriage to Mr. Bliss and consequent removal to Ottawa, she was naturally desirous to engage in Church work in that city, accordingly she became a member of the Young Woman's Guild of St. Alban the Martyr, and also aided the Rector, the Rev. J. J. Bogert, in visiting the sick in his parish. It was easy for any one who was acquainted with her to understand the solace of so gentle and soothing a presence in the sick room. After her removal to a different part of the city, she was separated from her work in the parish of St. Albans, but became deeply interested in the new mission of St. Barnabas and its work, and if she had been spared would have devoted herself to this work during the coming winter. It was the will of God, that she should be removed to another sphere either of work or rest, according to the determination of Him in whose hands we live and move and have our being; and it is a comfort amid the growing heartaches of the bereaved husband and family that she has left behind her the fragrant memory of an unselfish nature, of a genial disposition, and of unpretentious devotion to her duties both domestic and religious. It is the fragrant memory of such lives working for Christ almost unconsciously, unnoticed by, and unknown to the great world, which both illustrate and glorify our common Christianity as well as those great names, which adorn alike Christianity and our humanity ennobled by Christian thought and practice. R. I. P.

AMELIASBURG.—The thirty-sixth regular meeting of the Bay of Quinte Clerical Union was held in the parish of Ameliasburg on the 23rd and 24th September, the Rev. J. A. Morris, M. A., Rector. The attendance was not as large as usual but those present took a deep interest in the proceedings, which proved most useful and instructive. The first meeting took place on Tuesday afternoon at the Rectory, the subject for discussion being "the Epistle of St. Jude in reference to Modern Sectaries." Even-

song was said in St. John's Church at 7:30, a large and attentive congregation being present. Short addresses were delivered by the Revs. W. Johnston, J. R. Serson and F. Codd. On Wednesday morning there was a celebration of the Holy Communion at 7:30, the Litany was sung at 10, after which the members of the Union resumed their work. "The Foundation of an Ember-Tide Society" was the second subject to be considered. Nearly all present took part in the discussion, at the close of which, the suggestion, that increased attention should be given by the clergy, to the due observance of the Ember Seasons, met with unanimous approval. It was also suggested that the offerings at such seasons, be applied to the Divinity Student's Fund. In the evening, a large congregation again assembled for a Harvest Thanksgiving Service, the preacher being the Rector of Belleville, the Rev. Canon Burke. The Church was handsomely decorated by a few of the ladies of the parish to whom the greatest credit is due for the exquisite taste displayed in the arrangement of the vegetables, fruits and flowers. It was decided that the next meeting of the Mission should take place in Trenton some time during November.

OTTAWA.—The "Quiet Day for Women," held in Christ church on Friday, October 3rd, was arranged for by a committee appointed by the Ottawa Clerical guild, and well attended by many from all the Anglican churches. There were two celebrations of Holy Communion, and the three offices of Matins, Litany and Evensong were duly said. There were four addresses, the first during the later celebration, the other three being separate from the regular services. The fourth was given at a mission service open to all, held in the evening and awakening many memories of the great "Mission" of '86. The preacher was Canon Philip Du Moulin, now the rector of St. James' Cathedral, Toronto, and for many years before a much loved and much admired preacher in Montreal. His subjects were "Mine own vineyard," "The Lord's vineyard," "Difficulties," "Encouragements." His preaching was especially forcible and his delivery a rhetorical treat, while the matter of his sermons was full of teaching. In the evening his text was the Lord's promise to the faithful believer "Greater works than these shall he do," showing what great works were those of Christ and in what sense those of his followers were greater. He then, with skilful touch, full of sympathy for humanity, its sins and its weakness, applied this solemn promise to the work given to Christians now, whether negatively in combating sin, or positively in doing the Lord's work in the Church and the world. The congregations were large but had there been a better understanding of the intention of the day, the nature of the services and the power of the chosen preacher they would no doubt have been much larger.

The singing throughout the day was congregational and especially in the evening was very heartily taken up.

It is hoped to make this an annual institution of the Ottawa English Churches.

To meet the requirements of those residing at a distance, a simple lunch was provided with a payment to cover the expense.

KEMPTVILLE.—On Sunday, October 5th, the people of Kemptville offered their sacrifice of Praise and Thanksgiving in their parish church, for God's mercies towards them in giving them an abundant harvest. The decorations were greatly in advance of previous years, and the service both hearty and reverent. The congregations at the three services were very large. The Rector, Mr. Emery, preached in the morning and offered at the altar. Major Mayne, R. E., and one of the Professors of the Royal Military College, Kingston, assisted as far as a layman could, by reading the lessons

and acting as server. There were thirty-seven communicants.

In the afternoon the Sunday school children, with their teachers, met in the Parish hall and marched in procession to the church, with the beautiful parish banner borne before them. Major Mayne addressed them in affectionate, and instructive words. The service was opened by a processional hymn and a metrical Litany.

At Evensong the Church was crowded. The service was heartily rendered. Major Mayne delivered a most effective address on "The Church as the extension of the Incarnation." All were intensely attentive and many expressed themselves as being highly edified by the Major's remarks. The surplice and cassock seemed even more becoming to him than the uniform, in which by active services he has shown loyalty to the Queen on the plains of India. The offertory at the three services amounted to \$129 98.

Mr. F. Bourchies Emery, only son of the Rector of Kemptville, has thoroughly recovered from his attack of typhoid. He graduated at the Royal Military College, Kingston, last June.

### DIOCESE OF TORONTO.

**ASSEMBLY.**—The parish of St. George was favored on the 19th ult. by a visitation of the Lord Bishop of the Diocese. The Rev. J. C. Davidson, B.A., Rector of Peterboro, and the Rev. George Warren, of Lakefield, were also there, having very kindly accepted an invitation by the incumbent to meet his Lordship. Matins began at 10:30 by singing the Processional hymn 'Forward be our watchword'; the Bishop and clergy marching in procession from the vestry at the west end of the church. Canon Harding said the prayers; Mr. Davidson the Psalms and first lesson; Mr. Warren read the second lesson and said the creed and prayers to the end of third Collect. The singing and chanting, led by Dr. Grant at the organ, were quite satisfactory.

The sacramental rite of Confirmation was then administered. The Bishop's address was much liked: insisting on the truth that the gifts of the Holy Spirit were, as by the Apostles, so now by their successors, imparted by the Laying on of Hands. There were fourteen confirmed. There was a large and deeply interested congregation. The church was beautifully adorned with sacred symbols: the cross, crowns, a circle, triangle, &c., and wreaths and festoons of autumnal leaves. The symbols were made of everlasting flowers and berries, the work of Mrs. and Miss Ayling; the Bishop admired them and drew the attention of the visiting clergy to them.

There were also a choice selection of window plants sent by Mrs. R. Elmhirst and Mrs. W. Wilson.

