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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.

A P Willis
for Sussex and
No. 23. } 1 apr 92
Quilbir
MONTREAL, WEDNESDAY, NOVEMBER 18, 1891.

PER YEAR
\$1.50

ECCLIASTICAL NOTES.

THE Bishop of Exeter is going to Japan very shortly on a visit to his son.

£8,000 has been expended in the renovation of the choir and north transept of the Abbey Church, Selby, Eng.

CANON Legge's curates past and present are about to present him with a pectoral cross on his elevation to the see of Lichfield.

THE new Chapel at Queen's College, Cambridge, erected at a cost of £9000, has been consecrated by the Bishop of Ely.

THE ancient parish Church of Newport, Salop, has been restored at an outlay of £10,600, and has been re-opened by the Archbishop of York.

THE New York Presbytery assembled to try Dr. Briggs for heresy adopted a resolution dismissing the case by a vote of 94 to 39.

It is stated that the office of Chaplain-General to the British Forces is about to become vacant, the Rev. Dr. Edghill having expressed a desire to retire.

A NEW church at Carbrook, near Sheffield, Eng., has just been opened. It cost £8,600, a considerable portion of which was contributed by the working people of the neighborhood.

BISHOP Philpott, who is now in retirement at Cambridge, has generously offered to sacrifice £800 per annum from his pension of £1,500 towards the foundation of a bishopric for Birmingham.

THE Queen has been pleased to approve the appointment of the Rev. Francis Paget, D.D., Canon of Christ Church and Regius Professor of Pastoral Theology in the University of Oxford, to be Dean of Christ Church on the resignation of the Very Rev. Henry George Liddell, D.D.

Br. and Mrs. Perry have placed handsome stone steps for the Cathedral tower-entrance opposite the Bishop's house, as a thank-offering for the Bishop's recovery from his accident. "I will go up to the house of the Lord." "Our feet shall stand within thy gates, O Jerusalem!"

THE Rev. Dr. Waller, secretary of the English Wesleyan Conference, in a speech before the Methodist Ministerial Association of Toronto, stated that a short time ago, in a conversation with Mr. Spurgeon, that eminent Baptist preacher

said,—“Brother, my denomination and your denomination do not seem to make much progress. The only Church which is progressing is the Church of England.”—(Com.)

A CONTRIBUTOR to an American paper states that Monsignor Capel, the once distinguished divine and eloquent speaker, the original of “Catesby” in Disraeli's *Lothair*, is now living in the capacity of tutor in the family of an Italian lady, on a ranche some seventy miles from Sacramento.

THE *Daily Graphic*, London, Eng., of Saturday 24th Oct., published the first of a series of five articles on “The Church of England: Its Growth and Progress During the Present Century.” This article shows the growth of the Church population, the increase in Church building, especially in large towns; together with an account of the work done by the Ecclesiastical Commissioners and Queen Ann's Bounty.

THE Rector and Churchwardens of SS. Simon and Jude's, Manchester, are taking steps to raise a fund for the restoration of the structure next year, in commemoration of the jubilee of its consecration. The church was consecrated by Dr. John B. Sumner, then Bishop of Chester, on June 28th, 1842. Placed in the midst of a poor and mostly Roman Catholic population, the church has always had to fight against adverse circumstances.

THE Archbishop of Canterbury on Tuesday the third of October, in the presence of a large and representative gathering, unveiled in the nave of the Cathedral of that city a beautiful memorial of the late Dr. Edward Parry, for upwards of twenty-two years Bishop-suffragan of Dover, being the first Suffragan-Bishop appointed for 300 years.

REV. CHAS. F. LEE, formerly pastor of the Universalist Body in Charleston, Mass., has become a candidate for holy Order in the Church. He is a man of marked ability, and stands high in the body which he leaves and where he has labored for twenty years. His book on “Birth from Above,” published two years ago in the series of theological manuals, showed the trend of his thought and made some believe that his right position was in the Church.

THE increase of Christianity in India has attracted the attention of the *London Times*, which says, “the native Christians of British India are increasing at a rate unknown among any other considerable section of the population, at a rate more than four times higher than the population

of India as a whole.” The causes assigned for this increase are that “the native Christian community in an Indian district is, as a rule, better looked after in childhood, better educated in youth with relation to its practical needs, better treated in sickness, more promptly aided during scarcity, more continuously cared for and disciplined throughout life, than any other of the laboring castes.”

THERE are not a great many Churchmen who know that in the interior of Patagonia, far up the Chubut, there is a little colony of Welsh Churchmen striving to win their bread as men did in the days of old, in agricultural and pastoral occupations. They have been for some time building themselves a little church, which, according to the last intelligence from them, was at the point of completion, and which, it was hoped, would be opened by Bishop Stirling of the Falkland Isles. The little structure which these hardy folk have built for themselves is of brick, and sufficiently large to accommodate about one hundred worshippers. Its bell is the ancient bell of St. Rhedyw, Llanllyfn, which will in this isolated corner of the world ring out the call to the faithful few, which in days gone by pealed through the valley and over the mountains of the land of their birth, bidding their forefathers to the worship of God. A pleasing bell indeed, and with associations that make it a priceless treasure in the eyes of the little band of Welsh exiles in the interior of far-off Patagonia.—*Church Bells.*

THIS is an insuring age. Men are doing all that prudence and forethought would suggest to provide for the future. They insure their lives in order that, if spared to see that time when they are no longer strong to labor, they may be able to rest, at least in part; or for the purpose of making provision in the event of death for those who during their lifetime were dependent upon them. They insure their houses, their places of business, their goods and chattels, in order that they may be protected against the possibility of the total loss of that which may represent the accumulations of years. In these respects they act wisely. Vestries ought to do likewise with regard to the property over which they have control. The Churches and other parish buildings which are in many cases monuments to the energy, the zeal the self-sacrifice of loyal children to the Church, being often erected while the parish was in a struggling condition, ought to be insured, and that as fully as possible. It is indeed depressing to see a church destroyed by fire, and to know that there is not one dollar of insurance, the burden of rebuilding falling upon a community that at the time may be unable to bear it.—*Iowa Churchman.*

WHY AM I A CHURCHMAN ?

CHAPTER II.

I am a Churchman—

I. Because Christ founded One Visible Church to be here on earth, His representative, the continuation of His Incarnate life as His body; the home of His chosen people; the Guardian of His Truth and Word; the Dispenser of His Means of Grace; the Educator of elect souls for the Beatific Vision in heaven; and, hereafter, His all-glorious Bride.

1. Christ founded One Visible Church.

(a) "From the time of Abraham it appears to have been God's will to save men, not only by working in them—individual personal religion—but by join-them together in a body, or family, or kingdom, or church, by certain outward and visible marks." (Church Doctrine, Bible Truth. Sadler.)

(b) The prophecies that went before, in the Old Testament, concerning the New Dispensation, clearly pointed to the continuance of the same principle. The Messiah was to found a "Kingdom," and a "kingdom" is a visible organization."

See Isa. ix. 7; Dan. ii. 44; Micah iv., &c.

(c) S. John Baptist and our Lord himself, spoke of this "Kingdom" as about to be founded.

S. Matt. iii. 2, iv. 17, x. 7; S. Luke x. 9, xvi. 18; S. John xviii. 36, 37.

(d) Our Lord compared this "Kingdom" to—

1. A Field sown with wheat and tares. S. Matt. xiii. 24.

2. A Draw-net, gathering in both good and bad. S. Matt. xiii. 47.

3. A grain of Mustard Seed, growing into "the greatest of herbs." S. Matt. xiii. 31;

all of which distinctly imply a *visible* organization, and the first and second as distinctly declare that it was to be a body, *not* (as some assert) *composed of the good only*.

(e) Our Lord further declared that it was to be a body with power of excluding evildoers. S. Matt. xviii. 17; S. John xx, 22, 23.

(f) Our Lord also gave to this body—

1. A *visible* Ordinance as a means of admission and membership—Holy Baptism. S. Matt. xxviii. 19, 20; cf. S. John iii. 3-5.

2. A *visible* Ordinance for the continual use of its members—the Holy Eucharist. S. Matt. xxvi. 26, 27; cf. S. John vi. 51-56.

3. A *visible* Ministry for the administration of these Ordinances, and as the Executive of the Body in the maintenance of its Discipline. S. Matt. xviii. 17, 18, xxviii. 19, 20; S. John xx, 22, 23.

Cf. 2 Cor. v. 18; Eph. iv. 12; 1 Cor. iv. 1, v. 3, 4.

(g) After the Day of Pentecost, in the Acts of the Apostles and in the Epistles it is always regarded as a duly organized visible body.

1. Those that received the word were baptised. Acts ii. 41.

2. The Lord adds to it daily such as are being saved, Acts ii. 47.

3. All that believed were together and had all things in common. Acts ii. 44.

4. New officers and ministers are appointed as need arises. Acts vi. 3, xiii. 2, 3, xiv. 23.

5. When difficulties arose "the Apostles and Elders came together to consider" what ought to be done. Acts xv. 6.

6. Cases that brought scandal to the Body were severely punished. Acts v. 1-10; 1 Cor. v. 4, 5.

7. Divisions in the Body are spoken of as evidences of a carnal mind, and sinful. Rom. xvi. 17; 1 Cor. iii. 3.

All the above most clearly point to the fact that the Kingdom to be founded by the Messiah—"the Church," or "Ecclesia," as it was called—was to be a duly organized

VISIBLE SOCIETY.

It was, indeed, a Kingdom "*not of this world,*" "*not from hence*" (S. John xviii. 36). Its origin, and its power, were heavenly and spiritual; but, nevertheless, it was to be set up *in* this world, and while not in any way competing with the kingdoms of this world, it was to absorb them in one vast spiritual, yet visible, Body.

Most of the above considerations prove as clearly that it was intended to be

ONE BODY

as that it was to be *visible*.

1. It is an essential of a kingdom that it should be one. "Every kingdom divided against itself is brought to desolation." S. Matt. xii. 25.

2. The whole organization alluded to above—Ordinances, Ministry, Discipline—as plainly point to *one* Body.

But there are some further considerations in addition to these general ones:

3. Our Lord distinctly speaks of the Church in the singular, and not the plural. "On this rock I will build *My Church*"—not *My Churches*. S. Matt. xvi. 18.

4. It was to be one fold, or flock, with one Shepherd (S. John x. 16); one household (Eph. ii. 19); one Body with many members (Rom. xiii. 4).

5. Above all, there is our Lord's prayer for His people, "THAT THEY MAY BE ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." S. John xvii. 21.

Could any thought of unity be imagined more entire than this? And it was to be such a unity as should convince the world; therefore it must be *visible*. We have the inspired comment on what was thus intended in the Acts and the Epistles.

See 1 Cor. xii. 12-25; Rom. xiii. 4, 5, xv. 5, 6; Eph. iv. 4, 5.

N. B.—Where *Churches* are mentioned it is evident, from the rest of the passage, that parts of the same body, situated in different towns or countries, were meant, not bodies under separate organizations in the same place.

e.g.—Acts xv. 41. "Paul went through Syria confirming the Churches."

1 Cor. vii. 17, "So ordain I in all Churches."

2 Cor. xi. 28, "cometh upon me daily, the care of all the Churches."

Rev. i. 4, "John to the seven Churches in Asia." &c., &c.

