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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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MONTREAL, WEDNESDAY, SEPTEMBER 27, 1893.

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## ECCLESIASTICAL NOTES.

THE Worcester Festival of Choirs took place on 12th Sept.

A Church Institute is being formed in Rochester, Eng., to promote social intercourse among all classes of Churchmen.

A BISHOP is not the father of the clergy only but of the Church—the head not of an Order only, but of a people.—*Westcott*.

FIFTY choirs, numbering *one thousand* voices, were expected to take part in the Bangor Diocesan Choral Festival held in the Cathedral of that city on the 25th inst.

THE Woman's Auxiliary of the P. E. Church in the U. S. have sent out about 3,000 mite boxes to be filled with money for their proposed endowment of the Episcopate in a missionary jurisdiction.

ACCORDING to the report given at the Sunday School Convention, recently held in St. Louis, there are in the United States: Sunday schools, 121,797; officers and teachers, 1,303,254; scholars, 9,688,506.

A Christian lady once said to Dr. Adam Clark: "Very true, the water of life is free, but we must pay for the pitchers to carry it in." There are some who think the pitchers ought to be thrown in free also.

AT the meeting in Toronto on 13th Sept., 1893, for the formation of a *General Synod* for the Dominion of Canada there were present 14 Bishops and 41 Clerical and 31 Lay Delegates, representing Dioceses from the Atlantic to the Pacific.

THE total expenditure of the Society of the Propagation of the Gospel in the Foreign Mission Field up to the present has been \$28,051,750. In 1701 there were 81 clergy; there are now 8,442. In its colleges are 2,600 students and 38,000 pupils.

Sr. Paul's school, Tokio, Japan, has forty-nine students, of whom thirty-two are Christians. Three of these are Baptists and two Presbyterians. Fifteen out of the thirty students in the upper classes have declared their intention of studying for the ministry.

St. Luke's is the only church in Birmingham (there are not many in the whole of England) which boasts an "angelic choir." The experiment of a female surpliced choir was tried a few years ago with some trepidation on the part of the Vicar, and with much adverse criticism on the part of outsiders. After a good trial, however, most people are agreed that the experiment has proved a success, however reluctant other vicars may be to adopt the system

in their churches. The behaviour of the choir is as admirable as their singing is chaste and refined, and there is no church in Birmingham where Divine Service is better and more devoutly rendered. The Vicar (the Rev. W. B. Wilkinson) is choirmaster, and occasionally takes the solos in the Anthems.

At the Synod of the Diocese of Tuam the following resolution, moved by Lord Oranmore and Brown, and seconded by the Dean, was unanimously adopted: "That the Synod of Tuam, representing the members of the Church of Ireland in this extensive diocese, most unanimously protest against the Home Rule Bill, and earnestly hope that the Imperial Parliament will not allow it to pass into law."

FIVE hundred soldiers about to sail for India attended a special farewell service in Canterbury Cathedral. In the course of his sermon the Bishop of Dover exhorted the men to show themselves true Englishmen in the land to which they were bound, and to be faithful to Church and to country, to home and to God. As one of their Generals once remarked, soldiers were possible missionaries throughout the length and breadth of the Empire.

An event of unique interest to both the American and English Church is the election of Father Hall to the Bishopric of Vermont. The Rev. Arthur Cranstap Allison Hall is about forty-six years of age. He belongs to the Order of Mission Priests of St. John the Evangelist, at Cowley, near Oxford. He spent nineteen years in connection with the parish of the Advent, Boston, gaining an enviable reputation throughout the American Church, and was recalled home by the Superior of the Order in 1891.

LORD GEORGE HAMILTON, M.P., urged some time ago that while no indictment has been made by the majority in Parliament against her, the Church in Wales, on the other hand, had a heavy one to prefer against the action of former Parliaments. At the time of the disturbance in 1688 the Church in Wales was in a most efficient condition, and there was perfect sympathy between clergyman and congregations; but it was believed by the Government of the day that political advantage would accrue to one party if the efficiency of the Church was impaired. Bishops and clergy were appointed who were not in touch with the people, some being unable to speak Welsh, and the result was to destroy the efficiency of the Church, and the seeds of neglect and indifference were sown. But in the beginning of this century the Church awoke, and for the last forty years in no part of Great Britain had it made such progress as in Wales.

The *Irish Ecclesiastical Gazette* of Dublin, referring to the Conference at Belfast, says: "Let us hope, too, that in all the debates the speakers will uphold the true position and

claims of our Church to be *the only Church of Ireland*. We are encouraged in our desires by the fact that one of the subjects appointed, not we hope for *discussion*, but for *consideration*, is "The Continuity of the Church." There need be no bitterness exhibited against honourable opponents, but plain speaking is not necessarily inconsistent with courtesy. The Church in Belfast has suffered too long from the insidious inroads of "veiled Dissent." A little more outspokenness, a good deal more strait teaching, a little less preaching, and far less encouragement of heresy and schism, would soon work wonders in Belfast Churchmanship. Whilst dealing with the *subjects* of the Conference we humbly suggest the advisability of having in some room convenient to the Conference meetings, an exhibition of Ecclesiastical Art and Church Worship accessories, such as usually accompanies, and with great success, the English Church Congresses."

