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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ADVENT SUNDAY.

*Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so. Amen.—Revelation i, 7.*

Yet once again Thy sign shall be  
Upon the Heavens displayed,  
And earth and its inhabitants  
Be terribly afraid:

For not in weakness clad Thou com'st,  
Our woes, our sins to bear,  
But girt with all Thy Father's might,  
His vengeance to declare.

The terrors of that awful day,  
Oh! who can understand?  
Or who abide when Thou in wrath  
Shalt lift Thy holy hand?  
The earth shall quake, the sea shall roar,  
The sun in heaven grow pale;  
But Thou hast sworn, and wilt not change,  
Thy faithful shall not fail.

Then grant us, Saviour, so to pass  
Our time in trembling here,  
That when upon the clouds of heaven  
Thy glory shall appear,  
Uplifting high our joyful heads,  
In triumph we may rise,  
And enter, with thine angel train,  
Thy palace in the skies!  
—Bishop George W. Doane.

## "BEHOLD, THY KING COMETH."

BY MARGARET DOORIS.

The King is coming, coming,  
An army militant  
Is going forth to meet Him  
With hearts all jubilant.  
I see their flashing armor,  
The sword, the shield divine,  
And, 'neath the gleaming helmets,  
The King's own cross and sign.

I see the glint of banners,  
And 'midst the joyous song,  
The herald's voice proclaiming  
Throughout the mighty throng:  
"The King is coming, coming,  
I'prepare for Him the way!  
Go spread the palm and holly,  
Victorious laurels lay."

Go, win men's hearts to Christ the King,  
And conquer in His Name.  
Cast out earth's pomp and glory,  
Fight not for worldly fame.  
Go deck the courts with stately firs,  
Where they shall pay their vows,  
And weave with fragrant cedar  
The shining holly boughs.  
For lo! the King is coming,  
Is coming to His own,  
With joyous hearts and willing hands,  
Prepare for Him a throne.  
Make ready for His coming,  
Go help to smooth the way,  
Join in the glad hosannas,  
And palms of victory lay.

Each day the King draws nearer,  
If vigilant, O soul!  
While working, waiting, watching,  
Thou wilt bear His chariot roll.  
In the grey dawn when He cometh,  
The joy bells all will ring,  
And the earth with rapturous homage  
Will welcome Christ the King!  
—Living Church, '93.

## ECCLESIASTICAL NOTES.

A new and beautiful memorial window has been placed in the choir room of St. George's church, New York.

THE Italian Mission L'Immanuelo, Philadelphia, Pa., held its 12th anniversary lately. It works amongst the 30,000 Italians in that city.

A lady of Grace church, New York, has given a sum of \$18,000 for the erection of the Central Building of their Church House in Denver, Colorado.

Miss Sarah E. Eldred, who recently died in Milwaukee, and was a member of All Saints' Cathedral parish, left some \$32,000 to various Church funds of the Diocese.

THE New York *Churchman* claims that from the beginning of the campaign in that city against unrighteous government, Churchmen have been in the forefront of the battle.

THE Church of the Crucifixion, Philadelphia, in care of the Rev. H. L. Phillips (colored), is doing noble work among the negroes, Poles, Jews, Italians, and others in the worst section of that city.

IN Minnesota there are said to be more than 150,000 Swedes, Minneapolis being probably the second largest Swedish city in the world. In it there are three Swedish churches with about 1,100 communicants.

THE late Church Congress in Boston appears to have been a success both in point of numbers and effect. The Music Hall holding 2,000 people was well filled at every session and the addresses delivered are spoken of in the highest terms.

FOR the first time in Trinity Church, Boston, of which the late Bishop Phillips Brooks was rector, a vested choir appeared at the opening service of the Church Congress this month. The choir was made up of members from three of the city churches. St. Paul's, Emmanuel, and the Church of the Advent.

MEMBERS of the Greek Church, New York, assembled in Judson Memorial Church, Washington Square, in memory and in honour of the late Czar of Russia, who was the head and protector of the Greek Church. Archimandrite

Kalinskos officiated, attired in rich vestments, and delivered a discourse in Greek eulogising the life and character of the late ruler of Russia. In the Orthodox Greek Church, West 53rd st., a memorial service was also held in memory of Alexander III, the Litany of the Dead being recited according to the rite of the Orthodox Greek Church and in Russian.

THE annual meeting of the Society for the Home Study of Holy Scripture and Church History was held in New York on November 8th. Under the auspices of Bishop Doane, with the wisdom, devotion and enthusiasm expended on the work by Miss Smiley, the Society has become a powerful supplemental adjunct to the regular education of the Church. Its instructors are amongst the most devoted and cultivated women of which the Church can boast. The pupils are found in families all over the country; the courses of study are arranged to suit nearly all classes, and the pupils vary in age from girls leaving school to women advanced in life.

BISHOP HALL of Vermont held a series of special services in Christ Church Montpelier from November 4th to November 11th. The subjects of Bible expositions were "What the Bible teaches concerning Baptism, Confirmation, Holy Communion, Absolution and Ordination. The sermons were upon "The truths of our Holy Religion." Many of the members of the Legislature, (which was in session,) attended the services and representatives of all religious denominations: Romanists, Congregationalists, Baptists, Methodists were largely represented. A powerful impression was created. It is said similar services will be held at White River Junction, Middlebury, and elsewhere.

The 40th anniversary of the consecration of Bishop Clark of Rhode Island will be observed on December 6th.

BISHOP NICOLLS, of California, in a sermon lately preached, gave a notable historical account of the rise of Christianity in the East, pointing out that the Holy Oriental Church was older than the Roman or the Anglican branches of the Catholic Church. He also mentioned the noteworthy fact that on California soil, long before its American activity, all three of these Churches had been represented. The Rev. Francis Fletcher held service at Drake's Bay in 1579, thus giving the Church of England priority in time in its worship on these shores. The earliest Roman service there was held by the Mission Fathers in 1769. At the Russian settlement at Ross, about sixty miles from San Francisco, were held the earliest services of the Eastern Church in 1812. Thus, before California was under the stars and stripes, its coast had been consecrated by the Catholic prayers to God in the English, Latin and Greek tongues.

THE night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

## IS IT A PARABLE ?

*A Mississippi Layman's Little Sermon.*

Then said I, Oh Lord God! they say of me, Doth he not speak parables? (Ezekiel xx: 49.)

Such was the simple, but expressive and significant plaint of the Prophet, on receiving one of the Divine messages of reproof, denunciation and warning, with which, while a captive in the "land of the Chaldean," he was charged for delivery to his countrymen.

The disposition that prompted the question which the Prophet attributes to his people is not yet extinct, but perhaps prevails more generally in our own day and among those professing and calling themselves Christians, than among the ancient Israelites in the time of Ezekiel. The tendency to regard the Divine commands, the threats or promises, such of them at least as do not commend themselves to our own reason, or taste, or prejudices, as "parables," is not peculiar to any age or any people, from Naaman the Syrian to the philosophizing critics of our day, who deny the miraculous birth and resurrection of the Lord.

The duties of the Christian life, as tersely and lucidly stated in the Church Catechism, consist of two great classes—duty to God and duty to our neighbor—all indeed being due to God, but those of the former class directly; of the other only mediately and as commanded by Him. Of these two divisions of duty, most of the particulars are admitted as such by all and recognized in theory, if not in practice, as a general obligation. They conform to human reason and the dictates of natural morality, if there is any such thing.

Many of them have the sanctions of human laws, and a few of them are offensive to human pride or human prejudice. The duty of submission to "governors, teachers, spiritual pastors, and masters," is perhaps an exception. It is not practically of general acceptance, and that of lawlessness and reverence to our "betters" is hardly in harmony with the spirit of Young America. But all men are willing to commend and some to practice, truthfulness, honesty, justice, temperance and in general those duties which are not peculiar to Christianity, but recognized by all religions alike—by those of Confucius and Seneca, as well as that of Christ the Lord. Even the two distinctively Christian virtues of charity and chastity have a qualified and partial, recognition in popular estimation. Forgiveness of injuries is approved—unless under provocation to resentment—and purity is deemed obligatory on one half the human race, however disregarded or disesteemed in the other.

But with regard to the first and greater department of Christian ethics—duties directly to God—all that are not derivable from human reason, but depends entirely upon the sanctions of supernatural revelation—all that are comprised in the first four commandments of the Decalogue as enforced and expanded by the precepts of our blessed Lord and His Apostles—of these the parabolic interpretation seems to be popular and fashionable in the rationalistic temper of the day.

How many of us are there who fully appreciate the transcendent import of the Sacraments—who literally realize the wonder wrought in one by

"A few calm words of faith and prayer,  
A few bright drops of holy dew?  
Or in the other, that

"—in our Communion Feast,  
There present in the heart,  
As in the hands of th' eternal Priest  
Does His true self impart?"

We explain away our misgivings not only the sacraments, but the authority of the Holy Catholic Church—which rests on the same basis with other articles of the creed—the duty of fasting, not from any lower motive of bodily health or economy of expenditure, but simply because it is a duty divinely ordained; the confession of a true faith, the sinfulness of heresy and schism; everything in short for which we cannot give some tangible, material, reason, or which has no practical, definite object of visible utility.

It would be easy to multiply illustrations. I shall specify only one which is typically characteristic of these times; this is the general indifference of or laxity with regard to *public worship*.

Our Divine Lord certainly authorized and prescribed private prayer of the most solitary character—as He recognized and recommended private fasting—but He has attached special promises to the worship of "two or three" gathered together in His name; and one "not the least," of His Apostles seems to regard "forsaking the assembling of ourselves together" as a special mark of falling away from the faith. [It is to be noted, too, that when St. Paul wrote this the assembling together of the Hebrew Christians subjected them to obliquy and reproach, if not to more serious persecution—an excuse for non-attendance that cannot now be pleaded.] Yet now-a-days people who profess to be Christians and who presumably are really such to a certain extent—people who lead honest, amiable, virtuous lives, above reproach in all their relations with their fellow men—beginning by occasional disregard of the Church service on the ground of indigestion, fatigue, or necessary business—excuses which may be sound and valid in some cases—eventually fall into habitual neglect and even dislike of them.

How often have we heard men say, "I prefer to read the Prayer Book alone in my own room. It is just as good for me as reading it in Church!" Perhaps they do read it at home—perhaps not—but in either case it is not equivalent to the worship of the Church, "in the voice of praise and thanksgiving among such as keep holy day." The promises made to such worship and the fearful warning against its neglect are not parables, but very substantial verities.

NOTE.—The leading idea of the foregoing article was suggested to the writer, many years ago, by a manuscript sermon of the Reverend Frederick F. Peake, who died in Pensacola about November, 1847. I never saw him, and of course did not hear the sermon as preached, but was deeply impressed on reading it. So far as my knowledge goes, it has never been printed, but I can truly testify of its author that "he being dead yet speaketh"—to one heart at least.—W. S. W.

## BIBLICAL CRITICISM.

[From *Bishop of Exeter's Congress Address.*]

Biblical criticism, which will be treated of in another hall this afternoon, goes down to the foundations of our faith. I need not say our Church stands where she has ever stood on "the impregnable rock of Holy Scripture," affirming it is not lawful for the Church to ordain anything that is contrary to God's Word written (*quod verbo Dei scripto adversetur*). To her the canonical books of the Bible from Genesis to Revelation are God's Word written. This faith of our fathers is our faith, and God helping us we will hand it down to our children, though it be tried with fire, without the loss of a single grain of gold. But England's Church has never feared Biblical criticism when serious and reverent; and hence we stand on a far higher level

than those who unconvinced are compelled to submit, if not to subscribe, to the recent Encyclical letter from the Vatican. Very much, however, of that which assumes the name of the Higher Criticism is not serious and faithful, but superficial and sceptical—as a learned Canon of Exeter recently said of it, "Two manner of notions are struggling therein; one reverent, believing, and candid; the other rash, heady self-sufficient, and purblind." And when doubt and discredit are thrown upon the words of men who spake as they were moved by the Holy Ghost, yea upon the words of Christ Himself, the Church detects the old and subtle voice, "Yea, hath God said?" The reaction against hasty inferences from uncertain discoveries has already set in, and I doubt not will gradually become a solid reformation of thought: for we are learning in Biblical criticism, as in many other things, to refuse the evil and choose the good, and the words are engraven more deeply than ever on our hearts,—In your patience ye shall win your souls. The grass withereth, the flower fadeth, but the Word of our God shall stand for ever.