For more than 1,400 years after Christ, cases of bodies of professing Christians worshipping apart from one another in the same place, under separate organizations, were unknown, except, perhaps, in a very few isolated and temporary instances.—*Qu'Appelle Messenger*.

PROVINCIAL SYNOD OF CANADA.

The following is the list of successful candidates for the Voluntary Preliminary Examination for Holy Orders conducted under the Canon of the Provincial Synod:—First Class, T. L. Abora, B. A.; Second Class, J. L. Scully, B. A.; Third Class, F. M. Holmes.

(Signed)

ARTHUR TORONTO,

Chairman of the Board of Examiners.

END OF CHURCH YEAR.

THE close of November brings us to St. Andrew's Day, and the end of the Christian year. St. Andrew was not one of the more prominent of the Apostles. His name is mentioned only a few times in the Gospels and but once in the Acts. But almost every time it is in connection with some deed of helpfulness. It was Andrew who brought Simon Peter to the Saviour. It was Andrew who led forward the little lad with the five barley loaves and two fishes which fed the multitude on the Sea of Galilee. It was Andrew whom Philip consulted when the Greeks came with their request, "Sir, we would see Jesus."

Thank God, there are many Andrews now in His Church—quiet, unobtrusive, modest, willing to lend a helping hand wherever needed. Such as he are the men and women who are ready to take the troublesome class in Sunday-school, or supply the place of the absent teacher, to work in the sewing school, to visit the sick, in short, to *help* wherever help is needed. Their names are not often mentioned perhaps, but the clergyman knows and values them, and when they go to their well-earned rest in Paradise people say, "How much we miss" Andrew or Dorcas, as the case may be, and their Lord doubtless meets them with a "well done, good and faithful servant, enter thou into the joy of thy Lord."

Once more the Christian year has gone its rounds, and the beautiful festival of All Saints closes the circle like a precious clasp closing a jewelled girdle. Once more our beloved Church has brought before us one by one the great events of our Lord's life, from the cradle to the cross—from the Advent so long foretold by prophets and saints of old to His precious death, His mighty resurrection and glorious ascension and the gift of the Holy Ghost. Once more we have had rehearsed in our ears the wonderful works which Jesus did, and much of His still more wonderful teaching.

Are we the better or the worse for these things? We must needs be one or the other. We are not now where the last All Saints' Day left us. We are either better or worse. On the course we have entered there is no such thing as standing still. Have we grown in grace? Are we more true, more self-sacrificing, more earnest for the spread of our Lord's Kingdom at home and abroad? Or are we more careless, more conformed to the world, more ready to make *pursuits* of what should be amusements, while religious duties are less regarded, more easily set aside? These are questions which it behooves every Christian to ask. "Watch, therefore, lest coming suddenly He find you sleeping."—*Parish Visitor, N. Y.*

CHRISTIANITY AND CIVILISATION.

FROM AN ADDRESS BY THE LORD BISHOP OF RIPON.

In addressing a meeting of the Church Missionary Society, the Bishop of Ripon, in an eloquent address, said that he wanted to point out that in looking back over the history of the world, and in looking at it, as we had of late years been led to do, in what might be called the more scientific way than we imagined our forefathers were wont to do, we were disposed to test things by their powers of lasting, or their powers of survival. It was certainly very remarkable that in the race and conflict of various religions, Christianity had spread in the way it had done, and proved its adaptability to all the varying needs of all the various races of mankind. It had been argued by one writer that if we were to take that simple truth of the survival of the fittest and apply it to some of the maxims of the Gospel strange and unexpected results would be reached. For instance, it was said there was no maxim so unlikely to survive as the maxim which lay at the very heart of Christianity, that we should by love serve one another. At the time it received utterance, either at the lips of our Lord when he spoke of the duty of loving our neighbour as ourselves, or as uttered in the various forms by His followers after, no maxim was less likely to make its way among the men of that day. The whole spirit and attitude of the world was in antagonism to it. The world was at that age as much given over, or he ventured to think more given over, to the spirit of selfishness and hardness than it had been since. Rome, according to the ideas of many people—and he was not quoting that with reference to Pagan Rome, or from the standpoint of Christianity, or of its art and culture—“Rome,” said one, “has never been anything more than *amor* read backwards.” The whole idea of Rome was hostile to love, and while Rome governed the world it was unlikely that that maxim of Christ would prevail. But we had lived to see it prevail not only in the minds and hearts of Christian men, but accepted by those who did not accept Christianity, and who were quite willing to base their code of conduct upon what they were pleased to call altruism, which was nothing more than the Latin form of expressing belief that Christ was right when He said we were to serve one another. If love was viewed from the standpoint of evolution, it would be said, here is a thing which is unfit to survive, but which by marvellous circumstances had survived. If that was accepted as a scientific fact, we must come to the conclusion that because it was fit to survive, and though it did not look fit to survive, yet it had something in which the world thought it ought to recognise, and it had the power which enabled it to live on through the change of changing centuries. They knew why that principle had the power of surviving. They fondly believed that the reason it survived was because love was at the root of the universe, and our Lord declared not merely a principle of religion, as it might be judged, but a principle of eternity, when He said that “God so loved the world.” That love was the root of all the conception and orderings of the universe at the hands of Him whose name was Love.

The culture, the civilisation of the world, was in the hands preeminently of Christians nations. Dr. Livingstone pointed out that it was of the greatest moment that the Christian missionary could now go out, and could address the various audiences of different lands from the standpoint of the highest cultivation which now belonged to Christian people. From Dr. Livingstone's point of view the missionary would have been at a greater disadvantage if he had belonged to a barbarous race, or if he had been a Chinaman it would have been difficult for him to argue his religion in the presence of those who had the culture and civilisation of the present day in Europe. Here was one of the measureless advantages of the combination of Christian creed and civilisation. There were some people who were content to say that the fittest would always survive, and it might be allowed, therefore, that everything which was fit would survive, and it might be left to the slow evolution of circumstances, and that if Christianity was the fittest religion, Christianity, no doubt, would survive. We sometimes cheated ourselves by phrases. In dealing with material things, he granted that it must be expected that the fittest would survive; but in dealing with the organisation which we called men and women, when we remembered that their fitness or otherwise depended upon their possession of the qualities which were within their power to possess, then the question of evolution was not to be treated as if it were a mere figure on a black-board, but it was to be treated the way in which all the best and noblest evolutions of the civilised world had taken place: they were not due to causes outside the power of co-operation of human energy; they did not evolve of themselves, but they evolved because of the dominating energy of the people who determined that they should succeed. And thus with the evolution of civilisation; we were cheating ourselves by phrases if we imagined that it meant the evolution of a certain machine which went on and nobody could help what resulted. Evolution was only a word for *process*, and the process in that case, as in the case of culture, and progress, and civilisation, was a process largely in human hands. One part in the evolution of civilisation in Europe was that one day the men of Marathon stood confronting the hordes of Persia, and the energy they displayed was one of the factors of victory. We talked of the evolution of the drama from the rudest forms, in which it was mere gesture and dancing, up to the most elaborate spectacle which might be seen in London. It was evolution, but it was evolution which was due to intelligence, to energy, and to devotion and thought. They would betray themselves if they imagined that any of the advantages of the world could be carried on if they sat down and folded their hands. It was not thus that victories were won, and it was not thus that civilisation advanced. God had ordered that the faith of Christ was to be spread abroad, and it was because men had the spirit which said “We love not our lives to the death” that the evolution of Christianity had taken place. If then aphorism underlying Christianity was “By love serve one another,” behind it was wisdom which was greater than aphorism; it was the love of God that constrained them. There was a wonderful energy which was not of

men, because it was a power which was of God Himself, constraining with the force of His own love all the energy of humanity, and making out of those men of Galilee those Apostles baptized with the Holy Ghost and with fire who were the pioneers of Christianity, and, therefore, the founders of modern civilisation. Therefore, however much we might read our Bibles and believe it was true that the knowledge of God would cover the earth as the waters cover the sea, yet that did not exonerate us from being among those who shared the energy, care, and thought in that work; and though a benediction had been handed down from the past, the human and the Divine were related, and it was only when there was movement in the heart of man of the power which was not his own, because it was of God, would he move forward and take his share, and play his part in that great work to which God by Christ had called him.

THE PRIESTLY ATTIRE.

The Bishop earnestly desires the clergy of the diocese in all their ministrations, parochial or extra-parochial, in missions, at funerals, marriages, and baptisms, at services in private houses, at cemeteries or on public occasions—in short, whenever they exercise in public or in private their priestly office—to wear without fail their priestly vestments. In no other way can we so fully, openly, and persistently indicate before those not accustomed to our ways our priestly claims, our apostolic position, and our recognition of the Church's rule and law. The few gathered at mission services naturally resent the omission of these distinctive features of our ministerial dress. They feel that they are not regarded as of sufficient account to warrant the use of the priestly vestments, never left aside as they well know in the parish Church or before the larger congregations. They are quick to notice this lack of due consideration, and they are repelled from the Church and often made inimical to it by this thoughtless disregard of their expectations and their wishes. We win none by this concealment of our well-known practices. As little can we beguile men to the Church by hiding our distinctive principles and teachings as hope to introduce the Church into communities by ministering in our every-day attire, as the members of the religious bodies around us do. We deceive no one. We only handicap our own efforts to do men good. The moral effect of our official garb is of itself a help rather than a hindrance to our success. We at least show to those to whom we are striving to bring the Church that we are both honest and open in our efforts to reach them. It is not merely to cover the changeful fashions of the world that we use surplice and cassock, stole and cap. It is because we would claim by our very attire whenever engaged in priestly ministration that we are priests of the Church of God.—*Iowa Churchman.*

If you have not found out that Christ crucified is the foundation of the whole volume, you have hitherto read your Bible to very little profit; your religion is a heaven without a sun; an arch without a key stone; a compass without a needle; a clock without a spring or weights; a lamp without oil. It will not comfort you; it will not deliver your soul from hell.—*Bishop Ryle.*

News from the Home-Field.

Diocese of Nova Scotia.

The CHURCH SCHOOL for girls at Windsor, N. S., under the able principalship of Mrs. Macbin formerly of Quebec, opened this fall with sixty-one boarders and twenty-three day scholars.

PERSONAL.—Mr. C. G. Abbott, B. A., has been appointed French Master at the Collegiate School.

LONDONDERRY.—The following donations towards building our new church, in answer to the appeal in the CHURCH GUARDIAN, are thankfully acknowledged:—Two Church women, St. Andrews, N.B., \$2; For Church building, Province of Quebec, \$1; H. A. E., Sherbrooke, Que., \$10; Old friends, Niagara post mark, \$2. Will more kind friends please send us a dollar each, and thus show the reality of their belief in the Holy Catholic Church, and that they are not mere congregationalists? Money can be sent to Rev. W. J., Ancient Acadia Mines, Londonderry, N.S.

Diocese of Fredericton.