For a Church population in Belfast of over 80,000, there is barely accommodation in the existing church and mission rooms for 18,000.

## THE DAILY PRESS.

The religious periodicals are suggesting the plan of boycotting those dailies, a large percentage of whose columns are simply an ingathering of the moral filth of society. The papers have to say for themselves that they supply what is demanded. The question is whether the press makes public opinion or public opinion makes the press. It is claimed that such a paper as would suit the better-minded class of people could not be made to pay; and the managers of our great dailies know better than anybody else what sort of a paper will have the most buyers and pay the best. They admit, then, that in this respect, at least, it is public opinion that makes the press. The conclusion is, therefore, that in order to have a clean press we must have a clean society. We need not wait for this until the Christian religion as the regenerative force of society is operative in the lives of all men for the tide could be turned if Christians, and all persons who care for better things, were to take the right stand. The facts of the case are that in thousands of Christian families throughout the land the daily press is the only literature that is read. Aside from the disastrous moral injury of laying open the hideous vices and crimes possible to human nature, the desultory trash perverts and ruins all intellectual taste and culture. It is easy to say that one can read only such parts of the paper as he needs—a difficult task on account of the immensity of the sheets—not the serious and sad fact is that the younger members of the family only pick out the nastiness and the sensational and the exciting. There is no question at all if the body of the right minded people were to demand a clean and decent paper they would have it, and the fault lies largely at the door of the Christian world.—*The Church News*.

## A GREAT CANADIAN CHURCH.

The Church of England in Canada has during the last week taken the most important step in its history. Instead of a Colonial appanage of the great Mother Church it is now a distinct Canadian institution appealing to the sentiments of 644,000 adherents as the national centre around which their affection and loyalty may grow steadily and closely. Instead of an unorganized, scattered mass of worshippers, meeting through their clerical and lay delegates in Provincial Synods, having no recognized central authority, and no attempt at Dominion organization, the Church now has a clear organic unity, with a General Synod for the Dominion similar in its powers to the English Houses of Convocation; a Primate of All Canada after the style of the Archbishop of Canterbury, who is Primate of All England; an Archbishop of Ontario and one of Rupert's Land; an arrangement for Provincial Synods and the creation of Archdioceses in connection therewith; and a solemn Declaration of principles.

This would have been a proud occasion for Bishop Strachan—the veteran pioneer of Anglicanism in Canada, the sturdy defender of the Church's interests and institutions—could he have lived to see the present great gathering in the halls of Trinity University. His labors in connection with St. James' Cathedral and his diocese, the creation of King's College—now Toronto University—and the founding of Trinity College when an old man of 72, would have been more than reward by the spectacle of a great remodelled and united Church covering the vast Dominion of Canada. It has indeed been a wonderful work for a week's time, and had not the occasion been ripe, and the harmony amongst the delegates phenomenal, the process of reconstruction could hardly have been so rapid.

Of course the principles, forms and creed of the Church are unaltered. As the Solemn Declaration of the Synod says: "We declare this Church to be and desire it shall continue in full communion with the Church of England throughout the world." And it is also apparent, as the Prolocutor of the Lower House pointed out on Tuesday, that the supremacy of the Queen remains the same as before, and that: "They could not speak of the Church of England without acknowledging the temporal head of the Church, or of the Thirty-nine Articles without recognizing her supremacy."

Loyalty is, in fact, one of the most earnestly taught lessons of the great English Church, as in days of old it was one of its most zealously practised principles. "Fear God and honor the King" is a precept as much regarded by the Church of England in Canada as by the Mother Church at home. And there is no doubt, incidentally of course to the primary objects of a powerful religious denomination, that the adherents of the Anglican Church always have been, and probably always will be, remarkable for their sturdy loyalty to Crown and country. But this in passing.

One feature of the proceedings at the Synod deserves special attention. In its recognition of the fact that there is a growing desire for Church Union and co-operation, the following basis for negotiation offered by the Church of England in Canada is both interesting and important:

"1. The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

"2. The Apostles' Creed as the baptismal symbol, and the Nicene creed as the sufficient statement of the Christian faith.

"3. The two sacraments ordained by Christ

himself, Baptism and the Supper of the Lord, ministered with unflinching use of Christ's words of institution and of the elements ordained by Him.

"4. The historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

Though a repetition of the Lambeth Conference resolutions of 1888, this present action transfers the offer, and the opening for discussion, to the New World, and especially to the people and denominations of Canada. A long time may elapse before any practical union of churches takes place, but none the less is the idea and the ideal a noble one, worthy of discussion and careful consideration.