## CLERICAL SALARIES AND THE TIMES.

The following from the *Church Helper* is, unfortunately, applicable to other Dioceses than Western Michigan and Alabama; and for that matter, as pertinent to the neglect of obligations to the Diocese, as to the mistreatment of Parochial affairs.

And the pity of it is, that while the matter is not without remedy,—ought indeed never to have required remedy—nothing is done to help it, and the "shame" is patiently endured!

If the gentlemen composing the Vestries throughout the land, business men most of them, and usually the best men in their respective communities would give to their Parochial finance the same intelligent care which they bestow upon other interests, the remedy would be found; if they infused into this duty some small modicum of the *Agape* which is not unreasonably supposed to be theirs, the shame would be removed forever.

The *Church Helper* says:

The words of the Bishop of Alabama strike us as very opportune and reasonable. We are constantly hearing of salaries being decreased, and more of stipulated salaries being unpaid. The times are hard, and many of our people feel them so. We have no doubt that the Clergy are perfectly willing to share with their people; it would be very selfish if they were not. But it must be remembered how small the salaries in our Diocese are. They barely make the two ends meet. Read what the Bishop says.

## PAY YOUR MINISTER.

Think, Christians, that these ministers of God have surrendered all things for Christ. They receive less than these laborers who are now striking for higher wages, and are creating such disturbance in our land. The average salary of a minister of the Gospel is less than the man who shovels coal in the mines who opens the throttle-valve of the engine, and scarcely more than the switch-opener and the fireman on the locomotive. These latter strike if their wages be reduced, but the minister cannot strike; for him there is no redress, for he works for God. Think, Christian. Think how much you spend on self, in selfish enjoyment, in luxuries, and remember you must one day give an account. How will you fare, think you in the day of reckoning, when it shall be found that your retrenchments struck first at the obligations you owe to God, to whom you owe all things.

Pay your minister. He receives now far too little and much less than the most of you. It

is a shame upon you; a stigma which cannot be removed in this world, nor in the next, I think, if you abate one jot or tittle from the already inadequate amount you give to God and the Holy Church.—*Church News*.

#### A PAPER ON THE OFFICE AND DUTIES OF CHURCHWARDENS.

(By T. W. Saunders, Barrister, Guelph, Ont.)

##### ORIGIN OF OFFICE.

In ancient Episcopal Synods Bishops were wont to summon divers creditable persons out of every parish to give information of and to attest the disorders of clergy and people. These were called *Jestis* "Synod Arles," and were in after times a kind of impanelled jury consisting of two, three or more persons in every parish, who were upon oath to prevent all heretics and other irregular persons. These in process of time became standing officers in several places, especially in great cities, and from hence were called *Synod's men*, and, by corruption, "*Sidoemen*."

But for the most part this office is now devolved upon the Churchwardens, together with that office which their name more properly imparts, of taking care of the church and of the goods thereof, which they had of very ancient times.

The office of Churchwarden as guardian of the goods of the church dates from the Middle Ages, when the duty of providing for the repairs of the nave and of furnishing the utensils for divine service finally settled on the parishioners.

The "*Synods-men*," or "*Sides-men*," are of much more ancient date, being derived from the custom observed at Episcopal Synods of calling upon certain grave laymen of the diocese to report on oath to the Bishops respecting its moral condition.

##### QUALIFICATIONS.

It is to be observed that the office of Churchwarden, as it exists in England, differs in many and very marked essentials from the same office in Canada. In England the Churchwardens are said to be "representatives of the body of the parish." The same definition is appropriate to Churchwardens in this country, but there is by no means that similarity in the duties of the office in the two countries that the identity of the definition would imply; for the word "parish," as we understand it, is of much narrower signification here than it has in England. There, it must be remembered, the Church occupies an entirely different position towards the State from that in which it finds itself in this country, and as the Church there is part of the system of government, so the Ecclesiastical parishes were, until altered by legislation of recent years, part of the machinery by which the Government is carried on, and had duties of strictly secular character, in some respects like those of our municipal councils, as well as those in relation to the Church itself.

Although the Ecclesiastical parish is now no longer of importance as an instrument of local Government, their officers exist under the same names, and the old laws as to their qualification and election appear to be unaltered; so that, although it may be a matter of surprise to find it laid down by writers on the subject that Peers of the Realm, Members of Parliament, Sheriffs, Solicitors, amongst a number of others, and, more surprising still, Roman Catholic Priests, and dissenting Ministers, are exempt (not disqualified) from serving as Churchwardens! The reason is apparent when one remembers the different position in which those holding the office in England stand with regard to the general community.

A man might be as well qualified to represent the parish in respect of its duty towards the

poor, or in maintaining the highways, or in other matters relating to the general temporal welfare, without being a member of the Church; and, strange as it may seem, a Churchwarden in England need not be a member of the Established Church! Apparently no qualification of any sort, temporal or spiritual, is necessary to enable a man to hold the office of Churchwarden there, (except that his residence, or place of business, be in the parish) if he be not an alien, a Jew, an infant, or a person convicted of felony. With us the case is different; our parishes have no existence apart from the Church, have no jurisdiction in things temporal; and the Churchwardens, as officers in our parishes, must be members of the Church. The matter is provided for in our Church Temporalities Act, where it is enacted that no person shall be eligible to the office of Churchwarden except he be a member of the Church of England, and of the Vestry of the church of which a Warden is to be appointed, and be of the full age of 21 years. A further qualification is to be implied from another section of the Act, and that is, that the Wardens must reside within twenty miles of the church

##### ELECTION.

By Canon 89, of the Ecclesiastical Canons, all Churchwardens or *Guestmen* in every Parish shall be chosen by the joint consent of minister and parishioners, and provision is made, in default of agreement of both priest and people, upon the choice of two, that one shall be named by the Minister and the other by the Parishioners. This mode has not been strictly followed in the Church Temporalities Act, where no provision is made for the joint election of both Wardens by the Incumbent and Vestry; but it is ordained that the Incumbent shall appoint one and the Vestry the other, except on the refusal or neglect of the Incumbent to nominate one, when the Vestry shall elect both; and consequently the Incumbent has the right to appoint both on the Vestry's neglect or refusal to elect one.

By this same Act the Churchwardens are declared to be a Corporation, and as such shall and may sue and be sued in all manner of suits and actions whatsoever, and may prosecute indictments, presentments, and other criminal proceedings for and in respect of the Church, church yard, and all matters and things appertaining thereto.

Being a Corporation, first must be brought in the names of both Churchwardens, and it seems that any agreement made by them in the course of their official duties, which is beneficial to the parish, is binding on the parish and on the succeeding Churchwardens. But it would appear that such agreement must be joint, and that neither alone has the right to bind the Vestry or their successors in office by his own individual act without the consent of the other. Nor can that other be himself bound by the act of his co-Churchwarden. And it is laid down that a Churchwarden has no authority to pledge the credit of his co-Churchwarden for the repairs of the church; and if he order such repairs without the knowledge of the other Churchwarden, he will be liable individually.

There is apparently no provision in the Church Temporalities Act for the removal of Churchwardens, but there is a consensus of opinion of all the writers on Ecclesiastical law that Churchwardens may be removed by the parishioners if they misbehave themselves. Blackstone says that "they may not waste the Church goods, but may be removed by the parish, and then called to account by action at law, but there is no method of calling them to account before removing them." And Prideaux seems to consider such power also vested in the Bishops, saying: "If their improvidence and negligence be such as to waste the church goods in their custody, or otherwise damnify the parish, they may on proof thereof, by the

authority of the Ordinary, at any time be removed and others chosen in their stead.

The words of the Church Temporalities Act are that: "The Churchwardens shall, during their term of office, be as a corporation to represent the interests of the Church and of the members thereof." They become, upon their election, trustees as it were of the interests of the church and of its members. A solemn trust is imposed upon them which should not be undertaken lightly or carelessly, but with a sober sense of the responsibilities involved. That a man should fulfil the whole of the duties reposed in him, upon being chosen to such an office, with the earnestness and in the spirit so sacred a trust requires, is a matter of duty, as to the fulfilment of which each one must be a law unto himself; but there are certain duties pertaining to the office which are imposed by the law of the land, and with these only is it within the province of this paper to deal.

Churchwardens, says one writer (Phillimore) are parochial officers for several purposes, and are to inspect the morals and good behaviour of the parishioners, as well as to take care of the goods and repairs of the church, and Lord Stowall well observes of the duties and powers of Churchwardens as follows: "I conceive that their duties were originally confined to the care of the Ecclesiastical property of the Parish over which they exercise a discretionary power for certain purposes. In all other respects it is an office of observation and complaint, but not of control, with respect to Divine worship." Again he says: "It is to be observed that the Churchwardens are appointed to provide the furniture of the church, the bread and wine of the Holy Sacrament, the Surplice, and the books necessary for the performance of Divine worship, and such as are directed by law, but it is the minister who has the use."

Again: "If the minister introduces any irregularity into the service, they have no authority to interfere, but they may complain to the ordinary of his conduct."

Another learned author says: "The relation of the Laity to public worship, and their rights and privileges and duties in respect thereof, are in a manner passive. They do not control or direct the services or any portion of them, they cannot originate innovations in, or omissions from, rights, or ceremonies—they cannot introduce ornaments, nor have they power directly to prevent this, and can only do so by setting in motion the machinery of the law."

It will be seen then that the duties of churchwardens are chiefly of an administrative character, their jurisdiction over the church building and lands is partial and subordinate to the parson. Over the goods and chattels of the church, it is *exclusive*, or nearly so, and includes the providing of all things necessary to the proper rendering of the service, but as to the mode of conducting the service itself they have no right to interfere with the parson, upon whom the responsibility rests, but at the same time they have the right, and it would be their duty if unauthorized and improper innovations were introduced by the minister, of complaining to the Bishop, who alone has jurisdiction over the clergy in such matters.

(To be continued.)

#### Overdue Subscriptions.

We regret very much to be obliged again to call attention to this matter. A very large number of those *in arrears* have paid no heed to former notices of similar character, and the amount due us in small sums is so great as to seriously impede our work. Will not every subscriber oblige us by examining label on paper and by remitting amount due *with renewal* order, and if possible one new name? In the latter case renewal will be given for one dollar (instead of one dollar and a half.)

## News from the Home Field.

### Diocese of Nova Scotia.

GUYSBOROUGH.—The Bishop of Nova Scotia visited this parish during the week beginning Nov. 12th, for the purpose of administering Confirmation. The following is a list of his engagements: Boylston, Nov. 12th, four candidates presented; Intervale, 13th, nine candidates; Guysborough, 14th, eleven do; Halfway Cove, 14th, twenty-four do; Cole Harbour, 15th, three do; Whitehaven, 16th, twenty-three do.—Total, 74 candidates.

The Rev. Rural Dean Mellor presented all the candidates. The particular feature of these services was the preponderance of male candidates. On the 16th the Bishop consecrated the Church of the Holy Trinity at Whitehaven, and afterwards the cemetery some distance from the church. His Lordship's visit has done much to inspire confidence in the Church of England in this part of his diocese. His addresses were very practical and very heart searching.

The Bishop preached at both services on Sunday, the 18th, in Christ Church, Guysborough.

### Diocese of Fredericton.

The Rev. A. A. Slipper has been installed as rector of Holy Trinity church, St. Martin's.

The *Daily Gleaner*, Fredericton, of the 17th inst., has the following article in regard to the so-called "Church of England Conference" lately held in St. John, but which had a representative character about equal to that of the three tailors of Tooley street. It does not seem to have awakened any particular enthusiasm even among Dissenters:

CHRISTIAN UNION.—The Low Church Conference held at St. John this week has contained but little of general interest beyond the symposium on Christian reunion. Addresses on that topic were delivered by Rev. Messrs. Macrae, Presbyterian; Gordon, Baptist; Paisley, Methodist, and de Soyres, Church of England. The difficulty as to admitting infants to full membership is emphasized by Mr. Gordon, while an obstacle as it appears to Mr. Paisley is the question of re-ordination. Mr. de Soyres's ideal is to have the High Church half of the Church of England go over to Rome, and leave the Low Churchman free to combine with the Protestants in an evangelical confederation. This would reduce the divisions of Western Christendom to two, but we would be apprehensive that between those two there would be a great gulf fixed. Rev. Dr. Macrae takes a broader view and contemplates the ultimate reunion of all true Christian believers, and points out as a sign of the times that Pope Leo XIII now addresses those not of his own household as "fellow Christians." It was no doubt regrettable, as Mr. de Soyres said, that High Churchmen were unrepresented at the Conference, and we think it might have been well to have secured the attendance of a Broad Churchman also.