The same day was a further function at St. Stephen's at 3 p.m. The incumbent and churchwardens met the Bishop in the porch and presented their petition for the consecration of the church, which has been made very beautiful by the renovation it has recently undergone, and the handsome new furnishings. The chancel has a good new carpet laid; the altar is raised two bold steps above the floor, and with the new altar cloth, having the sacred monogram in the centre, and the cross on each side, worked in gold coloured silk braid, is a very striking object. The pulpit, which formerly obstructed the view of the chancel from a third of the congregation has been moved, and it and the lectern and the altar rail are furnished with banners, cushion, kneelers, &c., of fine silk plush. Mr. Booth, J.P., one of the wardens, read and presented to the Bishop the deed of conveyance; and the form of consecration followed. After this daily prayer was said and the lessons by the same clergy and in the same course as at morning prayer. A striking fea-

ture of the services was the hearty manner in which the people responded and joined in the singing. Mr. Booth kindly lent his organ and Mr. Gilmore presided at it. The hymns were 215, 270, 396, 349, A & M.; the chants were Gregorian.

Here also was the Holy rite of Confirmation administered. Rural Dean Harding read the Preface. The Bishop made a happy allusion to the double consecration: the church building consecrated and set apart for sacred uses for ever; the confirmed dedicated and set apart for holy purposes also for ever—both as long as they shall last—the material temple perishable; the spiritual temple immortal. There were 16 confirmed here, and the church was full. The whole series of services were very gratifying, bringing gladness to all and raising pleasant memories in some of happy homes spent in the Mother Church in the old country. The expense of the improvements is borne by Mr. Booth, J.P., Mr. and Mrs. R. Elmhirst, Mr. R. Hawkes, Canon Harding and others.

The Lord Bishop, the clergy and Mr. Gilmore were the guests of Mr. Booth, J.P., in the evening.

The Rev. P. Harding is making great improvements to the parish room and adjoining property.

**INTERCESSION FOR SUNDAY SCHOOLS.**—The Lord Bishop of the Diocese has issued the following circular:

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

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

Such Intercession is so well calculated to bring the Divine Blessing upon our Sunday Schools, and to quicken our own interest in this important work, that I shall be glad if the Clergy, Teachers, and friends of Sunday Schools throughout the Diocese will unite in observing one or both of the proposed days of Intercession, as suggested before. The days proposed are: Sunday, Oct. 19th, and Monday, Oct. 20th.

In particular, I invite all Sunday School workers and friends of Sunday Schools in the city of Toronto to a devotional meeting in St. James' Schoolhouse on Monday, Oct. 20th, at 8 p.m., when special addresses to teachers and workers will be given by Rev. E. M. Bland, M.A., of Hamilton, and Rev. Bernard Bryan, of the Church of the Epiphany, Parkdale.

I shall be obliged to the city clergy, if they will give notice of this meeting on Sunday, and afford their teachers such opportunities as they can, of observing this season of Intercession in union with their fellow teachers in the Church of England throughout the world.

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

ARTHUR TORONTO.

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

1. A special celebration of the Holy Communion for the Teachers and Workers on Sunday, 19th inst.; if possible with an address.

2. A special sermon in reference to Sunday school work, on the same day; with the use of one or more of the Collects suggested below, to follow the Collect of the day.

3. A special Sunday school service for the scholars; and, where possible, a short address to the Teachers afterwards, with special prayer.

4. General meeting of Clergy, Sunday school Workers, parents and elder scholars in St. James' Schoolhouse on Monday evening, 20th inst., at 8 p.m.

### PRAYERS SUGGESTED.

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

Collects for Advent, second Collect for Good Friday.

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

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

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

**NEWMARKET — St. Paul's.**—The annual Thanksgiving service and Harvest Home Festival took place on Wednesday afternoon the 8th inst., and was a grand success. Prof. Symonds, of Trinity College read the prayers, Rev. E. H. Museen, and Rev. E. W. Sibbald, of Lloydtown, read the lessons, and Prof. Clark, of Trinity College, preached an eloquent sermon. The music by the choir was rendered in an excellent manner. The church was decorated very appropriately, particularly the chancel, where autumn leaves, flowers, fruit and vegetables blended with magnificent effect. The service was well attended, visitors being present from Sharon, Holland Landing and Aurora. Immediately after the service a sumptuous dinner was served by the ladies in the school house, for which they were highly complimented. In the evening a platform meeting was held, which was also well attended. Rev. Canon Farncomb performed the duties of chairman in a very acceptable manner and expressed the sense of honor which the congregation felt in having such distinguished gentlemen present. Prof. Symonds spoke for half an hour on the government and work of Trinity University, also explaining fully the Convocation assembly through which means the Institution has felt the touch of the people and is enabled to do much better work. The chief point of excellence claimed for Trinity University is that the Bible has a place in its curriculum. Rev. E. W. Sibbald followed with an earnest appeal for Trinity. Having been a graduate of Toronto University he spoke from experience. The tendency of mental education alone leads to scepticism, of moral alone to fanaticism—both combined are necessary to true manhood. He had not met with one denominational University graduate who was a sceptic. Before concluding the rev. gentleman gave the Ross bible another slap. Prof. Clark, being next introduced, said that non-denominational teaching is a humbug. The statement 'I believe in God' is a dogma and the Bible cannot be intelligently taught without impressing such truths. He had great respect for other denominations, but considered the average Church of England man the finest type of character in the world. The great advantage to citizenship of educating lay and clerical side by side was fully exemplified. The Prof. is a very pleasant and graceful speaker and showed clearly great breadth of thought. All the speeches of the evening were highly appreciated and an effort will be made to organize a local branch of Convocation in this district with Newmarket as the centre.

## DIOCESE OF NIAGARA.

**MOUNT FOREST.**—The annual Harvest Festival Services at St. Paul's Church, Mount Forest, were very successful and enjoyable. The Rev. Professor Cayley, M.A., a son of the Rector of St. George's, Toronto, was the special preacher for the day. He addressed the children excellently and at Matins and Evensong delivered two most powerful and touching sermons on "Thankfulness" showing him clearly to be well fitted for the position of a lecturer of Theology in Trinity University, Toronto. The church looked very pretty with its decorations of fruit and flowers. The music was well rendered by the choir. The offerings amounted to over \$40. On Tuesday evening a successful and most enjoyable old-time social was held in the town hall and brought the festival services of the Church to a close.

The Rev. E. C. Cayley, M.A., congratulated the Rev. Edwin Radcliffe and congregation upon the beautiful appearance of the church, the excellent singing of the choir, and the brightness and cheerfulness of the services during the day.

Mr. A. L. MacLear, lately Lay Assistant in this Parish resumes his studies at Trinity University. He leaves universally regretted by Rector and people. A very affectionately worded address was read by Mr. W. Smith, and a purse presented to him by Mrs. Albert Welton, President of the Girls' Friendly Society. His future gives every promise of being a brilliant one. The presentation and address was made by the Girls' Friendly Society, the Young Men's Guild and a few friends. Mr. MacLear responded in suitable language and thanked all for their kindness.