The first general Synod has now adjourned and what has been done merits the approval and sympathetic regard of all Christian men. This union will strengthen the Church and the cause of Christianity, while the two eminent leaders in Christian work during nearly three decades of the past, who have been honored by promotion to the highest posts in the gift of their Church, are more than worthy of the honor. Archbishop Mackray, of Rupert's Land, and Archbishop Lewis, of Ontario, would confer luster upon any position and may be trusted to carry on to full and splendid completion the work of organization so well and vigorously begun.—*The Empire, Toronto.*

## The Meeting at Toronto.

On Thursday morning, the 6th of Sept., the Metropolitan and Bishops appeared in the Convocation Hall of Toronto University, where the delegates, Clerical and Lay were assembled, awaiting them, in accordance with the request of their Lordships the previous evening. They entered in stately procession, clad in full Episcopal robes; the Metropolitan of Canada bringing up the rear, and being preceded by his Chaplain carrying the Crosier. On reaching the dais all stood, whilst the Metropolitan opened the meeting with prayer. It then appeared that the Bishops had receded from the unfortunate and untenable position taken by them the previous day.

The presiding Bishop, the Metropolitan of Canada, speaking in behalf of their Lordships said: "My dear brethren, the Bishops are here to meet you in accordance with the resolution sent up to us yesterday afternoon," and then asked for some further explanations, which having been given by the Rev. Dr. Langtry, Mr. Worrell, Q.C., Dr. Davidson, Q.C., Dr. Johnson, Mr. Wilson, Q.C., and others, a short discussion followed, in which their Lordships took part, and it was moved by the Bishop of Saskatchewan and Calgary, seconded by Dr. Davidson, "That this meeting form itself into a Committee of the Whole, in order to receive, consider and adopt such resolution as will lead to the due formation and constitution of a General Synod." Bishop Courtney asked the presiding Bishop, "the whole of what!" and the reply came quickly from many: of the joint meeting of Bishop, Clergy and Laity. The motion was then carried almost unanimously; after which some discussion followed as to the appointment of a Joint Committee to draft a resolution, declaring the position of this body as empowered by the Diocesan Synods to assemble together for the formation as a General Synod. Whilst this was proceeding the Bishop of New Westminster, with a view probably of expediting matters, proposed the following resolution: "That we the Bishops of the Church of England in the Dominion of Canada, together with the delegates of the Clergy and Laity duly authorized by our several Diocesan Synods and by authority committed unto us, declare we are here

assembled as the first General Synod of the Dominion of Canada." This produced immediate opposition, it being pointed out that the Synod could not be formed until the preliminary basis had been formally assented to.

During the excitement of the moment the Metropolitan put the motion, when Archdeacon Brigstocke, of St. John, N.B., rose to object, and enter a protest against it. This was ruled out of order and again the Metropolitan commenced to put the motion, when the Very Rev. the Dean of Montreal rose and made request that Archdeacon Brigstocke should be heard, as he did not believe that the meeting underseod what it was to vote upon, adding "we cannot be a Synod until we agree upon the basis of union."

Notwithstanding the Dean's request the Metropolitan proceeded to call for the nays to rise; but immediately the Dean, during intense excitement stepped to the front, and in earnest tones, tremulous with feeling, spoke as follows: "It is with the greatest diffidence and laboring under the strongest feelings, that I, in my humble capacity, would ask your Lordships, especially his Lordship of New Westminster, not to press at this present moment a resolution that may rend this conference and rend it under the saddest circumstances, and cause the delegates of a diocese deprived of the presence of its legal head through illness to give utterance to words that we ourselves would regret, and that every single member of the Church here present, I earnestly believe, would be sorry if they were uttered and followed up, as we would be forced to follow them up."

Bishop Sillitoe immediately rose and begged leave to withdraw his motion, if the result was to be such as the Dean of Montreal, intimated; and thereafter the motion of the Lord Bishop of Toronto for the appointment of a committee to submit a declaration to form the basis of union was carried unanimously, and the following committee was appointed: The Bishops of Rupert's Land, New Westminster and Toronto, Canon Partridge, Archdeacon Roe, Rev. Dr. Langtry, Archdeacon Brigstocke, Canon Pentreath, Dean Carmichael, Dean Innes, Canon Spencer, Archdeacon Lauder, Rev. E. M. Bland, Dean Grisdale, Archdeacon Mackray, Judge Ritchie, Chancellor Honaker, Mr. J. A. Worrell, Mr. Justice Harington, Dr. Davidson, Chancellor Bothune, Mr. Matthew Wilson, Chancellor Walkem, Judge Senkler, Mr. Chas. Jenkins, Mr. H. A. Crotty and Mr. Myers Grey. It being then nearly one p.m. adjournment was had till 4 p.m. in order to give the committee time to deliberate and prepare its report. Shortly after 4 p.m. the meeting reassembled, and the committee, through the Metropolitan of Rupert's Land reported as follows:

That having considered the action of the Provincial Synods of Canada and Rupert's Land, and of the several dioceses, your Committee are of opinion that the position of this body now is that it is prepared to declare itself a General Synod upon the following basis, subject to any amendments which may be made and assented to at this session:

We, the Bishops of the Holy Catholic Church in full communion with the Church of England, together with the delegates from the clergy and laity now assembled in the first General Synod of the Church in the Dominion of Canada, hereby make the following solemn declaration:—

We desire the Church in the Dominion of Canada to continue an integral portion of the great Anglican communion composed of the churches which—united under one Divine Head in the fellowship of one Catholic and Apostolic Church, holding one Faith, revealed in Holy Writ, and defined in the Creeds as maintained by the undivided Primitive Church in the four Ecumenical Councils, receiving the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation—teach the same Word of God, partake of the

same divinely ordained sacraments, through the ministry of the same Apostolic orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit which is given to those that believe to guide them unto all truth, and we are determined, by the help of God, to hold and maintain the doctrine and sacraments of Christ, together with the order and government of the Church as the Lord has commanded in His Holy Word, and as the Church of England hath received and set forth the same in the Book of Common Prayer, and administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, appointed as they are to be sung or said in churches, and the form or manner of making, ordaining, and consecrating of Bishops Priests and Deacons, and of the "Thirty-nine Articles of Religion," and to transmit the same unimpaired to our posterity.

#### THE CONSTITUTION.

1. There shall be a General Synod consisting of the bishops of the Church of England in the Dominion of Canada, and of delegates chosen from the clergy and the laity. The delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a diocese which has no synodical organization, may be appointed by the bishop. The representation shall be as follows: Dioceses having fewer than twenty-five licensed clergymen, one delegate from each order; dioceses having twenty-five and fewer than fifty licensed clergymen, two of each order; dioceses having fifty and fewer than one hundred, three of each order; dioceses having one hundred licensed clergymen and upwards, four of each order.

2. The Synod shall consist of two Houses: the bishops constituting the Upper, and the clergy and laity together the Lower House. The clergy and laity shall vote by orders if required.

3. The President of the General Synod, who shall be styled the Primate, shall be elected by the House of Bishops from among the Metropolitan or bishops not in any ecclesiastical province. The Primate shall hold office for life, or so long as he is bishop of any diocese of the General Synod; nevertheless he may resign at any time.

4. The General Synod shall have the power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction. Provided that no canons or resolutions of a coercive character, or involving penalties or disabilities, shall be operative in any ecclesiastical province, or in any diocese not included in an ecclesiastical province, until accepted by the Synod of such province or diocese, and that the jurisdiction of the General Synod shall not withdraw from the Provincial Synod the right of passing upon any object falling within its jurisdiction at the time of the formation of the General Synod.

5. The following, or such like objects, may be suggested as properly coming within the jurisdiction of the General Synod:

- a. Matters of doctrine, worship and discipline.
- b. All agencies employed in the carrying on of the general work of the Church.
- c. The general missionary and educational work of the Church.
- d. The adjustment, with consent of the dioceses, of the relations between dioceses in respect to Clergy, Widows' and Orphans' and Superannuation Funds.
- e. Regulations affecting the transfer of clergy from one diocese to another.
- f. Education and training of candidates for Holy Orders.
- g. Constitution and powers of an appellate tribunal.
- h. The erection, division, or rearrangement

of provinces, with the consent of any existing provinces interested. But the erection, division, or rearrangement of dioceses, and the appointment and consecration of bishops, within a province, shall be dealt with by the Synod of that province.

j. That nothing in the foregoing scheme or in the constitution to be framed thereunder shall affect any canons or enactments of the provincial or diocesan Synods in force at the time of the ratification of said constitution by this Synod.

7. For the expenses of the Synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the dioceses, proportioned to their representation, exempting those which are entitled to send only one representative of each order.

8. The words ecclesiastical province heretofore used shall mean any group of dioceses under the jurisdiction of a Provincial Synod.

9. We declare that the General Synod, when formed, does not intend to and shall not take away from or interfere with any rights, powers or jurisdiction of any Diocesan Synod within its own territorial limits, as now held or exercised by such Diocesan Synod.

10. We declare that the constitution of a General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of Provincial Synods is left to be dealt with according to the requirements of the various provinces as to such provinces and the dioceses therein may seem proper.

The Metropolitan of Rupert's Land moved that the report be adopted, and the bishops, with the clerical and lay delegates, be declared the General Synod of the Dominion of Canada.

Dr. Davidson seconded the motion, which was carried unanimously. The General Synod then adjourned till Friday at 10 a.m.

#### SUNDAY REST.

[From The News, London, Eng.]

Rest-takers will do well to give rest. To a very great extent holiday tourists may, in this particular, "live and let live." A small amount of self-sacrifice and kindly consideration will enable lodging-house keepers and servants to enjoy a portion, at least, of Sunday rest during the holiday season.