From a letter in the *Globe*, it would appear that the *Gleaner* was mistaken in supposing Mr. de Soyres to have delivered the address on "Christian Reunion." That is said by the *Globe* to have been delivered by Mr. Hamlyn.

### Diocese of Quebec.

The Right Rev. J. A. Newnham, Bishop of Moosonee, was announced as the preacher at St. Peter's Church, Sherbrooke, last Sunday morn-

ing, and also at the Bishop's College Chapel, Lennoxville, on the evening of the same day. It was intended to hold a missionary meeting in the Williams' Memorial Hall on Monday evening.

The Ladies' Guild of St. George's church, Georgeville, held a successful social on the evening of the 21st November.

The Rev. L. V. Lariviere has opened a free reading room at the corner of St. George and Richelieu streets, in connection with the French Anglican Mission. A large number of newspapers and reviews are furnished, including the *CHURCH GUARDIAN*, which are eagerly scanned by the frequenters of the room. Mr. Lariviere himself attends nightly and makes all comers welcome.

The Lord Bishop of the Diocese will hold a Confirmation service in St. Matthew's church on Friday evening, the 21st instant, so that all candidates may partake of the Lord's Supper Christmas Day.

### Diocese of Montreal.

THANKSGIVING DAY IN MONTREAL.—The day was well observed by service in all the churches, in some both morning and evening and attended by good congregations. At Christ Church Cathedral the music was very effective, and an able sermon was preached by the Rev. E. Bushell, Rector of St. Matthias, Cote St. Antoine. The offertory was in behalf of the Cathedral restoration fund, and in announcing this the Rector, Canon Norton took occasion again to refer to the necessity of a permanent endowment for the maintenance of the fabric of the Cathedral, a cause of constant and serious drain upon the funds of the congregation. He said that were it allowed to decay such a beautiful building would not likely be seen again in Montreal.

In St. George's Church the officiating clergy were the Lord Bishop of the Diocese, the Very Rev. Dean Carmichael, and the Rev. C. J. James, the Dean being the preacher. The thank offerings were devoted to the charities of the parish. The church itself was beautifully decorated with palms, foliage, plants and flowers.

At St. Martin's Church there was early celebration and service both morning and evening; the Rev. G. Osborne Troop, M.A., was the preacher at morning service, which was largely attended, and in his remarks he referred to the desirability of an earlier date being fixed for Thanksgiving Day, and also suggested that it might be possible for the two governments, the United States and Canada, to agree together upon a common day and so secure a joint act of thanksgiving throughout the continent.

In St. John's Church there were three celebrations of Holy Communion in the morning, and also a choral Evensong, at which the Rev. Dr. Kerr, Rector of Grace church, was the preacher.

In St. James' there was morning and evening service, and suitable decorations.

### Diocese of Ontario.

CARLETON.—A meeting of the rural deanery was held Tuesday, Nov. 13, at Ottawa, Holy Communion was celebrated in Christ Church at 10 a. m. by Rev. J. J. Bogert and W. Loucks. At the meeting for business, the Rev. Rural Dean Bogert was chairman, and Rev. T. Bousfield secretary. The clergy present besides were: Revs. H. Pollard, T. Garrett, J. M. Snowdon, F. Hodgins, E. Pick, J. P. Smitheman, C. Suddington, J. F. Fraser, J. J. Gorman, T. Bailey, H. Green, W. M. Loucks and R. Ritchie, with about a dozen lay representatives.

The Rural Dean gave his usual address and then a discussion followed on several of the topics mentioned.

It was agreed that the publication of the names of the annual subscriptions to the mission fund was a good step. The annual meetings for diocesan missions will be held on Sunday, Jan. 20th, the clergy exchanging for the purpose. Those from the country will take the city churches and *vice versa*. The card and pencil scheme was recommended to be employed at these meetings. The subject of a colporteur and a church book depository was discussed and a committee appointed to consider the details.

The Rural Dean stated that Rev. Mr. Hanington reported in a letter just received that he only had \$1,500 more to collect to complete the sum required from the country parishes towards the new diocese.

After lunch, very sumptuously provided by the ladies of Christ Church, papers were read by the Rev. W. M. Loucks on the 'Advantage of Daily Public Prayer'; by Rev. T. Bousfield on 'Hymnology in the East and West,' which were followed by a very interesting discussion. Rev. F. B. Hodgins read an extremely useful paper on Dr. Fulton's Lecture on the Nicene creed.

BROCKVILLE.—A thanksgiving social was held in St. Paul's schoolhouse, which was crowded to the doors on Thanksgiving evening. Refreshments in large variety and of the choicest quality were served during the evening. The rector, Rev. O. G. Dobbs, presided and an excellent programme was well rendered, consisting of vocal and instrumental music, recitations, and readings.

### Diocese of Huron.

#### THE LITTLE BARE FEET.

To the Editor of the *CHURCH GUARDIAN*:

DEAR SIR,—Through the kindness of the Editors of the Church papers in making room for my plea on behalf of 'the little bare feet' at the Mission on the Blood Reserve, N.W.T., the following generous friends have sent me contributions which will not only purchase that knitting machine, but will leave a margin towards some additional wool and cost of freight. My heart is full of gratitude to them, not only for their prompt response and its actual money value, but for the heartening and encouraging words which in so many instances accompanied the gifts. From Montreal: Mrs. Miles Williams, \$1; from a member of St. Martin's church, \$5; and from Reginald, \$1 (with an etching of two such funny 'little bare feet.') From Toronto: Miss E. H., \$1; F. G., 25c; Mrs. H. Gooderham, \$1; A friend, Fort Erie, Ont., \$3; H. B., Kingsville, \$1; Five readers of the *Evangelical Churchman*, The Grange, International Bridge, Ont., \$3.50; Mrs. D., New Glasgow, N.S., 25c; Mrs. G. H. Elliott, Pictou, \$1; Mrs. Lewis, Galt, \$1; Mrs. Ann Griffith, widow, Smith's Falls, \$1; Mrs. J. Byrne, Hillsburg, \$1; Mrs. Jarvis, Chatham, \$1; Mrs. E. S. Arnold, Brooklyn, \$1; A little girl in Gravenhurst, 20c in postage stamps; Mr. Charles Julian and a member of his family (Presquelles), \$3.

In addition to the above the express cart brought me one morning between four and five pounds of beautiful yarn 'to set our machine a-going,' from 'Myself and sister, M. U. Warren, Hespeler, in the Master's Service.' Now, sir, just before that parcel came in a friend had been talking somewhat depressingly (as even the best of people will do sometimes) on the very question of the supply or non-supply of wool. 'Oh,' I had said, 'when our W.A.'s know that there is a knitting machine

up there they are pretty sure to say, when packing a bale to go there, 'Of course we must put in a pound or so of yarn for the machine.' But how much better was our 'bird in the hand' in the shape of that fine big parcel of Hespeler wool? Another friend, not usually given to see the dark side of any question, had also said, 'My neighbor's, the X's, have a knitting machine, and it certainly does knit every possible thing, but unfortunately those machines are so complicated that not one in a hundred can learn to use them.' This was a poser indeed; but when she confessed that both husband and wife in that one family alone had mastered its intricacies, I survived that shock likewise. I remembered too the story of the late Bishop Horden, of Moosonee, having put together and used with perfect success a printing press sent him from England, although he was without experience and had no guide but his own earnestness of purpose, indomitable perseverance and a fair supply of good common sense.

Is it likely, if ever so much greater difficulty, is it likely, thought I, that our dear missionaries who have so far been able to meet every contingency and to avail themselves of every resource at their command, are going to be baffled by a mere knitting machine, especially when it reaches them as a loving Christmas-box from their friends in Eastern Canada? I trow not, but let us see to it from time to time that their supply of yarn does not run out.

I am, Sir, once more,  
Your own and your reader's grateful friend,  
HARRIET A. BOOMER.

### Diocese of Rupert's Land.

#### WINNIPEG.

*St. John's College.*—A branch of the U. of B. Temperance Society was organized on the 14th among the students by Canon Pentreath, President of the Diocesan Society. Fifteen students joined. Mr. J. A. Richardson was elected President.

St. George's church will be opened the first Sunday in December.

*Holy Trinity.*—The Ven. Archdeacon Fortin celebrated the 19th anniversary of his Rectorship on the 12th. There was a very large gathering on Monday evening in the School House, fully 500 persons being present. The Archdeacon preached an anniversary sermon on Sunday.

The Lodging House and Mission in connection with Holy Trinity parish, which did such good work last winter, was reopened on the 15th, after enlargement. Archdeacon Fortin, Rector of Trinity, took the chair, and Canon Pentreath conducted the devotional exercises. Capt. Graburn gave a short sketch of the work. Mr. W. R. Mulcock spoke of "The Coffee House as a Rival Attraction to the Saloon." Rev. E. Pedley, Congregational minister, spoke on the "Systematic Treatment of the Tramp." Rev. C. Owen dwelt on the Mission feature of the work, and appropriate music was rendered during the evening.

#### PORTAGE-LA-PRAIRIE.

The Congregationalists having retired from the field, have sold their neat little church and five lots to one of the Societies connected with St. Mary's church for \$1,000. The property is situated opposite St. Mary's church, and the building will be used as a Parish Room and for week-day services. Rev. S. Macmorine is to be congratulated on securing this useful and valuable property.

**PERSONAL.**—His Grace the Primate has been suffering from inflammation of the veins of one of his legs, which has confined him to the house.

He is now improving. Fortunately the Bishop of Athabasca is spending the winter in Winnipeg, and has been able to take his Grace's visitations.

Bishop Young has recently confirmed in Brundon and Molita. His Lordship is removing his headquarters to Athabasca Landing, the point of departure for the river navigation. This place is only 90 miles from Edmonton, the terminus of the Calgary and Edmonton railroad. It will not be long before the railroad will be extended there, which will bring the Bishop within the reach of civilization.

Rev. Jos. Page, who has been in ill-health, has resigned St. Paul's Parish (Middlechurch) and gone to England.

Rev. J. W. Matheson, of St. Andrew's, has been appointed to St. Luke's, Souris.

Rev. B. Mackenzie, Indian missionary, has been appointed temporarily to St. Andrew's.

The action of the Board of Domestic and Foreign Missions in leaving out this Diocese in the appropriation of its surplus funds is very unfavorably commented on. The Diocese has now 49 missionaries receiving aid, compared with 21 in 1887. The Archbishop and Executive Committee are endeavoring to send men wherever a grant of \$400 can be obtained from a group of missions. In order to keep pace with the development of the Province, every effort has to be made to supply services where needed. It is a very short-sighted policy to cut off aid at this time to a Diocese which is rapidly growing, but where the immigration scatters over such a wide area. No Diocese in Canada is developing so rapidly in population, and it needs much help just now to enable it to start new missions and divide old ones. At present the Diocese can barely maintain its present ground, and the loss of even the trifling amount given by the Society in Eastern Canada will mean the closing of at least two missions.

### Diocese of New Westminster.

Archdeacon Wood's physicians have informed him that he must not take any active part in the preliminary steps necessary to the election of a Bishop, owing to the condition of his health.

The Synod will not meet until February, and it is possible the appointment may lapse according to the Canon to Bishops Ridley, of Caledonia; and Perrin, of Columbia, with three other Bishops selected by them. In the present divided state of opinion, it would in some ways be desirable that the Bishops should appoint. Some of the clergy want a man of advanced views and an English university graduate; others think that the success of the Diocese depends on the selection of a moderate High Churchman with experience in Canada. A number of the laity there brought the money question into the election, and want a man with money. This latter condition, heard not for the first time in an election for Bishop in Canada, is very discouraging to those who are eager for the prosperity of the Canadian Church. It will be a sad day for the Church when one of the qualifications for the Episcopate shall be the amount of money a priest possesses.

The income of the Bishopric is said to be about \$3,000 and the See house.

### Newfoundland

The Rev. A. A. Browne, late Rector of North-leach, Gloucester, has just arrived from England, and been installed as Rector of the Cathedral parish of St. John. A. M. Bradford, of Chester Theological College, came with him, to be ordained at Christmas, for the assistant curacy. The Rev. A. E. Bailey remains, at least for the present, as curate.