ST. JOHN.—The Young Men's Association of Trinity Church opened its lecture course for the season on the evening of the 5th Nov. when a most interesting, thoughtful and scholarly lecture was delivered by Rev. Canon Brigstocke, on "Books." There was a good attendance and much interest manifested. In speaking of books Canon Brigstocke referred to the amount of labor, mental and mechanical, involved in the production of a book, and therefore the value which ought to be placed on a library well filled with profitable and healthful works. He referred to a number of works which should have the pre-eminence after the Holy Scriptures: such as Thomas A. Kempis' "Life of Christ" Jeremy Taylor's, "Holy Living," Keble's "Christian Year." He thought that in the study of history, "The early Fathers of the Christian Church" should not be overlooked, since in these will be found events recorded which are not recorded in any secular history. He urged them also to study the history of their own country and of England. Canon Brigstocke also spoke of correspondence in newspapers, which as a rule was not satisfactory as reading matter, but he specially referred to the controversy which had taken place in their own City and which had now been published in the form of a pamphlet under the title "Messiah,—not Messiah's Mother—the Bruiser of the Serpent's Head," regarding it as a valuable contribution; the result of the controversy being in his opinion the complete defeat of Rev. Mr. Davenport's opponent.

ST. JOHN (STONE CHURCH).—The talented organist of this church, Mr. James S. Ford, having been appointed conductor of the Oratorio Society of St. John, the Rector and Choir presented him with an address and a beautiful Conductor's Baton, of ebony with ivory tips and inlaid with pearl and silver. The presentation was made by Rev. J. de Soyres the Rector who expressed his own and the choir's gratification at the well merited honour.

DALHOUSIE.—The Chatham Ruri-decanal Chapter met in St. Mary's Parish on Nov. 3rd and 4th. Owing to various unfortunate circumstances, only Rev. Canon Forsyth, Rural Dean, and Rev. Hubert Beers, B. A., of Campbellton, were able to leave their parishes. The first service was a celebration of the Holy Communion at 8 a. m., on Tuesday, with the Dean as celebrant. The processional hymn was 299

A. & M.: Kyries, Griffiths: Sanctus, Taylor: hymn after Consecration, 322: Gloria in Excelsis, old chant: Recessional, Nunc Dimittis. The Gloria and Gratia were also sung before and after the Gospel.

At 10 o'clock the Chapter convened and the Dean having said the opening Office, the Rev. J. Simonds was appointed Secretary *pro tem*.

I Cor. v and vi. were read in Greek, and the remainder of the session was occupied with discussion of the subject matter. At 2 p. m., the Sunday School Teachers' Association of the Deanery met in the Church when considerable business was despatched, including the adoption of a programme for work and meetings for the ensuing year. A paper was read by the Rector of the parish on "The encouragement of Sunday School Teachers," and Rev. Canon Forsyth read his valuable paper on the "Qualifications of the Teacher."

Shortened Evensong was said at 7 p. m., when interesting addresses on subjects bearing upon Sunday School work were delivered by the Dean and Rev. H. Beers. The offerings for the Sunday School Teachers' Association amounted to \$2.17.

On Wednesday Mattins was said at 9.30, and the Chapter met again at 10. Rev. H. Beers read a carefully prepared paper on "Preaching, its use and abuse." After other business it was arranged that the next meeting should be held at Campbellton on the Feast of the Purification: that I Cor. vii. and Ps. xx. be read in Greek, and Ps. xxi. in Hebrew. Rev. J. H. S. Sweet and Rev. J. Simonds were appointed to read papers at the next meeting. Rev. Mr. Sweet was also appointed to preach the next Deanery sermon, with Rev. C. Lutz, Rector of Bathurst, as substitute.

After adjournment the Clergy and Wardens were the Rector's guests at dinner.

The regular Deanery service was held at 7 when after Evensong the Rural Dean delivered a very able and exhaustive discourse based upon S. Luke, v. 5-6 and 7. The offerings of the people for Deanery expenses was \$2.25.

On both evenings receptions were held at the Rectory after service when the parishioners had the opportunity of meeting the visiting clergy.

The debt on St. Mary's Church has recently been paid off.

Diocese of Montreal.

ST. MARTIN'S.—The parish pamphlet "Notes by the the Way" for 1891, giving an account of the various organizations connected with the Parish, has just been issued, and shows, as might be expected, earnest and vigorous Church work. During the year 52 persons had been confirmed and the Sunday School had had steadily advanced in number and efficiency, under the able superintendence of Mr. W. McF. Notman. The surpliced choir introduced on Advent Sunday 1890 seems to be working satisfactorily, and there are now nearly 50 men and boys enrolled under the care of Mr. James Campbell, the pain-taking and faithful organist. In connection with the parish there are four ladies's associations, viz., the Ladies Aid, St. Monicas Guild, St. Andrew's Sisterhood and the Girls Friendly Society, all of which report good work done and progress made. The St. Andrew's Sisterhood works on the same line as the Brotherhood of the same name. The Rector reports ever increasing claims upon the Relief fund for the relief of the poor of the Parish. During the year \$2000.00 have been paid off on the mortgage debt, leaving it now \$20,000.00 in all—\$15,000.00 on the Church and \$5,000 on the Rectory.

ST. STEPHEN'S.—St. Stephen's church was crowded Sunday evening 8th Nov. on the occasion of the annual harvest thanksgiving services. The altar and the transept were tastefully decorated with cut flowers and potted plants. The service was read by Ven. Archdeacon Evans, the rector, and the sermon was preached by Very Rev. Dean Carmichael, who took for his text the words: "The Lord of the harvest," St. Matthew, ix., 38. The prosperity of this and all countries depended, he said, upon the harvest, and, in fact, all wealth was simply an accumulation of many harvests. It came from the harvest of the earth and the sea. He then briefly showed how, if a food-failing period should arrive, all the money in the world would not be worth one bag of flour. This gave rise to the questions, whence came the harvest, what caused the rotation of the seasons, who formed the grand laws of nature, which work together for the good of man? He traced these all to God, and said that that meeting and the national one on Thursday were an acknowledgement of the guiding hand of God. He then proceeded to show that we should thank God for other blessings. Life should have its harvest, just as the fields, and he pressed upon his hearers the necessity of seeing that their life was yielding a good harvest.

The offertory was a generous one. The singing was appropriate and well rendered, and the service as a whole was hearty and in keeping with the occasion.

ST. GEORGES.—Dean Carmichael brought before his class on Sunday 8th inst., the days of creation mentioned in Gen. i. He showed the varied scriptural uses of the word "day," and how in the account of creation in Genesis it was used in two senses, *i.e.*, as covering a distinct period, and as covering the whole history of creation (Gen. ii., 4). He also dealt with the scriptural uses of the words "night and morning," and finally claimed that the three words may have been used as descriptive of advancing periods of creation, with defined beginnings and endings to them—periods of progression making towards the ultimate object of the great divine mind. Creation as a divine act was, no doubt, carried on under the mechanical action of divine laws, law being the agent of the Creator in all the acts of His creation. The Dean then entered into the subject of historical geology as bearing on the question of creation, and claimed that the accordance was sufficiently striking to strengthen the faith of the Christian in the Mosaic record. The broad fact that geology divided the history of the earth into periods was in itself a wonderful confirmation, and the testimony of the periods themselves was equally so. The nebular theory was fairly confirmatory of the Mosaic description of the first day. The discovery of vast carboniferous effects and of magnetic iron in the oldest known rocks (Laurentian) demands an equally vast vegetation on the early earth, thus bearing out the Mosaic statement in connection with the third day that vegetation was characteristic of the earliest land. The fifth day of Genesis described the creation of vigorous animal life on earth, in sea, in air, creeping forms, flying forms, great sea monsters, etc., and this day seems fairly covered geologically by the Paleozoic and Mesozoic times; and the sixth day of Genesis, which describes the appearance of modern forms of animals and man, seems covered by the Neozoic time of geology. Whilst one would naturally shrink in the present state of knowledge, from speaking with imperious dogmatism on the reconciliation of the two records—each in the lecturer's mind alike divine,—yet no unprejudiced

person could fairly deny that, in broad characteristics, the agreement was singularly startling; so startling as to lead to one of two conclusions, either that the originator of the creative scheme written by Moses must have been correctly informed as to the great characteristics of advancing creation from chaos to man, or that he was a giant of primitive genius and a historical geologist of no mean power. The Dean closed by reminding his class that geology was a progressive science; that unknown wonders might any day be disclosed by the blow of a hammer, and that, realizing this, the Christian student might well thank God for all that geology has disclosed, and await with faithful confidence the patient investigation of those known and responsible workers to whom the world owed no small debt of gratitude.

EXECUTIVE COMMITTEE.—The regular meeting of the Executive committee of the Synod of the Diocese of Montreal was held in the Synod hall on Tuesday afternoon, 10 Nov. There were present: His Lordship the Bishop, presiding; Canon Empson, secretary, and the Revs. Dean Carmichael, Bencroft, Evans, Nye, Naylor, Lindsay, Mussen, Saunders, Dixon, Cunningham, Tucker, Norton, Renaud, Lockhart, and Messrs. Garth, Bethune, L. H. Davidson, Chipman, Robinson, Johnson, Wood, Drake, E. R. Smith, T. Davidson and White. After confirmation of the minutes the treasurer's report was presented. It shewed that since 1888 there had been a continual overdraw in Mission Fund account, the surplus of over \$4000 in that year having been turned into a probable deficit at the end of the current year in May. This had not occurred, the Treasurer stated, owing to any great falling off in the receipts, but in increased expenditure of late years, of which the treasurer gave instances amongst others the payments to theological students now amounting to nearly \$1000. This drew from the treasurer the warning that grants could not be increased; indeed, they would require to be reduced. He further said, that for a year or two no revenue could be counted on from the Shelton bequest, as the property still held required a good deal of money to carry it.

The Bishop intimated that he would issue a special appeal in connection with aid to missions in which he would refer to this matter. With regard to the rectory at Coteau du Lac and the church at Valleyfield, a report on the position was presented recommending the union of the two congregations. On the statement that the field was already well filled by other Protestant bodies, the matter was fully discussed, and a resolution was passed asking the Bishop to arrange to have the services continued in Coteau and, if possible, carried on at Valleyfield. With regard to the mission at Bristol a report was received recommending an increase to the grant. The executive, while concurring in the report, did not feel themselves in a position to grant the increase. The mission at Chelsea, being now occupied by a gentleman in priests' orders, the grant was restored on the suggestion of the Bishop.

A grant for Milton, Canaan and Shefford Mountain of \$300 was passed, the Bishop having placed a clergyman, Mr. Twamley in charge of these missions. The mission of Arundel and Portland was reported as filled.

The synod meets in Montreal on the 19th January, 1892, the time of meeting having been changed from June to January at the last session.

GRACE CHURCH, POINT ST. CHARLES.—The Harvest Thanksgiving services at the Rushbrook Street Mission were held on Thursday

and Sunday evenings last, the Rector (Rev. John Ker, B. D.) preaching on Thursday, and the Rev. Samuel Massey on Sunday. The room was crowded on both occasions and great praise is due to the ladies for the tasteful manner in which the room was decorated, as also to the members of the choir for their successful rendering of the services, which were fully choral on both occasions.

This Mission is conducted almost entirely by members of the Y. M. C. A., in connection with Grace Church and is one of the many good works the Association is doing in the parish.

LACHINE.—The Rev. J. N. Tucker, M. A., assistant minister of St. George's Church, Montreal, delivered a very interesting and instructive illustrated lecture on Paris and its surroundings, in the Church Hall, Lachine, Monday evening, Nov. 9th, for the benefit of the Sanctuary Chapter of St. Stephen's Guild.

