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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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TO CORRESPONDENTS AND OTHERS.

As we still receive requests for the publication of addresses accompanying presentations, &c., in full, we are obliged to repeat the notice that, owing to limited space at our disposal for supplying the wants of the Home Field, we CANNOT print addresses in full, unless under very exceptional circumstances. When the address in full is required, it must go in advertising columns.

ECCLIASTICAL NOTES.

CHURCH UNITY.—The petition on Church Unity presented to the General Convention of the Protestant Episcopal Church now in session in Chicago adduces the following as reasons for believing that the Spirit of God is preparing for such action in the following ways:—

"1. In this new land the divisions among Christian people of various names have not crystallized into the hardness found in older nations, who might, however, in time be effected by action here.

"2. The desire for unity is growing stronger among 'those who profess and call themselves Christians.' Those outside of our pale show a lively interest in the work of the Church, as was evinced in the late Missions in New York. On the other hand, Churchmen are more ready to acknowledge the vast amount of truth which other Christian bodies hold in common with them, as is forcibly shown by the strong declaration which the Bishop of Lincoln has lately made on that subject.

"The vanishing of party lines within the Church, and the readiness of Churchmen humbly to welcome new light in dealing with their Christian brethren without.

"4. The tendency in the religious world to deprecate farther schisms.

"5. The seeking for historic truth by those who are looking towards the ancient Church for guidance.

"6. The growing desire for liturgic worship and the keeping of the days of the Christian year by those formerly unaccustomed to them, and a practical accommodation of a sort of episcopacy to their needs by the various bodies, who thus acknowledge a felt want.

"7. A discontent with the long and metaphysical forms of the confessions now in use among some religious bodies, and a wish to return to the simple and Scriptural statements of the creeds of the primitive Church.

"8. The action on this subject by the Canadian Church, and by several dioceses within the United States.

"9. The response by the practical common sense of to-day to the forgotten voices of the past.

"10. The evident welcome given by the Christian consciousness of the present to the practical movement towards unity, as seen in

the recent meetings at Hartford and Cleveland."

A NONCONFORMIST'S TESTIMONY TO THE NATIONAL CHURCH.—The following extract from a private letter by a Nonconformist, who writes from a large town where Dissent is unusually strong, will be read with interest:—

"I have seen a good deal of this world's surface. I have lived in Australia and India, and in Chili. Although not of her communion, I have ever been amongst the warmest defenders of our Church, as the Christian representative of our Race and Empire. . . . I look upon the Church as more surely entitled to be called the 'Church of God' for our country than any sect."

"BOYS OF THE BLUE CROSS."—The awful profanity of boys on the streets recently suggested to the mind of Isaac H. Kiersted, Superintendent of Christ Church Sunday-school, Indianapolis, the happy thought of attempting a cure of this evil by organizing associations in Sunday-schools, to be known as the "Boys of the Blue Cross." This movement met with a hearty response from the boys of his own school two weeks ago, and at present they are wearing a blue ribbon as a badge of membership. This movement, once adopted by the Sunday-schools, will, it is hoped, reach the newsboys and bootblacks and reform schools and neglected children of the street, and so help to prevent the fearful crop of ungodly men which this frightful evil of swearing tends to produce. Cards of membership are in the following form:—

BOYS OF THE BLUE CROSS.

Motto.

"Set a watch, O Lord, before my mouth, and keep the door of my lips."—Ps. 141, 3.

Commandment.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain.

Pledge.

I hereby pledge myself not to allow my tongue to utter profanely, in any form, the Holy Name of Almighty God or the Lord Jesus Christ, or the Holy Ghost; and that I will try to get other boys to follow my example.

The matter of badges, banners, drill exercises and discipline of the boys can be left to the judgment of superintendents. The scheme is in a tentative form, and capable of unlimited development. We commend it to the serious consideration of all who have boys under their charge.

"AS OTHERS SEE US."—An Englishman, who has spent some time in India, and who testifies to what is indeed well known, namely, the great reverence of the Easterns in the temples of their idols, and their devout attitudes in prayer and worship, says that, to his own humiliation, he one day heard a native, who had just returned from England, describing to his fellow-countrymen the way in which many English people worshipped their God. With all the vivacity and graphic portraiture of an

Eastern, he represented the attitudes of some Christians at worship. He lounged back in his chair, crossed his legs, stretched them out at full length, looked up at the ceiling, and yawned, and then asked his audience what they thought of that as a position of reverence. He polished his glasses, fixed them on his nose, and stared all round in everybody's face. He fanned himself with a piece of paper, and gaped about. He stood with his legs crossed, and his hands in his pockets, and looked across the room sideways. He sat on his chair, and leaned his head forward on his hand. And after each exhibition he asked his audience what they thought of Englishmen's reverence for their God. Is it any wonder if the work of converting the heathen, as we call them, makes slow progress?

A GOOD EXAMPLE.—The city of Cleveland has just set a good example for all of our cities and large towns in adopting an ordinance forbidding children under fourteen years of age from being on the streets after nine o'clock at night, unless accompanied by their elders. While the rule has evidently been made with an eye especially to the poorer classes, from which develop most of the street loafers and male and female criminals, it will, if enforced, reach many a boy and girl belonging to families whose means and education should be indicative of a refined discipline which is too often conspicuous by its absence. There are in every large community an astonishing number of un-cared-for and unrestrained children, belonging to good families, running the streets late with companions of a doubtful character. It ought to be humiliating to the parents of such to find the law stepping in to do for their children what lax home government or parental indifference has failed to do. A more specific rule might also well be made, in the larger cities, for children under six, making the hour five or six o'clock.

EARLY TRIUMPHS OF CHRISTIANITY IN ASIA.

—The former extension of Christianity into the very heart of Asia, by missionaries from the Eastern Church, mis-called Nestorian, has just received a fresh proof by a discovery in the new Russian government of Fergana, west of the Chinese frontier and north-west of Kokand. The *Vossische Zeitung* says that near the ruins of a fortress called Burana, on the spurs of the Alexander Mountain chain, Dr. Porjakow had found two old graveyards with numerous grave-stones, many of which bore a cross and others chiselled inscriptions. Both characters and language appearing unknown, photographs and copies of the inscriptions were sent to Professor Chwolson at St. Petersburg, who declared the character to be Syriac-Nestorian, though with the addition of foreign letters and some Turkish words. 'The inscriptions are remarkable on account of their peculiar grammatical forms. They also give the names of the twelve years' cycle of the Mongolians, Chinese and Turks in their original form, which were hitherto only known in an Arabic translation. In the eleventh century there was already news of the conversion to Christianity of a Turkish folk living north-east of Kuldja, whose kings governed a large kingdom, and whose power prob-

ably gave rise to the legend of Prester John, and the conversion of Tartar tribes by the Nestorians was reported by Christian visitors from the West in the thirteenth century, and notably by Marco Polo. The inscriptions now deciphered are a proof that indeed the Nestorians succeeded in converting Turkish populations not later than the eighth century, for the oldest inscription from Semirjetschi belongs to the beginning of the ninth century, and the latest to the middle of the fourteenth.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

PETITE RIVIERE.—Memorable events for the people of this parish have taken place during the past month. On Sept. 14th and 15th a grand bazaar, picnic and tea-meeting was held near the rectory, in aid of the new parish church. Every department was thoroughly organized and carried out by the Church people of Petite Riviere in a most admirable way. The amount realized was over \$200. The congregation, though small, and surrounded by dissent, have worked unitedly, cheerfully, and with faith, and they now look back with thankfulness for such unexpected success amidst such a depressed state of things in the fisheries.

Another event of much importance has been the opening of the new parish church. The day appointed for this was Sept. 29th, St. Michael and All Angels' Day. There was Divine service at 10.30 a.m., and a celebration of the Holy Communion, at which there were 26 communicants. The service was partly choral. There were present Rev. W. H. Snyder, Rural Dean; Rev. W. H. Grosor, Rev. G. D. Harris, and the incumbent, J. Spencer. The Rural Dean was celebrant, assisted by the incumbent. The sermon was preached by the Rev. the Rural Dean, and was full of sound doctrine and wholesome teaching. The morning congregation consisted of our Church people. The choir were placed in their new seats in the chancel, and did their part remarkably well. At 6.45 p.m. the same clergymen, with the addition of Rev. C. T. Easton, deacon in charge of New Dublin, performed the service. Rev. W. H. Grosor preached a learned sermon, full of powerful lessons and excellent instruction, which was listened to with wrapt attention. Rev. W. H. Snyder read a letter from Rev. J. Ambrose, of Digby, a former Rector of this parish, who had promised to be present, but unavoidable circumstances prevented his being able. Rev. G. D. Harris addressed the congregation on the subject of "The Church." The new church was full; about 250 persons were present, and many more remained outside, unable to obtain seats. The morning offertory was devoted to the Widows' and Orphans' Fund, and the evening offertory in aid of the new church.

Petite Riviere has not had such a stirring season for twelve years. No parish church has ever existed before, and we hope that the power of the Gospel and the Church will be henceforth a growing element in the midst of sectarianism.

The church, we may say, is complete, and all that a thorough Church congregation can desire. The nave is 40 x 22. The chancel 18 x 14. There is also a spacious vestry, ante-room, store-room and organ chamber, with a convenient porch at the west end. There is an emblem of the Christian faith at the east end of the roof, another on the bell-tower over the west end, and a third over the entrance porch. The building is of Gothic style throughout, without any confusion; and the whole presents a good appearance.

The parish is indebted to the C.E.S. for altar frontals, altar linen, sanctuary mats and banners. Several of the families are working to-

gether in weaving a new carpet, and steps are being taken to have the interior painted and stained. The east window and nave windows are supplied by Spence & Sons, Montreal; that in the chancel has the symbols of the two great sacraments, while those in the nave are of cathedral rolled, with ruby border. This is the second much-needed church the present incumbent has erected during the two and a half years he has had charge of the parish.

CHESTER.—The progress of Church work in this parish has been strongly manifested of late years in the erection of new and the beautifying and repairing of the old building. Since the completion of the new churches at Western Shore and Chester Basin, and of the new chancel to the parish church, the next undertaking has been the repairing of the school-house, which is now nearly completed, and in its appearance reflects great credit both upon the designer and the builder, and also upon those who have worked hard in raising funds to meet the expenses. The ladies of the sewing circle, who have been mainly instrumental in this, held a tea meeting and sale on the 22nd and 23rd ult., as the result of which they have handed over to the treasurer the sum of \$133.50 towards this object. We speak of the building as being repaired, but in reality it has been rebuilt, for I am sure that no one who remembers the "old school-house," as it was designated in a recent map of the county, would be able to trace much resemblance to it in the building as it now stands, and St. Stephen's Hall will be much the finest room for concerts, lectures, &c., that the place affords, being the whole size of the building, 52x26 feet, with an arched ceiling at a height of 14 feet from the floor. The main entrance is at the east end, making it quite separate from the church, while at the south-west corner there stands a small tower, in which is the entrance and stair-case leading to an upper room, and an entrance also on to the platform that is to be raised at the western end of the hall.

OXFORD.—A supper was held in this town last week, for the purpose of purchasing an organ for the Clifton church. Although the stormy, rainy weather was against the success of the evening, the receipts amounted to about \$100, and the organ will be purchased. The small band of Churchmen here are growing enthusiastic over the proposed purchase of a Mission Hall for services, and before long it is to be hoped that one will be owned by our church.

Rev. W. Hudgell, the travelling missionary, is doing good work here on the Church's behalf, and will soon have a goodly following.