**RIVERSTOWN.**—The annual harvest service and dinner at the Church of the Good Shepherd Riverstown, was a great success. The dinner was served up in the basement and was a most excellent one. After the dinner a service of praise and thanksgiving was offered up to God by the united choirs of Mount Forest, Riverstown and Farewell, and the Rev. G. B. Morley, Rector of Tullamore, delivered a powerful address; Rev. E. C. Belt, M.A., rector of Harris ton, also spoke. The Rev. S. Bennetts, rector of Arthur, read the lesson. The church was filled, and everyone went away well pleased.

## DIOCESE OF HURON.

**LONDON.**—Christ Church Harvest Thanksgiving services Sunday were attended by large congregations, both morning and evening. The musical portion was under the direction of Mr. E. T. Maccomb, organist and choir master, and the singing by the choir showed very careful training, the several chants, anthems, etc., being exceedingly well rendered; the solo in the anthem being taken by Mrs. Bloye in a pleasing way. In the evening an offertory solo was given by Miss Body, with much sweetness and power of voice. The chancel portion of the church was very prettily decorated with fruit, flowers, etc., the pulpit and prayer desk being especially attractive. A pyramid of ferns, fruit, etc., ornaments the centre of the chancel platform, and presents a pleasing appearance. The morning sermon was preached by Rev. Professor Williams, B.A., from the first verse of the 24th chapter of the Second Book of Samuel, and was well appreciated for its practical bearing upon the services of the day, as well as for its literary merits. In the evening a masterly sermon was preached by the Rev. Principal Miller, M. A., of Huron College, from the fourth chapter of St. John, the thirty second and following verses. The worthy principal is an acquisition to the staff of preachers of the city, and by his earnest, forcible sermon of last night gained for himself many admirers. The collections were liberal at both services. The service of praise for

the evening promises to be a rare treat for lovers of good music.

The at-home in St. George's Church, school house, London West, Tuesday night, was largely attended, and proved most successful in every respect. Refreshments were served in abundance, and no charge was made for them, either. Excellent music was furnished by an Italian band.

It is expected that the new church will be opened in a few weeks.

Rev. E. Softly has resigned the Belmont Mission of the Anglican church. He preached his farewell sermon last Sunday. It is understood that Lucan is to be his future home, and he is to supply services in Granton for the present, until other arrangements are made.

**SARNIA.**—Thanksgiving services were held in St. George's Church, on the 8th. The Rev. N. H. Martin, of Chatham, preached an appropriate sermon. The services were bright and the Church most attractive. The Rector, Rev. T. R. Davis, read prayers.

Mr. Hunt, of Huron College, preached here on Sunday last. He promises to be a brilliant, clever man.

## DIOCESE OF ALGOMA.

**BRACEBRIDGE.**—The usual annual Harvest Festival took place in St. Thomas Church, Bracebridge, on the 3rd inst. The Church was very beautifully decorated by the ladies of the congregation, who turned out in full force and worked with a hearty good will until they had completed their task.

The fruits of the earth in their due season were well represented in the adornment of the Church, which after they had performed their allotted task in bearing their silent testimony to the wisdom and goodness of their Creator, were transferred to the cellar of the incumbent, assisting him very materially in fruit and vegetable supply for the coming winter. The service was hearty, and the large congregation listened with marked attention to the appropriate sermon by the Rev. A. Allman, of Port Sydney. The incumbent of Bracebridge would take this opportunity of thanking the W. C. A. of St. Andrew's Church, Grimsby, Niagara, for two barrels of instructive and amusing literature, which will be distributed in due time.

The Bishop of Algoma acknowledges very gratefully the receipt of \$40 from 'A.F.' New Brunswick, by letter dated, Sept. 26th. The donation will be applied towards the completion of the parsonage at Emsdale, District of Parry Sound.

## DIOCESE OF NEW WESTMINSTER, B. C.

**NEW WESTMINSTER.**—*Holy Trinity.*—A branch of The Women's Auxiliary to Missions was formed in connection with this parish for promoting Church work in the Diocese. The following ladies were chosen to act as officers for the ensuing year:—President, Mrs. Sillitoe; Vice Presidents, Mesdames Dickinson, Wolfenden, Turner, Moresby, Ross, and Irwin. Treasurer, Miss Armstrong; Secretary, Miss Lister. The sewing meetings are to be held every Friday afternoon at 2 o'clock.

The ladies of the congregation held a sale of work in St. Leonard's Hall, on Sept. 10th, and it proved very successful, and in every way highly satisfactory. The amount realized was \$212.55 which will chiefly be devoted to the Diocesan Fund.

The *Churchman's Gazette* says that more Sunday school teachers, male and female are wanted. Also volunteers for the choir. Duties:—to attend practice on Thursday nights, and two services on Sundays, if possible.

On Sept. 17th, at Holy Trinity, Miss Pebles, one of the Sunday school teachers, was married to Mr. Archibald McNaughten, agent of the

Hudson Bay Company at Quannelle, Cariboo. The Ven. Archdeacon Woods, officiated, assisted by the Rev. H. Irwin. The bride takes with her to her distant home the best wishes of a very large circle of friends in New Westminster. The Vicar of Barkerville is to be congratulated on the accession of so hearty a church worker as Mrs. McNaughten.

The Bishop of Corea, and the Bishop of Nova Scotia have both visited New Westminster and preached in the parish church.

In response to an appeal which appeared in the July number of the *Gazette* for a sum of £50 towards providing a new Church site in the City of New Westminster, that sum has been collected by good friends of the Diocese in England.

**VANCOUVER.**—*St. James.*—We are glad to say that the Rector of St. James' has greatly improved in health, and he expects to resume his duties at St. James' on Sunday, 5th inst.

The Harvest Festival of this Parish will be held in St. James' Church on Thursday, Oct. 9th, and Sunday Oct. 12th.

A sale of Work was held by the ladies of St. James' Guild on Thursday, Sept. 11th. A sum of \$60 was paid off the debt on the school-room as a result.

The Rev. E. L. Wright, who has been a hard and voluntary worker in this Parish since Easter, has gone to Lytton, where he will supply the Rev. R. Small's place in the Indian Mission for the present.

The Rev. H. Edwards ceases work in St. James' Parish after Sunday, the 28th, September, and leaves for England on his way to Zanzibar to join the Universities Mission about October the 16th. Mr. F. A. Ford, a member of the choir, accompanies him; and Mr. Herbert Lister, who has done good work in Vancouver as a lay Reader, follows him shortly.

Mr. S. J. Peake, who has been connected for some years with St. James' as churchwarden, Sacristan, Sunday-school teacher, &c., will shortly accompany the Rev. R. Small to join Bishop Corfe in the Korean Mission.

[See p. 11 for Diocese of British Honduras]

## TO OUR SUBSCRIBERS.

We are obliged again to make an urgent appeal to our Subscribers to pay up arrears. Some of them now owe for years: others only for a year or two. The amount, small in each case, reaches a sum sufficient to impede us in our work; and renders the service done to the Church in continuing the publication of the *CHURCH GUARDIAN*, without remuneration to the Editor, more burdensome than it need be. Some subscribers too, (we regret to say) after receiving the paper for several years, now strive by all manner of excuses to escape payment. But we must and shall insist on payment of arrears before any order for discontinuance will be obeyed.