The same principle of mutual consideration would also soon lessen the strain of railway traffic, which at present deprives so many of the weekly rest needed by all alike. It is worthy of note that, whilst different opinions obtain on the Sunday question, no one, we believe, has yet been found with courage, or rather folly, sufficient to argue for the total abolition of the Day of Rest. On the contrary, each has vied with his neighbor in expressing in the strongest possible way his high estimate of the physical and intellectual benefits conferred on the individual and the community by the present arrangement. Not one has contended for that day being degraded into an ordinary working season. Their premises might logically be regarded as leading them to such a conclusion, but they have repudiated the idea beforehand. Equally general seems to be the consensus of opinion as to the propriety of doing what is to be done, not by overriding the law, but by having it modified to what is deemed the right extent and in the right direction. It is here that the Babel of conflicting opinions comes in. A certain amount of Sunday labor is necessary, is therefore perfectly legitimate, and the old, ever-recurring question has to be faced, Where and how is the line to be drawn? There may be a certain tract of what is to be called "debatable ground," but beyond that there is a wide range about which apparently there is no debate whatever; just as there may be a certain amount of difficulty in determining when the

light begins in the morning, and when the darkness ends, but none at all about its being broad daylight at noon, and unquestionable darkness at midnight. About certain kinds of work there may be more or less debate, and it may be difficult to settle whether or not these are to be ranged in the category of what is necessary or the reverse. But the universal feeling is evidently in favor of ordinary work being as much circumscribed as possible, and the more so the better.

As a general rule, "doing to others as we would have them do to us," would solve most of the difficulties referred to. As to railway travelling, it certainly might be restrained far more than it is. The rapidity of modern travel ought to be a plea for the extension, or at least the enforcement, of the weekly pause in the whirl of business. If we can now travel so fast on other days, the Sunday trains are, for that reason, the less needful.

If people would only be frank and say that they don't want any Sunday rest or any break in the regular toil of the working classes, it would be something. It would indicate the courage of conviction at any rate, though it would not lessen the folly of unreasonableness. The enjoyment of one class, which is purchased by the oppression and degradation of others, cannot be worth much. Hence comes in the argument against by far the largest portion of Sunday travel, whether by land or sea. Notoriously there are literally thousands of railway officials who have never had a weekly rest of anything like twenty-four hours' duration for years, and never expect to have it again till they are either in their dotage or their grave. It is all very well to talk of the "off-day" for those who have Sunday labor. That may look beautiful in theory, and at the start it may for a short time be practised, but only for a short time. Ask the mass of railway men in Britain what they know about it, and the matter will assume quite a different aspect.

The high pressure at which life is being driven makes the weekly rest only the more indispensable, while the telephones, the telegraphs, and the "lightning expresses" ought to make such a rest only the easier and the more attractive. But, like the horse-leech, greed never says it has enough, and the weekly pause of twenty-hours is more and more encroached on, till, before one knows, the whole will be gone.

Bianconi, the great Irish mail coach contractor, as a mere matter of business insisted on every one of his horses having twenty-four hours each week of uninterrupted rest in addition to its daily period of repose. He insisted on this as a matter of money. He could not give them all the same twenty-four hours, but during the week all had their share. It was physically profitable to the horse, and pecuniarily profitable to the man. What was and is true of horses will be found equally true of men; and that man, therefore, is neither an enlightened patriot nor a far-seeing man of business who would do anything to weaken the obligation or lower the sacredness of the Day of Rest.

This obligation could easily be put on higher grounds, but the mere secular one of physical well-being and pecuniary profit is sufficiently strong; and every one who recognises its strength ought to do his best to reduce the necessity to a minimum, which evidently might be far lower than it is even now, if all were as solicitous about their neighbors' and subordinates' well-being as they are jealously careful of their own privileges, and sensitively alive to their own convenience. The mad rush of business becomes always madder, and Mammon always grudges more and more the Day of Rest as so much time practically thrown away. But the wisely prudent and the politically far-seeing will, on this very account, be the last to do anything which would cut our country adrift from our Sunday Rest and its inestimable privileges.

C. B.

## News From the Home Field.

### Diocese of Fredericton.

#### ST. JOHN.

The quarterly meeting of the St. John Deanery was held at St. Paul's church on the 19th. The sermon was preached by the Rev. E. W. Sibbald. A resolution was passed expressing regret at the loss sustained in the death of the Rev. D. B. Parnter. Regret was also expressed at the resignation of Rev. Canon DeVeber. A paper was read by Rev. W. O. Raymond on "St. Paul's Pastoral Epistles." A discussion took place on the best way of interesting young men in church work. Mention was made of the Boys' Brigade and the St. Andrew's Brotherhood.—*Globe*.

#### ST. STEPHEN.

Rev. O. S. Newnham has been asked to give up his work in Christ Church parish here for three months, and travel through the provinces to solicit help towards the Bishop Medley Memorial fund. If Mr. Newnham decides to undertake the work a clergyman will be sent to supply his place during his absence.—*St. Croix News*.