SPRING HILL.—*All Saints'—Special Services.*—For the past month the town has been placarded with large posters announcing that the Revs. F. R. Murray and J. R. S. Parkinson would hold a series of special services in the Church of All Saints. Small hand-bills were freely circulated, containing on one side an address from the Missioners stating that the object was "a call to repentance and newness of life," and "to contend earnestly for the faith once delivered to the saints." On the other side of the hand-bill was the list of services and an address from the Rector, Rev. W. C. Wilson, urging the people to come and hear God's message from the "ministers and stewards of His mysteries," and "to make all necessary household arrangements now, that nothing may hinder you from coming to all the services."

The list of services was as follows: Daily—Holy Communion and Address, 7.30 a.m.; Matins and Address, 11 a.m.; Special Service, Lecture and Sermon, 7.30 p.m. Sunday—Holy Communion and Address, 8.30 a.m.; Matins, Holy Communion and Sermon, 11 a.m.; Children's Service and Address to Children, 2 p.m.; Special Address to Men only, in Fraser's Hall, 3.30 p.m.; Evensong,

5 p.m.; Special Service, Lecture and Sermon, 6.30 p.m.

A special paper containing twelve hymns was printed, all being eminently congregational, and frequent practices therefrom made very hearty singing. For several weeks before the services special sermons were preached on the subject, and the result was that all the efforts combined succeeded in filling every available seat at the first service.

On Friday evening not only was the body of the church packed, but over fifty people were seated in the chancel, and on the Sunday evening many had to go away for want of even standing room. The orthodox mind will be shocked to know that not only was the chancel packed so that there was scarcely standing-room for the Missioners, but the sanctuary was also filled with a motley crowd, and one good woman sat in the Bishop's chair, while the children struggled for a seat on the uppermost steps of the altar. But we all rejoiced as we packed them in, and as one brother was uttering an objection the response quickly came, "Yea, even unto the horns of the altar."

Another remarkable feature was the meeting for men only in the largest hall in town on Sunday afternoon. Although the afternoon was disagreeable and raining, the hall was packed with a solid body of men, and it is admitted by outsiders that one of the most powerful spiritual meetings ever held in Spring Hill followed. The meeting was addressed by the Rev. W. C. Wilson, who told the men that he had asked the Missioners to strike straight and from the shoulder, and speak as men to men on the special sins of man. The speakers, Revs. F. R. Murray and J. R. S. Parkinson then spoke with feeling words on "Infidelity, Impurity and Intemperance," and the plain language and earnest eloquence burned itself into the heart.

Another feature of the Mission was the outdoor meeting. In a mining town there is always a corner for loafers, and here it is called the "rogue's corner." At this rogue's corner, night by night, a large crowd would assemble as soon as a hymn was started, and then the men were earnestly and popularly addressed, and invited to follow the clergy to the church. In these outdoor meetings our Rural Dean Moore took an important part, and spoke earnestly to many who heard him many years ago at the same spot. The Rev. C. E. Mackenzie and Rev. R. T. Hudgell, as well as the Rector and Missioners, also addressed the crowd in the open air, and then would proceed to church singing "I heard the Voice of Jesus say." At early Communion, Rev. F. R. Murray gave addresses on the "Mystery of the Sacrament." At Matins, Rev. J. R. S. Parkinson spoke to the mothers and elder sisters of the congregation, and was followed by a short Bible reading, unique in its way, by Rev. F. R. Murray.

The evening service began with a hymn, then the Creed, a few prayers, another hymn, and then an address by Rev. Mr. Parkinson on the distinctive principles of the Church of England. The subjects were, "The Founding of the Organization," "The Organization at Work," "Baptism," "Confirmation" and "Communion," and these were treated scripturally, uninterrupted custom, and common sense view of the subject. Mr. Parkinson at once carried conviction, and his learned reasoning, coupled with deep earnestness, completely won the hearts of the men of Spring Hill. Then another hymn was sung, and was followed by the Mission sermon of the evening by Rev. F. R. Murray. Piercing calls to repentance and newness of life brought tears to many eyes, and many a soul was brought to its knees, and some ventured even to the chancel steps to there kneel and pour forth its penitence to God.

The reverend gentleman is a born Mission preacher, and the local newspaper says of him:—

"The reverend gentleman is what is termed

a famous Mission preacher, and must be a mighty power for good in any community. His strong appeal on women's behalf will gain for him the chivalrous regard of all people. We say that if the advice be followed, and the sins seen in their heinousness, Spring Hill will be better and purer, and girlhood, womanhood, manhood, homes and churches will owe a lasting debt of gratitude not only to those who brought the gentleman here, but especially to the reverend gentlemen themselves.

The result of the work was certainly a deepening of the spiritual life; an increase in the number of communicants; some important outside additions to the Church; and last, though not least, proof that our dear old Church of England was fully alive to the work of evangelizing the masses; and that her machinery was fully capable of competing with outside agencies. Spring Hill will ever remember the Missioners with gratitude, and already the cry, no less from members of other religious bodies than from our own people, is: "When will you bring them again? They have done Spring Hill good." *Deo Gratias.*

CAPE BRETON.

The thirty-third meeting of the Sydney Rural Deanery was held at Baddeck on Tuesday, Sept. 28th. At 11 o'clock Matins was said by Rev. R. D. Bambrick; a celebration followed, the Rural Dean, Rev. D. Smith, being celebrant. The sermon was preached by the Rural Dean, on St. Luke xix. 45-46. The Chapter met at 3.30. After prayers, a portion of 1 Tim. v. was read in the original, and commented upon at length. A paper on "Parish Work" was read by Rev. R. D. Bambrick. It was resolved to discuss this paper at the next meeting. A proposal of the Rural Deans regarding the time and place for the meetings of the Deanery was adopted. Next year and afterwards the meetings will be held in the following order:—Sydney, North Sydney, Baddeck, Cow Bay, Louisburg, in the months of January, March, June, August, October, respectively. At 6 o'clock the meeting adjourned. The next meeting will be held at Cow Bay on November 3rd. At 7 o'clock evensong was said by the incumbent, Rev. S. Davies, and a sermon on "Angelic Ministrations" preached by Rev. R. D. Bambrick.

DIOCESE OF FREDERICTON.

ST. STEPHEN.—The twenty-second anniversary of the consecration of Christ Church was celebrated on Wednesday, Sept. 29th, the festival of St. Michael and All Angels. The Holy Communion was celebrated at 7.30 a.m., and at 7.30 p.m. there was evensong in the church, with a sermon by Rev. J. W. Millege, of St. David, and a short address by Rev. B. E. Smith, of St. George, Rural Dean. Arrangements had been made for a picnic in the afternoon to welcome the Rector, who has just returned from England, with health greatly improved, but the weather was unfavorable, and the picnic had to be postponed.

Christ Church has recently adopted the system of weekly offerings in envelopes, for the expenses of the parish. The system is very satisfactory in its results, and is meeting with general favor.

DIOCESE OF QUEBEC.

QUEBEC.—Sermons in favor of Christian Union were preached on Sunday last by Rev. Dr. Allnatt, in St. Matthew's Church, and by Rev. M. M. Fothergill, in St. Peter's.

The meetings of the Ladies' Auxiliaries in connection with St. Matthew's and St. Peter's Churches, which were interrupted during the summer months by the absence from town of most of the ladies composing them, were resumed last week. The attendance was gratify-

ing, and increased interest was manifested in the work.

St. Matthew's Church Sunday-school has outgrown the limits of the building in which it has been held for so many years past, and the boys classes are now held in the Sunday-school building near St. John's gate, erected by the late Jeffrey Hale.

Rev. M. Trotman, late curate of the Cathedral, who recently resigned his position, left town last week. Nothing has yet been decided with reference to the vacancy, but there is a movement on the part of some members of the congregation to ensure for Mr. Trotman's successor the title of Co-Rector, with right of succession. Some little apprehension is experienced of a dead-lock on this point between the Rector and the congregation.

The Rev. Robert Ker, Rector of Trinity Church, has resigned his charge in this city, and notified his congregation of his intention to leave Quebec at the end of the month, to assume the incumbency of Mitchell in the Diocese of Huron. It remains to be seen who, if anybody, the Bishop will be asked by the congregation of Trinity to appoint as Mr. Ker's successor. We understand that suit was taken for the recovery of overdue interest, and also for the balance of the purchase price of the Church, amounting to \$4,000.

BERGERVILLE.—The ladies of the congregation of St. Michael's Church, Bergerville, held a fancy sale the other day in the Bishop Mountain School-house at Bergerville, in aid of domestic Missions, at which the sum of \$425 was realized.

DIOCESE OF MONTREAL.

FRELIGHSBURGH.—*Harvest Home Festival.*—The annual parish rejoicing on Saturday, 2nd instant, was very largely attended. The weather at the earlier hours of the day was forbidding, and doubtless deterred many at distant points from starting out. Nevertheless the sacred edifice, appropriately decorated, was fairly filled. The service was a hearty one, with a bright and very complete musical programme by the choir, most of the canticles for the occasion being set musical compositions of pleasing character. The sermon by the Rev. J. G. Norton, M.A., was highly appreciated by the audience, and was eminently appropriate and well considered. He expressed great pleasure at this, his first visit to the Eastern Townships, and many urged the early renewal of the privilege and profit of his ministrations. At the close of the service, the assemblage, to the number of upwards of two hundred, repaired to the Memorial Hall, where festive surroundings greeted them, and long lines of tables, laden with unquestionable indications of barns filled with plenty, more than satisfied the most fastidious taste or consuming hunger.

There were present, in addition to Canon Davidson, the Rector, and the Rev. J. G. Norton, the Revs. J. Constantine, M.A., of Stanbridge East, John Ker, Rector of Dunham, and Frank Allen, M.A., Rector of Philipsburg, all of whom took part in the service. The reunion was all that could have been desired, and gave that healthy satiety which longs for and is always ready for repetition.

LACOLLE.—On Friday evening, the 1st of October, a Confirmation service was held here by his Lordship Bishop Bond. The candidates were presented by the Rector, the Rev. Mr. Garrett. The beautiful service was, as usual, made most impressive by our good Bishop's wise counsel and loving words of advice to all, and the congregation being large, many could profit by them to their future good and usefulness in God's service. All the newly confirmed partook of the Holy Communion: a happy response to their Rector's teaching and prayers for them. The service concluded at half-past

nine, the congregation remaining till after the Benediction, though they were told that all who wished to leave might do so during the singing of the last hymn before the Holy Communion. The music, vocal and instrumental, was very good; the floral decorations were very brilliant in bloom and effect. The Bishop saw for the first time the new communion service and organ; he admired both as suiting well the artistic little Church of St. Saviour.

Dr. Beers, of Montreal, has kindly delivered a lecture here for the benefit of the Church of St. Saviour, on the evening of the 11th instant, his subject being "St. Anne de Beauport." The evening concluded with an oyster supper.

DIOCESE OF ONTARIO.

OTTAWA.—A ten days' Mission is to be held here, beginning on Thursday, November 11th. The clergy of the city and suburbs are all united in this, and laymen are cordially invited to co-operate with them. There will be a special preacher for each congregation, and daily morning and evening services will be held in the several churches.

St. Bartholomew's.—The Rev. Mr. Hannington has been presented by the members of his congregation with a cassock, a cincture, a set of stoles, and a B. A. hood, all of English make and of the very best material. Mr. Hannington, in publicly thanking the congregation, said that he would ever remember and prize their gift as an expression of their esteem and affection, and that it possessed for him a much greater value than its cost in money, because it had come unsought and unexpectedly from such loving friends.