His well-known beautiful diction was enhanced by the fact that on several occasions he was an eye witness of the scenes which he illustrated and so graphically described.

The Sanctuary Chapter have much pleasure in tendering to Mr. Tucker their very sincere thanks for the enjoyable treat afforded them by his entertaining lecture.

A class of seventeen or eighteen candidates for confirmation are being prepared by the Rector for presentation to the Bishop on his approaching visit to the Parish.

St. Johns, P. Q.

ST. JAMES CHURCH.—Word has been received from England that the Rev. C. J. Boulden, the recently appointed Rector of this parish, and who accepted when the appointment was first made, now feels compelled to decline the nomination. Mr. Boulden is at the head of a scholastic institution in Margate and it is presumed that the arrangements he was making for the transfer of the school to another party, have fallen through. A meeting of the vestry to consider the matter has been called for Monday evening next.

Iberville.

TRINITY CHURCH, CHRISTIEVILLE.—A jubilee service to commemorate the 50th anniversary of the building of this church, was held on Sunday morning last by the Rector, the Rev. B. P. Lewis. The Church of this parish was endowed by the late Major Christie, half a century ago, at the rate of \$600 a year and the Protestant school \$200 a year. In addition to this, Major Christie, who was instrumental in building old Trinity Church in Montreal, made his gift to the city churchmen conditional upon Trinity Church of Montreal paying to Trinity Church of Christieville \$200 per annum. The compact was carried out till the Trinity of the city got in straitened circumstances a few years ago, since which time the Trinity of the country has been minus its \$200.

ABBOTSFORD.—The Church of England Library Association of Abbotsford held its annual meeting on October 28th, Rev. H. E. Horsey in the chair, when the following officers were elected for the ensuing year:—President, Rev. H. E. Horsey; vice-president, Mrs. J. M. Fisk; secretary-treasurer, Miss M. E. Fisk; directors, Mr. E. A. Buzzell, Mr. J. M. Fisk and Mrs. N. C. Fisk. Committee on selection of new books:—The president, vice-president, Mrs. H. E.

Horsey and Mrs. N. C. Fisk. Collectors:—The secretary and Miss L. W. Fisk. The library has lately been removed from the post-office to the rectory and is under the immediate supervision of the president. It contains about 500 volumes of standard works on history, travels, biography, poetry, natural history, etc.

Diocese of Ontario.

R. D., Co. LEEDS.—The sixteenth regular meeting of the Chapter of the Rural Deanery of the County of Leeds was held in the parish of Lynn on the 3rd and 4th inst. There was a good muster of Clergy and a fair congregation at Evensong on Tuesday evening, when the preacher was Rev. G. Bonsfield, Incumbent of Newboro.

On Wednesday morning the Holy Eucharist was offered at 8 a. m., the Rev. H. Auston, of Gananoque being celebrant, assisted by Rev. W. Wright of Athens.

The Chapter assembled for business in the Rectory at 10 o'clock, the opening office being said by the Rural Dean, Rev. G. W. G. Grout. A most profitable day was spent in earnest discussion of some of the practical needs of the Deanery; and the result of the Chapter's deliberations was forwarded to the Clerical Secretary to be laid before the Mission Board at its next meeting.

As the Church in many places suffers from want of the co-operation of its surrounding Clergy and people, it was resolved that every priest in the Deanery of Leeds should give his presence and assistance in any parish of the Deanery where it would be required. If every Chapter did the same, we should hear no more of the lack of interest and insulation among parishes, but there would be a kindling of enthusiasm in the hearts of many children of the Church, which sometimes can only be kindled by the manifestation of practical sympathy and good will. In the afternoon the Rev. G. Bonsfield read a paper on "Absolution." Evensong was said at 7.30 p. m., when addresses were given by the Revs. P. J. Stiles and W. Wright on "Conversion" and "Religious interest" respectively. The thanks of the Chapter are heartily tendered to the good ladies of the congregation for their kind hospitality.

The next meeting will be held at Lombardy in February 1892.

Diocese of Toronto.

C. E. T. S.—The annual meeting of the Church of England Temperance Society of the Diocese of Toronto will be held at the Synod office, on Thursday, November 19th, at 20 o'clock, the Lord Bishop in the chair.

PERSONAL.—The Rev. J. Hughes Jones has been appointed, with the approval of the Bishop of Toronto, assistant to the Rev. J. W. McCleary, Rector of St. Luke's, Ashburnham, Peterborough.

ST. ALBAN'S CATHEDRAL.—The services at St. Alban's Cathedral were held on Sunday 8th inst., in the choir for the first time. This magnificent building is being erected just as the

money is available. At present the choir and crypt are the only parts finished and these alone have cost \$40,000. When the edifice is completed it will without doubt be one of the finest religious structures on the continent. His Lordship the Bishop officiated at the morning services yesterday, and the Bishop of Algoma at those held in the evening.

CHURCH OF THE REDEEMER.—Canon Du-Moulin delivered an interesting address at a meeting in the Church of the Redeemer, Thursday night, 5th November, on his late visit to the convention of the Brotherhood of St. Andrew, lately held at St. Louis.

The Church of the Redeemer has issued a very neat publication called the Church of the Redeemer Parish Magazine, which will be published monthly. The November number contains over five pages of interesting matter relating to their church work, and a handsome cover. On the first page is an engraving of the church and rectory, services and church organization, and other information.

HOLY TRINITY.—Holy Trinity Church, on Thursday, 12th inst., was decorated with flowers and fruits in honor of Thanksgiving Day. Rev. John Pearson preached a sermon appropriate to the occasion. The choir, under the direction of Mr. Blackburn, organist, rendered several anthems in excellent style.

TRINITY.—A large number of the members of the County Grand Chapter of the York Royal Black Knights of Ireland attended divine service at Little Trinity Church last Sunday morning, 8th inst. They first assembled at Victoria Hall and then proceeded to the church, where Rev. Canon Sanson, B. A., deputy grand chaplain, preached an excellent sermon, explaining the significance of the event, the commemoration of the frustration of the gunpowder plot.


CHURCH OF THE ASCENSION.—The thirty-third service of praise in connection with the Church of the Ascension was held last Wednesday evening, 4th November. The edifice was crowded with a large and select audience. The array of talent was of an exceptionally brilliant character.

GRACE CHURCH.—On Sunday, 8th inst., Rev. C. E. Whitcombe, of St. Matthew's Church, Hamilton, preached eloquent sermons to young men at both morning and evening services.

EXTENSION LECTURE.—The first of the Trinity University extension lectures was delivered by Prof. W. Clark in Association Hall on Saturday afternoon, 7th inst.

The St. Mary Magdalene Choir Boys' Football Club defeated the St. Simon's boys on Saturday, the 7th inst., on the latter's grounds by 2 goals to 0.

Norway.

ST. JOHN'S.—A harvest Thanksgiving service was held in this church on Sunday, the 8th inst. The quaint little church was handsomely and tastefully decorated with flowers, fruit and grain by members of the Ladies' Guild. The special music for the occasion was well rendered by the choir under the able supervision of the organist, Mrs. Shaw. The rector was assisted by the Rev. Mr. Ashcroft, who preached a very eloquent sermon. The congregation were large at both morning and evening service. The collection was for the diocesan missions. 

Diocese of Algoma.

ACKNOWLEDGMENT.—The Bishop of Algoma acknowledges with many thanks the receipt of \$20 from "A. F." New Brunswick. The contribution will be divided between the churches at Sudbury and Fort William West.

Diocese of Qu'Appelle.

QU'APPELLE STATION.—The Bishop, in preaching at the Harvest Festival at Qu'Appelle Station, on Oct. 4th, concluded his sermon with the following remarks on the responsibility which the bountiful harvest of this year imposes on Church people with regard to offerings for the support of the Church. His remarks are applicable to the whole Dominion. He said:

"Remember, God imposed it as a law on His people Israel that when they came before him to render thanksgiving in their Festivals, they were to bring special thank-offerings, 'They shall not appear before the Lord empty.' 'Thou shalt keep the Feast of Weeks unto the Lord thy God, with a tribute of a free-will offering of thine hand, and thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee.'"

"These *free-will offerings*, be it remembered, were in addition to the tithes and offerings that they were obliged to pay as dues. And can we think that God will require less of us Christians than he did of His people Israel? We, too, must surely show the genuineness of our thank-givings by the liberality of our thank-offerings. And not only, or even chiefly, on this one day. If God has abundantly blessed those who dwell in this country, as He has undoubtedly done, this year, He will certainly expect of them a far larger measure of support for the needs of His Holy Church in this land than they have hitherto given. Men must not be content to continue in times of prosperity the measure of offerings that they fixed in times of scarceness. If they 'do—to their shame—they will incur the awful condemnation that the prophet Malachi was commissioned to pronounce upon Israel, 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee?' 'In tithes and offerings ye are cursed with a curse; for ye have robbed me, even this whole nation.' My brethren, it is a very solemn warning, and one to which we have need to take heed. There can be no doubt that the generality of our people in this country have not yet risen to anything like due appreciation of their bounden duty to God in this matter. He does and will require at his people's hands a real and appreciable return of the blessings with which He blesses them—a *tenth is certainly none too much to regard as a due*—and if they stubbornly refuse to give Him His dues, and think that by hoarding or reinvesting what they do not absolutely need they can heap up riches for themselves, He will shew them that He can fulfil His word and smite their increase with a curse. Men are too much accustomed to think that all their offerings, however small, are free gifts that of necessity must redound to their account in the sight of God. It is a far truer view to consider that we have *dues* first to be paid, as owing to God of His right (that is a certain proportion of that wherewith He blesses us), and then over and above those dues we may begin to offer Him free-will gifts. Shall we not rather, brethren, try God's gracious promises, spoken by that same prophet, by an open handed liberality, than risk incurring His curse by niggardness.

"Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now therewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. . . . And all nations

shall call you blessed; for ye shall be a delightful land, saith the Lord of Hosts."

The Bishop has held Confirmations during the last month at S. Andrew's Weed Hills, on the 7th; S. Luke's, Broadview, on the 8th; All Saints', Cannington, on the 11th, 3 persons were confirmed; and at S. Alban's Moosomin, on the 18th, when 10 persons were confirmed. The Bishop also visited Whiteword on the 1st inst., and administered Confirmation and consecrated the Church. A Confirmation service was to be held at Fort Qu'Appelle on the 15th Nov. The Bishop will be at Winnipeg on the 29th Nov. to take part in the consecration of Archdeacon Reeve.

DIOCESE OF MACKENZIE RIVER.

The new Bishop of this Diocese, Archdeacon Reeve of Athabasca, will be consecrated, at Winnipeg, by the Metropolitan of Rupertsland, assisted by other bishops of this province, on the First Sunday in Advent, 29th Nov.

PERSONALS.

The Rev. L. Dawson has resigned the Rectory of Regina in order to give himself to work amongst the Indians, in the Touchwood Hills Agency. Very general and deep regret is expressed at Regina at Mr. Dawson's leaving, but every one must admire and be truly thankful for the example of genuine self-denial for the sake of our heathen population that is thus offered.

The Rev. W. Nicolls has resigned the principalship of S. John's College, where he has for some time been doing a good and energetic work, and has gone to Medicine Hat.