### BROTHERHOOD NOTES.

Mr. F. W. Wood, Chairman of the General Conference of the Brotherhood of St. Andrew, lately held in Washington, well said: "It is not even important that fifty years hence the Brotherhood of St. Andrew shall exist. What we are aiming at is to make our Church a *dominant Church of progressive laymen*, and this is the ideal toward which we and all Brotherhood men are working and will work."

Mr. A. W. White, of Trinity church, Boston, also hit the nail on the head when he said: "I once thought that every Brotherhood man was a marked man; that his frequent communions, his vows of service, separated him from his fellows. Now I do not believe that he does one particle more than he ought to do as a *baptized member of The Church of God*. There is no meaning in his rule of prayer, none in his rule of service that is not implied in his baptism. We are not marked men, but plain, honest Churchmen, trying to bring the Church up to its level of baptismal duty."

"Watchfulness must be exercised to prevent unwise and un-Christian alliance with political and social theorists. God's work of winning souls is not best done with the assistance of human philosophers and theories, but by the power of prayer and the sacramental grace of the Church. Whenever such an organization as the Brotherhood attempted to make an unholy alliance with rationalistic theorists its knell is sounded. The Atonement in its sublime simplicity and awful majesty is the only way of release from sin. That great transaction upon Calvary is not to be irreverently debated, but unquestioningly and humbly accepted. Pray that the subject of the Atonement may never be put down as a topic for debate at a Church Congress. It is not an open question for Christians."—*Rev. Dr. Dix.*

### ANGLICAN ORDERS.

An Ottawa Churchman has addressed the following letter to the *Citizen* newspaper, of that place:

DEAR MR. EDITOR,—*Apropos* of your report of the Catholic Truth Society's proceedings, there are, it would seem, differences of opinion even in the Roman Catholic fold; for while we find on the one hand that in England and in Canada respectively Anglican Orders are declared invalid by such eminent members of that fold as Cardinal Vaughan and Mr. Joseph Pope, a local Roman controversialist and President of the so-called "Catholic Truth" Society, on the other hand a discussion of the same subject which has been going on in France has taken quite a different turn; and there we find the Abbe Duchesne, who is perhaps the foremost of French Churchmen, declaring that "the Orders of the Ministers of the English Church are just as good as those of Gregory of Tours, Hincmar of Rheims, and of the other Latin clergy of primitive and early mediæval times."

The Abbe Duchesne has published a monumental edition of *Liber Pontificalis*, and his work entitled *Origines du Culte Chretien* is constantly appealed to as an authority, so that he is perhaps as likely to know whereof he speaks as either of the gentlemen above referred to,—at any rate as the Cardinal.

Besides, it is very noticeable in the French discussion that the writer who champions the adverse view of the main question not only admits, but takes the trouble to demonstrate that Parker and Barlow were true Bishops, or at least that there is no good reason for doubting their consecration. Mr. Pope asserts the contrary.

Really, our critics must come to some agree-

ment among themselves before they can expect us to listen to them seriously.

Yours, etc., ANGLICAN.  
Ottawa, Nov. 12, 1894.

## Contemporary Church Opinion.

### The North East, Maine:

There is little doubt but that good instructive literature in the shape of leaflets about the Church and her teachings is too little used among us. The only way to get at the minds of inquirers after the truth and ill-informed churchmen is to circulate freely the information they require. Sermons and other public utterances from the clergy do not go far enough, nor can they be sufficiently well understood to take the place of the carefully-prepared leaflets on subjects most needed by those who in their early years have not received the definite teaching of the Church.

### The Spokane Churchman:

The Church claims to offer, in the midst of prevailing dissensions, a common ground of fellowship to all who "love our Lord Jesus Christ in sincerity." She rests her claim to this ministry of reconciliation upon the following possessions:

1. The historical fact that she is the Mother Church of the English-speaking race, possessing the Apostolic Ministry, Faith, Sacraments and Worship.
2. Gospel Teaching, embodied in a Creed of Apostolic origin, so simple that a child can learn it, so definite that unbelief can not get around it, so comprehensive that nothing essential to the soul's health is left unsaid.
3. A Reverent and Solemn Worship, wholly free from crudities of thought and expression, enriched by the devotional experience of the past and suited to the daily wants of the present; most truly a "Common Prayer," since it belongs to minister and people alike, and allows the living voice of the congregation to be heard.
4. A Christian Nature that cares tenderly for the lambs of the flock; teaches them from the first, that they belong to the Good Shepherd's Fold; brings them up in the love and reverence of what is holy, pure, and honorable; and aims to make them God-fearing and high-minded men and women.
5. A Christian year to hallow and bless the passing seasons by associating them with the events of our Saviour's life on earth, and with the great facts of Redemption. This quickens the memory; satisfies the instinctive desire of believers for special seasons of devotion; gives balance and symmetry to the thought; and is a guard against narrow and one-sided views of Revealed Truth.
6. Simple and Scriptural terms of admission to Sacramental Privileges. The entrusting of the spiritual oversight of the flock to the Ministry alone. The practical recognition of the duty of every man, woman and child, baptized into the Body of Christ, to lend a helping hand in the work of building up His Church.

### The Southern Churchman, Richmond, Va.:

The papers inform us of the proprietors of a canning factory at Madison, Ind., who finding that a large amount of tomatoes could not be canned before Sunday and would not keep till Monday, dumped the whole lot into the river, rather than run their works and compel their employees to work on Sunday. It is refreshing to read of people who in the present disregard of the Lord's day and of its necessity in aiding us to lead godly, righteous and sober lives, acknowledge its sanctity and its importance. Suppose the next time we are tempted to travel or work on this day we remember the example here set before us.

## NEW BOOKS.

From A. D. Worthington & Co., Publishers, Hartford, Conn., OUR JOURNEY AROUND THE WORLD, by the Rev. Francis E. Clark, D. D. and Harriet E. Clark.

Such is the title of an admirably got up book of 650 pages containing the account of the journey of the President of the Society of Christian Endeavour around the world together with "Some glimpses of life in far off lands as seen through a woman's eyes," contributed by Mrs. Clark. The work is filled with illustrations, portraits, engravings of scenery, &c., and is written in a style which cannot fail to be acceptable not alone to the members of the Christian Endeavour Society but to all who desire to know something of the life and habits of people in India, China, Egypt, Japan, Palestine and other oriental countries. Dr. Clark has proved in this admirably written book that he is no superficial observer either of men or places and his descriptions as well of the countries themselves as of the incidents connected with the life of the inhabitants is such as to give its readers the fullest information possible. We understand the work is published by subscription only.

From Longmans Green & Co., New York and London. THE VIRGIN MOTHER, by the Rt. Rev. A. C. A. Hall, Bishop of Vermont.

This work embraces eleven addresses delivered by Bishop Hall on the life of the blessed Virgin Mary as told in the Gospels, being Meditations delivered at divers Retreats for women on both sides of the Atlantic. They do not profess to be given *verbatim*, but were taken down at a Retreat held in London 1892 and revised thereafter. The volume also contains an essay on the Virgin birth of our Lord Jesus Christ written for a Clerical Society in 1891 and which appeared about that time in the *Church Eclectic*. Any words of Bishop Hall on subjects such as are here considered would be worthy of careful thought and always welcome; but the volume is specially acceptable in view of the doubts expressed by some candidates for orders in the diocese of Massachusetts upon these questions. The Bishop in regard to the Virgin birth ably maintains, (as would be expected by all those who know anything about him,) the *literal statement* of the Creed and answers the questions: (1) On what grounds do you believe the miraculous conception of Christ? (2) Is it possible or reasonable? (3) What is the moral value of the doctrine? In his "Life of the Virgin," he treats of (1) The predestination of the Virgin mother. (2) Her training for her vocation. (3) The Annunciation. (4) The Visitation. (5) The birth of our Lord Jesus Christ. (6) The Purification. (7) The flight into Egypt. (8) The losing and finding of the Holy Child. (9) The Marriage feast at Cana. (10) The Virgin mother at the Cross, and (11) The Virgin mother waiting for the gift of the Holy Ghost.

From the Young Churchman Co., Milwaukee. BISCUITS AND DRIED BEEF, by B. H. M.

It pleasantly details a plan taken by a long suffering rector and his wife to convince his parishioners of the impossibility of living upon promises alone and also of the injustice of withholding regular payment of at best in an inadequate and insufficient stipend. The plan adopted was to invite certain wealthy and prominent parishioners to tea and to place before them a true sample of all that the house contained in the way of eatables, consisting of some beautiful hot buns cooked by the rector's wife, but no butter, a glass of water chipped beef, and apple sauce with little sugar. Plain fare indeed, for invited guests; but all that the rector's

household could afford without going into debt, owing to the non payment of his stipend. In this particular case the plan worked admirably and brought immediate payment of arrears.

From Thomas Whittaker, 2 & 3 Bible House, New York, THE KEY OF LIFE by the Rev. Chauncey B. Brewster, Rector of Grace Church, Brooklyn Heights.

Being addresses delivered on Good Friday 1894 at the three hours' service, and which now will be found helpful to a much larger number than could possibly have been present at the moment of their delivery. The author finds the key of human life in the cross of Christ and in these Meditations endeavours to point out how it admits to a solution of certain dark mysteries of our existence. Cloth 100 pp. 60cts.

THE COOK AND CAPTIVE; OR ATTALUS, THE HOSTAGE, by Charlotte M. Young.

A story of the sixth and seventh centuries based upon the authority of St. Gregory, Bishop of Tours. Interests in the hero, Attalus, is maintained throughout. The work is one which might well find a place in Sunday School libraries and illustrated and written in Miss Young's well-known style cannot fail to be acceptable. Cloth 246 pp. \$1.25.

## THE GLORY OF GOD.

What does it mean? Does it mean that God demands His own glory in the same sense that the man of the world seeks his own glory? Probably this is the idea of most people. But it is a low conception of the Divine Being. If this is the right meaning it is charging God with the quality of selfishness, which would be a limitation of His perfections. A little thought will show that there is no correspondence between the glory of God and the idea of glory as applied to men. Consider what is the purpose of life, that is, to know God. Knowing God includes religion and destiny; the right conduct of life here, and future well-being. The history of the Jews, God's dealings with them, the coming of the Messiah, the entrance into this world of the Divine Being in the Man Christ Jesus, were all for the distinct purpose of making God known to the human race. And the making Himself known to us, the declaration to Himself, the manifestation of Himself to us in any way is, as far as we are concerned, solely for our blessing and highest well-being; and at the same time this knowledge of God becomes both to our intellectual and spiritual perceptions a shining forth of the divine glory. Not an assumption of glory derived from position or circumstance like that of man, but a glory that inheres in the very fact of making Himself known. When the puzzled disciples asked, "who did sin, this man or his parents, that he was born blind?" Jesus answered, "neither, but that the works of God should be manifest in him." And even the Pharisees saw God's glory in the opened eyes of the man born blind. Everywhere in all the events of life, in personal experiences, in the thwarting of plans, in the fulfilment of hopes, in the dismay of disaster and in the largess of joy, God is making Himself known to us, and when we take this knowledge as our own, in itself we behold the majesty of His glory.—*St. Louis Church News*.

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## Correspondence.

## SPECIAL SERVICES.

To the Editor of the CHURCH GUARDIAN:

The coming round once more of "Thanksgiving Day" reminds me to bring before your readers, especially those whose office and lot it is, the deficiency we labour under in this diocese of Montreal at any rate, in regard to special forms of prayer for certain occasions. Here we have in this Dominion a general Thanksgiving Day proclaimed by Government and endorsed by the Bishop; but the only Thanksgiving form we have is one for the Harvest! and that has been already used in most of our churches already as their Harvest House Festivals. We are at a loss therefore on Thanksgiving Day itself for a Form more general and that will not be a repetition of the other. Another service, the want of which was felt very much lately, is wanted for Sunday school Intercession Sunday. We were asked to comply with the request of the Archbishops in regard to intercessions for Sunday schools, but no service was provided or recommended for the occasion. As a liturgical Church it is not to be expected that we are to come together after the manner of the W. C. T. U. or any such voluntary body, and hold what they call a social prayer meeting; which is with them extemporaneous even to the order of procedure. If the non provision for such occasions is an oversight, it is time attention should be turned to it by somebody, even though it be but.

A COUNTRY PARSON.