But more than this, may we not ask that all who really desire that there should be an impartial and sound Church paper maintained,—free from extremes and reflecting we believe the true principles of The Church as we are assured the *GUARDIAN* has done and does—will take interest enough in it to endeavor to secure new subscribers; and that those who have business announcements to make will favor us with their advertisements? Were the matter merely a *personal one*—that is were the *GUARDIAN* carried on for mere *personal* benefit—we would make *no such* appeal as this. Amid a multitude of other engagements—public and private—and whilst engaged in an arduous and exacting profession, the Editor has employed time which should have gone to recreation and rest in carrying on this distinctly *Church* work; and we hope that more than in the past we may have the hearty support and influence of Clergy and Laity.



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR OCTOBER.

- Oct. 5th—18th Sunday after Trinity.  
 " 12th—19th Sunday after Trinity.  
     [Notice of St. Luke]  
 " 18th—St. LUKE, Evangelist.  
 " 19th—20th Sunday after Trinity.  
 " 26th—21st Sunday after Trinity. Notice  
     of St. Simon and St. Jude  
     A. & M. Athan. Creed.

## THE RISE OF DENOMINATIONALISM AFTER THE REFORMATION.

(By the Rev J. B. Angell in the American Church S. S. Magazine for May.)

[CONTINUED]

There are, of course, many others, but they are only, in most cases, offshoots of these, or else local and peculiar sects. One I except, viz, the Moravians; but I do not think it necessary to discuss their position. They have retained the continuity of their Episcopate and are users of a liturgy; and if I remember rightly, a committee was appointed at the last Lambeth Conference to confer with them with a view to union. The three great bodies I allude to are the

PRESBYTERIANS, METHODISTS AND BAPTISTS. Of these I propose to give a brief historical sketch, stating their former and present positions.

It may seem at first sight strange that I should leave out doctrinal questions in dealing with Presbyterianism. But we must remember that we cannot rightly discuss these until we know them. The five points of Calvinism, which are the foundation of the doctrinal confession known as the Westminster Catechism, have not been preached in their entirety for years, and the organization is now confronted with a large and ever increasing demand for a revision of this statement of their distinctive doctrines. Until, then, they can settle among themselves what and how much of deduction and inference they wish to add to the Creed, we are, I think, entitled to pass that question by. The same thing may be said of the doctrine of conscious conversion—popularly associated

with Methodism—for this has never found a place in their authoritative statements.

THE GERMAN REFORMATION, consummated under the leadership of Luther, was both an effect and a cause—an effect in that it was manifestly the culmination of a movement for free thought that had been quietly working its way for some time—a cause in that it opened the flood-gates of authority which had so long held back the various currents and eddies of public opinion. It was Goethe who said of Luther that "he had thrown back for centuries the spiritual cultivation of mankind by calling the passions of the multitude to judge of matters which should have been left to the thinkers;" and this was not so much a criticism upon the reformers as it was upon the logical outcome at that time of the system which he championed. He denounced the errors of Rome, and intended at first to renounce its authority only in matters that were evidently and distinctly within the province of private judgment, though, by the action of the Pope, he was afterwards driven from this position; but he could not compel his followers and imitators to make the same distinction. It was the backward spring of the overstrung bow. Resistance to unlawful authority became the shield for resistance to all authority, correction of abuses the excuse for the destruction of good and bad alike; spiritual liberty the name under which masqueraded the wildest license. Reference to the moral history of Germany during the century after Luther will prove the truth of this. Luther wrought a great work; he vindicated for all time the authority of human reason within those regions to which it rightfully belongs; but he was very far from desiring anarchy either in church government or church worship—all he wanted was reformation, not deformation. But, as I have said, men's minds, once imbued with the fascinating ideas of personal independence, become an ungovernable flood and form the seething whirlpool of the wildest speculation and practices; gradually arose certain theories to form the foundation of many of the denominational bodies which now divide the Christian world, each one having hold of some cardinal truth; but, at their inception, making the mistake of emphasizing that, to the exclusion of all others. They may not do so now, but their beginning is based on this principle, that their peculiar idea was the essence of the Gospel.

At the same time that Luther was maintaining his theses in Germany, Zwingli, a canon of Zurich, was initiating in Switzerland the same resistance to the sale of indulgences, and the theological school which he founded in Zurich soon became a noted one. Its fame, however, was quickly eclipsed by the school founded at Geneva by

JOHN CALVIN,

whose teachings have been not only widespread but most influential as the accepted doctrines of a large body of Christians; and which, during the first half century of its existence, exercised a very strong influence on a large proportion of the English reformers, besides dominating almost entirely the reform movement in France and Scotland and a large part of Germany. Calvin's pre-eminent genius, not only as a student but an organizer, must be recognized as a very potent factor in the spread of his peculiar opinions. These were in many ways so different from anything that had been hitherto taught, that it may well be doubted whether that particular form of church government, together with the rigid doctrines known to us broadly as PRESBYTERIANISM, would ever have attained the importance they did, had it not been for the force of his individuality; for it must be remembered that Luther, as the father of the Reformation, was known to be exceedingly averse to any change from the established form of Episcopal government. You may perhaps wonder, then, how it was that the German Lutherans abandoned Episcopacy.

The answer is, on account of purely political necessity. The contentions between the German princes in favor of the Reformation and the Emperor of Germany culminated in the seizure of the emperor by Maurice Duke of Saxony, and the wringing from him of a promise to call an Imperial Diet to consider and determine the status of those Germans who adhered to the new faith. This Diet met at Augsburg in 1555, and it was then and there determined that the Protestants who followed the Augsburg Confession should be for the future considered as entirely exempt from the jurisdiction of the Roman Pontiff and from the authority of his Bishops; that they should be at liberty to enact laws for themselves relative to religious matters; and that all the inhabitants of the empire should be free to join themselves to that church which they preferred. The Lutheran body was thus compelled by force of circumstances to become a rival community, existing side by side with the unreformed German Church, and, what for our purpose is more important, it deprived them of the Episcopate, as no Bishops had accepted the views of Luther. In

SWEDEN AND DENMARK

the case was different. Here the Bishops of the old Church gave in their adherence to the new, and the Episcopal succession has been duly preserved and its necessity insisted on. How far the same political necessity was laid upon Calvin is uncertain; one thing was clear, that he never condemned Episcopacy as such, though it found no place in his system, which was one of the sternest religious tyrannies ever imposed. It vested Church government in a consistory, composed of six clerical and twelve lay elders, of whom Calvin retained the presidency to the end of his life. This body met weekly and took cognizance of doctrine and morals. It resembled the Inquisition in one particular, that it only professed to enforce its discipline by spiritual censures, but when these were insufficient it handed over the offenders to the secular arm to be dealt with in no gentle way; and it was a principle of the system that the State was bound to give its support to the Church and enforce her censures by temporal penalties. So far as Episcopacy is concerned, it is a little difficult to discover his exact views. He is very strong on the *divine right* of the ministry, but the manner in which the ministerial office is divided is, to some extent, in his mind, a matter of argument, and, as he expresses it, apprehension; and, moreover, it is well-known that Calvin, Bullinger and other Protestant leaders wrote to Edward VI. in 1549 with a view to securing Episcopal succession from England. The letters fell into the hands of the Romanists, who forged a contemptuous reply. This may have had some influence on his subsequent actions. But whatever may have been his views, those of his followers admit of no question; they reject Episcopacy entirely as a separate Order, one of their ministers in the early part of this century going so far as to declare it an invention of the fourth century. Recently, however, Dr. Schaff, in his book on the "Apostolic Church," says: "It is a matter of fact that the Episcopal form of government was