The Rev. F. V. Baker, who has just returned from a visit to England, has succeeded Mr. Nicolls at S. John's College.

The Rev. G. N. Dobie has been removed from Medicine Hat to Cannington.

The Rev. H. B. Cartwright, having been in the diocese for the three years, for which he came out from England, is obliged, for family reasons, to return home. Universal regret is felt even beyond the places where he has ministered, as Mr. Cartwright was universally honored and respected.

The Rev. T. G. Beal succeeds Mr. Baker in the charge of the Grenfell district.

The Rev. W. M. Edwardes has left the Diocese.

The Rev. J. Manning, who has been assisting at Regina, has gone to Moose Jaw, where he will possibly be in charge for the winter, as Mr. Brown is shortly leaving for England—we trust only for a holiday.

DIOCESE OF SASKATCHEWAN.

Mr. C. J. Pritchard, who for the past two years has been a most successful teacher and catechist at Beg Eddy, under the Rev. John Hines, has been accepted as a Candidate for Holy Orders.

The number of Indian Chiefs and Councillors who are delegates to the Synod, and are shewing year by year increased interest in Church work, is a gratifying and significant fact, indicating the wisdom shewn in giving Indian congregations in the Diocese the same organization and privileges in Church government as their white brethren enjoy.

The Stanley Indians have contributed upwards of \$100, during the past year, towards the

Endowment Fund of their Mission, and the Indians at Fort a la Corne held a meeting among themselves just before the meeting of Synod at which it was decided to give their clergyman 30 tons of hay and several cords of wood.

The Synod having adopted Canons on the duties of Rural Deans, and on the formation of Ruridecanal Chapters and Meetings, the Bishop has constituted three Deaneries, and appointed the following Rural Deans :

1. Deanery of Prince Albert, Rural Dean : Archdeacon J. A. Mackay, D. D.
2. Deanery of Cumberland ; Rural Dean : Rev. John Hines.
3. Deanery of Battleford ; Rural Dean : Rev. E. Matheson.

DIOCESE OF CALGARY.

The Synod of the Diocese will meet in January.

Rev. Ronald Hilton, Incumbent of Christ Church, Macleod, has been appointed Rural Deal of Macleod.

Rev. Edward Bullock Jackson, K. C. L., has been appointed and inducted as Rector of St. Augustine's Parish, Lethbridge.

Mr. Geoffrey Cyril d'Easum, who acted as Lay reader at St. Augustine's, Lethbridge, during the vacancy in that parish, and whose services were so highly appreciated, has been accepted as a candidate for Holy Orders, and has just entered at St. John's College, Winnipeg.

Rev. C. L. Ingles, M. A., completed his three months' work at Red Deer, and returned to his Parish in Toronto about the middle of August. Mr. H. B. Brashier, who had been his Lay Assistant for some time, is at work as Lay Reader in this district, having received his license from the Bishop on Sunday morning, Sept. 27th, during Divine Service in the Cathedral.

The Bishop is impressed with the necessity of having resident Clergymen at Beaver Lake and Sturgeon River. Each settlement has a considerable number of families who belong to the Church, and both settlements are growing rapidly. A certain local support can be reckoned on in each case but what is first of all wanted, is the assurance of from £100 to £120 per annum, each for say three years, from outside sources.

THE ANNUAL S. S. EXAMINATIONS FOR TEACHERS AND SCHOLARS, 1891.

PUBLISHED BY THE SUNDAY SCHOOL COMMITTEE OF THE DIOCESES OF TORONTO AS A SUPPLEMENT TO THE TEACHERS' ASSISTANT.

The Inter-Diocesan Sunday School Committee of the Provincial Synod not having as yet received authority to make arrangements for the holding of Inter-Diocesan S. S. Examinations, the Sunday School Committee of the Diocese of Toronto will continue as heretofore, to hold their Annual Examination on the Church Sunday School Lessons of the past year, viz., the Prayer-Book and Acts of the Apostles.

They invite the co-operation of the Clergy and S. S. Workers in other Dioceses in making this

Examination a success. The Papers for Scholars will be based upon the "Institute Leaflets : " those for Teachers upon the "Leaflets" and the "Teachers' Assistant."

The Examination will be held at Local Centres in this and other Dioceses on SATURDAY, DECEMBER 5th, 1891.

The fee for Examination is twenty-five cents for each person ; and the minimum fee for every Local Centre is \$1.00. On receiving a sufficient number, (i.e., not less than four) applications from any Local Centre arrangements will be made by the Committee for the appointment of a Local Examiner at such Centre to whom the printed papers will be forwarded. The Local Examiner will act as "invigilator" at the Examination, and, when the answers of the Candidates are written, will seal them up and send them by post to the Secretary of the Sunday School Committee at Toronto, for examination.

The results will be published in the "TEACHERS' ASSISTANT." Diplomas will be presented to the successful candidates among the Teachers, and certificates to those Scholars who obtain First or Second Class Honors. The names of the successful candidates will also be published in the "Teachers' Assistant."

Applications from candidates will be received up to Wednesday, November 25th, 1891. They should be addressed to the Rev. Chas. L. Ingles, M. A., 187 Cowan avenue, Toronto, and should be in the following form :

"Please enroll my name for the S. S. Examinations for Teachers and Scholars to be held on December 5th, 1891.

Yours,

(Name in full).....

(P. O. Address).....

Teacher (or Scholar) in St. _____ S. S. Parish (or Mission) of....."

N.B.—No fee is required to be forwarded with the above application.

It is earnestly hoped that the Clergy and Superintendents in whose Schools the "Institute Leaflets" and "Teachers' Assistant" have been in use during the past year will urge their S. S. Teachers and Senior Scholars to avail themselves of this most important aid to thorough and systematic study of the lessons.

November Magazines.

THE CHURCH REVIEW.—The October Quarterly number of this very ably conducted Review is to hand, and in the number and character of its articles well maintains the high reputation already acquired. Its articles are:—"The History of the American Church" by Bishop Perry, Iowa ; "The Labor Question" by Rev. Dr. Wilson ; "Deaconesses and their training" by Mrs. Irving ; "Who may lawfully teach and officiate in the Protestant Episcopal Church in the U. S.," by Prof. Davenport, D. D. ; "The Peace of the Church" by Rev. S. McConnell, D. D. ; "The Family in Roman Civil Law" by Rev. Dr. Ryan ; "The Molten Sea before Solomon's Temple" by Rev. Dr. Hopkins ; "Joseph Barber Lightfoot and Ed. Bouverie Pacey" by Rev. Dr. Stone. (MacMillan & Co., N. Y. \$4.00 per annum, \$1.25 per volume.)

THE AMERICAN CHURCH S. S. MAGAZINE.—Though intended to supplement and aid teachers in the use of the scheme of lessons as arranged by the Joint Diocesan Committee, of the P. E. Church in the U. S., yet contains much—specially in its editorial notes—that it

will be helpful to others than those using that scheme. (S. S. Magazine, 112, North 12th St., Phila. \$1.00 per annum.)

THE QUARTERLY REGISTER OF CURRENT HISTORY.—The August number reaches us a little late in the day ; but will repay perusal. This is a new publication, issued by the *Evening News Association*, Detroit, Mich., at the low price of \$1.00 per annum and of much value to those who wish to be kept *au courant* with affairs in different parts of the world. Canada receives extended notice in its pages.

In the HOMILETIC REVIEW for this month there is a paper entitled "Some Thoughts on Liturgies" by Prof. Painter of Galena, Va., which exemplifies the drift of thought amongst the denominations among the church's practice.

THE PANSY begins a new volume with this month, and though in the past it has always seemed bright, attractive and helpful, the editors say that "they propose to try *even harder than before*" to make it so. The stories written for boys and girls are by the best authors ; the pictures are many and good ; and the whole contents pure and hearty in tone. (D. Lothrop & Co., Boston : \$1.00.)

BABYLAND—from the same publishers exquisitely pretty—and "babys' delight" in reality. Three pictorial story sets of 12 tales each are announced for this year. (50 cts. per annum.)

RECEIVED.—THE ARENA—(Arena Publishing Co., Boston : \$5.00 per annum.) THE ATLANTIC MONTHLY (Houghton Mifflin Co., Boston : \$4.00 per annum.) THE CHURCH ECLECTIC (W. T. Gibson, D. D., Utica, N. Y., \$2.50.)

THE TREASURY, E. B. Treat, New York, \$2.50.

LITTELL'S LIVING AGE (Littell & Co., Weekly, 62 large pages—\$8.00 per annum.)

THE MISSION FIELD OF THE S. P. G.—London, Eng., 2 cts. per number.

OUR LITTLE MEN AND WOMEN—(D. Lothrop Co., Boston : \$1.00 per annum.)

OUR LITTLE ONES AND THE NURSERY—(The Russell Publishing Co., Boston : \$1.50 per annum.)

FAITHFUL IN THAT WHICH IS LEAST.

Be faithful in little things. Delude not yourselves with the idea that you can be uncertain and untrue in trifles, and yet be reliable and trustworthy in great matters. Trifles make up your life and are the ultimate test of fidelity. The best will cannot ripen into permanent greatness when the fearful power of negligent habit in trivial things has given bent and character to the soul. God's laws are not broken with impunity. Character is not constituted by a brilliant dash now and then, but is what we make it by the use of our powers in the routine affairs of current life. Only those who are faithful in the few things of common life are to rule over many things in the exalted stations of the heavenly realms.

THE CHURCH GUARDIAN

—:EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

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THE EDITOR, P. O. BOX 504. EXCHANGES TO P. O.
BOX 1968. FOR BUSINESS ANNOUNCEMENTS
SEE PAGE 14.

DECISIONS REGARDING NEWSPAPERS.

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

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

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published at though the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINTS—23rd SUNDAY AFTER TRINITY.
“ 8th—24th SUNDAY AFTER TRINITY
“ 15th—25th do do do
“ 22nd—26th do do do
“ 29th—1st SUNDAY IN ADVENT (Notice of St. Andrews Day)
“ 30th—ST. ANDREW. (Apostle and Martyr)
—Athann. Cr.

THANKSGIVING DAY.

Thanksgiving day was very generally observed in Montreal, especially in the English section of the City. Amongst our French Canadian friends stores were open and there was not that attention given to the day as might have been expected in view of the proclamation by the Lieutenant-Governor of this Province. Services were held by most of the Protestant bodies, and in all the parishes of the Church of England.

At Christ Church Cathedral there was a choral Thanksgiving Service in the morning at 11 o'clock, at which the Lord Bishop of Montreal was the preacher.

At St. Georges a Morning Service was held with sermon by the Very Rev. The Dean of Montreal, in the course of which he took occasion to refer to the disclosure made both to the Dominion and Provincial Governments. There was a large attendance and the offertory was specially for the poor.

At St. Martin's Church Holy Communion was administered in the morning at the 11 a. m., with an address, and a special choral evening Service with sermon by the Rector was held at 8 o'clock.

At St. Thomas the Service was in the evening, at which the Rector, Rev. J. F. Renaud preached; the offertory being devoted to the Montreal General Hospital.

At Grace Church the Service was held in the Morning, Rev. John Ker, B. D., preached; the offerings being applied to Missions.