To the Editor of the CHURCH GUARDIAN:

SIR,—Notwithstanding the increased interest manifested in the Study of Church history, by church people of late, there is surely much yet to be done in this direction. It is a study which certainly possesses a great attraction for one when once interested in it, but I am afraid that its pursuit among laymen is confined largely to the middle-aged men, and that few young men take the trouble to educate themselves in it as they might do. It is to be regretted that more is not done in city parishes to endeavour to interest the young men of the church in its study, and, having done that, to direct and systematize their research. If this was done the young men of some of our congregations would begin to take a more active interest in church work generally, and the movement would probably be the cause of fewer evenings being spent by young men in very doubtful places of amusement and entertainment. This would alone be of immense benefit, not only to the youths, but also to the Church generally; besides disseminating sound information about her, the lack of which so many are deploring. In our parish, which some people call "The High Church" there is not a really live society for men. However, to return to the original subject; our Roman friends have a society here called the (Roman) Catholic Association of Canada, which meets in the Jesuits Church, and has, I am informed, access to a library of three thousand volumes belonging to St. Mary's College. This society holds details and the Jesuit Fathers take an active interest in it. It is some such society as this that the church needs; a society which will hold debates on church doctrine and history, and systematically study the same, being ready, if necessary, to charitably correct mis-statements of the secular papers, but above all to interest the young men in the study of their church. There ought to be a branch of such a society in every parish.

L. STONE.

To the Editor of the CHURCH GUARDIAN:

SIR,—In your issue of Nov. 14th, there is a letter signed by 'Presbyter,' which, though written by a clergyman I can scarcely believe contains a true statement of facts in the Canadian Church. It seems to me that 'Presbyter' is in a bad humor, and gives vent to his feelings in a Church paper, for the purpose of making others dissatisfied with their diocesan, and 'the state of life into which it has pleased God to call them.'

With regard to the subject of additional Bishops for the Church of England in Canada I have nothing to say at present. With regard to the Episcopal incomes I have nothing to say further than this that our Fathers in God are not overpaid, nor have I ever known one who grumbles because *what is due* is not forthcoming. It is undoubtedly true that our Bishops are taken from place to place by the clergyman of the various parishes and entertained by them, but 'Presbyter' seems to be much agrieved because his Bishop has not invited him to partake of his hospitality, has not invited him to his Episcopal residence and shown him how he (the Bishop) lives. Poor 'Presbyter' has been much neglected, and having a little backbone airs his grievance in the Church press.

But, sir, what I have more particularly to write about is "the most unkindest cut of all." The bare idea of a 'Presbyter' calling any Bishop a *confirming machine*." Will 'Presbyter' be honest and tell us in what diocese his parish is? Will he be good enough to let us know something about his own work? Will he be good enough to tell us his name? I am sure he will receive a great deal of sympathy if what he says is true.

Now, it may be of interest to your readers to know that the Bishop of Nova Scotia has just been through my large parish, which extends for fifty miles. He has visited six churches, and held a Confirmation service in each one. He has been careful to make enquiries into the actual work of the parish and of each church in the parish, and was very particular in noting them all in a book for future reference.

On Wednesday, the 14th, we went to Halfway Cove in a regular downpour of rain. So fast and hard did it rain that when we arrived at St. James' church there was only one person at the church—the church door was locked, and there seemed no possibility of anyone else coming, and yet twenty-four persons had been prepared for Confirmation! Did the Bishop wish to turn about and go back? No! Like a true Father in God, he waited in the carriage until the sexton appeared, and until his spiritual children came. For one hour and a half he waited and then the service was performed in a most impressive way. When all was over, I went into the vestry and told the Bishop that a man had entered the church during his address, that the man had attended my classes, and that now he had walked through the rain a considerable distance in order to receive "the Apostolic rite of Laying on of Hands." Did the Bishop "give a chilly reminder that the Confirmation was over"? No! He said, "I am a servant of God to God's children, and we will go back and confirm him." Does not that look like "real hearty sympathy"?

Again, the following day at Cole Harbor, after the Confirmation was over, hearing that I intended to visit a sick parishioner, the Bishop proposed to accompany me. We went and the comforting words spoken to one whose days are short—the fatherly tenderness in which they were spoken. The beautiful words of prayer uttered to the "Giver of All,—the Almighty Father," were such as to leave a lasting impression on the minds of the family visited, and did much to show his clergyman and people that he does truly sympathize with them.

Other events during the Bishop of Nova Scotia's trip through my parish I could mention,

but I have shown that what 'Presbyter' writes about does not exist in this diocese.

In any case it is neither courteous nor gentlemanly to call a Bishop a *confirming machine*.' If 'Presbyter' wished to rectify matters, why not have a personal interview with the Bishop about it. It would be much better than giving vent to his anger in the press.

T. C. MELLOR.

Rector of Guysborough and Rural Dean of St. George's Deanery.

HELP FOR A READING ROOM.

To the Editor of the CHURCH GUARDIAN.

We intend to open a reading room in Essonville this winter, for the benefit of our young men. We would be pleased and very grateful if any of your readers could kindly send us any suitable books and papers also any indoor games.

This is a poor country Mission and on that account most earnestly ask Churchmen to help us.

Yours truly, F. W. SHEPHERD,  
Assistant Missionary, Essonville, Ont.

## DIVORCE.

From an American Church paper we find that 'in England there are 13 divorces to every 10,000 marriages, 14 in Russia, 28 in Italy, 41 in Australia, 54 in Belgium and 148 in Germany. In the United States there are more divorces granted than in all the rest of the world combined. The record goes beyond 25,000 annually, and the number is rapidly increasing. The remedy for this terrible scandal must come through the moral uplift of the nation and the acquirement of a spirit which will combat the growth of this pernicious *business* which has already assumed this status."

In Canada we should imagine the average to be much the same as in England, for though our Ontario marriage law affords many facilities for contracting illegal marriages, the Dominion law offers none for dissolving marriages by divorce, save in extreme cases of immorality. It is to be noted also that there is no validity in American divorces, on this side of the line. South Dakota we find in the *Living Church*, has made an effort to free itself from the evil notoriety of its divorce legislation. Oklahoma however, now offers superior advantages to all who under the protection of "law," seek to practice "consecutive polygamy." A lawyer in that region has issued a circular to the attorneys in New York, who have "clients seeking relief." "There are ten legal grounds for divorce," and only 90 days residence is required, while service on a non-resident defendant may be made by publication. The new City of Perry has great attractions as a residence, while proceedings are going on, and Dakota is left behind in its advantage as corroborative evidence is not required," as in that state!—*Etc.*

## SAINT ANDREW'S DAY.

Jesus saith unto them, Follow Me.—St. Matt. iv. 19.

Disciple of the Baptist, he had heard  
The trumpet call, 'Repent, the Lord is near!'—  
Smiting the sin convicted heart with fear.  
Then, from the same stern lips the absolving  
word,  
Evangel of a hope not long deferred,  
The music of the soul, 'The Lord is here:  
Behold the Lamb!' and to that Saviour dear  
His heart had flown, as flies the homing bird.  
Then to his toils again. Then came the call:  
And Andrew is Messiah's Protoclete,  
With Simon never more to leave the fleet,  
For following—save for that one flight of all—  
Or Face, for loving, of the Crucified,  
For Whom, on his own cross, the martyr died.  
—Rev. S. J. Stone, M.A.



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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ments See page 15.

## CALENDAR FOR NOVEMBER.

NOV. 1—ALL SAINTS' DAY.

" 4—24th Sunday after Trinity.

" 11—25th Sunday after Trinity.

" 18—26th Sunday after Trinity.

" 25—27th Sunday after Trinity. [Notice of  
St. Andrew].

" 30—ST. ANDREW. (Apostle and Martyr).  
Athanasian Creed.

## ADVENT.

The term *Advent* denotes the coming to us of our Saviour. In ecclesiastical language it is the denomination of the four weeks preceding the celebration of His Birth. The institution of *Advent*, as it only signifies a devout preparation for celebrating the Nativity of Jesus Christ, is probably as ancient as the feast of Christmas. But it is not very easy to show that either the manner of making this preparation or its extent were regulated in the five first centuries; and it is observable that the very name of *Advent* is not to be found earlier than the seventh age of the Church. The first time we meet with any set number of days regularly observed as fasts preparatory to Christmas is after the middle of the fifth century, when, as St. Gregory of Tours (*Hist.* B. 10, c. 31) tells us, St. Perpetuus, Bishop of that city, ordered the observance of three days every week from the feast of St. Martin to that of our Lord's Nativity. This regulation was enforced for all France in the first Council of Macon, A.D. 581, and was universally received in that country in the seventh century. If we may be allowed to form a judgment of the extent of the period of *Advent*, by the public offices appointed in several Churches for that season, we shall find it sometimes consisted of *two*, and sometimes of *three*, *five*, and even *six* weeks.

It is, however, the peculiar computation of the Western Church to begin her year and to renew the annual course of her service at this time of *Advent*, therein differing from all other accounts of time whatsoever. The reason of which is, that she does not number her days or measure her seasons so much by the motion of the sun as by the course of our Saviour, beginning and pursuing her year with Him, Who, being the true "Sun of Righteousness," began now to rise upon the world, and, as the "Day-Star" on high, to enlighten them that sat in spiritual darkness.

It is curious that the season of *Advent* should have retained its Latin name everywhere. The Sundays, indeed, were not always reckoned in the same way, the more usual method being to count the *first* as the *fourth*, and that nearest to Christmas as the *first*. The old rule for finding the first Sunday in *Advent* ran thus:

Saint Andrew the King  
Three weeks and three days before Christmas  
comes in;  
Three days after, or three days before,  
*Advent* Sunday knocks at the door.

The season of *Advent* has left few traces in natural names, *Advent-grass* hence received its

title; and in Germany wild geese are called *Advent birds*, and sometimes, as also with us, *Ember-geese*.—*Church Review*.

THE Christian year keeps us always on the main line. If left to ourselves, to our own notions and hobbies, we keep all the switches open and branch off on every side track, and generally end up in a cul de sac or a gravel pit, and have to back up again to the main track. *Advent* brings us back from our wanderings, and, wearied with the husks of our own inventions, we find that the sweet and gracious story of the dear Son of God coming to this world to tell us the sure way to heaven is a fresh and living truth. Every year, if we will, we can make the *Advent* of the Saviour a new *Advent* by following more closely the "blessed steps of His most holy life."—*The Church News*.

ADVENT has many aspects. It glows with the radiance of the coming dawn, while it remains still in the shadow of the works of darkness that are to be cast out of every life. It is related to the past, in its witness against the sins that demand repentance and reparation; it is related to the present in its trumpet call to awake from sleep; it is related to the future, as the prelude to the Nativity and warning of the impending judgment. The dawning of *Advent* Day is a solemn and awful hour. To the impatient the reddening east must seem to be flaming with fires which presage the torment of a guilty conscience; to the child of God, who hails the growing light with penitence and hope, the whole sky is overspread with the glow of promise and prophecy. To such, the *Advent* trumpet brings no dread. They are glad to awake again to the welcome assurance, "For now is our salvation nearer than when we believed."—*Living Church*.

OUR life here is spent in getting ready; that is, for those who at all carry out the purpose of life. We are, or ought to be getting ready for a wider life, a stronger life and a better life. The man who succeeds in business, or carries out his plans and projects to their right end is the one who always gets a good ready before entering upon any enterprise. And it is this very thing of preparing the mind before hand in our religious concerns that gives the best results and the surest satisfaction in our religious life. *Advent* is the supreme emphasis of this thought. It is the call of the Church to awake and get ready and dress our souls and open the doors to entertain the coming Saviour. The fulness and completeness of the Christmas joy, its precious exultation, are only attained in the sweet anticipation of the *Advent* weeks, spent in preparing our hearts and our homes for the coming and presence of the Redeemer of mankind.—*St. Louis Church News*.

O Saviour, we have waited for Thee long!

And burdened with the ceaseless toil of life,  
We bear this thought to comfort in the strife,  
Thy love at last shall conquer every wrong.

O Saviour, we have not deserved this love,

Yet through the silent watches of the night,  
Thy saints are looking for the *Advent* light  
That soon shall stream upon them from above.

—Martha A. Kidder.

Tacoma, Wash.

You

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## THE CHURCH AND THE BIBLE.

[From the American Church Sunday School Magazine, Philadelphia.]

[CONTINUED.]