UNIVERSALLY ESTABLISHED

in the Eastern and Western Churches as early as the middle of the second century." Calvin himself, in his "Commentary on Titus," admitted that there was no such thing as the "parity of the ministry," and further declared that "those who would not submit themselves to a lawful hierarchy were deserving of anathema;" and his friend Beza, in whose arms he died, thought it insane to reject the Episcopacy, and wished that the Church of England might continue to enjoy for ever "that singular bounty of God." The claim, then, that Episcopacy is a corruption, seems to be withstood by their own writers. The strongest argument against it, however, is that though they claim

their form of government is Apostolic, there is no trace of it after the first fifty years of the Church's existence; while, on the other hand, the earliest Christian document after the New Testament speaks of the Episcopate as a settled and universal fact, and when the Church history proper begins we find it universally established. It is incredible to suppose that a peculiar institution of this kind—unlike anything else—could have been accepted so universally had it not had Apostolic authority to back it, for the controversies of the early Church show how jealous its members were of what they considered to be any unlawful innovation.

To sum up: There is no trace of the Presbyterian idea of Church government previous to the 16th century, and the assumption that it was the New Testament method, but died out within fifty years so completely that there was no trace left of it, is too violent a one to accept without far stronger proof than they have so far adduced—more especially as the testimony is all the other way. So much, briefly, for this fundamental claim: as to the minor point of methods of worship, it may be well, perhaps, to add a few words, as the charge of "unscriptural" is sometimes made against our forms. Suffice it to say that Calvin and Knox both used a liturgy, and there is a strong movement in the Church of Scotland to revive that of Knox; and though Calvin was urged to ban the English Prayer Book, he criticized it, but would not declare its use to be unlawful; so that if we err, we do so in good company.

(To be Continued.)

#### AN EDUCATIONAL SYSTEM FOR GIVING.

An analysis of the habits of givers in any parish would probably show that there are (1) those who give on principle some stated portion of their income; (2) those who mean to give on principle, but, for one reason or another, never reach any real calculation of actual amounts, and so give as it happens; and (3) those who, though they have never been accustomed to look at the matter as one of giving a sum scaled by the income, yet, nevertheless, do, willingly and with some sense of responsibility, meet a good many calls that come to them first and last. Now, this whole system first proceeds upon the assumption that *Christian giving is an education*. It is much to realize that Christian giving is something that has to be patiently and considerately taught, and something that is oftentimes learned laboriously as other things are learned, precept upon precept, line upon line, here a little and there a little. In point of fact, many with a high standard of giving, have begun with lower standards of giving. The Christian character can develop itself on one of its most attractive sides by taking this up as a duty, transparently genuine, and by then expecting progress and education in it from even the smallest beginnings; or it can suffer itself to reveal some of its most unattractive and selfish sides from neglect of it, or insincerity in it.

The true education in Christian giving has simply to teach the plain Scriptural lesson of our stewardship over what we have.

*What hast thou that thou didst not receive?*

*We brought nothing into this world, and it is certain that we can carry nothing out.*

*If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little.*

*Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.*

These and similar teachings all show the underlying stewardship which makes all we have a sacred trust. And if a man pauses upon it a moment, does not the conviction gain strength

in his conscience that in making his return to God there should be sensitive and careful attention to the matter, just as a man of strict integrity and honor would manage an orphan's trust or a stewardship, committed to him? The Christian who does not face the question will always find some uneasiness lurking about his conscience; but the one who does face it honestly, and who adopts some system, will experience a satisfaction and blessing that come with almost a surprise. With many of our generous people there is nothing new about all this, either in belief or in practice, but it is never too late for those whose attention has not been especially given to it to begin to study the matter, to look into this duty, in order to settle upon some system of giving regulated by income, whether a tithe or not, and intelligently to see how, by Scriptural teaching, giving is really rooted in faith, and finds its fruitage in worship, as something solemnly offered to God with praise and thanksgiving. That this is both theoretically and practically a different view to take of the whole matter from that idea of giving, which makes it the simple ministering to various needs that are brought to our attention, is obvious. It is commendable to do the latter, but it is giving by a *suction* process—something from the outside draws it out. The view presented above is that giving is a *spring* process—it flows naturally from our faith in God's providence and sense of duty to our stewardship. It is not a question of what this or that missionary or philanthropic field needs; it becomes a question of *what each one's own personal religion needs*. The New Testament and the Old have a good deal more to say about the duty than they do about the way in which given objects make their appeal; and the view presented here of the stewardship is, whatever other views may be, no more and no less than the view taught in Holy Writ. It is required in stewards that a man be found faithful.

The Church needs on all sides money for its work. But still more it needs education in this principle of giving. The amount realized from any system of offerings is entirely secondary to the educational value of it. If the running spring be found, there need be no concern about the green-fringed channel of its outlet. All that can be claimed for the particular system that is outlined in what follows, is that it has been proved by a trial of years to be helpful in this education in giving. It has also made a remarkable increase in amounts given; but that is secondary, however satisfactory and important. The main thing, whatever be the particular system for the schooling in giving, is to learn to give from a sense of stewardship over what we have, and to give regularly and systematically as nature's blessings of seed-time and harvest, and cold and heat, and summer and winter, and day and night come to us.

#### PLAN FOR SYSTEMATIC EDUCATION IN GIVING.

I. Let each one apply to his own circumstances the rule of I Cor. xvi, 2: *Upon the first day of the week let every one of you lay by him in store as God has prospered him*. If unable to do this literally, apply it as far as possible—e. g., decide upon a definite amount for the year, being, so far as you can estimate it, some proportion of your income; then it will be easy to estimate each Sunday's part of the whole.

II. Decide what part of the sum—after allowing for objects outside of the offertory—you will give each Sunday, or each month, as the particular system you use may provide.

III. At the stated times (each week or each month, as the case may be,) in the envelopes marked for the dates, make the offering at Church of the fractional part for the day.

IV. Designate on the list of objects selected for your particular parish those among which you wish your offerings for the year distributed, in each case writing the amount given to the

particular object in the blank opposite the object named.—*W. F. Nichols, in Los Angeles Churchman.*

#### THANKSGIVING.

I was once talking to the rector of a great city church before morning service, when a lady approached and asked him to offer a thanksgiving for the recovery of her husband from severe illness.