### Diocese of Montreal.

#### MONTREAL.

THE LATE REV. CANON ROBINSON.—The following minute was adopted by the sixteen Clergy who attended the funeral of Canon Robinson, which took place as announced in our last, on the 10th of September.

We, the clergy assembled at the burial of the Reverend Canon Robinson, M. A. desire to express our deep sorrow at his removal from the scene of his earthly labors.

We feel that in his departure we have lost a brother beloved who by his zeal in the cause of Christ and His Church, has secured our just admiration, and has left us an example of patient continuance in well-doing worthy of all following.

We appreciate the uniform kindness, consideration and courtesy he has always manifested to his brethren, and we cannot realize the fact that he has left us without a sense of irreplaceable loss. At the same time we are consoled by a good hope, through grace, that our brother has exchanged his abundant labors for the rest of Paradise. And we humbly pray that the Holy Ghost, the Comforter, may sustain the bereaved wife and family, and that the blessing of the Almighty may rest upon the parish which was the object of his affectionate care and life-long devotion.

The S. S. Convention of the Church of England for the District of Bedford took place on the 27th Sept. We hope to have a report of its proceedings for next number.

The Lord Bishop of the diocese was much improved in health by his sojourn in the White Mountains. He returned to town last week, and has since been able to go out daily. He is still, however, unable to undertake active work.

Every member of the delegation appointed by this diocese to go to Toronto for the formation of the General Synod, were in attendance there during the earlier days of the session, and most of them remained to the end.

Owing to the absence of Dr. Davidson at the General Synod, the services at *The Church of the*

*Redeemer*, Cote St. Paul, were taken on Sunday week by the Rev. F. A. Smith, of Montreal.

Archdeacon Fortin, of Winnipeg, preached at St. James' on Sunday morning last, and at Trinity church in the evening.

### Diocese of Ontario.

#### PARISH OF ROSLIN.

The annual Harvest Home Festival for this Parish was held in Christ church, Thomasburg, on Wednesday, Sept. 6th, when there was a celebration of the Holy Communion at 9 a.m., the celebrant and preacher being the Rev. Canon Burke, Rector of Belleville, who dwelt forcibly on the duty of thankfulness in thought, word and deed. The celebrant was assisted by the Incumbent, the Rev. John Fisher.

A Festival Service was held at 3 p.m., when the sacred edifice was crowded. The Lessons were read by Canon Burke, and a very appropriate sermon was preached by the Rev. W. W. Burton, of Madoc. The decorations, which were much admired, reflected great credit on the lady members of the congregation. At 5 p.m. a Parochial Tea was partaken of in the new driving shed. We trust that the photograph of the clergy and congregation, which was taken at the close of the service, will be a pleasing memento of a very happy festival.

### Diocese of Huron.

#### ST. MARY'S.

The Rev. D. Williams, of Stratford, officiated in St. James' church, on Sunday Sep. 10th, preaching two practical and helpful sermons suitable to harvest thanksgiving. While the decoration of the church was not quite so elaborate as in some previous years, it was very pretty and appropriate. The singing of this much improved choir was marked by that feeling and modulation which is one of its characteristics. Altogether the day was one of praise and of true thanksgiving. The rector took Mr. Williams' duty.

On the following Sunday, being the return of the Rev. Mr. Taylor to his church after his holiday, there were excellent congregations. All work in this parish is prospering.

The paragraphs with reference to the Rev. Freeman Harding and Miss Norah Clench (misprinted Church), in our paper a few weeks ago should have been under the heading, "St. Mary's."

#### KIRKTON AND BIDDULPH.

Sunday, Sept. 17th, was a red-letter day in St. Paul's church, Kirkton. The annual Harvest Thanksgiving was observed on that day, when appropriate services were rendered both morning and evening. The devotional exercises were led by the Incumbent, and two thoughtful and eminently evangelical sermons were preached by Rev. Canon Richardson, of London. Similar services were conducted in St. Patrick's church, Biddulph, at 3 p.m. In both churches the decorations were chaste, and reflected credit on the young ladies of the congregation.

On the following Tuesday evening a Harvest Home Dinner was served in the Town Hall by the Ladies' Aid of St. Paul's church, after which a programme followed in which music was given by the Woodham Band, and a duet and solo rendered nicely by Miss Amy and Master Willie Taylor. Rev. W. J. Taylor, of St. Mary's, and Rev. B. L. Hutton, of Kirkton,

(Methodist minister), entertained the audience by excellent addresses.

The attendance on Sunday services at both churches, and the audience who patronized the dinner, were among the largest ever known in the parish. Nearly \$40 were realized from the latter, while the offertories on the Sunday were very liberal. The Incumbent desires to express thanks for the success attending this year's harvest festival services.

### Diocese of Niagara.

#### GUELPH.

St. James'—The Rev. Benjamin S. Sanderson, rector of Bath, N. Y., Diocese of Western New York, preached an able sermon at evening service, on Sunday, 27th August.