For while our contention will now probably be allowed that the Church is not founded upon the Bible, and our readers will probably anticipate us and agree with us as we proceed to claim the Lord Jesus Himself as its foundation, it must needs be admitted that we have no other means of certainly knowing the life and work of Christ, or of forming a true ideal of Him, than by the New Testament. It was so necessary that the story of His life should be written down or widely circulated in documentary form when there were men still living who had seen Him face to face; but it was absolutely necessary for the preservation of the truth that the knowledge they possessed of Him should be committed to writing and not left to the changes and uncertainties of oral tradition. It was comparatively easy for St. John to remember, say, the story of Nicodemus, of the woman at the well, or of Lazarus; but it would have been absolutely impossible to transmit such stories to the present time, retaining their freshness, simplicity, and even essential truth, without the use of the pen. The painter the poet and the theologian may present their ideals of the Christ—beautiful and entrancing—but if those ideals came only of their own imagination and genius, whatever their moral or æsthetic worth, they would be historically valueless. It is because their imagination has been excited, and their genius inspired and guided, directly or indirectly, by the New Testament, that their work proves itself truly helpful to the Christian heart and mind. And so with the ordinary individual. He may not himself read the Bible, but the only true and trustworthy knowledge he may have obtained of Christ has undoubtedly been derived from that Book. For while the Church may learn from history much of the nature and results of His work, she knows nothing of Him outside of the Bible. There is not a single fact nor the fragment of a fact that the Church possesses independently of the writings of the Evangelists and Apostles. Nor has she any means of ascertaining such apart from these writings. Without them she would not and cannot know anything about Him, except possibly the bare assertion, such as Tacitus gives, that He lived once in Judea. Therefore, while she is not founded upon a Book, and for several generations lived and worked without a Book, the conditions which made the latter phenomena possible have passed away and the Book has become to her necessary and indispensable.

And further, while it is true that the New Testament contains no system of divinity or polity or ritual—some system being by it taken for granted—yet if the New Testament be of any authority it follows that its incidental references to the system which obtained in the Church when it was written must be of controlling weight. When the New Testament does speak the Church may not set aside its utterance as of no force. She has no means of knowing the mind of her Lord upon these questions other than by the affirmations and declarations of the men to whom He, by word of mouth or by immediate inspiration, made known His will. Even to put it on the ground of probability, it is far likelier that St. John or St. Paul, living so near to Christ, read aright His mind and purpose than do people, however pure and pious they may be, or however exalted their position or office in the Church, living, say, sixteen or nineteen centuries later. So that it is far more likely that the Church in

her early days, warm and fresh with the personal memories of the Lord and of His Apostles, was nearer the truth than when, ages later, grown cold with wealth and scholasticism, she left her first ideals and adopted new and strange theories.

This was the contention, three centuries since, of the Anglican Church with Romanism and Puritanism. She held as against these two systems, which in spite of appearances had essentially more in common than in difference, the appeal through the ancient and undivided Church, through primitive Christianity, to the New Testament itself. It is not necessary that the Church should seek in the New Testament confirmation of every detail of her life, organization and doctrine; but it is necessary that she should decree or do nothing contrary to the plain utterances of that Book. Where God has spoken, there perforce must her action be shaped conformably thereto, and even her reason and judgment, if need be, must be suspended.

Even the silence of Sacred Scripture must not be unheeded. If, e.g., the New Testament gives no intimation or suggestion of the Immaculate Conception, or of the Assumption of the Blessed Virgin Mary, it is rash to assume these theories as facts; unless we are prepared to concede that the Church, besides ascertaining and defining doctrine, has also the power of discovering events and incidents of which no record whatsoever exists. Nor may we fall into the mistake of supposing that because men choose to believe a thing, such thing is necessarily true. Men once held that the world was flat, and that the sun moved over or around it; but, notwithstanding the former general acceptance of such theories, the error is now admitted. Of a fact we must have more evidence than the allegation that it "came to be believed"; and the Church must needs think twice before she commits herself to a theory concerning her Lord and His Apostles, when the only sources from whence she can obtain information are silent concerning such theory. If she may involve facts of history from her own consciousness, it would be to thousands of inquiring minds far more quieting to be satisfied upon some disputed questions of Holy Scripture than to be told St. Mary the Virgin was taken up into heaven.

It is no answer to this to say that some facts may be inferentially ascertained; for while we may say it is probable that a person falling from a great height will be killed, we may not safely say that he certainly will be; for some have so fallen and escaped uninjured. Because our Blessed Lord suffered on the way to Calvary, and because there were devout women who sympathised with Him, it does not necessarily follow that one of these women wiped the sweat from His face with a towel. It is possible; but as the only accounts we have of the procession to Calvary say nothing about it, the incident may not be rashly or inferentially accepted.

While therefore we do not need that every fact or every doctrine, or every practice we hold, must be verified by Holy Scripture, seeing that there are many things infallibly true which are not given therein, we do contend that when Holy Scripture speaks upon any fact, doctrine or practice, its utterance is of final authority; and where Holy Scripture is silent upon any subject of which it alone can speak, we must needs hesitate before we make any decision upon such subject.

The Bible is not, indeed, the foundation of the Church, seeing that for her "other foundation can no man lay than is laid, which is Jesus Christ;" but it is now, and for long ages has been, an indispensable rule of faith and record of the Divine Life, without which the Church would speedily lose her bearings and would drift without hope upon the shoreless waters of tradition. Certitude would for us, on almost

every question which touches most nearly and most deeply the spiritual life and the Christian consciousness be out of the question. Thanks to the training and discipline we have received we should retain much that is true; but without the Bible we should have had no such training and discipline, and without the Bible the Church would slowly but surely lose her grasp of the truth and come to believe that darkness was light and bitter sweet. Soon we should find ourselves farther away from primitive truth and apostolical Christianity, than are the most virulent heretics or the most reckless schismatics.

The office of the Church is not to invent truth, but to ascertain, preserve and propagate truths which God has revealed. She is the custodian of the Faith once delivered to the Saints. This faith is enshrined in the books of the New Testament, written down by members of her own fold, but written down not by her own direction, but by the inspiration of the Holy Ghost. She did not make the Bible any more than England made the plays of Shakespeare; but, like England with the Warwickshire bard, she praised God that He had led some of her sons to pen a Book that for all time should be for her both a guide and a joy, and she set forth and safeguarded the priceless treasure with a jealousy and an anxiety second only to those with which she clings to the truth of her Divine Lord. It is about Him, and therefore it is precious. It is His gift to her: part of the fulfilment of the promise that the Holy Ghost should guide her into all truth, and therefore she claims for it an authority to which she herself submits with unflinching submission and profoundest reverence. It is the means whereby the Spirit of God leads her through the ages and through the mazes of human uncertainties to the ultimate goal of the noblest aspirations, truth itself.

Thus has she been careful to preserve intact the sacred text, to commit it in accurate translation to the reading of both priest and laymen; to gather into a harmonious system the revelations and facts it contains; to expose the spirit and the meaning of its utterances; and in every way to keep herself within the development which it normally and naturally engenders. She does not look to it for life, but she does turn to it for the knowledge which shall enable her to make the best use of life. And of all the branches of the Church none has been more zealous and faithful of the trust than has our own. Not only is the greater part of her services taken from the sacred book, but as her divines have been foremost in its exposition, so did she give to Protestant Christendom that version which all men agree is without a peer both for the richness and dignity of its language and the faithfulness of its rendition. Even they who reject her authority readily enough use her translation of the Word of God. And proudly and unflinching, as becomes a living witness to the Truth as it is in Christ Jesus, she appeals to Sacred Scripture, where such appeal is possible, for the justification of her principles and practices, alike those which she holds in common with all Christendom, and those which are peculiar to herself. Perhaps in this she is unique, for she takes the whole Bible, and instead of twisting it to suit her theories or prejudices, compels herself to conform to its teaching. She finds nothing therein to explain away, or even to modify. If it is the Bible truth it is her truth, for the Holy Ghost, which inspires both the Bible and the Church, cannot so inspire them as to cause them to differ the one from the other.

But if the Bible be all this to her, though she is not built upon it, and only expects it to guide her within certain limits, it is of great importance that she should be certain that the books she accepts as of God are both of authority and of truth. We say both of authority and of truth, for many things are true with

which she need not concern herself, and which she was not created to defend. It is not her province to defend or to propagate theories of astronomy, or geology, however true such theories may be, nor is she immediately interested in the axioms or conclusions of mathematics. Such things are not matters of indifference to her, but they could live without her and need not her support; whereas the truths with which she is concerned are so interwoven in her life that without her they would die, and without her they would speedily be forgotten by men. She is therefore a witness, not of all truths, but of the Truth for the preservation and furtherance of which she was established. Such truth alone has for her authority, and when she turns to the Bible she finds herself bound to discover therein its authority and its verity.

Of the ways and means, by which she conducts her search, we may have opportunity to speak later on.

#### DEFINITIONS OF SUNDAY.

BY MANY WRITERS.

- "The silver lining fringing man's cloud of earthly labour."  
 "The Easter day of the week."  
 "The ordinance of One who 'knoweth our frame, and remembereth that we are dust.'"  
 "The golden link in the chain of days."  
 "Desert sunshine."  
 "Islets of hope amid the billows of doubt and of care."  
 "Channels bringing the water of life to the pasture lands of the flock."  
 "The believer's joy."  
 "The golden clasp of the week's volume."  
 "The pause in time which indicates eternity."  
 "A flower from Eden's garden which still blooms amid the universal blight of sin."  
 "The day of rising hopes and buried fears."  
 "Pledge of earth's eternal jubilee."  
 "The dove which is ever returning to us, bearing the olive branch."  
 "The 'Mount of God,' whence man may view the 'promised land.'"  
 "The golden hours of time."  
 "The brightest gem in man's casket of mercies."  
 "The brightest jewel in the week's coronet."  
 "The week's incense."  
 "Buoys amidst the quicksands of time, making the channel to the haven of peace."  
 "Nooks in the sides of the hill of difficulty, affording rest and shelter to pilgrims Zionward."  
 "An oasis in the desert, where the wayworn traveller drinks of the fountain of the water of life, and eats the fruit of the tree of life."  
 "A glass in which we see the reflection of eternity."  
 "The pearl of days."  
 "As the flower of the plant, so is Sunday to the home, evolving all its elements in one fair blossom."  
 "The Sundays of man's life,  
 Threaded together on time's string,  
 Make bracelets to adorn the wife  
 Of the eternal, glorious King."  
 —George Herbert.  
 "Heaven's milestone on the highway of time."  
 "Smooth stepping-stones along the stream of life."  
 "The Christian soldier's halting-place, where he brightens his armour and prepares for the next day's march."  
 'The Fruit of this, the next world's bud,  
 The endorsement of supreme delight,  
 Writ by a Friend, and with His blood."  
 —George Herbert.  
 "The diamond in the ring of the week."  
 "A golden finger-post that points to an everlasting rest.—*The News*.

## Family Department.

### SONNETS OF THE SACRED YEAR.

By the REV. S. J. STONE, M. A., rector of All Hallows' on-the-Wall; Author of 'The Knight of Intercession', &c.

#### PREFATORY SONNET.

'Faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world.—Rom. x. 17, 18.

There is a music flowing through the year—  
The mystic time, and times, and half a time—  
With cadence sweet and solemn, like a chime  
Heard in a city's roar. To hearing ears  
'Tis the authentic chanting of those spheres  
That, round the single Day-star of the soul,  
Through the set seasons in their courses  
roll,  
With light and song for him who sees and hears.  
Behold, these diverse Truths reflect One Lord  
And, like a bow of circling sound, they blend:  
In the full sweetness of their heptachord  
All tones of the Beginning and the End,  
I listen, Lord: oh, touch my lips with fire,  
To sing so near Thy Presence with that choir!

#### FIRST SUNDAY IN ADVENT.

'Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.'—Rom. xiii. 11.

Salvation and Destruction: Heaven and Hell:  
Each nearer! Night is long and slumber  
deep,  
But night is passing; up, then, from thy sleep,  
Child of the kingdom! So the sentinel,  
Far vocal in the Church's Advent bell,  
Calls from the City of Vision, whose high  
tower,  
Catches the first gleam of the Advent hour.  
Oh, listen! 'tis a summons and a knell.  
Child, thou art resting all too soon, awake!  
Work thy Lord's will, for nearer is His Day:  
And, if there are who wander from the Way,  
Witness of Him Who terrible shall shake  
Their earth's foundations, win them to thy  
side,  
That at His cross they may their King abide.