'I shall do so with great pleasure,' replied the Rector, and after the lady had gone he remarked to me, 'As long as I have been in this parish this is only the second or third time I have received such a request.' And yet he had been in the same place for more than twenty years.

Surely this duty of open thanksgiving, so beautifully and bountifully provided for by our Church, is a duty greatly neglected by her children. It is nothing unusual to hear prayers for the sick and the afflicted, and for persons going to sea; but how often do we hear the appointed thanksgiving for a recovery or for a safe return from a voyage? How many women think of expressing their gratitude for a safe passage through the time of their greatest extremity?

We do not cultivate half enough the spirit of thanksgiving not only for special deliverance but for the unnumbered mercies of every day—the goodness and mercy which follows us every day of our lives. If we attempt to number them, they are more than the hairs of our heads. Think for a moment what it means to lie down to sleep in safety from enemies, and to begin the morning with a plentiful meal with no fear of want for the rest of the day. Probably not one person in five hundred who reads this paper has ever known what it means to go hungry without the prospect of food. Yet in how many homes professedly Christian is the morning meal begun without even the form of a blessing. Well if it be not accompanied with fault finding and grumbling.

And so it goes on through the day. Not only are our pressing needs provided for, but a thousand pleasures are strewed in our way. The beauties of earth and sky are perhaps spread out before us. We have books to amuse and instruct, kind friends, a house full of pretty and convenient things. Yet we never think of thanking our Father for them.

More than this, more than all earthly gifts, God has put into our hands the very keys of His treasury, 'the means of Grace and the hope of Glory.' Jesus Christ for our sakes has overcome death and opened unto us the gates of everlasting life. Even though our way be hard—steep and narrow, beset with thorns and wild beasts, yet our Captain and Master is ready to carry us safely through all. At the end lies the glory and the peace of our eternal home, and if we gaze steadfastly forward and upward we may see the light which streams through the gates of pearl. Yea, though for a time clouds and darkness are about us, and we are in heaviness through manifold temptations, and our eyes are blinded with tears, and we hold to God, as a saint once said, 'by the sheer force of our will,' yet our Lord is still near. We may not see, but we know in whom we have believed, and that nothing shall separate us from the love of God which is in Jesus Christ our Lord.

Let us then, who have received so much, at least give back an acknowledgment of our mercies. We prize even the smallest gift more when we know that it comes from the hand of a dear friend, and even so will the every-day mercies of our lives be brightened and sweetened if we cultivate the habit of recognizing the Hand from which they are bestowed.—*Parish Visitor, N. Y.*

## FAMILY DEPARTMENT.

IN MEMORIAM, CANON LIDDON, D.D.

September 9th, 1890.

In remembrance of the sermon preached December 30th, 1888, "My time is in Thy hand."

Within the household of our God,  
A vacant place stands bare;  
A faithful voice is hushed and still,  
Which kindled souls to prayer;  
Summoned to higher service now,  
Before his Lord our hearts we bow.

The ancient psalmist taught of old,  
"My time is in Thy hand;"  
Through every age that Word of Faith  
Has served Christ's household band;  
Liddon renewed the sacred strain,  
To heights sublime, from depths of pain.

"My time is in Thy hand, O God,  
For prayer, for work, for love;  
P. obation, that my soul may be  
Prepared for life above;  
Just God of Love, Thy hands shall keep  
My spirit through Death's awful sleep."

Lord of the household! hear the prayer  
Of souls which mean lost pastoral care;  
Send Thou Thy Spirit, true and pure,  
Fresh pastors for Thy flock secure,  
Enriched by Faith, inspired by Thee,  
Thy Word to speak, Thy Way to see.

Lord! we adore Thy love Divine,  
For Thy pure Heaven of rest;  
Where faithful, wounded servants find,  
Their Father, Saviour blest;  
With angel hosts renewed they stand,  
Redeemed by thine Almighty Hand.  
—E. P. in Family Churchman.

## FRED WILDMAN'S TWO HUNDRED DOLLARS.

'I tell you, mother, it's coming somehow.'  
'I don't see how, Fred.'

'There it is! It's just coming over the hill now!'

'What? The two hundred dollars?'

'You know I meant the stage coach,' the boy answered, with a laugh. Then he added in a more thoughtful tone, 'But I guess part of the money is on that coach.'

The speakers were a mother and her fifteen-year-old boy. They were standing on the door-stone of a little, old, brown, ship roofed house. In the direction the road up which they were looking stretched its dusty length to the town and railroad four miles away. In the other it reached out toward the ocean, which the two could hear tumbling in its waves over the sands and against the big rocks of the shore.

When the coach had passed, the boy said, 'Now mother, I'm going to the hotel, and you see if I don't find something to do!'

At the hotel all was bustle when Fred mounted the piazza. He paused to look about him, and was attracted by a child's voice that was pleading: 'Mother, won't you let me go? Please do, mother. I'll be very careful. I won't fall into the water.'

Then a lady's voice answered, 'No, Carl, I told you that I am too tired to go with you, and I don't like to trust you alone. Mother is sorry, Carl. She will go with you to-morrow, and I would give a good deal if there were some one you could go with now.'

Fred turned and looked at the speakers. They were a lady who appeared weak and weary, and a four-year-old boy who was looking with longing eyes toward the shore, with its rocks and sands and waves. For a moment he stood irresolute; then, with flushed

face and cap in hand, he approached the two and almost stammered out, 'I beg your pardon.'

'What for, pray?' asked the lady, with a look of surprise.

This gave him courage, and he went on: 'I overheard what you said just now, and if you want some one to go to the beach with Carl I shall be glad to do it, and you can give me what is right. I was looking for something to do.'

Fred felt himself flush and grow pale as the lady gave him a quick, searching look, and was relieved by the sound of the child's beseeching voice:

'O! can't I go with him; can't I go with him?'

At last the lady answered slowly, 'Yes, I think you can.'

And then Fred, only pausing to receive instructions to bring his charge back in an hour, had to hasten to overtake the little boy, who was running down the walk toward the beach.

The hour passed all too quickly for little Carl. He launched fleets of clam shells on the pools around the rocks, clambered over the ledges, and would have chased the waves if it had not been for the advice of his guardian. When the two returned, the mother was seated on the piazza waiting for them. After admiring the monster piece of kelp which Carl brought, she motioned Fred to a seat and then said: 'You have taken good care of him; how much shall I pay you?'

'I—I don't know,' he answered. 'It does not seem polite to take anything, and yet I want to earn money.'

'And what do you want with money? It will please me if you will tell me,' said the lady.

Her voice was so kindly, her manner so sympathetic, that before he knew it Fred had told the story of his father's death; of how he had been compelled to leave school because there was so little left from the estate; of how he was determined to go back to school again, and was doing all he could to earn the two hundred dollars needed.

'I have almost twenty-five of it already,' he said proudly. 'I earn fifty cents a week driving cows, morning and evening. I work on the farms some, and sometimes get as much as fifty cents a day.'