PARISH OF NORTH GOWER.—*Osgoode Station.*—This little village, on the line of the old St. Lawrence & Ottawa Railway, was the scene of a very interesting ceremony which took place there on Sept. 18th. This parish being one of the largest in the diocese, and the congregations finding that the incumbent was unable to minister to the numerous Church people under his charge, they very generously came forward and placed \$600 a year at his disposal to employ the services of a Curate. A man was soon found, the Rev. J. F. Gorman, who came out from St. Augustine's in May, and who has proved himself a most energetic and willing worker. As an evidence of the wisdom of this step, we can point to increased services: for whereas there were only three services held on Sundays before, now there are six and sometimes seven, and wherever a service is opened large numbers of people are found to attend. Still further, six months ago the average Sunday attendance was four hundred, and now it has exactly doubled that number, while a stronger proof still that the Spiritual Life is being strengthened is shown from the fact that at one little church in the parish, viz., St. John's, Wellington, the average number of communicants has risen to seventy out of a congregation of three hundred. The extra Sunday services which were commenced at the two extreme ends of the parish, viz., Pierce's Corners and Osgoode Station, have already taken definite shape, and the members themselves have determined to build a church in each of these places.

Saturday, the 18th ult., was the day appointed for the laying of the corner-stone of the first church in Osgoode Station. The day was beautifully fine. The early train from Ottawa conveyed the Hon. Thos. White, Minister of the Interior, and Senator Clemow, who were to take part in the several events of the day. Punctually at 10.30, a large number of people having assembled around the building site, the clergy proceeded from the school-house near by, while the choir sang the ever-inspiring hymn, "The Church's One Foundation." The Rev. C. P. Emery took the

office, and the foundation stone was laid in its place by the Hon. Thos. White, who then proceeded to give a very interesting address, remarking that the building of churches was a sure indication of the moral improvement of the people. The service used on the occasion was that authorized by the Provincial Synod.

The ceremony over, an adjournment was at once made to one of the most lovely spots on the bank of the Rideau, viz., Russell's Grove, where an excellent dinner, liberally provided by the ladies of St. John's Church was in waiting.

The next event was one which was looked forward to with great pleasure—speeches from the hon. gentlemen present. The chair was taken by M. K. Dickenson, Esq., the member for the county, who in a few well-chosen words introduced the several speakers to the audience. Mr. White spoke with more than his usual eloquence, and it is needless to say that the audience went away charmed with him. The receipts amounted to over \$300.

I may here say that the success of this undertaking was mainly owing to the energy and activity which was displayed by several young men of the place, prominent amongst whom were Messrs. W. J. Ritchie and R. Keating.

ODESSA.—The church of England service held at Odessa, on Sunday the 3rd inst., was well attended, the hall being completely filled. The occasion was a special thanksgiving for the harvest. The room was very prettily decorated with vegetables and sheaves of grain. The Lord's table was completely covered with flowers and fruit. The Rev. R. T. Burns preached from psalm xxxiii, verse 5: "The earth is full of the goodness of the Lord. It being the anniversary of the re-opening of the church services in the village, he gave a short sketch of the work that had been done. The average attendance at the services had been beyond expectation and at Sunday school 20. The number of communicants was 17. Many improvements had been made in the hall, including a new prayer desk, a gift of one of the members, and the beautiful altar cloth, given by the ladies of St. George's cathedral church-woman's aid society. A handsome communion service, had been procured from England. A class of 15 is now ready for confirmation, which is soon to take place. The singing during the service was excellent, and particularly the harvest hymns. The occasion was a bright and happy one, and will long be remembered.

KINGSTON.—On Sunday morning the 3rd inst., the Rev. Mr. Mignot occupied the pulpit of St. Paul's church, at the close of his sermon, which was based on the words, "In the world ye have tribulation, but be of good cheer, I have overcome the world," he alluded to his departure, after a sojourn of six months in Kingston, thanking the people for their great kindness to him and requesting them to remember him in their prayers during his absence. The people of St. Paul's would always be remembered by him. He would be thankful if he had been instrumental in giving any instruction and would give God the praise. In the afternoon he preached his farewell sermon in the mission hall at the depot, which was so crowded that people stood about the windows on the outside. The sermon brought tears to the eyes of many. All the people at the depot regret very much to lose one who has found a warm place in their hearts. During the service a baptism took place, and a large number remained after the congregation was dismissed to say good-bye to Mr. Mignot, and others to wish him success in his new field of labor. He will leave behind him many warm friends in Kingston.

The quarterly meeting of the woman's auxiliary society was held in St. George's hall on the 5th inst., and was attended by a large num-

ber of ladies and the various Anglican clergy. Mrs. Smith presided. Reports were read from the different branches, showing that \$140 had been collected, and a large amount of clothing, which had been forwarded to the several missions. It was decided to hold a public service in St. George's cathedral on St. Andrew's day, the 30th of November, and that the next quarterly meeting be held in St. James' church.

St. George's cathedral branch of the Girl's Friendly society was re-opened after the summer vacation on the 4th inst.

DIOCESE OF TORONTO.

TORONTO.—St. Luke's.—The tenth annual meeting of the Guild of St. John the Evangelist in connection with the Church of St. Luke was held on Monday, 4th Oct., when the following officers were elected for the coming year:—H. Geo. Langley, Warden; J. H. Mumford, Asst. Warden, re-elected; P. J. Harrook, Secretary, re-elected; C. Harding, Asst. Secretary, re-elected; J. A. Catto, Treasurer, re-elected; H. J. Ellison, Librarian; E. Lye, Asst. Librarian; F. Shutt, Organist.

St. George's.—Rev. F. M. Webster has entered upon his duties as Curate of the parish.

The St. George's branch of the Churchwoman's Mission Aid Society entered on another season's work on Friday, Oct. 1. The sewing meetings of the society have for their object the aid of the poor Missions in the Diocese of Algoma and elsewhere. Needlewomen who are anxious to assist in this good work can do so either at their homes or at the school-house.

The first meeting of the Guild was held in the Mission Room, Phœbe street, on Friday evening, Oct. 1st, at which over thirty persons were present. The Rector briefly addressed some earnest and practical remarks on the words, "Communion and Fellowship," taken from the Guild collect. Each Friday evening meetings will be held in the Mission Hall.

The officers of the White Cross Army sailed from England on Sept. 30th, and will most probably arrive in Toronto on Saturday, Oct. 9.

Another meeting in connection with the White Cross Army movement was held in the school-house on Tuesday evening, the 12th inst. The membership is limited to men and boys above 16 years of age.

St. Stephen's.—The Bishop of Niagara preached on Wednesday evening, Oct. 6th, in the parish church. His remarks were chiefly addressed to the workers and associates of the Sisterhood of St. John. The church was well filled, which is an indication of the interest taken in this good work.

DIOCESE OF NIAGARA.

WATERDOWN.—Last Wednesday evening dates the closing scene of a very successful ministerial career in Waterdown. The Rev. J. C. Munson, who has been officiating in Grace Church for two years, preached his farewell sermon last Wednesday evening; and the occasion being one of unusual interest, a large number of friends from other denominations were present. "Finally, brethren farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—2 Cor. xiii., 11. These appropriate words were made the basis of his remarks, during which he made affecting reference to the ties of friendship and Christian fellowship which had been formed among the brethren, and between the pastor and people; also to the apparent success with which God had crowned their united labors. His address, which was very touching, was concluded by asking the congregation to bow for a few moments in silent

prayer, supplementing God's attendant blessing in his new field of labor.

After the close of the service the congregation and friends adjourned to the Town Hall, where their esteem and appreciation of his labor was expressed in a substantial form by presenting him with a well-filled purse, accompanied by an address expressing in the name of the congregation the universal regret experienced by everyone at the severance of a connection which had proved pleasant to all and of great benefit to many, and the hope that he may live long and prosper exceedingly in his new sphere of duty, and assurances that he would long be remembered by his many friends in the parish who bade him a reluctant farewell.

DIOCESE OF ALGOMA.

THE "EVANGELINE"—WHERE SHE TOOK ME.

(Continued.)

On Sunday, at 9 a.m., Matins were said by the Revs. Mr. Chowne and Cole, the congregation numbering about forty persons. At 10:30 commenced the ordination service; the clergy present being, besides the Bishop and those named, the examining chaplain, the Rev. Alfred Osborne, M.A., of Gravenhurst; Rev. Boydell, M. A., and the two candidates, Rev. Mr. Gaviller, of Parry Sound, and Rev. Mr. Younge, of the Magnetawan. The sermon was given by His Lordship's chaplain. It was long for these modern days, yet far indeed from wearisome, remarkable in parts for the excess of its simplicity and perfect artlessness, but at times carrying you away as it were with its enthusiasm or fascinating by the force of its imagery. The text was "O Timothy keep that which is committed to thy trust," attention being called to the sentinel-like character of the guardianship so inadequately rendered by our version; stress being laid upon the fact that it was a gift or deposit entrusted, not mere authority conferred; thus had originated the phrase, "once a priest always a priest," so expressive of responsibility; thus too that grand life which we call the Christian life cannot be lived by priest without his people, nor by the people apart from their clergyman. The preacher analysed the thoughts and vividly painted the scene before the Great White Throne, when those who should receive the Master's commendation would look back to all their work on earth, their struggles, their aspirations and their victories achieved by Him who makes us more than conquerors. A strong choir was organized about three months ago in Trinity, and the singing is already remarkably good. Forty-nine persons partook of the sacrament, which was a fourth or over of the congregation present. The ordinary congregation has been about trebled since Mr. Gaviller first took charge a year ago and it is evident from various signs that the hearts of the people are with him as his own is in his work.

At the consecration of Trinity Church in the afternoon about sixty persons were present and the Bishop gave a most practical address. He called attention to the fact that of all religious bodies in the world none urged upon her children the notion of reverence in worship the sacredness of sacred things so forcibly as the Church of England does. Nor may we think even the details of our worship unimportant when we remember how in Jewish times the very minutiae of their worship was regulated for them by divine appointment. How different must be the impression of the baptismal and other services, according as performed in private houses or following the rules of the Church within the sacred edifice. At the evening service there was a congregation little under 200; over 450 persons attending Church during the day. The Revs. Messrs. Chowne, Boydell, Gaviller and Younge took part in the service, and the Bishop preached from James iv., ii, and surely if ever that great duty of commanding

the tongue was enforced upon a congregation by the highest and the strongest motives it was on this occasion.

(To be continued.)

DIOCESE OF QU'APPELLE.

SYNOD ADDRESS OF BISHOP ANSON.

(Continued.)

"In the name of the Father, and of the Son, and of the Holy Ghost."

Reverend Brethren, and Brethren of the Laity:

Qu'Appelle Station and Regina District have been helped by a Deacon resident part of the year at Regina, and part at Qu'Appelle Station, dividing his time between them. This accounts for fifteen clergy being reckoned instead of fourteen.

As the Districts of Moose Jaw and Medicine Hat have scarcely any population, except at the stations on the railway, the areas are not given. The Priest at Moose Jaw holds services at Swift Current, where there is a lay reader, and also occasionally at Buffalo Lake, about twenty miles north of Moose Jaw. The Priest at Medicine Hat holds services at Maple Creek and Dunmore, both on the railway. There is, however, a settlement some miles south of Maple Creek, where he hopes soon to be able to hold services, as a lay brother has joined him, and a horse, which was essential, has been procured.