The Woman's Auxiliary began their regular meeting on Tuesday afternoon, Sept. 5th. Acknowledgements were received from the Revs. Messrs. Dawson and Frost to both of whom bales of goods had been sent last spring. The ladies look for an active and successful year.

The choir picnic on the afternoon of Sept. 3rd was a great success.

Mrs. May Sanders has presented to the Rector a beautifully worked chalice veil, her own handiwork.

The meeting of the Sunday School Teachers on the evening of Aug. 31st, was very fully attended, and resulted in the formation of a St. James' Church Sunday School Teachers' Association. Mr. A. E. Smith was elected Secretary Treasurer, and Mr. Chs. Hicks, Librarian. A committee of ladies to act with the officers, as an executive, was chosen as follows: Mrs. Harvey, Mrs. Buckle and Miss Howes. The Superintendent, Mr. Robert Mackenzie occupied the chair. It is proposed to adopt next year the Interdiocesan scheme of Sunday School lessons. The rector has decided to take up as the subject of his Wednesday evening addresses, the S. S. lesson for the following Sunday. The Teachers' Association will meet regularly after Evensong on the first Wednesday of each month.

The annual Harvest Thanksgiving service will be held in the Church on the Festival of St. Michael and All Angels—Friday, Sept. 28th. There will be a celebration of the Holy Communion at 10 a.m., and Choral Evensong at 8 p.m., when the Rev. G. C. Mackenzie, of Brantford, will preach. The offertory will be for the church debt. The members of the choir have been practising some very fine music for the occasion.

### DIocese OF CALGARY.

The Rev. J. W. Tims, who has lately returned from a visit to the Blood Reserve, says that the work of the Church of England is progressing on that Reserve. During the past few months the Girls' Home has been completed, and is filled to its utmost capacity, many children having to be refused admittance. A boys' boarding house has just been erected at a cost of two thousand dollars, seven hundred and fifty of which was contributed by the Indian Department. It will be opened in the course of a few weeks, as soon as the building is furnished. Forty boys will be accommodated, and more than that number have already applied for admittance. A new cottage has also been erected for one of the teachers on the reserve in connection with the mission.

On the Piegan Reserve a large addition to the Mission House is in course of erection for the accommodation of twenty-five boys. There is already accommodation there for fifteen girls.

On the Blackfoot Reserve, where Mr. Tims is in charge, the Home is full of children, and a new school has just been built at a cost of \$970, a large portion of which has been contributed by the Indian Department.

Several children have recently been transferred to the Elkhorn Industrial School, which is under the auspices of the Church of England, but the change of climate seems unsuited to the young Blackfoot and Blood Indians. One died last week from consumption, hastened, the doctor thinks, by change of climate, and another is reported sick.

Mr. Tims sees a great change in the attitude of the Indians now towards education compared with ten years ago, when he opened the first school for Indian children in 1883.

### THE BLACKFEET.

The Blackfoot Indians are showing a greater desire than ever before to work. When the Rev. J. W. Tims was driving up from Macleod he saw a stack of about 15 tons of hay put up by some Indians, who have gone in together and purchased a Massey-Harris machine and rake for themselves. There were eight mowing machines at work this year on the reserve, five of which are the property of the Indians.—*Calgary Herald.*

### Diocese of Columbia.

The clergy of the diocese forwarded to the Archbishop of Canterbury the following in reference to his choice of a Bishop:

To His Grace the Lord Archbishop of Canterbury,  
Most Reverend Father in God.

Whereas we, the clergy of the Diocese of Columbia in Synod assembled, did, in the month of November of last year, unanimously refer to Your Grace the choice which we were called upon to make of a Bishop for this diocese,

So we, now again assembled in Synod under the presidency of the Right Reverend William Wilcox Perrin, D.D., desire to express, with one voice, our humble, hearty thankfulness to Almighty God for the wisdom vouchsafed to you in the selection of one whom we already perceive to be a Bishop indeed,—one who appears to us eminently qualified to fill a position of much difficulty and discouragement—but at the same time of great interest and promise,—and to guide us in our work of striking deep and wide the roots of Christian religion in the soil of a new country.

(Signed),

The clergy of the Diocese of Columbia.

The following is the Archbishop's reply:

LAMBETH PALACE, L. E., July 22nd, 1893.

My dear Sir,—The Archbishop of Canterbury desires me to acknowledge with his warmest thanks the resolution passed by the clergy of the Diocese of Columbia, in Synod assembled, with reference to the appointment of the Right Reverend W. W. Perrin, D.D., as Bishop of the Diocese.

His Grace receives this expression of their experience and assurance of their confidence with profound thankfulness, and humbly prays Almighty God to enrich with His best blessings both the clergy and laity of the Diocese with their chief pastor.

Believe me, faithfully yours,

ERNEST L. RIDGE,  
Chaplain.

The Ven. Archdeacon of Vancouver Island.