The lady laughed and said, 'I have been talking with the hotel manager about you. Now you take this for this afternoon, and come back at 9 o'clock to-morrow morning, and I think I can tell you of something more profitable than farming.'

A few minutes later Mrs. Wildman was startled by having a new silver quarter flung into her lap and hearing the excited words of her boy, who was heated and panting because of his haste.

'Mother! mother!' he cried, 'a lady gave me that for taking care of her little boy for an hour.'

And he told the story of the afternoon.

There is no need of describing the busy ten weeks that followed. His patroness at the hotel found other children besides her own for Fred to care for—children whose parents were glad thus to gain more rest and pleasure for themselves. He became so popular with the little ones that sometimes, when he planned a particular attractive excursion for them, he had more applicants than he could safely receive in to his party. Besides all this, other means of earning money presented themselves. And better than all was the fact that before the summer was far gone Carl's mother had made the acquaintance of Mrs. Wildman, and the two had become such good friends that in the autumn arrangements were made by which the four lived together in the same city home, and Fred was able to attend the public schools.

But what about his two hundred dollars? He is a good bookkeeper, and this question is

best answered by copying the page on which he summarized his cash receipts:

Driving cows 11 weeks @ 50.....	\$ 5 50
Working on farm 43½ days @ 50.....	21 62
Reading to Mr. Blake 21 hours @ 25...	5 25
Reading to Mrs. Farwell 63 hours @ 25	15 75
Driving for ladies 44½ hours @ .10 .....	4 45
Caring for boys—1 boy 842 hours @ 17½	164 85
For various errands.....	7 35

Total \$224 77

—Presbyterian.

## BEING OBLIGING

One day, when little Arthur was making mud pies in the front yard he heard some one call him. It was his Aunt Jane, who was standing on the front porch, with a letter in her hand.

'Run across the street and put this letter in the box, Arthur, please,' she said.

'No, I don't want to,' answered Arthur, who did not like to be disturbed.

So Aunt Jane went across the street herself and mailed the letter.

Not long after this Arthur's mother asked him to take a spool of silk to Aunt Jane, who was upstairs.

'No, I don't want to,' answered Arthur again.

His mother said nothing, but when she went upstairs herself with the silk she had a little talk with Aunt Jane about Arthur.

An hour later Arthur ran to Aunt Jane with a broken whip.

'Please mend this, Aunt Jane,' he cried.

'No, I don't want to,' said Aunt Jane, without looking up from her sewing.

Arthur seemed surprised for a moment, then hung his head and turned away.

When supper was over, Arthur carried a book of fairy tails to his mamma.

'Please read me a story, mamma,' he said.

'No, I don't want to,' said his mother, who was knitting.

Arthur's lip quivered, and his eyes were full of tears as he sat down on a cushion in a corner to look at the pictures in the book.

But he forgot his trouble when papa came in.

'O papa!' he said running to him; 'please make me a whistle.'

'No, I don't want to,' said his papa.

This was too much for Arthur, and he burst into tears. But no one consoled him, and nurse came and took him off to bed.

While she undressed him she told him that no one could love a little boy who never wanted to do a favor, and if he were not ready to oblige others he must not expect others to oblige him.

The next morning Aunt Jane came out again with a letter. As soon as Arthur saw her he left his mud cakes and ran to her.

'Let me put the letter in the box, Aunt Jane,' he said.

Aunt Jane smiled and kissed him as she gave him the letter. She saw that Arthur had learned a good lesson, and he never again refused to do a favor.—*Little Ones and the Nursery.*

## THE BEST WAY.

We feel best if we give to the Lord something of our own—something that it has cost us an effort to get.

'Papa, please let me have an apple tree this season?' said a little girl.

'Why, my daughter?'

'So that I can call it my own, and use the fruits as I wish.'

'But how do you want to use it?'

'I want to pick the fruit and sell it and make missionary money, which will then be truly of my own getting.'

It would be well for boys and girls to have

a chicken, a sheep, a tree, a patch of ground, or something of the kind, the income of which they, every year, could give us for Church-work.

**—o—o—**  
**DIOCESE OF BRITISH HONDURAS.**

**BELIZE.—St. Mary's.**

The Commissary, the Rev. F. R. Murray has been visiting some of the Cays, and the Southern part of the Diocese.

During the month of August and first week of September Glover's Reef with its five Cays, Tobacco and Water Cays, Staim Creek, Mullins River, Manatee Bar, Gale's Point and Northern Lagon were all visited. Forty-four services were held, twelve celebration, five weddings, and ten baptisms. Unfortunately the Missionary priest had to return to Belize every other Sunday, being the only priest in our two city parishes at present.

**Diocesan.**—The Commissary has given an impetus to our newly formed Board of Missions, by the introduction of 700 Missionary mite boxes, after the pattern of those used in the Church of America, through the kindness of the Rev. Dr.

They are to be distributed in the city parishes next week.

We are anxiously waiting the appointment to the Bishopric, as the Rectorship of the important parish of St. John will not be filled until the Bishop has been appointed.

**St. John's.**—A most successful tea meeting on behalf of the funds of the Diocesan Board of Education was held in the Diocesan school-room last week. When every one, both those who waited and those who were waited upon, did so well it could not fail to be a success. Funds are sadly wanted, as demands for Church schoolmasters are being sent in from all sides.

**St. Mary's** was the scene of a most successful Missionary meeting on Sunday afternoon last, when the church was packed, indeed many were standing. This was the second united missionary meeting for the schools of the city parishes.

The hymns were bright and well sung, some of them alternatively, with good effect, by boys and choir and the girls alone. The Rector made a brief introductory address on Mission work in general, alluding to the step of advance made by the Diocese in the formation of the Missionary Board for special and general objects.

Mr. J. P. Usher, lay reader, was very happy in his selection of the 'History of the Martyr of Isabel,' for the recitation of such a record and life of self devotion must eventually result in the raising up of kindred spirits in our midst whereby the work of the Master's Church may be advanced and increased.

To a very different work did the Rev. Deacon Swabey take us when he most graphically depicted the early efforts of the present Metropolitan of the West Indies and his young catechist, Mr. Brett; afterwards the noble and devoted Mis-

sionary priest, the Rev. W. H. Brett.

A very interesting description was given of the early efforts among the Arawaks, Waraus, Garibisi and the Macawoios,

The Rev. F. R. Murray then dwelt upon missionary efforts in far and different scenes. The life of the Missionary in Newfoundland and Labrador, and the modes of carrying on the work were vividly portrayed by one who had spent some 9 years as S. P. G. Missionary in that sea girt and ice bound island, populated by a people ever ready to help and welcome the Missionary.

The offertory was made on behalf of the S. P. G. and resulted in \$10 63 being offered to God on His altar to aid in Foreign Missions.

There are seasons of interest and times of refreshing, and must result in prosperity to the work in the Diocese, by the individual zeal and earnestness which is being fostered by these unselfish missionary efforts.