At the Church of the Redeemer, Cote St. Paul a hearty service was held at 11 a. m. Dr. Davidson officiating.

“ONE BAPTISM FOR THE REMISSION OF SINS.”

BY THE REV. J. A. CARR, LL.D.

Sermon Preached in Whitechurh on July 12, 1891.

“Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.”—Rom. vi. 3-4.

NOTHING proves more strongly the hold that Christian truth can get over the heart and understanding of a man than these words. They reveal to us how entirely a man can be taken possession of by the Spirit of Christ. They also teach us the marvellous advance in doctrinal knowledge a believer is capable of; how his soul can become saturated and penetrated through and through with theology. I do not here use the word in its scientific sense, but as meaning rather the knowledge of God, spiritual insight, the inner illumination of the soul, carrying with it an appreciation of the deepest mysteries of the Gospel.

The way to realise the truth of this statement is to compare what we know of Saul of Tarsus before his conversion and baptism with what this chapter, for example, reveals of him. What did Saul see in Christ—what did he think of Him before it pleased God to reveal His Son in Him? He looked on Christ, as a deceiver, as an enemy to his Church. He confesses how he thought it right to do many things contrary to Jesus of Nazareth, which also he did; and hailing men and women who believed in His Name, he delivered them to prison. He was, as he confesses himself, “exceedingly mad against them.” But here we find this same man as Paul the Apostle, satisfied to sink his identity, as it were, in Christ. He is baptised into Him, buried with Him, planted in the likeness of His death, crucified with Him, and risen with Him. He says elsewhere—“I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.” In fact, the motto of his new life his experience, is this—“Christ is all.” There must have been something very real in the experience of the apostle that led him to use language of this kind. There was a moment in his life when all this began to be realised by the apostle: it was in that hour when it was said to him, “Arise and be baptised, and wash away thy sins, calling on the name of the Lord.” Then it was for the first time that the apostle entered into the truth of his identification with his risen Lord, of his oneness with Christ, and that he had indeed begun to lead the higher and fuller life. In his baptism old things had passed away and all things had become new; and now, writing to these Roman Christians, he reminds them that they too had undergone the same marvellous new birth; a baptism that carried with it all the responsibilities of the new life. He writes to them as to people who had entered into an entirely new condition; he says to them, “Know ye not that all we who were baptised into Christ Jesus were baptised into His death. We were buried, therefore, with Him through baptism unto death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection.”

Now, all this is very plain.

The apostle writes to these Roman Christians as to people who had received in their baptism the priceless heritage of a new life, who had then entered on a new condition, who had died and been born again, who had become united with Christ in His death and in His resurrection, who had become “dead unto sin, but alive unto God through Jesus Christ our Lord.”

Now observe, again, the New Testament knows nothing of two baptisms; it only knows of “one baptism,” the baptism which our Lord instituted when He said to His disciples, “Go ye into all the world and make disciples [or Christians] of all nations, baptising them into the name of the Father and of the Son and of the Holy Ghost;” then after that, beginning the great teaching work, “teaching them to observe all things whatsoever I have commanded you.”

With Christ, therefore, the initial step was baptism, the “one baptism for the remission of sins;” the rest was to follow as the grace of God worked in the hearts of those who yielded themselves up to it. We have no record in the New Testament of people having been baptised twice over with Christian baptism; the new birth, the birth of water and of the Spirit, can only take place once, as the natural birth can only take place once. So it is that when we read such words as these of the apostle we cannot apply them to any imaginary spiritual baptism in the Christian experience subsequent to the baptism by water and the Holy Ghost.

When the apostle wrote the words, “Are ye ignorant that all who were baptised into Jesus Christ were baptised into His death? We were buried, therefore, with Him through baptism into death, that like as Christ was passed from the dead through the glory of the Father, so we also might walk in newness of life,” he refers to no other baptism than that one baptism of Scripture and the Creed for the remission of sins, and which was theirs through “the laver of regeneration and renewing of the Holy Ghost.” As there is but one Lord and one Faith, so there is but one Baptism.

Any other view than this destroys the reality of the apostle's words and makes them fictitious. If he does not refer to this baptism, then we know not to what baptism he does refer, because, as I have said, the Bible only speaks of one sacrament of the Lord's Supper. No person can be baptised twice over, once with the baptism of water and the Holy Ghost [and our Lord *does* associate these two, as they are afterwards associated in the Acts of the Apostles], and then later in life with a second baptism of the Spirit only without the water.*

It takes two parts to make a perfect sacrament, the outward and the inward, and where these two are not present and joined together, no person has received the perfect sacrament. See then the position we place our children in if we refuse to believe that with the outward sign they have also received according to their measure, as infants may and do receive it, the inward part or thing signified, which, as the Church tells us, is in baptism “a death unto sin and a new birth unto righteousness, for being by nature born in sin and the children of wrath, we are hereby made the children of grace;” they have then never been truly baptised at all; they have received but one part of the sacrament, and that only

the outward and material part. I believe that what has ruined in thousands of cases the Christian up-bringing of children, and turned out so many godless men and women, is the utter want of faith in the ordinance of the Son of God, of Him who said, "Suffer the little children to come unto Me," and having our children baptised as a mere outward ceremony, believing in no regenerating grace in the sacrament; looking on them after their baptism, and speaking to them and of them as if they were the children of the devil, until, some future moment in their lives may come when, peradventure, they may be converted, and then born again for the first time—"born again" *without the water* that our Lord has united with the new birth, as an essential part of it. No, brethren, proper Christian up-bringing of the young should begin with their baptism; this should be the starting-point, and from the first dawning of their intelligence and affections they should be taught that, by virtue of their baptism, they are (as the Church teaches them) "members of Christ, the children of God, and inheritors of the kingdom of heaven." It would be well for little children if they heard less about the devil and more about their Heavenly Father—less about possibilities in the future and more about the grace of God, now actually theirs.

And then for us, brethren, who are adults—and some of us are far on our way through life—see what these words of the apostle have to say to us. Are they not full of warning? Do they not afford a solemn subject for self-examination? They speak to us of certain great spiritual facts, of a life full of great spiritual realities—death with Christ, burial with Christ, resurrection with Christ. How far are these yours? how far has baptismal grace developed in your lives? You know there is great waste in the natural world, and the analogy of things must lead us to anticipate the sad fact that there is a great waste also in the spiritual world. And we do see that waste around us on every side, baptised men and women, leading unspiritual, ungodly lives; leading worldly lives, living for self and time, instead of living for Jesus and eternity. "Know ye not that as many of you as were baptised into Jesus Christ were baptised into His death?" These are searching words. You were baptised into His death in order that you might live the new life; "die from sin and rise again unto righteousness, continually mortifying all your evil and corrupt affections, and daily proceeding in all virtue and godliness of living." The apostle does not say, as many of you as "believed" in Jesus Christ were united with Him in His death; he does not say you are buried with Him "by faith" into His death; but he says, "as many of you as were *baptised* into Christ were baptised into His death. Therefore, you are buried with Him by baptism unto death, that like as Christ was raised up from the dead, so we also should walk in newness of life." Your Christian baptism therefore is a great reality, and you cannot get rid of the responsibility. The mark of Jesus is upon us all, for better or for worse.

Brethren, let us ask God to teach us more and more what our baptism means for us, ask Him for grace, to help us to live as the baptised of the Spirit of Jesus should live in the midst of this naughty world; let us ask Him to draw us closer to Himself as His baptised people, to give us more and more of His Holy Spirit, and if one of us have wandered away from Him—if our hearts have grown cold and hard, and selfish and worldly, let us ask God to convert us, to turn us back to Himself; let us say, "Create in me a clean heart, O God, and renew a right spirit within me."

The Bishop of Ontario on the Winnipeg Scheme for the Consolidating of the Canadian Church.

SIR,—In his annual charge to his Synod in June last, his Lordship the Bishop of Ontario discusses adversely and at considerable length the resolutions adopted at the Winnipeg Conference for the Consolidation of the Canadian Church. I was exceedingly occupied at the time, and have been up to the beginning of this month, in the preparation of a brief history of the Canadian Church, and so have not had time to review his Lordship's utterances. I find that those utterances are referred to with approval by the Bishop of Columbia; and I am informed that they have secured very wide spread approval in the Diocese of Ontario. As this implies no little danger of at least a partial rejection of the scheme, I now ask your permission to review briefly his Lordship's utterances. The Bishop states at the outset that he has not had time to give adequate attention to the proposals of the Conference, and the truth of that statement is abundantly illustrated in the ill-considered criticisms which follow. It is not conceivable that so orthodox and clever a man as the Bishop of Ontario, should have been led to endorse the judicial committee of the Privy Council as a satisfactory, if not the best mode of settling questions of doctrine and discipline, had he had time to consider what he was saying, and yet that is what his argument necessarily implies. Then the Bishop has failed to apprehend—no doubt from the same want of time for due consideration—not only the *raison d'être* for the establishment of the General Synod, but the meaning of the recommendations of the Winnipeg Conference. Surely the main reason "for the existence of a General Synod is" not "as a precaution against possible conflicting legislation by Provinces," any more than the main reason for the existence of the House of Commons at Ottawa is as a precaution against conflicting civil legislation by the Provinces. Surely the reason for the existence of the one assembly and the other is not negative but positive. Not to prevent wrong doing but to *do good*. To be the agency by which the Dominion and the Church in the Dominion can confer upon and act together for the well-being of the whole body. It may indeed be necessary for such a body to restrain sectional or selfish legislation, but that is not the primary object of its existence; and there is surely just the same reason in the one case as in the other for the existence of some legislative body by which the whole Dominion can act together for the protection, advancement and good of the whole. Our energetic rivals, the Methodists and Presbyterians, have found this out, and in addition to their Presbyteries and Synods, meet in General Assembly of the whole Dominion, the one every year, and the other every four years, and they broadly express their wonder that we have not found out the wisdom and the necessity of a similar organization. Then again his Lordship of Ontario has failed to bear in mind that the proposals of the Winnipeg Conference are not enactments, but mere suggestions for the organization and consideration of a General Synod. Any Diocesan Synod may instruct its delegates to urge any modification or reversal of those proposals it may think desir-

able. The object of the Conference was to get a general representative body together authorized to legislate for its future organization and action, as it may be directed or may deem most desirable. The Bishop quotes the act of Parliament under which the Provincial Synod was constituted, and has so far acted, and which enacts that this body "may frame a constitution, and make regulations for the general management and good government of the said Church in the Province, and he thinks that the recommendation of the Conference that the General Synod shall have jurisdiction in matters of doctrine, worship and discipline, "deprives the Provinces of all authority and dignity." But it will be observed that two of the three subjects named as properly falling under the jurisdiction of the General Synod are not provided for at all in the constitution of the Provincial Synod. That body is not empowered by the Act of Parliament to deal with questions of doctrine or worship. And the Bishop is surely mistaken when he says that it "has enacted canons on doctrine." If my memory does not deceive me, such questions when moved, have more than once been ruled out as "*ultra vires*" of the Provincial Synod. But whether this be so or not, it is certain that so long as we hold ourselves bound by the Act of Parliament, there is no provision made either by the law of the land or by the action of the Church for dealing with questions of doctrine or worship, and any attempt to enforce discipline in either of these spheres would certainly be set aside for want of authority. So that there is a grave defect in our legislative machinery which needs to be provided for by the constitution of a General Synod or in some other way. It is evident that the jurisdiction recommended in matters of discipline is of that revisory character which belongs to superior tribunals, or is only intended to embrace such general enactments as affect the well-being of the whole body, and is in no way prohibitory of such disciplinary regulations as Provincial and Diocesan Synods are empowered to make for the good government of the Church within the limits of their respective jurisdictions.