There was expended on Living Agency during 1885, i.e., the maintenance of ten Clergy for the whole year, and thirteen Clergy for six months (Mr. Cook, being paid by the C.M.S., is not included), and the establishment of new centres of work, which of course increases the expense very considerably in the Montreal and York colonies and at Moose Mountain, and a mission to the Indian Reserve at Fort Pelly, the sum of \$9,792.25; and in sundries, such as the expenses connected with the Act of Incorporation, \$162.45; or a total of \$9,954.70. This has been provided as follows:—

S.P.G. (including a special grant for Indian work of \$637.82).....	\$3,501 08
Do. (allowance for Bishop).....	920 00
Private Funds.....	3,996 06
Contributions from Eastern Canada.....	203 15
Local and General Offerories.....	334 41

I must not omit to mention that the S.P.G. has this year given £1,283 towards the Bishopric Endowment Fund to meet £217 that had been already credited to that account; and by this vote £500 more was claimed out of the sums granted by the S.P.C.K. and the Colonial Bishopric's Council; £2,500 had been previously invested. These grants, therefore, raise the sum now invested for the Bishopric to £5,000. The S.P.C.K. and the Colonial Bishopric Council each originally promised £2,000 and the S.P.G. £1,000 towards an endowment of £10,000, which grant will lapse at the end of 1889 if the remainder is not raised by that time. Half this sum is therefore now raised; and there still remains £1,000 from each of the S.P.C.K. and the Colonial Bishopric Council funds, leaving only £3,000 still to be raised.

But, as I have already said, the chief work of the past year has been the erection of buildings, especially churches. The little church at Whitewood was built in the spring before our last meeting. Since then churches have been consecrated or dedicated at Moose Mountain, Qu'Appelle Station, Moosomin, Grenfell, Medicine Hat, St. Chad, and Qu'Appelle Fort. This latter is built of stone. A small church has been built at Kinbrae, in the Montreal colony, but it was not ready for consecration when I visited that place in August. The total cost of these churches has been about \$12,000. Of this sum the S.P.C.K. contributed \$675.25, the S.P.G. \$1,528.53, and the Diocesan Private Fund \$458.44, making a total of \$2,662.22 contributed through the Diocesan Fund; but

of this \$1,282 is loaned to the various churches, and is repayable in three years. There was thus raised by local effort the large sum of \$9,338. The largest portion of this was probably obtained from friends in England and Eastern Canada; but still it shows what can be done with earnest effort.

Besides the amount thus expended on churches a house has been bought for the clergyman at Moose Jaw, and small houses have been built at Medicine Hat and Moosomin, in order to avoid the large charges for rent. A grant of \$200 was also given from the S.P.G. Fund towards paying off the debt still due on the Parsonage at Qu'Appelle Fort. The expenditure on these buildings amounted to \$1,331.70, and had entirely to be defrayed from the funds received from England, the S.P.G. contributing \$437.35, and the Private Fund \$924.35. I am most deeply thankful to say that the churches are all practically free from debt, with the exception of the loans from the Diocesan Fund. The system of giving loans from this fund has, I believe, been of the greatest use in enabling the churches to be built, and in keeping them free from all other debts, which too often in this country, with the large interest which has to be paid, weigh very heavily upon the resources of the congregations, crippling their work, and preventing expansion. Our gratitude is, I think, very greatly due to the S.P.G. for enabling us thus to use a portion of the grant they gave us for buildings.

These large grants for building purposes, amounting on the whole to \$4,275.62, were, of course, a heavy tax on our resources. It will be impossible for us to expend anything like this amount in future years. The money I collected while in England enabled us to begin last year with \$2,216.25 in hand. We closed the year with only \$164.78 in hand. I felt, however, that there was urgent need for the erection of these buildings, and that the sooner they were erected the more likely would the Church soon be placed on a substantial basis. The inconvenience of holding services in station rooms, or even in the places of worship of other religious bodies, was very great; while it was quite impossible, under such circumstances, to teach that order and reverence which our Church holds as of the utmost importance in the worship of Almighty God. We have now churches in all the important centres, with the exception of Regina, which still continues with the building originally built as a school. The amount needed for the erection of little chapels of ease in the surrounding country will not be large.

While speaking of buildings, I must not forget to mention that chiefly by the generosity of two donors we were enabled to erect a College for agricultural and theological students near Qu'Appelle. This College, including the purchase of the land, cost about \$2,500. The total amount received in donations has been £2,800, or about \$13,500. It was opened on the 28th of October (the Feast of St. Simon and St. Jude), and I am thankful to say that it gives every promise of fully answering the purposes for which it was built. The generous anonymous donor of £1,500 towards this building has this year again given a like sum, still anonymously, for the erection of a school, which is now being built, and, I trust, will be open in September. I am sure the Synod will agree with me that our most heartfelt gratitude is due to Almighty God for having put it into the heart of this benefactor thus nobly to help the work in the diocese. We regret that, the benefaction being anonymous, we are unable to record our thanks to the donor as we would like to do. And yet to my mind this enhances the value of the gift, as it thus becomes more purely an offering to Almighty God for the sake of His Church in this new country. It is a noble example of unostentatious giving, which I trust will not be without its lesson on us who are benefited by it. May

the institutions which are thus founded be productive of all the good that our benefactor could desire. We must not, however, allow the largeness of this one gift to make us forget the gratitude we owe to another most generous donor of £1,000, and to others who in their smaller offerings have doubtless given according to their ability.

(To be continued.)

MEDICINE HAT.—Rev. H. A. Tudor, priest in charge of Medicine Hat and Maple Creek, begs to acknowledge with sincere thanks and gratitude the sum of \$10 kindly sent, in answer to a letter which appeared in the CHURCH GUARDIAN, by T.E.F., of Halifax, for the church about to be built at Maple Creek. Such a gift is valued not only for its intrinsic worth, though that is considerable, but even more as a proof of the brotherhood and unity of the Catholic Church. Will not others who have sons or brothers in this new country follow the good example of T.E.F., and thus help to supply them with the means of grace? Any donations for the church at Maple Creek will be gratefully received and acknowledged by Rev. H. A. Tudor, Clergy House, Medicine Hat, N.W.T.

CONTEMPORARY CHURCH OPINION.

"I. R. V." in Church Bells says:—

It is very difficult to teach whole-Christianity. In a tract that I have read, the saying of Judge Payne is given,—that the Gospel is as easy as A B C. And this he goes on to prove by three texts: 'All men have sinned, and come short,' &c.; 'Behold the Lamb of God, which taketh away the sin of the world:' 'Come unto Me, all ye that labour and are heavy laden, and ye shall find rest unto your souls.'

So far as this goes it is, of course, true. But the C brings in the difficulty. How to come. Here is man's part. And here we arrive at the need of reliable guidance and guides. Here we are confronted with the need of Church teaching; with the necessity of the use of the means of grace. And here it is that the popular teaching stops, and stopping with this mere bidding to come, without instructing us how to come, dangerously misleads, and hurls the awakened conscience.

The Church Standard says:—

Many persons, both here and elsewhere, are very fond of "Rev. and D.D.," and all sorts of titles and degrees, before and after their own names, yet at the same time they will by no means say "St. Matthew" or "St. Mark," but call the Saints in the most familiar way, and will use no mark of respect for those great historical workers. Strange inconsistency. The following lines refer to a dissenting minister in England:

"S," AND "D.D."

One Joseph Parker wrote a book,
A famous book wrote he;
And on the title-page he put
That he was a "D.D."
Of great and worthy men he wrote—
Of James and John and Paul,
But who they were from any mark,
You could not guess at all.
If James and John and Paul may not
As "Saints" be known to fame,
Why does this Joseph Parker add
"D.D." to his own name?

The Southern Churchman thus discourses of Life:—

A reviewer of John Stuart Mill said of him while yet alive: "He seems rather to be making the best of the human lot as it is than to find it worthy of a wise man's welcome." It is not everybody who with zest can return thanks in the words of the church thanksgiving, "We bless thee for our creation." But creation

was meant for a blessing. Life was given that it might never end, and that all of it, throughout the infinite ages, might be bright and glorious; that we might increase, not merely in happiness, but in holiness and wisdom. The pleasure of one good deed is great. What will that Christian pleasure be when there are nothing but good deeds? The pleasure of social intercourse is great, though liable to misunderstandings and separations. Fancy it without misunderstandings and the one great element of it, mutual love and admiration, and no possibility of separation.—Growth in knowledge is pleasure even the little of it that is ours.—Fancy it ever growing, and that without the pain that accompanies learning. The society of the good and wise is delightful here; fancy our association with none but such, and at the head of whom stands Christ.—Life is a blessing because of such possibilities; we may make it a curse, Which will we make it?

The Christian at Work says:—

The evils arising from jesting upon Scripture are greater than appear at first. It leads, in general, to irreverence for Scripture. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association that we never heard the text afterwards without thinking of the jeer. The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over by his unholy fancy.

The Methodist Recorder gives its readers some good advice, good for churchpeople as well as Methodists. It says:—

Many persons join the preachers instead of the church. If the preacher pleases them they will support the Church, and be regular in their attendance on the means of grace; but if they do not like the preacher their places in the House of God are vacant, their contributions are withheld, and what influence they have is practically thrown against the Church. Such persons are unstable as water, no reliance can be placed upon them; and the more numerous they are, the worse it is for the cause. The Church is greater than the preacher. If the preacher is not what they could desire, for the sake of the Church we should be the more faithful, and endeavor, so far as we can, to make up for his lack. Preachers may come and go, but the Church remains, and for her our tears should fall and our prayers continually ascend. Whether you like the preacher or not, stand by the Church.

The Anglican Church Chronicle (Honolulu), says:—

We are free to say we have no faith in civilization as a reforming power in itself. It is neither more or less than opportunity. The swift and capacious steamers that cross our mighty oceans are certainly the creations of a high civilization; but they can be used for the welfare or woe of the men they bring nearer together, as they almost annihilate the distance from continent to continent. One man employs them for forwarding food and clothing, and a multitude of things which minister to the comfort and happiness of mankind; another uses them to transport dynamite for destruction, murder and revenge. Two youths become skilled in mathematical knowledge and the highest art of penmanship. One becomes the financier and accurate man of business, honest, and honored with important trusts; the other uses his skill to forge the names of honest men, and to conceal for years his peculations. The highest education, so called, is imparted to a young woman; her proficiency in study opens to her not only the avenues to the highest culture, but the means whereby she may become familiar with those most subtle forms of sensuality which, in their refinement, lose none

of their damnable energy. A fair knowledge of French will be a shining accomplishment, perhaps; but it will give her the power to read French novels the most corrupting. There are the same old tendencies to selfishness and sensuality in the nineteenth century as in the first or tenth, in Great Britain and the United States, in Hawaii and Patagonia, as in Greece or Rome, Egypt and India.

The *Living Church* administers a stinging and deserved rebuke to those Churchmen, and especially those Clergymen, whose desire for popularity amongst outsiders leads them to belittle the claims of their own communion. It says:

If Archdeacon Farrar is correctly reported, he made an exhibition of himself recently that does him little credit as a Churchman. He said at a Presbyterian gathering in London: "I am a sincere and convinced Episcopalian. You are sincere and convinced Presbyterians. For my part I do not believe that either the Episcopal or the Presbyterian organization is essential to a church." This remark raises the inquiry, What then is essential to a Church? It is common for Broad Churchmen to speak as Archdeacon Farrar speaks, in order to repudiate the idea that they are the servants of a cast-iron system; but even with their conception of the Episcopal order, its universal acceptance from the beginning as the regular organization of the Church ought to count for something. During fifteen hundred years it was accepted as the universal, if not the essential, characteristic of the Church of Christ in the world, and it was through bishops and priests of the Apostolic Succession that the Church did its work and won its victories. When a priest of the Church speaks of the Episcopal organization with the flippancy here noted, he is like the bird that fouls its own nest. He shows contempt for what the majority of Churchmen have always regarded as one of the first essentials in the organization of the Church, and flies in the face of the continuity of the Church's traditions from the beginning.