Here we have a grand field for a Canadian Missionary sent by the Provincial Synod, under the auspices of the S. P. G. to one of its fields of labor. Who will volunteer to be sent? We want an immediate answer. Rich field for harvesting, fine climate, no cold, and sufficient for this world's wants.

**THEORY AND PRACTICE.**

The first steamship that ever crossed the Atlantic brought in it a book by one of the leading scientists of the world, demonstrating to the satisfaction of all who read it that it would be utterly impossible for a steamship to cross the ocean. It is surprising how often the most faultless logic yields to practical experiment. John Habberton in the *Chautauquan* gives the following interesting instances: 'While Edison was perfecting his system of electrical lighting by means of the incandescent lamps, a score or more of prominent authorities on electricity published essays in the scientific and newspaper press to prove that the system was utterly impracticable. Their line of reasoning seemed faultless, yet millions of glowing little bulbs nightly show that theories ran away with the theorizers. In the late civil war a brave general, who was also a trained logician, was explaining to a Congregational committee that a certain fort could not be taken by assault; his line of reasoning seemed to be without a fault, and the committee was convinced; but suddenly they were startled by the shouts of newsboys announcing the capture, by assault, of that very fort. Evidently there was a mistake somewhere, but the capture was not it. About the same time a large bridge of rough material was needed in haste in one of the military departments, so the commanding officer sent for his engineer and the colonel of a regiment recruited in a lumber region. The colonel said his men could build the bridge, so the commander ordered it done. The engineer, who was a finely educated officer, immediately began earnest think-

ing, planning and figuring, and the colonel disappeared, but returned the next day but one and reported: 'General, that bridge is built, but the engineer isn't half done figuring yet.'

—o—o—  
Campanini the famous tenor, has written a striking article on 'How to Train the Voice' for *The Ladies Home Journal*, and it will appear in the November number of that periodical.

Miss Sarah Orne Jewett's next story has been bought by *The Ladies Home Journal*, and it will shortly begin in that magazine.



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## MISSION FIELD.

[From the Spirit of Missions, N. Y.]

## THE IMPORTANCE OF MISSIONARY INTELLIGENCE.

It is a conviction that presses itself more and more upon my mind, that the missionary work of the Church is not presented clearly and fully to the people, by every means which the clergy can command.

There should be the monthly missionary sermon; the monthly missionary instruction for the children of the Sunday school; the frequent presentation of the work which is being accomplished in the Domestic and Foreign fields. We ask for money, but we fail to tell the romantic history of missions, the sublime story of self-sacrifice which is and has been so often involved in the extension of the truth as it is in Jesus. We may learn much of methods in this direction from other Christian bodies. The secret of the large sums which are donated all around us, for the up-building of the peculiar views and theories on religious matters which characterize them, which offerings are so much in excess of those that we have made, that my face crimsoned to even refer to them, is that the people are informed of what is being done. Information is wanted, and the story told with the enthusiasm of a lover of the Cross, will, I am convinced, bring the means in abundance.—Bishop Worthington

—0—0—

## THE ENGLISH CHURCH'S MISSIONS IN JAPAN.

The English Church's missions in Japan under Bishop Bickersteth's supervision are those of the Church Missionary Society, the Society for the Propagation of the Gospel, St. Andrew's and St. Hilda's missions, and two conducted by missionaries sent out by Wycliffe College, Toronto, Canada. The following statistics are furnished in a recent pastoral letter of the Bishop's to his clergy; English clergymen, 29; English lay workers, 26; of whom 23 are women; Japanese clergymen, 10; baptized Christians 2,186; communicants, 1,160; day school pupils, 542; Sunday school pupils, 811; divinity students, 35; catechists, 38. In 1889 the Bishop confirmed 549 candidates. The Church Missionary Society, which has about two-thirds of the above missionaries, clerical and lay, has decided to add five clerical missionaries and ten women to the number without delay, the needs of the field being very great and the openings very promising.

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## ON PRAYER

"A Constant Reader" asks the 'Southern Churchman' to give a satisfactory explanation of what we may expect in answer to prayer, and quotes texts St. John xiv, 13, 14, which seem to imply that all requests will be granted; but evidently is not satisfied that such is the case. A Southern lady was accustomed during the war to visit



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the Confederate soldiers in the hospital, relates that on one occasion she read the account of the wars of the Philistines and the Israelites. An intelligent, elderly man, who was sitting by, remarked:

'I know you read that chapter to encourage us, because the armies of the Yankees are bigger than ours.'

'I believe,' said the lady, 'that if we pray in faith as the Israelites did that God will hear us.'

'Yes,' he replied, 'but the Philistines didn't pray, and the Yankees do, and though I can't hear them, I believe some of them are Christians, and pray as hard as we do; and if we pray for another, I don't know what to think of our prayers clashing. I was mighty uneasy about the Yankees prayers.'

Here is a case then where the prayers of both could not be literally answered.

In Deuteronomy, iii, 23, Moses tells us that when he was told that he should not be permitted to enter the promised land, 'he besought the Lord' to change his purpose. 'but the Lord said unto him. Let it suffice thee; speak no more unto Me of this matter.'

2 Corinthians, iii, 8, St. Paul says: 'I besought the Lord thrice that this thing (his trouble) might depart from me; and he said, My grace is sufficient for thee.' Here it is plain that instead of the removal of the evil, patience and resignation were bestowed, so that the apostle was able to add that he could take plea-

sure in distresses borne for Christ's sake.

1 Timothy, iv, 20, the same apostle writes that he had left Trophimus at Miletum sick. Now St James had expressly said, in v, 14-15 that if any were sick prayers should be offered for him, and the prayer of faith should save the sick, and the Lord would raise him up. We cannot believe that St Paul who prayed for himself should not have interceded for his friend, but though in the case of Epaphroditus, his companion, Phil ii, 25, his prayers were granted, in this case they appear not to have been nor his miraculous power exerted.

The duty of prayer is certainly inculcated in Scripture, and must rest not on the number of answers we think we have received, but in the promises and character of the Almighty, who has bid us to pray. We expect an earthly parent to exercise a wise discretion in acceding to or denying the requests of his children, can we expect less from who knoweth the end from the beginning? 'We must remember that though enabled by revelation to know what reason could not discover, 'we know but in part' We stand in somewhat the same relation to our Heavenly Father as that of children toward their parent, who communicates enough to entitle him to their love and confidence, but whose character and designs are very imperfectly and indistinctly understood by them. Hence it is that Scripture gives us in different places

such accounts of the divine attributes and dispensations as would, if understood literally, be utterly inconsistent and contradictory, for the express purpose, as it would seem, of teaching us to limit and modify one statement by the aid of the other to correct the misapprehensions which might arise from either if considered separately, and to be aware how partial and imperfect an insight we are intended to have into the divine mysteries.—Archbishop Whately.

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the matter. We dread to think of the future if this condition of things is to last. A distinguished statesman has said "You must not only listen, but read you must not only read but think; knowledge without common sense is folly, without method is waste, without charity is fanaticism. without religion it is death!" We believe every word of this is true.—Churchman's Gazette.

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