### Molly and Nan.

#### CHAPTER XI. (CONTINUED.)

A few anxious minutes followed, while the paper globe swayed backwards and forwards in their hands, until it was fully inflated, and then, silently and slowly at first it rose into the still evening air. A long drawn sigh broke from all, and when they found their voices, and cheer after cheer followed the mock moon, as it sailed far away over their heads upon its brilliant but short-lived voyage of discovery; while the real moon gazed down in calm contempt upon the scene.

"I 'speat it's gone to the 'land beyond the sky' now," said Robin sleepily, his curly head resting against Molly, and his eyes blinking from their effort to watch the last little spark disappear.

But Molly didn't answer him, for just then some one who had crept up unobserved bent over and kissed her and in another minute her arms were around her father's neck, and his own dear voice was whispering into her ear, "My little Molly, my darling little Molly."

She could only hug him tightly to assure

herself that it was really true and not a dream.

And now, he said, gently unclasping her arms, "we must find Aunt Delia, for poor mother and Nicholas are waiting in the cab."

But Aunt Delia herself came hurrying up, Robin having found his way to her with a tale that Molly was being eaten by a big man.

"Why, Hugh!" she exclaimed, in astonishment.

"My dearest creature," he said "what will you think of us turning up in this abominably rude way? But we crossed over by an earlier boat than the one we expected to catch, and Alice was so knocked up I thought I'd better bring her straight here. Of course I didn't know you'd have all these jollifications going on. We found the house locked up, so she and the boy are in the cab. I'd no idea you went in for this sort of thing. We never have anything half so magnificent at Vienna!"

They were hurrying towards the house and although he was speaking all the time to Aunt Delia, Molly held her father's hand tightly, and felt that no little girl in England could be as happy as she.

That was an exciting evening! First one and then another came in to hear the joyful news, and to help in getting an impromptu supper ready for the travellers. Uncle Hugh said he must be allowed to have tea out of a tin can and to eat at least five pieces of cake, or what was the use of coming on a school-treat day?

The following morning Aunt Delia persuaded her sister-in-law to stay in bed, and after Molly had carried up her breakfast, and sat curled up at the foot of the bed to watch her eat it, she left her mother in peace to sleep away the effects of her journey, and took undisputed possession of her father for the rest of the day.

"You must take me all around, and show me everything," he said, as he lighted his cigar on the lawn, and the children clustered round him.

So off they set on a complete tour of the premises, from the guinea pigs, house to the kitchen garden, where they led Uncle Hugh in triumph to a particular bush of hairy red gooseberries, which had been netted on purpose for him.

"Ah, this is new," he said as Philip opened the door of the museum, and they all trooped in and began showing him everything at once, until he put up his hand to his ears, and begged them to let him see their treasures one at a time. "Now, to begin with, who owns this?" he said, pausing in front of a very rickety cabinet, which looked suspiciously like an old dolls' house.

"Oh, that belongs to the kids," said Dick, with a laugh, while Uncle Hugh read as follows from a card which hung above it, written in Paul's large-text hand.

"1. Shelf. Bird's eggs. One thrush's egg, one starling's a black Birds, a tree creepers, and so on.

"2. Shelf. Coins. one french Penny.

"3. Shelf. Mixed curiosities. One cods eye a shell from Austraylia a rabbits jaw one fishes bone I don't know the name of it."

"Brave!" he said, pausing at the end of the odd list, and he made them quite happy with a handful of small foreign coins, of which Nicholas was able to tell Paul the names, and then took up a gaily-painted money-box, which stood upon the table.

"What's this for?"

"Oh, that's where we're saving up for a cupboard to keep stuffed birds and things in. They do get so mouldy, and it's awfully damp in here in the winter. We maynt have a fire more than once a week. So we thought it was a good thing to have a box, and we ask visitors to put something into it."

"Do you have many?" asked Uncle Hugh gravely.

"Well, no, not many," Nan admitted; "but this year there was a missionary who put in sixpence and promised to send a bird's nest that

people make soup of when he got" back to Sarawak—and mother gives us half pennies from the butcher's book, and we put in our pocket-money too. Here's the accounts: you see how much we've got."

Uncle Hugh glanced down the neatly written columns of "creditor" and "debtor," and then dropped a shilling into the box, which was immediately entered as "donation, Uncle Hugh."

"What nice, manly boys those two big ones are, Delia," said Molly's mother that evening, as the ladies sat with their work in the garden, watching their two families intent upon an exciting game of "tip and run." "Do you know, Hugh and I often wondered you kept them at home so long before they went to school; but it doesn't seem to have made them a bit girlish, and it must have been so happy for you."

"I don't think it has done them any harm," replied Aunt Delia. "You see they had each other for company, and it's so different living in the country. There is always plenty for boys to do, if they are fond of out-door life. Besides, I think if they are sent to school very young they grow so sick of the routine of it. Now everything is fresh to these two, and they enjoy it all."

Presently Uncle Hugh left the children to finish their game by themselves, and stretched his long legs upon the grass beside his wife and sister.

"I don't know how we can ever thank you for the care you've taken of our little girl, Delia," he said, absently snapping off all the daisy heads within reach. "We always felt so happy to think of her in this dear old place."

"Indeed, Hugh, it has been a pleasure. The only thing is that I don't know how we are ever going to spare her to you again. But we needn't talk of that just yet."

The shadows grow longer, the pigeons flapped homewards to settle among the chimneys; and Aunt Delia tucking her work under her arm, called to the children to put away their cricket things and come in.

And so, laughing and talking, they all sauntered towards the house, and passed in under the old doorway, leaving the garden alone in the twilight.

#### CHAPTER XII.

The children always agreed afterwards that those were the happiest summer holidays they ever spent. The days never seemed half long enough for all their was to do. It was so many years since Uncle Hugh and his wife had been at Bramblemore, that there was a great deal to show them in the neighborhood. So one day there would be a picnic in some pretty spot to which every one must go, while another day the elder ones would drive to a garden party at a friend's house, the big boys having to put on their best clothes, much against their wish, and go with them; and once they made an expedition to the country town, where Uncle Hugh took the children over the museum and up the spire of the cathedral, and treated them all to ices afterwards at the new restaurant.

"My dear Delia," he said at breakfast one morning, "you'll never get rid of us if you don't take care. Do you know, Alice, we've actually been here a fortnight, and we're no nearer finding a house than we were in Vienna?"

"It really is such a hopeless thing to get all you would like when you go house hunting," said Aunt Alice to her sister-in-law. "It has been delightful having this rest, but we shall have to begin in earnest soon."

"Where do you think of settling?" asked Aunt Delia.

"Well, at one time Hugh thought he should like to be somewhere near the old home; but the neighborhood has changed a great deal, and I fancy the air is rather relaxing. He would look out for a little shooting, and we've moved

about so much that I think I could make myself happy almost anywhere."

"Uncle Hugh," said Paul very solemnly, pausing at the top story of a castle of bricks, which he with the two other little boys was building in a corner of the room, "if you want a house, why don't you go and live in the Grange?"

"What! that tumble-down old place, where the miser used to live? Thank you, Master Paul," and Uncle Hugh pushed away his plate, and throw the remains of his mutton-chop to the black retriever, which sat outside the window, while the rest burst out laughing at the idea, to Paul's discomfiture.

"Is it really so tumbled down?" asked Aunt Alice gently, drawing the little boy, near to her. "There's nothing like having plenty of strings to one's bow."

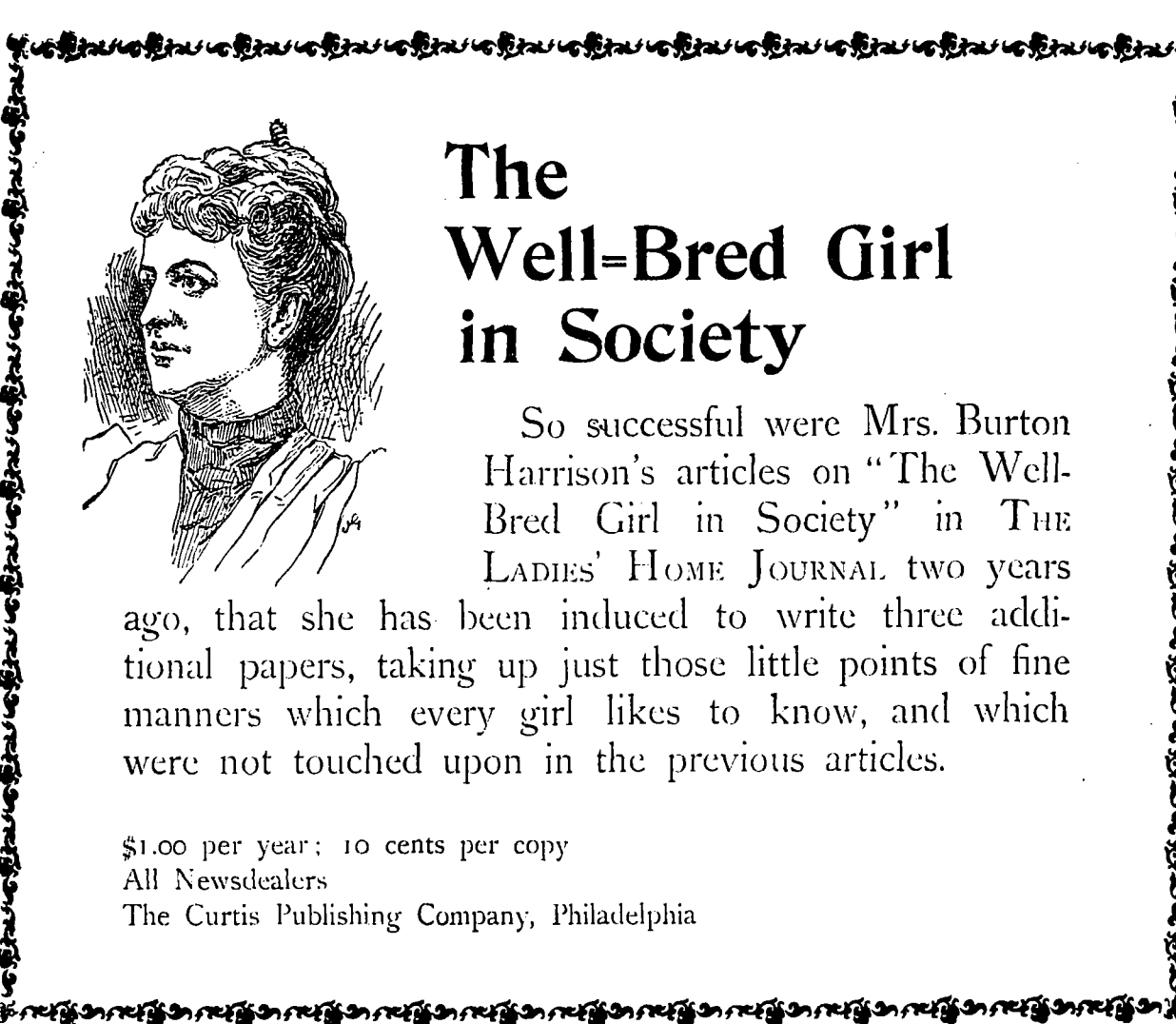
"Oh, Aunt Alice," burst in Nan. "I do wish you'd go and live there. It would be too lovely. But it seemed so funny."

"Seriously though," said Uncle Hugh, turning to the rector, "who does the place belong to, and why is it empty?"

"Well, the man who owns it is nephew to the odd old fellow you remember. He's a rich squatter out in Australia somewhere, and doesn't care two straws about the property, a mere drop in the bucket to him, you know. His name has just slipped my memory for the moment, but Muffit at Wheatacre is his agent, and could tell you all about him."

"The house is well built, and might be made delightful," added Aunt Delia. "Nan knows more about it than any of us, for she has a dear friend living there."

Whereupon they all began to relate the romantic attachment which had existed between her and Dan, from the days when she was the only one who was not afraid of the grim old man, and the boys could not resist a sly mention of the lock of hair which had been cut off as a



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present for him. "I haven't yet made out why he should live in the Grange," said Aunt Alice.

"The story dates back to rather before my time," replied the rector; "but I believe old Mr. Knype had been unjustly hard upon Dan, when he was a boy—sent him to prison on suspicion of poaching, and then wanted to make amends. He never said anything about it in his life, but after he was dead they found that he'd left directions for the old man to live in the house if he survived him. They say he used to be the terror of the village, but he's a very inoffensive old chap now."

"Upon my word, this is as good as a fairy story," said Uncle Hugh, jumping up as eager as a boy. "I vote we all go and have a look at the moated Grange, and Nan and her old friend shall do the honors."