The Irish Ecclesiastical Gazette says:

As a great deal of misunderstanding, coupled with misrepresentation, exists with regard to the Belfast riots, it will be extremely necessary to clear up every point with regard to the action of the police on the occasion. The action of the Parnellites in endeavoring to quash the Commission appointed to investigate the matter shows how little anxious they are for a thorough investigation into the origin of the riots and the conduct of the Constabulary in shooting down so many unfortunate victims. The Loyal and Patriotic Union have been carrying on an independent inquiry, and the facts they have elicited will be of the utmost importance.

The Church Press says:—

Like the ghost of Banquo, the question of Christian Unity is one which will not down. With the Church it has never been "down," but ever up, a constant, living question. She has not all at once woke up to it. She has not of late changed front in the matter. She has been praying for it all along, and now that others have opened the eyes, and rubbed the eyelids, is glad to take them by the hand, if so be that she may lead their hesitating feet in better paths than they have been wont to tread, and by the light of an orb to which, unlike her, they have so long, not wilfully, indeed, but unwillingly, closed the eye. Praying for unity, she is now ready and desirous to work for it, and to call to her side all who are like minded.

The Standard of the Cross says:—

If woman expects to be more than an amateur, expects to be a skilled artisan, she must face more exacting toil than that of the school

of design. Not the two, four or six hours a day under a cultured master, and with companions of her own social rank; but eight or ten hours a day, in the pottery, or the foundry, or the factory, with laboring people of every rank, is the lot of one who would gain a living in an industrial calling.

A correspondent of the *Church Standard*, who signs "F. S. J.," says:—

There is one consideration which bears on the General Confession, and which gives its rubric a wholly individual force, barring it, and the established mode of saying the Confession, from any consistent application to the General Thanksgiving, which I do not remember having seen noted. It is this: "The General Confession" is expressly designed to be followed by the "Declaration of Absolution." But as the Absolution is a thing of the most distinct individual application, the Confession must be a matter of equally distinct individual thought and utterance. Hence the rubric. But no such fact or principle marks or can mark the General Thanksgiving. The logical difference is as wide apart as the two poles.

DIOCESE OF MONTREAL.

MONTREAL.—Christ Church Cathedral.—On Sunday, Oct. 10th, Max Heinrich (who is a member of the choir of one of the churches in New York) assisted in the musical portion of the services in this church.

The first of the "Services of Song" is announced for Tuesday evening, the 12th instant. We had hoped that, as conducted hitherto, these were things "of the past," not to be repeated.

The Cathedral parish loses, in the death of Mrs. Thos. Mussen, one of its oldest members. Touching allusion to her death (which took place on the 6th inst.) was made by Canon Norman at the evening service on Sunday last. She leaves a large circle of relatives and friends, amongst them the Rev. Canon Mussen, of West Farnham.

St. Martin's.—It is reported that the Rector of this church, the Rev. Dr. Stone, has received a unanimous "call" from the congregation of Grace Church, Philadelphia. We know not whether the stipend paid by that parish is or is not in excess of that given by St. Martin's, but this we fancy would have little influence upon the decision which Dr. Stone may arrive at in reference to the "call." It is to be hoped that the path of duty may not lie away from his present cure, nor lead to a separation from the people of St. Martin's, by whom he is admired and beloved.

The Annual Harvest Festival was held in this church on Sunday, 10th instant, and at both services the sacred edifice was filled to overflowing. The decorations of wheat, flowers and other fruits of the field were full and beautiful. The pulpit and choir were most artistically adorned with banners, vines and bunches of oats and barley. The aisle windows were filled with fruits, and a neat sheaf of wheat was placed on the redos. On the plough in front of the lectern was a huge loaf of bread. The choir did its part of the service perfectly, under the direction of its organist, Mr. J. H. Campbell. The music, though elaborate, was of such a character as to be also hearty and congregational.

The Rector preached in the morning from Isaiah ix. 3: "They joy before Thee according to the joy in harvest." He pointed out the fact that in all ages and in all lands men have rejoiced in the day of harvest. The custom was general even among the Pagans, and one of the greatest festivals of the Jewish Church arose from the universal feeling that such thanksgiving should be offered. The customs of the feast in ancient times were described in graphic

words. Referring to our own country, the preacher said the land has yielded her increase and the trees of the field their fruit; plenteousness reigns within our borders, and peace within our realm, and from the rising to the going down of the sun, from the shores of the Atlantic to the strand washed by the waters of the Pacific, there is but one voice, "The Lord hath done great things for us, whereof we are glad." The lessons of hope, cheerfulness and sacrifice were also enjoined, and the duty of humbling one's self to work for God was illustrated by reference to the wheat plant, which Science suggests is a development of a species of lily; and poetry has taken hold of the idea and wrought out the legend of the lovely flower stripping itself of its sweet fragrance and bright hued and beautiful bloom, and taking the form of the homely, simple, russet tinted grain plant. Even as the Lord of all cast aside His robes of glory and girded Himself with the towel of the servant for our sake, so a princess of royal flowers came down by various steps of menial growth to serve the wants of man. And who would not be in the midst of the sun-browned wheat rather than among the most gorgeous of lilies? Who would not give up self to glorify God?

St. Luke's.—The Rev. George Rogers, B.A., Rector, commenced on Sunday evening last a course of sermons upon "Capital and Labor." In the course of his remarks he pointed out that the laborer required (1) laws regulating the employment and discharge of labor; (2) laws to facilitate arbitration, profit-sharing and co-operation; (3) laws prohibiting child labor, and regulating convict and imported labor. Good and wise laws on these questions would, he believed, give to the laborer all that he could justly claim, and would be a benefit also to the employer in restoring that friendship, confidence and peace, without which neither labor nor capital can prosper. He condemned the strikes and the intimidations so common in the present day, so often resorted to by the workingman; and in concluding said there is but one road to-day to the rights and privileges of the laboring man, and that road leads through the school-house, the Bible and the ballot box. Educate your children, train them in the word of God, and teach them to use their votes, and they shall never know oppression, for our lot is fallen in a free and fair land; we have a goodly heritage. The ballot can do much for the workingman, but there is a greater than the ballot—it is the Word of God. There would be no wrongs and no complaints were men but to follow the teaching of the laborer of Galilee, who said "Do unto all men as ye would they should do unto you."

DIocese OF QUEBEC.

The Lord Bishop of Quebec held a Confirmation service in Nicolet, of which parish the Rev. E. Cullen Parkin is Rector, on the 30th ultimo. His Lordship was accompanied by several members of St. James' Church, Three Rivers, all going up and returning by the steamer "Nicolet." The service consisted of Confirmation, with Holy Communion, and address and sermon by the Bishop. The Rev. A. Balfour, a presbyter of long standing and now on the retired list, assisted the Bishop.

DIocese OF ONTARIO.

LOMBARDY.—On Saturday, Oct. 2nd, the ladies of Trinity Church took advantage of South Elmsley Annual Fair, by holding a bazaar on the Exhibition grounds. During the last six months the Committee and other members of the congregation have shown great perseverance by steadily preparing for the sale of articles. The proceeds of the day amounted to the handsome sum of \$190.65. The ladies may congratulate themselves on the great success of their

first venture of this description, and may feel that with the experience gained on that occasion they will doubtless be enabled to even double the large sum above mentioned when bazaar No. 2 is taken in hand. Trinity Church was freed of her debt about the 1st of September. The proceeds of Oct. 2nd are to be devoted towards procuring a very handsome font and chandeliers for the Church.

DIocese OF TORONTO.

TORONTO.—The ladies of the Church Women's Mission Aid, Toronto, beg to make most earnest application to all church people for donations of books, illustrated papers, cast-off clothing; materials, such as factory flannel, print, &c., and last, but not least, for money. They also invite all churchwomen who are interested in the welfare of their poor brethren to meet for work at the rooms of the Society, No. 1 Elm st., corner of Yonge, where all parcels may be sent. The Society has already received applications from thirteen parishes in Muskoka for assistance this winter in the matter of clothing, &c., and for over 1,300 children for Christmas gifts. The ladies trust to the kindness of the church people of Toronto Diocese to enable them to answer these applications satisfactorily. The Society will be glad to hear of any parishes willing to form a branch of the Church Women's Mission Aid. Letters to be addressed to Mrs. W. F. O'Reilly, 37 Bleeker st., Toronto.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

SIR,—Now that the pressure upon your columns of your reports—I must add your excellent report of the Proceedings of the Provincial Synod—has come to an end, I will with your permission resume, as I have been requested to do, my series of letters upon the Revised Version.

But first I am anxious to say a few words upon the rash statement interjected in the Provincial Synod by an impulsive member, that the Clergy are at liberty now, if they choose to do so, to put aside the Old English Bible and read the lessons in Church out of the New Version.

But how does the matter stand? The clergy are bound by their own subscriptions (See Canon II.) to obey the Canons of the Provincial Synod; and Canon XIII. enacts that "no alteration or addition shall be made in the version of the Scriptures authorized to be read in churches unless the same shall be enacted at one session of the Provincial Synod, and confirmed at another session of the same; provided that the confirmation be approved by two-thirds of the House of Bishops and two-thirds of each order of the Lower House." This seems plain beyond dispute.

A friend, however, suggested the following difficulty (the futility of which he soon saw)—that the Version of 1611 never had any legal sanction, but came into use gradually as its superior merits were recognized, and that therefore, as there is no authorized version, the Clergy must have the same liberty now to use the revised version without any formal authorization.

But a moment's consideration will show that the original authorization of our present Bible, however it stands, does not touch in any way the right or wrong of the use of the revised version by the Canadian Clergy. The Church in Canada has forbidden her Clergy to "make any alteration in the version of the Scriptures authorized to be read in Churches." To say

there is no such version is futile. There must have been some book known as "the authorized version" to which the Provincial Synod intended to refer when the Canon was enacted. Everyone knows, no one doubts what that book is. Every copy of our common English Bible bears upon its title page the words, "Appointed to be read in Churches." That Bible the Church in Canada requires to be used in her public services without alteration until she herself authorize some other.

But though it does not affect us in Canada, it may be well to state distinctly how the facts respecting the authorization of the Version of 1611 really stand. The point was raised in England when the Revised New Testament appeared, and Lord Selborne, then Lord Chancellor, in answer to a question addressed to him by Bishop Wordsworth, stated the law of the case as follows:—The Version of 1611, it has been proved and is not denied, has borne the words *Appointed to be read in Churches* upon its title page from the day of its publication. It is clear, then, that this version was from the first "appointed to be read" by somebody. But, it is objected, there is no record of such a authorization. The answer to this is complete. The records of the Privy Council from 1600 to 1613 inclusive, in which such authorization, if it were given, would be recorded, were burnt. Thus the absence of direct evidence is accounted for by the fire; and the extreme improbability of a King's Printer in those days putting those words on his title page without authority make them good evidence that such authorization was given. All that, however, he proceeded, was immaterial in a legal point of view, for "all lawyers know that long unbroken usage proves its own legal origin unless no legal opinion was possible."

I am not aware that any legal authority has ventured to controvert Lord Selborne's statement, which is decisive in favour of our English Bible being now legally authorized in England. But I repeat that be this as it may there can be no question that the clergy in Canada are precluded from reading the lessons in Church from any other version.

Some one indeed has suggested that it would be an advantage to 'try the experiment' of how the people would like the new Bible by having it read in Church. The very idea makes one shudder. May I suggest that the Bible is not a thing to be experimented upon, nor the services of the House of God. Besides if one Clergyman were at liberty in one Church to try how this new version sounds, another Clergyman must have the right to try the same experiment with another version in another Church, and a third with a third version. And so we might have, and surely would have, as many different Bibles read in our churches as we have Hymn books used now. How would serious, thoughtful Christians, contemplate such a result?