Surely such jurisdiction would no more bring the Provincials Synods into contempt than the existence of the Dominion Government brings into contempt the Provincials Legislatures or causes them to die of inanition. I will, with your permission, consider the Bishop's charge of innovation, and his proposal for an appellate tribunal, in another letter.

JOHN LANGTRY.

BUSINESS PRINCIPLES.

After the prime requisite in Church work, the spirit of self-surrender and earnest consecration, the next requirement should be the application of business principles. Whether because it is done after business hours, or from some deeper cause, the work of parish societies is too often regarded as, to a large extent, mere play, or, at any rate, as apart from the real activities of life. Business principles and parochial societies are not often associated. And yet, if the work is worth doing at all, it is worth the exercise of all the business ability that can be put into it. Enterprise, watchfulness, strict holding to account, accurate records, perseverance, careful adaptation of means to ends, and, above all, common sense, are as necessary in a parish society as in the affairs of the smallest shop or the greatest corporation.—*Parish Guide*.

Family Department.

LOVING WORDS.

Loving words will cost but little,
Journeying up the hill of life,
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What on earth are sun and rain?
Never was a kind word wasted,
Never was one said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, to serve as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life you go;
To the ones who journey with you,
If you love them, tell them so.

THOSE BOYS.

CHAPTER VI.—TOOTSIE'S SHAWL.

(Continued.)

Had Eileen lived she would be just the age of this baby. For a moment, even, the fancy came over the boy that this might be Eileen come back again. And though almost with the thought, he knew that this could not be so, yet the longing to come close to, and touch this mysterious little baby, grew stronger and stronger within him. It was as much as he could do to restrain himself from calling out to his nurse, and begging her to let him climb down by the pear tree and give the little child a kiss.

It might have been better had he done so. Had he done so, a great future sorrow might have been spared him.

But Satan, who was watching this poor little boy all the time, just then gave him an opportunity of sinning even more deeply.

Biddie came to the garden gate and called Nora.

"Whist, darlin'," said Nora, addressing her charge. "Stay aisy, and I'll be back at wanst."

She seated the child comfortably on the grass, wrapped a little soft, white, Shetland shawl, which the baby wore, about her, and ran off.

"Now, you little dear," said Mike, "I'll give you a kiss, anyway, and find out what you is like."

He climbed down by the pear tree, and running first to the strawberry beds, picked a handful and slowly approached the child, holding out the fruit and offering it to her as she drew near.

"She looks sick, the little thing; how white she is!" he inwardly commented, as he came close to her.

"Baby," he said aloud, "tell Mike your name, and he'll give you a berry—a big, red berry, baby."

The baby laughed, and held out both her arms. The action was irresistible. Mike popped the strawberries into her mouth, and raising her from the grass, began to pace up and down with her.

"What's your name, baby?"

"Tootsie," said the small thing; and then with a pretty, playful gesture she laid her little head, covered with clustering nut brown curls on his shoulder.

Mike clasped her tightly, and took two or three turns with her, when suddenly, and all too soon (for he was enjoying himself vastly), he heard the click of the garden gate.

He had really in his delight forgotten about Nora.

Now, in considerable alarm, he put the child back on the grass, and regardless of her cries, for she was very indignant at this summary treatment, climbed like a little squirrel up the pear tree and disappeared. It was not until he had reached the ground at the other side that he discovered that the baby's Shetland shawl was still hanging on his arm. Throwing it from him, for he was considerably frightened, and knew that, if this last adventure was discovered, he must give up all hope of his birthday treat, he ran with all his might as far in the opposite direction from the fruit garden as he could go. In his hasty flight he almost knocked against Ted, who was walking slowly, carrying his beloved Fluffy in his arms.

Since his brother had quarreled with him, Ted had consoled himself as much as possible with his pets.

Every day, for the last two or three, he had taken Fluffy for an airing; and on this important occasion, he not only had Fluffy, a very large rabbit, in his arms, but two or three of Fluffy's children.

The burden was too heavy for him. Neither he nor his pets were comfortable. Indeed the baby rabbits were in imminent danger of falling on the ground and being killed, when he saw, lying temptingly in his path, the little soft Shetland shawl, which Mike had thrown from him in his hasty flight. Instantly the idea occurred to Ted of making a pretty bed for his darlings out of this.

He knelt on the ground and wrapped them in it so that they could not escape; and at last being very tired and lonely, and feeling more sad and hopeless about Mike than he had done yet, he hid his head on one corner of the Shetland shawl and fell asleep.

The hot June sun beat on the little fellow's head as he slept.

CHAPTER VII.—BE SURE YOUR SIN WILL FIND YOU OUT.

Saturday passed without any fresh adventure, and then came Sunday. Soon now the birthday would arrive, soon that delightful Wednesday sun would shine upon the world. In their own way both the boys were excited about this. Ted looked forward to it as to the end of their quarrel, as the day when in some incomprehensible way Mike would return to his old self, would love him and play with him again. For little Ted was growing more and more weary of his games alone. He was a very affectionate little child, and had always looked up to, and relied a great deal on his brother, and the estrangement of the last three days had told on him very much. But Mike, in addition to his former interests, had now another and a fresh one for wishing for his birth day. For that birthday would not only bring the delightful trip, into which every conceivable pleasure must surely crowd, but also the clearing up of that mystery about Tootsie. His mother had promised that if possible on that day they should know all about Nora's absence, and of course in the telling of that story all that concerned Tootsie would come out as well; and Mike also hoped that on their birthday he might make it up with Ted.

He was heartily tired of having quarrelled

with him, he loved him dearly, and missed him every moment.

The reproach in Ted's brown eyes went straight to the little heart that was growing so strangely, sadly hard.

Because he could not bear the look in those eyes, because he knew what Ted really thought of him, he kept away from him now.

But surely when they were riding on that mail car, and fishing on those lakes, Ted would forget all this, and think of him as of old. It was very humiliating to Mike to be looked down upon by the brother he had always patronized. This at present was the only unpleasant consequence of his sin, but, perhaps, in the end, even this might be removed, and he might have the triumph of hearing Ted say that he was right, and that the lie he had told was worth this great pleasure. Poor Mike! how very for down the steep hill he had gone in those few days, when such thoughts could be his. The boys always wore black velvet tunics on Sundays, with white, frilled knickerbockers, and white frills round their throats, and when they were neatly dressed they went to their mother's room, who gave them their Bibles, with pretty Coventry markers placed by her careful fingers all ready marked for the lessons of the day, and their Prayer-books also marked at the psalms and epistle and gospel. She gave them besides a bright new penny each to put on the plate when the collection for the poor was being made. On this particular morning Mike was ready before Ted, and without waiting for his brother, as he would have done had they not quarrelled, he ran first to his mother's room. The door was open, and he distinctly heard Nora's voice within.

"Ma'am, 'tis beyont me clane what has come of it. I left it wrapped round her, and ran to speak to Biddie jist for a minute, and when I came back it was gone. Lor! 'tis the cutest thing I ever see."

"Well, Nora, you must look for the shawl everywhere, as it would never do for the boys to get it. If you ask Pat he will help you in your search."

"Sure thin, ma'am, dear, you're right, and maybe that'll be better, for if anybody can find a thing as have been, I may say, *sperritted* away, 'is that same boy."*

Mike heard every word. He turned slowly, and in considerable alarm went back to the nursery. Mike! brave Mike! was *afraid* of goging into his mother's room. On the face which God had made so honest and upright was stealing a miserable, guilty look.

Suppose, after all, he should lose his treat, suppose, after all, not his brother, but that little shawl, should betray him. He remembered exactly where on Friday in his hasty flight he had thrown it from him. Could he possibly find time before church to run round to the back of the garden and find the shawl, and hide it? He knew, he *felt* that his face had that guilty look on it. He was afraid of even glancing at Ted. He snatched up his gloves and his cap, and ran with hot haste down the back stairs and out. In a very few moments he was at the place where on Friday he had thrown the Shetland shawl aside. He looked around—he walk up and down. It was gone—it was nowhere to be seen. Some one, then, had already discovered it. Oh! how he hoped that some thief had come and stolen it, that Nora would never find it. He heard his mother's voice calling him, and breathless and excited he ran up to her. His father had gone to church half an hour ago. There on the gravel sweep outside the house stood his mother and Ted, looking so cool, and neat, and nice.

Mrs. O'Donnel was just fastening a rose which Ted had gathered for her into her dress.

"My boy, how hot you look! where have you been?" she asked; and taking out her handkerchief she wiped his heated forehead.

"Just round the garden, mother," said Mike. He could *not* tell another lie, but he was afraid to look at his mother.

* The Irish peasantry call all men boys. Pat was over sixty.

When, however, they got into the peaceful little country church where everything looked just as usual, he grew more composed and less frightened. After all, even if the Shetland shawl was discovered, it could never be traced to him. He had but to hold his tongue and look as usual. Ah! but this last was difficult.

Look as usual! when his heart held so guilty a secret. For the first time since he had gone so far astray, he felt not only afraid of discovery, but a little, a very little sorry for his sin.

He glanced with almost envy at Ted, whose fair little face was so calm and peaceful. But then Satan, who is *always* going about seeking whom he may devour, whispered again to him of the pleasures of his birthday, painted again in rainbow colors before his vivid imagination the delights in store for him. And this old serpent the devil, being more subtle than any beast of the field, tried to lure the boy still deeper into sin by means of his affections.

Mike had naturally an intensely loving nature. Even to this day he could not speak of his dead little sister Eileen without crying. Tootsie reminded him of Eileen; and still round his neck he seemed to feel the small arms of Tootsie. Again and again came back to him the ecstasy of that moment when she had smiled at him, and laid her bright little head on his shoulder.

Whoever this baby was, she had taken possession of his boyish heart. He longed to see her again—he felt that he *must* see her before Wednesday—he began to plan how he *could* see her before that day. The simple and beautiful service went on, and Mike knelt with the others, stood and sat down with the others, but his thoughts were with Tootsie in the garden, or with his Uncle Edward on the lakes of Glengariff. Not one prayer rose from that sinful heart, not one cry for forgiveness.

It was not until his father got up into the pulpit, and his mother, observing his inattention, motioned to him to find the text, that for a moment his wandering thoughts were stayed.

"Turn," said the minister to his congregation; "turn, my friends, to the thirty-second chapter of Numbers. In the latter part of the twenty-third verse you will find the word of God written."

Then, in the expectant pause which filled the little church, he read aloud the solemn words—

"Be sure your sin will find you out."

This message from God sounded like a pistol shot into Mike's ear.

His Bible fell with a noisy clatter on the floor; he stooped to pick it up, tingling sensations in his head, a deep, burning blush on his face. He shrank into his corner, cowed and terrified.

"Be sure your sin will find you out."