So off the whole party set, children and dogs racing along the plantation, and through Nan's particular gap in the hedge; while their elders walked more sedately by the road, and up the disused carriage drive which led to the front door of the old, ivy-covered house. It looked rather dreary in spite of the August sunshine, and Aunt Alice was beginning to feel that it was hardly worth going any further, when suddenly the door opened and out rushed the merry stream of children, while sparrows and starlings innumerable flew from the ivy.

"We went in at the back and Dan let us out," they shouted; and with the sound of their voices, the startled cries of the birds, and the

bright color of the little girls' cotton frocks, the whole place seemed to wake up from the sleep in which it had lain so many years.

"Plenty of thinning to be done, you see, Hugh," said the rector, pointing to the thick growth of underwood all round them. "but we'll go over the garden afterwards. You must come in and see the house now."

Before long shutters were thrown back and windows opened, and Dan could hardly believe his ears and eyes, as the children ran up and downstairs and in an cut of the bedrooms, while their parents gravely examined the kitchen-range and the condition of the roof.

The ghostliness of the place seemed gone now that broad daylight streamed into all the rooms, and even the portrait of Sir Knype Grabbet himself was robbed of half its terrors as they all stood beneath it, and Uncle Hugh said he looked the most contemptible little old man he had ever seen, in spite of his grand wig.

As for the little boy bricked up behind the fire-place, he declared boldly that that was all gammon, and that the child had probably died of measles, and been buried in the usual way in the family vault.

"However, we'll have the chimney looked to," he said, "to see the flues are all right; but I shall be very much surprised if we find anything worse than a dead starling or two."

It was most reassuring to have the terror of the Grange disposed of in this way, and Molly and Nan bot

felt that they would never now confide their precious fears to any one. (To be Continued.)

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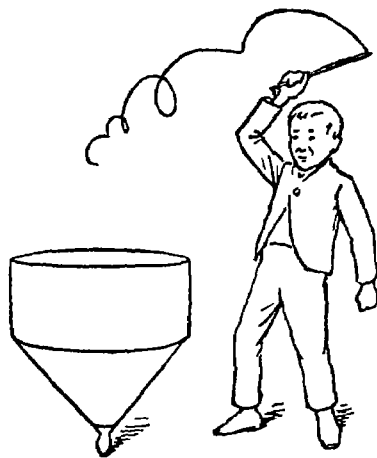
[CONTINUED.]

At the beginning of July I engaged a graduate of the Doshisha 'Training School for Nurses,' of Kyoto, a Congregational institution under the management of American doctors and nurses. These four nurses, with the native Bible-women, have together in St. Michael's Training School a comfortable, commodious Japanese building just a few minutes' walk from my house. Downstairs is a waiting-room, school room and dispensary, dining-room and Japanese matron's room; upstairs are two dormitories.

At a little distance is the hospital we are connected with. I think I wrote you last autumn about our only being allowed to witness operations, visit patients with the attending physician and nurse such cases as we were asked to. Well, that is all changed now, and all patients are under our care. In the winter there was a great deal of sickness here, and the hospital was crowded. The nurses were in constant demand, and were evidently appreciated, for a few months ago Dr. Acashi, the medical superintendent, came to me, and, with many bows and compliments, asked if I would allow my pupils to attend all the cases. I very gladly assented, and O Haru San stays permanently in the hospital and the others go on duty with her, each a month at a time. You will rejoice to know that every one of the officials of this institution takes a deep interest in Christianity, and although only the house surgeon is as yet a Christian, we hope it will not be long before the others will have declared their belief in the one true God and Jesus Christ, his Son. District nursing was a large part of our work until we had all the hospital cases. I hope to resume it when the new pupils come the beginning of next month. Our work among the Japanese poor has so increased that I have had to refuse to nurse any 'foreigners,' for of course the Japanese must come first of the patients who come to the dispensary. I regret to say that an accurate account has not been kept. On Oct. 1 I expect two new pupil nurses, one from the C. M. S. and the other from the American Episcopal Mission School. Our daily programme for the coming school year is:—Eight a.m., prayers in the church, which all must attend; nine a.m., religious instruction by native deacon; 10.30 a.m., lectures in the hospital, bandaging, etc.; 2.30 p.m., lectures in physiology and practical nursing. Of course, all the nurses cannot attend lectures regularly, as they are liable to be called out at any time to do private nursing. No doubt you are all reading about the war between Japan and China. It is proposed to erect a temporary hospital in Nagasaki and Kobe for the wounded soldiers brought home from Corea, and the government authorities here and the president of the Red Cross Society have asked me to give as many nurses as I can and superintend the work myself in Kobe. It will probably be some months before this project is carried out, but I have promised to do what I can. Our church has been working up a heathen district of the city for some time, and hopes to have completed by Christmas a new mission house,

which, besides containing a hall for preaching to the heathen and a residence for the catechist, is to have a room that can be fitted up as a dispensary. We hope to have a Christian doctor and nurse in charge as soon as the building is ready. Next year I hope to be able to tell you that a good opening has been made. I think that all foreigners are much impressed with the patience and self-control with which the Japanese bear suffering and poverty, and I, at least, can testify to the gratitude they show for kindness or relief extended to them. Never has a patient failed to come and thank me; often they bring some little offering, a few cakes, sweets or flowers. There is so much to love and admire in the Japanese, their refinement, culture and love of pure, simple pleasures, cannot fail to endear them to any who work among them, and makes us long to win them for the Saviour. I have noticed with deep thankfulness that my nurses never let an opportunity pass without speaking 'a word in season' to those they work for, and I try to impress on them that while we try to give our patients the best nursing and treatment for their sick bodies, our first desire always must be to lead the sin-laden soul to the true source of healing. I feel sure, dear friends, that I have your sympathy and prayers in my work, and the knowledge of it often strengthens and sustains me in many a weary hour. Work here is not all plain sailing, and many times I feel like being discouraged, but I remember that I have the dear Lord's assurance that 'He will not leave me nor forsake me.' Pray for me, and that God may bless and prosper this work begun for His sake.

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'I don't know what you mean by our being in Christ and Christ in us.' 'Well, I mean this. God took upon Him our nature and by the sacraments gathers us, receiving them worthily into union with Himself, and so we are said to be in Christ. And being thus united to Him, God looks upon us, as in Him; and all His work and life and death is a satisfaction offered to God on our behalf; and so God now pardons us and will, in spite of the imperfections which remain in the holiest, and the imperfect service of the saintly, account us righteous and living members of Christ, and accept us in the Beloved. He also is in us. His life enters into ours. He re-makes and re-moulds us. We are re-created in Him. His holiness pervades our lives and gradually by His grace He transforms us into His likeness. This, our new life in God, is full of peace because we are accepted in Christ and full of the energy of obedience through His grace in us.' 'But I thought you preachers held that Christ had paid all our debts to God, and had kept the law, and so we were released from keeping it; and that if we believed in Christ and trusted in Him, that was all sufficient, and God would acquit us for His sake and so we should be saved and get into Heaven.' 'I don't know what you may have heard elsewhere, but such is not the teaching of the Church. It is heresy. It is but a caricature of the gospel. Heaven is a state as well as a place. Salvation is not a mere acquittal or pardon. It means health and life. It denotes a new and elevated union with God. It is eternal life. We cannot attain it by ourselves, but by God's assisting grace. Now grace does not signify God's good will, but also His gift. Strange, you may say, that spiritual gifts should be transmitted by the material agencies of sacraments. But this is the law of the Incarnation. As God and man, Christ touches both God and humanity; and His human nature is the channel through which the new divine life is transmitted to us. Further, the sacraments, as Bishop Jeremy Taylor says, 'are an extension of the Incarnation.' Thus 'as many as have been baptized into Christ have put on Christ.' 'Except a man be born of water and of the spirit he cannot enter into the kingdom of God.' 'Except ye eat the flesh of the Son of Man ye have no life in you,' and 'My flesh is meat indeed and my blood is drink indeed.'

'The sacraments,' as Canon Liddon has written, 'are no more exempt than any of God's gifts from abuse through the perverseness and wrong-headedness of men. No book has been so abused for directly mischievous and immoral purposes as the Bible, but that does not make the Bible forfeit its character of being the best of books. No truth has been more sedulously pressed in the interests of an immoral antinomianism than the truth of Christ's atoning death; yet that does not make it less certainly the truth which has a pre-eminent power to chasten and purify the heart of man.' It is, of course, possible to think more of any gift than of the giver—of the natural gifts of life or fortune or means of usefulness or happy homes—than of the good God to whom we owe these blessings. Many of us do this. But if we do, it is not rational to say, 'Because I wish to think only of the giver I mean to insist on the worthlessness of the gift.' Yet this is what those churchmen do who regard the sacraments, not as the Prayer Book calls them, means and instruments of grace, but as mere signs and symbols and so no better than the legal ordinances which preceded them. We must now allow these evil traditions of men, however able, like Luther and Calvin, to 'bewitch us,' as St. Paul says, into giving up the realities of the Gospel with its living sacraments and going back to the forms and shadows and empty signs of Judaism. Hold fast the faith of the Gospel: that the sacraments are the ordained channels and instruments of grace, the certificated meeting-points between Christ and the soul.—'Wisconsin Fond du Lac.'

## A WOMAN'S RESCUE.

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Suffered for Six Years from Nervous Headaches, Dizziness and General Debility—Physicians and Many Remedies Failed to Help Her—How Relief and Cure was at Last Found.

From the Paris, Ont., Review.

So many remarkable stories are published of people who have been almost brought back to life that the public might almost be excused if they were a trifle skeptical. So far, however, as those relating to cures brought about by the use of Dr. Williams's Pink Pills are concerned there appears to be no reason to doubt their entire truthfulness. The cases reported are carefully investigated and vouched for by newspapers that would discredit themselves were they to distort facts that can be easily investigated by any of their readers. Besides, there are but few localities in the Dominion where this grand healer of the sick has not made itself felt, and the people having proof of its virtues near at home, are quite prepared to accept the statements made as to the results following the use of Pink Pills in other localities. The 'Review' has heard of much good accomplished by the timely use of Dr. Williams's Pink Pills in this locality, but has recently learned of a case at Paris Station which is of sufficient importance to give the full details for the benefit it may prove to others. The case alluded to is that of Mrs. E. H. Skinner, who is esteemed by a wide circle of acquaintances. To a representative of the 'Review' Mrs.

Skinner said she had been for a long time a great sufferer. Her blood had become thin and watery, bringing about a weakness amounting almost to a collapse. There were numerous distressing symptoms, such as dizziness, severe headaches, palpitation of the heart, etc. 'I have been ill,' said Mrs. Skinner to the 'Review,' 'for about six years, and you can form an idea of what I suffered during that time. I had the advice and treatment of some excellent physicians, but without any benefit. I may say that during the six years I was ill I was treated by four different doctors in Brantford and one in Paris, but they seemed not to be able to do anything for me. When the physicians failed I tried many different widely-advertised remedies, but with no better results. All this, you will readily understand, cost a great deal of money, and as I derived no benefit, it is not to be wondered that I was completely discouraged. I found myself continually growing weaker, and hardly able to go about, and had almost given up all hope of becoming better. And yet one never wholly despairs, for seeing Dr. Williams's Pink Pills so strongly recommended in the press I determined to try them, and you can see by my condition to-day how much reason I have to be thankful that I did so. I had not been taking Pink Pills long when for the first time in six years I found myself improving. Gradually the troubles that had made my life miserable disappeared, new blood appeared to be coursing through my veins, and I am again a healthy woman, and have no hesitation in saying that I believe I owe not only my recovery but my life to Dr. Williams's Pink Pills.' Mrs. Skinner said her husband was also much run down with hard work, but after using Pink Pills feels like a new man. The statements made by Mrs. Skinner prove the unequalled merit of Dr. Williams's Pink Pills, and as there are thousands of women throughout the country similarly troubled, her story of renewed health will point to them the remedy which will prove equally efficacious in their cases. Dr. Williams's Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Dizziness, palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. They are also a specific in cases of locomotor ataxia, partial paralysis, St. Vitus's dance, sciatica, neuralgia, rheumatism, the after effects of la grippe, etc. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. They are sold only in boxes, the trade mark and wrapper printed in red ink, at fifty cents a box or six boxes for \$2.50, and may be had of druggists or direct by mail from Dr. Williams's Medicine Company, Brockville, Ont., or Schenectady, N.Y.

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