H. R.

CHRISTIAN unanimity does not consist in the art of concealing our feelings in the presence of others; in the art of smiling while the heart is bursting with suppressed passion; nay, Christianity is something more than mere worldly wisdom: it is deep and soul-animating truth. The bright glance of the eye is not to be an effect of art, but the expression of a serene soul. —Zschokke.

NOTICE.—The Rev. H. E. Pless has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR OCTOBER.

- Oct. 5th—15th Sunday after Trinity.
 " 10th—16th Sunday after Trinity.
 " 17th—17th Sunday after Trinity.—*Notice of St. Luke.*
 " 18th—*St. Luke Evangelist.*
 " 24th—18th Sunday after Trinity.—*Notice of St. Simon and St. Jude.*
 " 28th—*St. Simon and St. Jude, A. & M.*
 " 31st—19th Sunday after Trinity.—*Notice of All Saints.*

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord: that, as there is but one Body and one Spirit, and one Hope of our calling: one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

A Word to Subscribers.

Many—far too many—of our subscribers are IN ARREAR: and we respectfully urge them to remit at once. We endeavor to carry on this work on a cash basis: and payment of subscriptions promptly in advance is necessary to enable us to do this. The weekly outlay in cash is heavy: and we must ask our friends not to add to our care and labor in this work for the Church, by delay in remitting the small annual subscription. We have learned that July and August are always "poor" months: but this should not continue through the year. With a subscription list rapidly increasing, if old subscribers will only pay up without necessitating further expenditure in commission to collectors, and will also not only continue themselves, but aid in securing additional subscribers, we will be able to improve the paper still more and make it worthy of the Church in Canada. Though we have received assurances from all quarters—(England, the U. S. and Canada) that the paper has improved immensely and much

satisfaction has been expressed, encouraging us to go on—we ourselves are not yet satisfied: but aim at making the CHURCH GUARDIAN a still greater power for good and for the upbuilding of the Church: but we cannot do this unless our subscribers will support us heartily and promptly. We have also suffered much loss through discontinuing of subscriptions without payment of arrears; and by unnecessary expense in renewed canvas after a year or two from date of first visit of our agent. Surely this should not be so in face of the unsolicited expressions of approval received from all parts of the Ecclesiastical Province. Why should Churchmen be less in earnest in supporting their Church paper than are dissenters? That they are so is undeniable.

MONASTICISM.

In the course of the debate which took place at the last meeting of the Provincial Synod, upon the motion touching Brotherhoods, a good deal, wise and unwise, was said. Some of the speakers, in the heat, probably, of the discussion, used expressions and made charges of a somewhat extravagant nature: one or more of them condemning the whole system and work of the Monks, and characterizing Monasticism as an "abomination," etc. There were found these on the floor of the Synod who repudiated such wholesale denunciations; and amongst them men who could not be accused of holding extreme views. A friend has supplied us since the meeting of Synod with the following striking extracts from a paper on "*The Early History of Mediæval Institutions*," by the Rev. Edwin Hatch, D.D., Reader in Ecclesiastical History, Oxford. Dr. Hatch says:—

It is no doubt easy to frame an indictment against the clergy of any period, and not only against the clergy, but against any class of society, by raking together and presenting in one view all recorded instances of misconduct. But the inference of the low level of clerical life in the eighth century is drawn not from individual instances, but from the fact of repeated legislation. There are laws which are two explicit to refer to an imaginary state of things, and too frequently repeated to be explained by the hypothesis of a rare or transitory phenomenon—against clerks frequenting taverns, staying there until midnight, and tottering about the church from drunkenness while engaged in holy offices. Against this degradation of clerical life there came a profound and permanent reaction. That reaction came from Monasticism. The first impulse was given to it by the preaching of monks, in whom we may ourselves take an especial interest, inasmuch as they belonged to a great extent to our own islands: to the monasteries of Ireland and Scotland and the south of England. The impulse which they gave was chiefly that of their own example. The influence of that example worked silently for at least a century before it showed itself in the common life of the clergy. But gradually, and side by side with the restoration of ecclesiastical discipline, which gave birth to the mediæval diocese and the mediæval parish, rose the institution of semi-monastic life for the clergy, which gave birth to the mediæval cathedral. The one and the other—for the one was the complement of the other, and both

were parts of a great ecclesiastical reformation—were brought about by the co-operation of Church and State, by the Civil authority of the Frankish kings and the Spiritual influence of the Bishop of Rome. They agreed in the policy of withdrawing the clergy from ordinary society, of setting before them the ideal which had been from time to time framed for them by general and local councils, and of imposing upon them a common rule of discipline.

This institution of the "canonical rule," or "common life" for the clergy, has had such wide ramifications, and fills so large a place in modern ecclesiastical systems, that it will probably be interesting to trace its beginnings and early developments. The first trace of it in legislation is in a decree of the Council of Verdon, 755. It was there enacted that clerks should live either in a monastery under monastic order, or under the control of the bishop under canonical order. In a capitulary of Pippin for his kingdom of Lombardy, in 782, the bishop was required to compel his clergy to live under "canonical" order; and if he failed to do this, the king's officer was to decline to treat them as clerks, and to put them on a level with other freemen in regard to liability to military service. That this penalty was an onerous one may be inferred from the number of persons who became clerks in order to escape it. The meaning of the term "canonical order" is more explicitly given a few years later in an enactment of Charles the Great at Aachen, which first requires presbyters and bishops to live "according to the canons," and then gives the following summary of what is required of those who live the canonical life:—"Let them not be permitted to wander out of doors, but let them live under complete ward, not given to filthy lucre, not fornicators, not thieves, not murderers, not ravishers, not litigious, not passionate, not puffed up, not drunkards, but chaste in heart and body, humble, modest, sober, kind, peaceful, sons of God, worthy of being promoted to holy orders, not living lives of luxury or fornication or other kinds of iniquity in the villages or homesteads adjoining a church, without control or discipline." * * * This was the first stage of legislation on the subject. It is obvious that, assuming the truth of the terrible indictment against the clergy which the last quoted enactment implies, such legislation was needed. It is also clear, from the repetition of such enactments, and from the instructions given to Imperial Commissioners to see them carried out, that Charles was thoroughly in earnest in this work of ecclesiastical reform.

The next stage of legislation was to provide the material conditions for living such a life. The theory was that in cities the Bishop and his clergy, and in country places the chief presbyter and the younger clergy should live together under the same roof. Where the Bishop's house was not large enough, another building was to be provided; but whether it were the Bishop's or another building, it was a "claustrum," or "cloister," a building kept under lock and key, with a common refectory, and above all, a common dormitory. In the third stage it was enacted that those who thus lived together, "according to the canons," and in a common building, should live by a common rule. Early in the history of the movement, about 760, a Frankish Bishop, Chrodegang, of Metz, had recast the monastic rule of St. Benedict into a form suitable for the conditions of clerical instead of monastic life. In a meeting held at Aachen in 818 or 817, Lewis the Pious adopted this rule, with some modifications and additions, and made the observance of it obligatory. In the original form of the rule, the Bishop and Archdeacon were mentioned as the administrative officers of the clergy who thus lived together; the conception was simply that of a Bishop's house, regulated by strict rules of life are observed, and the place of the Archdeacon is supplied by the "præpositus," or provost, an officer who might, no doubt, be the Arch-

deacon, but who had a more general name, because some cloisters were detached from the Bishop's house, and were consequently outside the oversight of an officer of the Bishop's Church. In both forms of the rule the clergy house was only to have one door for entrance and for exit; it was to continue a dormitory, a refectory, a store-room, and other offices necessary for brethren living together in a single society; the clergy were to receive food and drink in prescribed portions; those who had no means of their own were to receive clothing as well.

The succeeding Carolingian emperors continued the policy of Charles and Lewis, and in doing so were supported by the Popes. The clergy seem to have struggled against it. At Meaux and Epernay, in 845, the rules of Aachen were revived with a minuteness and stringency which implies that they had been broken; the Bishop's were required to provide cloisters for all their clergy; if their own houses were not large enough for the purpose, they were empowered to acquire neighboring land, by compulsion if necessary; if they had not funds, with which to build, the emperor undertook to levy forced contributions for the purpose on the holders of Church lands. The rule became as general in Italy and England as it had become in the Frankish domain, and by the beginning of the tenth century the canonical life embraced almost all the clergy in Western Christendom.

It was a great and beneficent reformation. It rescued the clergy of the West from a growing degradation. It took a deep and permanent root in Christian society, because it satisfied a great need. It gave an ideal of life which appreciably raised the standard of clerical living; and however much some of its collateral effects may be regretted, it has in itself played an important part in the development of both Christian morals and Christian theology.

QUIET LIVES.

We have thought that to many an earnest Christ like worker in this ecclesiastical Province, whose life must be in a sense more quiet" even than that of any parish priest in the closely settled mother isle, and who have no "London" to visit once a year or so, and who often times are dubbed in no complimentary sense "Country Clergy,"—the following words of appreciation and of a true estimate of such work as theirs may bring encouragement and help.—

There is a certain book called, *The Memorials of a Quiet Life*. It gives the story of what may, in kind if not in degree, be said to be a specimen-life of that of very many of the parish priests of the Church of England. They are not perfect men—far from it. They have (and feel) their backslidings and shortcomings. They are not always good men of (secular) business. They are in danger, sometimes, of getting into a groove; in danger of rusting a little in the seclusion, almost isolation, of their country Rectory or Vicarage, placed sometimes quite inland from the road; no traffic with the outer world; a waggon that rumbles by, or a cart that brings the monthly supply of coals, being the chief disturbers of the dusty silence of the narrow road behind the garden shrubs. They are much out of the world: a dinner with a neighbour, three miles away, now and then; a clerical gathering once a-month; a run to the nearest town sometimes; a visit to London once a-year, or so: these are their chief dissipations. They are sneered at for their simplicity, their old-fashioned ideas about right and wrong, and such things. They are spoken of, and assent willingly to the description, as by no means 'men of the world.'

Yet these men are (I speak of the clerical element in her)—these men are the strength of the English Church. Their prejudices (the world calls them so) are *her* prejudices; their quiet life of unpretending duty is that which she prescribes for them. These are not the men of whom you hear constantly, persistently, wearying the lay-ear and heart with some new 'ism,' a pet of their own. They do not strive nor cry, neither is their voices heard in the streets. They do not multiply hot-pressure Services; nor meet the world more than half-way in the raising of what funds, from time to time, the parish church or the parish schools require. They do not multiply Guilds, nor organize Army after Army, as though the Church of their fathers had not already enlisted the young into the ranks pledged to Temperance and Purity, and renouncement of the world; and, further, placed over these the parish priest as Captain, with wife, children, teachers, &c., as sub-officers. The world hears nothing of them: if ever the doings in the parish are placed on record, it will only be from a notice, in the local paper, of the school inspection, or an account, sent with pardonable pride, of some small entertainments got up to amuse the villagers in the winter months at the village school.

Quietly, and without fuss, is the country parson to be found in his place at daily Matins, for which himself has had to chime the bell. Alone, often, if his wife be an invalid and his boys at school, does he offer the Church's morning sacrifice of prayer and intercession, of thanksgiving and praise, only pausing (with just a shade of sadness then) for the response which comes not (unless his angel makes it, unheard) after the words, 'The Lord be with you.' Quietly is the Office said, and not (as men aver) to bare walls. For he is conscious of much comfort underlying St. Paul's command of reverence to be had in the Church, 'because of the Angels.' Also, he is aware of many another group or single worshipper, here and there about the land, saying the same prayers to the one Father, adoring the same Lord and Master. Quietly follows the routine of Sunday services, the gathering (growing as the Confirmations pass) at the early Communion; the Matins and Evensong; the unsensational address; the unæsthetic service. His cassock is threadbare, maybe, but then he has helped this old man to a comfortable coat, this old woman to a blanket. His once black stole is rusty, his M.A. hood has faded from its scarlet; he has no young ladies in the parish to work him colored stoles; he sighs not for a biretta, nor is fain, in spite of St. Paul, to serve in church with covered head; he robes the Altar in the richest he may, he offers reverent worship for clouds of incense, and purity of heart and cleanliness of snowy surplice, for splendor of chasuble and dalmatic.