Down, looking deep into the little boy's heart, was the eye of God. God! who knew all about his sin. And God said, for these were God's words, that surely his would find him out. Perhaps even now Nora had dragged the lost shawl from its hiding place. He sat, not listening to a word of his father's sermon, in-

capable of going beyond those words which were ringing like a knell into his soul.

He had thought himself safe from discovery when God knew all about it. God himself would bring his sin to light. He sat on, frightened, miserable, vainly wishing that he could un-tell that lie, that he could be the bright, happy Mike he was a week ago. But the right path, the only right path, the only path left to him, the path of confession, first to God, and then to his mother, he felt he could not tread. In vain did God's Holy Spirit whisper in his ear, he was still impenitent, still not truly sorry.

Alas! for Mike, bitter trouble must be his before he would get that sin washed white from his little heart in the precious blood of Christ.

(TO BE CONTINUED.)

DON'T.

Don't say "Catholic," when you mean Roman Catholic.

Don't say "Episcopal" when you mean Church.

Don't speak of a person "joining the Church," in Confirmation, or of Communicants as "Members of the Church."

Don't speak of "the Sacrament" when you mean the Holy Communion. There are *two* Sacraments ordained of Christ in His Church.

Don't speak of the "Sabbath" when you mean the Lord's day.

Don't speak of going to Church "to hear" a clergyman "preach" or his "preaching," when you mean that he conducted the entire service, which includes the sermon.

Don't speak of a Church service as "a meeting."

Church people should exercise great care, not to exemplify the speech and language of Ashdod.

Don't speak of the parish as the "society."

Don't run away from the service of the Church, to others, on any pretext or under any circumstances.

Don't neglect the Sunday evening service if there be one, or the week-day prayers. At least, let your example be for good.

Don't fail to have some part in the Sunday school.

Don't rest satisfied without some knowledge of the Church.

Above all, don't be afraid to be loyal to the Church, as the Body of Christ.—*selected.*

DEATH.

BARBERIE.—At Claremont Dalhousie, N. B. on Monday Oct. 5th, Eliza Cornwell, widow of the late Andrew Barberie Q. C. Aged 74 years.

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LITTELL'S LIVING AGE.

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BISHOP CALDWELL.

BY the death, on August 28th, of Bishop Caldwell, there passed to the ranks of those whose communion with us is visible only to the eye of faith, one whose work in this life has been conspicuous to the Church at large.

Fifty years ago he was ordained in India and sent to the Society's Mission of Idaiyangudi, in Tinnevely, and after 50 years still in Tinnevely, he is laid to rest in the land for which he had given his life.

Even the superficial testimony of statistics shows a remarkable record of Bishop Caldwell's missionary labours. By the year 1875, when the Prince of Wales visited Tinnevely, the Mission of Idaiyangudi alone contained 2,517 native Christians, besides 635 candidates for baptism.

Of the reality of their conversion, and the sincerity of their faith, the natives offered some evidence by contributing about two thousand rupees a year. It is not every congregation of poor people in England who make offerings at this rate—some £200 from 2,500, including men, women, and children. To give a true comparison, the sum should be multiplied by eight or ten, nearly all the native Christians of Tinnevely receiving as unskilled labourers about an eighth or a tenth of what is paid for similar work in England.

All this was before the famine which led to the great movement among the natives, who were impressed by the exhibition of Christian pity, in the relief sent from England.

But bare statements of this kind fail to express all that was done. Christianity and Christian agencies raised the people. The degraded superstitions of their old devil-worship had dragged them and their forefathers down for generations; the knowledge of God raised them in mind and spirit, in habits and aims. Education expanded their capacities, and Christian teaching led them by degrees along the paths of honesty and truthfulness.

It was in 1877 that Bishop Caldwell was consecrated and undertook (as assistant to the Bishop of Madras) the episcopal oversight of all the Society's missions in Tinnevely and Ramanad. In these there are now 32,833 Christians, besides 9,024 catechumens, this large district in the extreme south of India, with 50 clergymen, being in some respects a kind of diocese under him, though remaining in the Diocese of Madras.

Bishop Caldwell's reputation is adorned by a department of work closely related to his spiritual functions, though partly independent of them. In all parts of the world missionaries have been foremost among

the students of languages. By overcoming the obstacles presented in the diversity of men's speech, they carry on the work of those who in the first age were enabled in a moment to let the wonderful works of God be known to each man in his own tongue wherein he was born.

Among philologists Dr. Caldwell has an eminent place. His "Comparative Grammar of the Dravidian Languages" at once arrested the attention of Oriental scholars, and is recognized as the standard book on the languages of Southern India. He was also the author of a "History of Tinnevely" from the earliest times, and a "History of Tinnevely Mission."

Of this book he gave the following account in 1889 in reply to an address presented to him on his having been fifty years in India:—

"From the time of my arrival in India, but especially from the time of my arrival in Tinnevely, I set myself to the study of Indian philology, ethnology, and history. I procured the best books that were attainable, and learnt German that I might be able to make use of the vast stores of Indian learning accumulated by German scholars. My first and largest work was entitled 'A Comparative Grammar of the Dravidian or South Indian Family of Languages.' The first edition of this book, which was speedily exhausted, was brought out in 1856. The second edition was carefully revised, and much enlarged, perhaps too much, so that it has become too expensive for natives to purchase. It contains 608 closely printed octavo pages, the introduction alone comprising 154 pages. This Comparative Grammar of the South Indian Languages has been followed by a Comparative Grammar of the North Indian Languages by Mr. Beames, C. S.; and another Comparative Grammar of great value appeared in 1862, Dr. Bleek's 'Comparative Grammar of the South African Languages.' The natives of India have always shown a great liking for grammatical studies, but they confined themselves to the study of the Grammars of their own languages, without any attempt at comparing their own languages with others, and consequently their philology, not being comparative, has remained unscientific and unprogressive. One of the chief objects I had in view in this work was to point out to the natives how this defect might be supplied.

"My second book was entitled 'A Political and General History of the District of Tinnevely, from the earliest period to its cession to the English Government in 1801.' This book, though professedly local in its scope, contains some information about each of the dynasties of Southern India. The book was published by the Madras Government at the public expense, besides which they gave me for it, unsolicited, an honorarium of Rs. 1,000. The whole edition was soon disposed of, and it is now out of print. My third book was prepared simultaneously with my second, and was published in the same year 1881. It was a Mission History, and entitled, 'Records of the Early History of the Tinnevely Mission of the Society for Promoting



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Christian Knowledge and the Society for the Propagation of the Gospel.' It contained 356 pages, and was published at their own risk by Messrs. Higginbotham & Co. of Madras. My object was to collect and preserve all those records, many of them in manuscript, which seemed to throw light on the early history of so interesting a Mission, but which seemed likely to disappear and be forgotten. I find also a list of pamphlets, sermons, and papers published by me at various times. These include twenty pamphlets in English, some of which might almost be considered books, four English sermons, and eight Tamil pamphlets. In conjunction with Bishop Sargent, I also revised the Tamil Hymn Book, and rearranged it for Church of England use. This book contains among other hymns my translation into Tamil of 'The Church's one Foundation,' a hymn which has come into very general use throughout the Tamil country."

In 1842 he joined a committee for the revision of the Tamil version of the Prayer Book, and took part in another revision of it thirty years later. He was also one of the revisers of the Tamil Bible, whose labours lasted for eleven years, from 1858 to 1869.

Underlying and going beyond all these works was his tenacious devotion to the land of his adoption. Except for an occasional furlough, he lived for more than half a century in Tinnevely. For Tinnevely he lived, and he did for it work that cannot fade from its history, even on the secular side; while in the annals of the Church his life will be far more memorable as that of a great master-builder.—(S. P. G. Mission Field.)

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Temperance Column.

MEDICAL JOTTINGS.

ALCOHOL AND SUDDEN DEATH.—

In a paper on the causes of sudden death, read at the "Medicine" section of the annual meeting of the British Medical Association at Bournemouth, Dr. Wynn Westcott gave the results of an analysis of one thousand and consecutive inquests held by him in London. After excluding all deaths occurring under the age of twelve years, and then removing all those due to external violence, whether intentional or accidental, there remained 303 deaths which were properly described as natural, sudden and unexpected. Of these 303 deaths, 88, or 29 per cent, were attributed by the medical witnesses to the excessive use of alcoholic drinks. Of these 88 deaths (largely, if not entirely, due to alcoholic excess), 57 were males and 31 females. Of the total number of 303 sudden deaths, 210 were due to syncope or fainting, 64 to coma or brain stupor, and 29 to asphyxia or stoppage of breathing. Of the 64 cases of coma, chiefly cases of apoplexy, 20 were due to habits of intoxication, and 10 of them were women. The 29 cases of asphyxia included fewer cases of drink poisoning, only 6 being definite cases of inebriety; but then it must be remembered that a large number of accidental deaths from asphyxia when drunk were included in the 1,000 inquests, but excluded from present consideration of natural sudden deaths. The 210 cases of death from fainting and heart failure tell the saddest and most serious story. In 57 cases there was direct evidence of drunken habits, that is in between 27 and 28 per cent. of the total deaths from syncope. Post-mortem examination disclosed fatty degeneration of the muscular walls of the heart in 77 cases. Of these, 33, or 43 per cent, were chronic inebriates. Reviewing these very important statistics, the Deputy-Coroner said: "This record demonstrates very clearly the extreme danger to life involved in drinking habits, more especially because of all the diseases set up by alcoholic excess. Fatty degeneration of the heart is notable as affording so few reliable symptoms of its presence, and is capable of so little efficient treatment. These considerations seem to me to be such as Temperance advocates would do well to insist upon, for there are many persons who are not ashamed to drink to excess, who yet shrink from the extreme risk of sudden death, which I have shown is so closely associated with inebriety—a risk from which each of our country-

men, at any rate, has from his earliest youth sought to be delivered."

DIPSOMANIA AND LUNACY.—The theory that dipsomania is a form of lunacy like any other mania is slowly but surely gaining acceptance. The Commissioners of the Lancashire Lunatic Asylums have some significant remarks on the subject. "Although drunkards are not generally regarded as insane," they say in their latest report, "it is a question whether the habitual tippler might not with advantage be considered an irresponsible being, and treated as such. In support of their view they point to the fact that the children of insane persons frequently become dipsomaniacs, while in not a few cases the only cause that can be detected for a patient's insanity is the intemperance of one or both parents.

ALCOHOL IN ERYSIPELAS.—Dr. Stembarth, of Cracow, emphatically recommends the treatment of erysipelas by means of freely painting the affected area and adjacent apparently healthy zone with absolute alcohol. The painting should be made with a brush or cotton wool swab, and repeated every two or three hours. Of twelve consecutive cases treated by the author after this simple, easy, safe, and highly efficacious method, eleven recovered in two or three days. The remaining case (that of an extensive puerperal erysipelas of the lower limbs and lower part of the body) was cured on the tenth day.—*St. Louis Medical and Surgical Journal.*

ALCOHOLISM AND TUBERCULAR DISEASE.—Dr. Hector Mackenzie's paper, read in July last at Bournemouth, was concerned with the relation of alcoholism and phthisis, and other forms of tubercular disease. The conclusions he drew were that phthisis was not infrequent among the intemperate, and that in such cases the disease was generally particularly intractable and ran a rapid course. In a large proportion of cases of phthisis, in which no hereditary tendency could be traced, a history of intemperance was to be found.

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