Quietly he visits his schools, and ranges the interested class before him; sorry at heart as the radical wave encroaches on his little charge, and, when they leave school, he ceases to receive, here and there, the pretty courtsey dropped, or the ready touch of the cap. Quietly he visits from time to time, often bearing a weary and an anxious brow through the calm of the scenery and the loveliness of lanes; so that, after years lived in his parish, a sadness broods for him over that which seems to the outsider simply lovely, and suggestive only of ancient peace. But the outside world knows little, guesses little, of the anxious thought and brooding care that brings, for him, a blight over this fair landscape often, and a shade over the blue sky. I speak not now of the *res angustæ domi*, which often weighed, a heavy burden, on his life. No, but he cares for his people; and, in a small parish, after some years he gets to know all about his people; and too intimate knowledge often tells the knell of hope for cases concerning which gladder thoughts used to cheer his heart. It is better

for the town-man, in this, that he cannot know so intimately, and so can go on hoping.

His life seems small, and his quiet work insignificant, in the sight of the world. But the small things of the world are often great in the thinking of God. And the noise, and the fuss, and the fume, and the pretentiousness of many a seeming greater life is, really, an element of weakness in the Church, for which they think they care; caring for self really, and so subordinating matters vital to matters of taste and preference merely, and serving restless fancy, in the place of serving Christ's Church, and feeding Christ's flock. But the quiet life, of which the world hears nothing, is a power incalculable for the Church and for the Lord of the Church. Salt that quietly pervades; leaven that silently leavens, and by slow degrees; a light, both warning and guiding, although set on a hill so low that the mountains around look down on it, and count it a valley.

Yes, the quiet, unpretending, imperfect, yet, on the whole, earnest and conscientious life, of the parish priest of the Church of England, is a most potent power in her. Well may the devil strive to cut through these hidden roots, which so nourish and support the mighty tree! Shall he, and his allies, succeed?

In one Diocese and County of England 600 parishes depend—200 (nearly) for any spiritual ministry—upon the ancient Church of our fathers. Quietly, without noise, the work is done, and only the Master notes it. But *He* does note it, and let not the unseen, and unknown, lose heart, in what seems their small work. For they shall hear of it in that day in which He maketh up His jewels.

* * * * *

These thoughts came into the writer's mind, after taking part in the laying to rest of one of these quiet workers for God. Not in so small a sphere had he laboured as those spoken of above, but in the pleasant, pretty townlet of Dunster, among the Somerset hills. Only—the very characteristic of Richard Utten Todd's life was just this quiet, earnest, unheard of work. Everything done thoroughly, everything done wisely, everything done quietly. Few heard of him out of the circle of his quiet work. Great things were done simply; and quality was never sacrificed to quantity in what was done. An irreparable loss, the loss of such a man, to a parish, to a neighbourhood. A place most surely missed, now that his seat is empty. A bright star among many minor stars; yet, thank God, the type of many an unheard of worker in the Church of God in this land. Called away at only forty-eight years of age, yet, when the sharp peal rang out, and the muffled peal echoed it, as we drove away, and the hills closed round, as if to guard his burial-place, that was bidden by the flowers,—we scarce could believe that the life could be so short in which so much had been done.

But such sweet, earnest, quiet lives, are the strength of the Church of our land.—I. R. V. in *Church Bells*.

A NEW-FANGLED RELIGION.

We hear a great deal of talk now-a-days about what is called unsectarian religion. Instead of squabbling about Church doctrines and Methodist doctrines and Baptist doctrines and all the rest of them, they tell us we need only have the plain broad things that all Christians agree about. We all want to get to the same place, so if we have these preached in our churches and taught our children in their schools it does not matter much about the rest.

Well, it is easy enough to talk in this way. It sounds so grand and liberal, that surely anybody who does not like it must be bigoted and uncharitable. But, as the Yankee said to the

stump orator who had made an election speech stuffed full of fine words and promises that meant just nothing at all, "That's all very well, mister, but what does it all come to when it's peeled and biled?" What is this new religion—"our Common Christianity" as they call it—this that everybody is to be satisfied with, what is it when it is peeled and boiled? What will be left when we have taken out everything that people disagree about? Let us see.

To begin with, we must not teach that our Saviour Jesus Christ is God and man, to be worshipped and prayed to, and trusted in, for the Unitarians don't believe it. Nor must we say that His Death upon the Cross has made atonement for our sins, because they do not believe that either. These things must be left as open questions that don't matter much to anybody whether true or not. Then we must leave out Baptism and the Holy Communion, because all Sacraments are rejected by the Quakers; and for the same reason we must have no ministry of any kind. We cannot believe in a visible Church as the Kingdom of God on Earth, because while one party says it consists of all the baptized, another says it means only those true Christians whom God knows will be saved at the last. Even if we leave out the Quakers as too few to count for much, we still must give up Infant Baptism to please the Baptists—and Bishops, Priests and Deacons to please Dissenters generally. We must not tell our children that they belong to the family of God, because many think that this cannot be true till they have been converted. We must not call our Lord the Saviour of the world, because the Calvinists say He only died for a chosen few. Nor must we insist upon the necessity of repentance and amendment of life, because some tell us that all a sinner has to do is to believe that he is already saved. It will hardly do to speak much about duty and good works, because some think that faith does not need these things, and faith itself must not be spoken of, because there are three or four different opinions as to what faith really is. We must not say that the souls of the faithful rest in Paradise between the hour of their death and the Day of Judgement, because Romanists say they go to Purgatory and Dissenters that they go to heaven. Indeed, we dare not even say that we must all appear before the judgment seat of Christ, because there are many now-a-days who tell us that true believers will never be judged at all.

We might make this list a great deal longer, for there is not one single truth of the Christian religion which is not denied by some one or other of the 200 sects which exist in England and call themselves Christians. But without going any further, what is this new fangled religion to be made up of when we have taken away all these things? When there is neither a Christ to worship nor a Holy Ghost to make us good; nor a Cross to trust in, nor Sacraments to help us with power from on high; nor a Divinely-founded Church to dwell in, nor Christ-sent ministers to guide and teach, nor a Creed to set our faith by, as we set our watches by railway time. I don't think there will be much religion left worth disputing about, or caring to stand up for either. If once we begin to throw away principles—not because we think them untrue, but because all are not agreed about them—we cannot stop at any line of our own choosing. In common fairness we are bound to go on till we have done away with everything that distinguishes the Church from the the Nonconformists and each sect from every other. Nothing disbelieved in by anybody must be admitted. Then we shall have this newly patented religion. There will not be much of it; what there is of it will be very foggy and have no backbone in it; it will be a poor sort of help to live by and a poor thing to trust to when we come to die. It will be very like a map with no towns marked, no

rivers, no roads, and no mountains, and only the very faintest outlines to tell us it is a map at all. It may be very well to look at, but it is of no use to travel by. No, unity is a thing most earnestly to be sought after, but we had better disagree and be in earnest; than unite by throwing away all our principles to invent a religion that nobody can love, or trust to, or use in time of need. Our "Common Christianity" may be a fine thing to talk about, but it is a flabby, shapeless thing after all, and it is not the "Faith once delivered to the Saints."—*Dawn of Day.*

FAMILY DEPARTMENT.

OUR LIVES FOR OTHERS.

BY THE RIGHT REV. THE BISHOP OF BEDFORD.

And hath God sent thee sorrow's aching blank
Or keener stab of bitter human wrong?
Deem not the pang from which thy spirit shrank
Held but one grace—to "suffer and be strong."

In trust for others was thy sorrow lent,
That in thy heart a gentler love might glow,
And day by day thy willing steps be bent
To carry peace to shrouded homes of woe.

Each gift of God is but a gracious loan;
And, be it smile-enwreathed or sorrow-crowned,
Oh, send it (for it is not all thine own)
Some boon to carry to the world around.

One strength thou hast the Master might not wield;
Thyself a sinner, thou canst pity sin;
Ah! let the love which hath thy pardon sealed
Some brother sinner to his Saviour win!

THE POWER OF A FEW WORDS OF SCRIPTURE.

A printer who rented a room in a tenement house in one of the crowded squares of the city was one evening leisurely smoking his pipe, when he heard a rap at the door. It was repeated several times; then at his gruff "come in" a little ragged boy timidly entered.

"What do you want here?" demanded the man, keenly eyeing the intruder.

"Please, sir," said the little boy eagerly, "can you read?"

"What do you want to know that for, my boy?"

"Mother's very ill, sir, and may be she'll die, and she wants somebody to read something to her, and I can't get nobody, sir, and won't you come?"

"Nonsense, child; I am busy now; get away down with you, and mind you shut my door."

The boy was so much in earnest that he still pleaded, but after another rebuff went sorrowfully away.

Brian took up his pipe again, but the voice of the little supplicant was still speaking to his heart, and presently it seemed to him a sound like a sob came from the entry. He opened the door, and on the stairs sat the child, sobbing as if his heart would break. Brian spoke to him more kindly, and told him to go down to his mother. But the boy said piteously,

"Mother'll be sorry I can't get nobody to come and read to her."

And then, encouraged by his auditor's attention, he told how a lady had visited his sick mother, and read to her from a little book, which did her a deal of good, and that she left the book with her, but his mother was too sick now to make out the words, and had sent him to find somebody to read to her, and how he had asked all the other lodgers in the house, and they all made excuses, "and there's nobody left but you—and please, sir, won't you come?"

The man was touched, and went so far as to say,

"I'll see—may be I'll come a bit when I am done my pipe."

He turned back to his room, but he could not finish his pipe; he laid it down, covered his fire, locked his door, and joined his little guide at the foot of the stairs.

As they entered the sick woman's room, she looked up eagerly. It was plain to see that she was very ill. In her hand she held the book Willie had described, and handing it to Brian, gasped out her thanks. It was open at Luke 5; the verses she wanted were the 12th and 13th:—"And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, fell on his face, and besought him saying, 'Lord, if thou wilt, thou canst make me clean.' And he put forth his hand, saying 'I will, but thou clean.' And immediately the leprosy departed from him."

When Brian had finished reading, he waited for her to speak.

"Ay," she said, "poor man—full of leprosy—that was like me, full of sin—all my life! Oh, what a many, many sins. But I must come to Jesus—he came, poor man! I want to come! What was it he said?"

"Lord, if thou wilt, thou canst make me clean," read Tom Brian.

"Lord, if thou wilt, thou canst make me clean," said the poor woman, again and again.

"O Lord, do make me clean—please do—make me clean now."

Brian read on: "And he put forth his hand and touched him, saying, 'I will, be thou clean.'"

"Lord, touch me," said the poor woman. "Oh, make me clean; say 'I will' to me—take the sin away! Oh, take it away!"

Then there was a long silence. Little Willie fell asleep on the floor. His mother leaned back on the pillow; again and again her lips moved, and the words were faintly uttered, "Make me clean."

Brian sat looking out of the window, thinking. He thought of the old times, of his godly mother, his childhood's home; his Bible, well known once, now long neglected; of the house of God, and of his Sunday-school teacher. Then of months and years of carelessness and sin—a wasted life. O, might he return to God now? Would Jesus receive him, and say in answer to his prayer for mercy, "Be thou clean." He turned to look at the sick woman. She was drawing near to life's close, but her face was peaceful now. She beckoned to him and said,

"Thank you; I see it all now. He has said 'I will' to me; he has touched me; he has made me clean."

Her eyes closed, she fell back on her pillow, and was dead.

Brian stood looking at her a few minutes, then called in a neighbor to perform the last offices, and taking the sleeping boy in his arms, carried him upstairs and laid him on his own bed. But for himself there was no sleep. He opened an old box, half full of rubbish, and drew out his long neglected Bible. On the fly-leaf he read his own name and that of his Sunday-school teacher, and underneath those words of our Lord, "Him that cometh unto me, I will in no wise cast out." Falling on his knees, he prayed, "Lord, if thou wilt, thou canst make me clean." He was sitting by the fire, his face buried in his hands, when little Willie awoke, and coming to him, asked in a trembling voice,

"Please, sir, where is my mother?"

At first Brian could not speak, but when the question was repeated he forced himself to answer,

"She's dead, little lad."

The boy looked earnestly at him, and asked, with a sob,

"Yes, little lad," said he, putting his arms around him, if you come as she came. You must say her little prayer, 'Lord, if thou wilt, thou canst make me clean.'"

"Let's say it now, please, sir," said the boy.

So the man and the boy knelt together, and repeated again and again the prayer, "Lord, if thou wilt, thou canst make me clean."

And more than one soul in that crowded square was touched that night more than one loving heart heard a voice saying, "I will, be thou clean."—*Standard of the Cross.*

MAGAZINES.

THE CHURCH REVIEW.—Houghton, Mifflin & Co., New York and Boston; \$4 per an.

There is no more welcome visitant to our Editorial Table than this exceedingly valuable Church monthly, every number of which contains most instructive and at the same time pleasant reading. In the October number just to hand we find a paper by Rev. D. M. Bates upon the French Colonial Effort and Failure; Reviews of late and important works, amongst which is one by J. G. Hall, jr., of D. Creighton's "History of the Papacy during the Period of the Reformation;" another by Prof. Wainwright of the Deceased Wife's Sister question, in which Rev. G. Z. Gray's latest contribution on this subject, "Husband and Wife," comes in for favorable notice, and a third by Dr. Beardsley, of the "Life of Right Rev. John B. Kerfoot first Bishop of Pittsburgh. In the Monthly Notes upon Contemporary Literature, Fiction, Law and Theology, all find a place, under the latter head Gumsantus' Transfiguration of Christ; Geikie's Old Testament Characters; Lee's University Sermons; Morris' Ecclesiology; Ewer's Sanctity and other Sermons, and Roux's Meditations of a Parish Priest receiving notice.

THE CHURCH ECLECTIC.—E. & J. B. Young, and Pott & Co., New York. \$3 per annum.

The October number of this valuable magazine contains the following articles:—The Possessed Swine, by Rev. Canon Mann; Free and Open Churches; Mystical Interpretation of Holy Scripture; Public Worship and Ritual; Marriage and its Impediments; Notes on Hymnology; Literary Notes; Church Work, &c., &c.

THE ENGLISH ILLUSTRATED MAGAZINE.—Macmillan & Co., 112 4th Avenue, New York. \$1.75 per annum.

The October number, amongst the usual amount of excellent matter, contains a charming description of Cambridge England, and the first paper of a series on some less known towns of Southern Gaul. The new serial, "Only Nature," by the author of "Gideon's Rock," is commenced.

THE BROOKLYN MAGAZINE.—7 Murray street, New York. \$2 per annum.

A prominent actress does not often assume the additional role of an author, and this fact, together with the catching title of the article, "Is the Stage Immoral?" will insure a wide reading for Fanny Davenport's paper in the October Brooklyn Magazine. Miss Davenport warmly defends the morals of the stage, and certainly does herself credit as a writer in her interesting article. A particularly beautiful poem, "Autumn Peace," by Edith M. Thomas, is deservedly given the place of honor in the number, which Mr. William H. Rideing, that entertaining writer,

follows with the first of a series of sketchy papers on "The Royal Navy of Great Britain." Amongst the remaining contents are Mrs. Henry Ward Beecher's "Letter from England," Mr. Beecher's sermons in England during September, and Dr. Talmage's sermons at home, all revised by themselves.

THE PULPIT TREASURY.—E. B. Treat, New York.

"The Pulpit Treasury" for October is rich in matter admirably adapted to the needs of preachers and Christian workers. This magazine claims to be undenominational, and to keep fully abreast with all questions in the religious world. The present number, amongst much else that is good, contains a Thanksgiving sermon by Rev. J. L. Harris and an Expository Lecture by Prof. D. Steele, D.D. The Leading Thoughts of Sermons are by Rev. H. A. Tupper, Rev. W. T. Sabine, Dr. R. R. Booth, Dr. J. Sage, Dr. R. Storrs, and others. Dr. A. T. Pierson has an article on The Christian in the World; Rev. S. W. Cope on Effects of a Divine Call to Preach; Dr. A. G. Gordon, on The Secret of Preaching Power; Dr. H. M. Scudder, on The Prayer Meeting of the Church; Canon H. P. Liddon, on The Moral of Eli's House; Bishop Mallalieu, on The Preacher's Relations to Revivals; Rev. T. S. Campbell, on Biblical Pulpits; Dr. Cuyler, on Acquiescence in God's Will; Dr. G. Cochran, on Protestant Missions in Japan, and Dr. Moment throws light on the International Lessons. The Editorials are on Sabbath-school Supervision, Religion—Fast and Loose, Aggressive for Christ, Zeal and Adaptation, After Vacation.

OUR LITTLE ONES AND THE NURSERY.—The Russell Publishing Co., Boston.

The October number completes the year. Its history in the past justifies full and hearty support for the future. The illustrations—of which there have been nearly four hundred during the past year—are always good, constituting it one of the most attractive magazines for the little ones. Send for a copy.

THE PANSY.—D. Lothrop & Co., Boston.

A monthly as pretty, interesting and instructive as this is well, bears the title of one of the most generally admired flowers. The weekly parts making up the October number are all exquisite, and augur well for the coming year, which opens with the next number. Now, therefore, is a good time to subscribe; and we doubt not the publishers would be pleased to send a sample copy.

RECEIVED.

Treasure Trove and Pupil's Companion.—T. T. Publishing Co., 25 Clinton Place, New York.

The Child's Pictorial for Sept.—S.P.C.K., London.

The Penny Post, Aug. and Sept.—Parker & Co., Strand, London.

The Literary Magazine.—J. B. Alden, 393 Pearl street, New York.

—A marvel of cheapness, and of good, sound reading. The reduced price is \$1 per annum, whilst the quantity and quality of matter remain the same. The October number contains seventeen leading articles and twenty-four shorter articles in the department of Current Thought. A specimen copy is sent free on application to the publisher.

MARRIED.

FORTIN-TURNER—On Tuesday, the 28th of Sept., in St. John's Church, Port Arthur, Ont., by the Rev. C. J. Machin, the Rev. Rural Dean Fortin, incumbent of St. Andrews, Man., to Helen Eleanor Turner, daughter of the late Robert Turner, of Sorrel, P.Q.

DIED.

WORKMAN—At Westville, N.S., on Oct. 4th, Henry, son of Thomas and Elizabeth Workman, aged 7 years 6 months.

CARTER—At Dorchester, N.B., on September 14th, Lucy A., widow of the late Martin Carter.

CLAPMAN—At Dorchester, N.B., on Sept. 20th, Elizabeth W., wife of W. K. Clapman, Esq., in the 65th year of her age.

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MISSION FIELD.

THE VICTORIA NYANZA MISSION.

The Rev. Canon Money writes: "The news has arrived of the death of another of the faithful band of Missionaries who, within the last ten years, have been laboring in the lake region of Equatorial Africa. It is but a few months since a telegram brought the sad news of the arrest of Bishop Hannington and of the order for his execution, and now the Rev. P. O'Flaherty has died of African fever while on his passage in the Red Sea.

"There has been something so remarkable about the history of the Nyanza Mission, the circumstances which led to it, and the thrilling incidents which have accompanied it, that I hope I may be allowed to recall them before referring more particularly to the missionary who has just died.

"Thirty years ago two missionaries of the Church Missionary Society, Krapf and Rebmann, were on the east coast seeking to Christianize the land. Krapf had previously heard, while making his way along the coast in 1843, of 'a great lake in the interior,' and now a sketch map sent by Rebmann and Erhardt, also a missionary of the Society, appeared in the Church Missionary Intelligencer of August, 1856, and excited great interest when exhibited at the Royal Geographical Society. The result of this was the expedition in the following year of Burton and Speke, and the discovery, first of Tanganykia, and then of the Victoria Nyanza, 'Nyanza' meaning lake. Subsequently, in 1861, Speke and Grant visited the two great monarchs, Mtesa, King of Uganda, and Rumanika, King of Karagwe, their large territories being on the north and north-west of the great lake.

"Twelve years now passed away and no other European stood on the shores of Lake Victoria, although Baker discovered another lake, ascending up the Nile, which he called the Albert Nyanza. At this time Livingstone was exploring west and south of Tanganika, where he expected to discover the connection of the network of lakes and rivers with the Nile, and it was here, at Ujiji, that the memorable interview took place between him and Stanley in 1871. In 1875 the latter launched the first English boat upon the Victoria Nyanza and paid his visit to King Mtesa. Colonel Long, an officer attached to the staff of Colonel Gordon, then Governor of the Soudan, had, however, been the first to reach the lake from the north, the territories subjugated and kept in marvellous order by Gordon having brought the Egyptian frontier almost down to the kingdom of Uganda, Stanley found that this great inland lake was 3,300 feet above the level of the sea, and that it had an area exceeding 20,000 square miles. It was studded with numerous islands, and into a large inlet at the south-east corner, called Speke Gulf, flowed the river Shimeeyu, which

may be regarded as the head waters of the Nile. The country of Uganda, as the missionaries afterwards described it, was fertile and healthy and the people were superior to most African nations. But it was the King of this country who most attracted the traveller's attention, who set before him the claims of Christianity, and left with him a young African who had been at the Universities' Mission School at Zanzibar, and who read with Mtesa the Scriptures in Swahili. On the 15th of November, 1875, appeared in the Daily Telegraph Stanley's letter calling upon Christendom to send missionaries to Uganda. Three days after a sum of £5,000 was offered, quickly followed by another £6,000, and ultimately £24,000 was placed in the hands of the Church Missionary Society. One man who was in business in Newcastle, and who had a wife and children, seeing this appeal, said, 'If no one else responds I will go.' He formed one of a party of eight who in June, 1876, prepared to start from Zanzibar on their journey to the lake. He was the first to die. Of the rest, two returned invalided and five went on their way. But one of these, Mackay, was stopped by sickness, and only four reached the lake. Of these, Dr. Smith died at its southern end, and Lieutenant Smith and Mr. Wilson crossed the lake in a boat brought from England, after having received an invitation from Mtesa, written by the lad whom Stanley had left.

"On their arrival they were warmly welcomed by the King, but Lieutenant Smith, returning for Mr. O'Neill and the stores, was attacked and killed by the King of Akenewe because he refused to give up an Arab. Thus Mr. Wilson remained alone till joined by Mr. Mackay. Very soon, however, three missionaries joined via the Nile, helped most kindly by Gordon Pasha, and others came by Zanzibar. At this time Metesa agreed to send envoys to the Queen, and after their departure the King acted with great friendliness, and much eagerness for instruction showed itself. But soon a change came, under the influence of a sorceress, and Christianity was prohibited.

(To be Continued.)



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