### VICTORIA.

THE LATE REV. M. C. BROWNE.—There were large congregations at both morning and evening service at St. Luke's, Mount Tolmie, held in memory of the late Rev. M. C. Browne. Just

before the service the parishioners presented an address to Mrs. Browne referring to the great loss which the parish had sustained through his death, and their high appreciation of his earnest, self-denying and successful labours during the three years of his ministry amongst them; assuring Mrs. Browne of their truest sympathy with her in the overwhelming sorrow with which God had afflicted her. Rev. Canon Paddon read the prayers for the day, and His Lordship the Bishop the lessons. The Bishop also preached, selecting as his text II. Corinthians vi.-10, "Sorrowful, yet always rejoicing." He alluded to the fact that he had promised Mr. Browne to be present at St. Luke's on this particular day, and how changed were the circumstances under which the promise was fulfilled! He would not attempt to estimate the character of the late pastor, as the parishioners had expressed their appreciation in an address presented before service to Mrs. Browne. He asked, however, for the prayers of the people for the bereaved family, and also for guidance as to a successor in the work in the ministry. His Lordship then proceeded to show how true Christianity was the only secret of living a life of rejoicing amidst all the trials and necessities of life. An administration of Holy Communion followed, at which there were thirty communicants, His Lordship being celebrant.

In the evening the service was conducted by Ven. Archdeacon Scriven, there being another good attendance.

### THE ANGLICAN SYNOD.

[From the Toronto Globe.]

The Church of England in Canada has now attained to the rank of full manhood. Such is the meaning of the proceedings of the first General Synod of that body, which has just closed in Toronto. The Synod has been in session a week, and has completed its labors of union, and the result is a united Anglican Church in Canada. A Primate for all Canada appointed, the high title of Archbishop boldly adopted, and a General Synod constituted and established; such are the steps taken that have made one organized and solidified Church out of nineteen dioceses, sixteen of which had a form of provincial organization, and three of which were outside all provincial boundaries. The step is one that cannot but awake the deepest satisfaction in the heart of every Churchman throughout the country, and that must, besides, be of interest to the whole community, no small portion of which looks to the Anglican Church for the satisfaction of its spiritual wants. It is an assertion of strength, a manifestation of increased self-confidence, that will scarcely fail to command respect in a world that is prone to take institutions, as well as men, at their own valuation. The title of Archbishop is certain to affect men's imaginations as a visible and outward sign of the new self-estimation, and the improved machinery and accompanying increase of unity of feeling will greatly accelerate the effect of the steady propaganda on which, in common with all other denominations, the Church of England is engaged.

It has been no easy task to arrive at so satisfactory a result. When, on Wednesday last, the Bishops met with the delegates who came instructed to endeavor to form a General Synod, problems and difficulties were numerous and formidable. The extreme east and the far west were represented, and sectional feeling could not fail in some degree to be present. The western dioceses are largely missionary, and, consequently, poor; the eastern dioceses are richer, and feelings of jealousy were not absent.

Some delegates came pledged to a plan that looks towards the abolition of Provincial Synods; others were firm in desiring their retention. There was hardly a point in the draft constitution that was awaiting the meeting upon which widely varying opinions, and, in some cases, determinations, were not entertained. At the very outset an inclination on the part of the delegates was strongly manifested to call for but one House, instead of two separate assemblies, the House of Bishops and the Lower House. There was a clash at the very moment of opening, and for a time there was every prospect of a deadlock. But the House of Bishops, with a commendable spirit of conciliation, yielded for the moment, and agreed that while the actual constitution was under discussion the two Houses should sit as one. The wisdom of their concession was proved, not only by the spirit of friendly co-operation that was evoked, but by the value of their contributions to the debates upon the constitution. By another concession, graciously made, they allayed the fears of those who suspected that their rights of dealing with certain provincial subjects might be curtailed, and a still further act of grace was shown when the Bishop of New Westminster, at the earnest appeal of the delegates from Montreal, withdrew an amendment upon which the vote was at the moment actually being taken, which was apparently carried, but which would, in all probability, have resulted in the withdrawal of a portion of the representatives. The turn of the Bishops came on Saturday last, when a resolution moved by Dr. Langtry came up, aiming at the abolition of the distinction between the Upper and Lower Houses, and the Metropolitan of Rupert's Land, on behalf of the House of Bishops, declared that the Bishops insisted upon the retention of the distinction. Seeing their determination, the Lower House yielded, a compromise being effected by which full provision is made for the sitting together of the two Houses when occasion makes such a course desirable. Thus, by judicious concessions, aided by the admirable temper with which the discussions were conducted, the first principles of union were established. As point after point came up and was settled, conflicting interests of all kinds were brought to the front and were all treated in the same sort of judicious compromise. The rights of provinces and dioceses were jealously guarded, full provision was made for the smaller and poorer dioceses, and every section of the Church, its wants and its claims, received the fullest attention. The work of the Synod was much accelerated by the high character of its composition. Out of 41 lay delegates, there are justices, four judges, ten Q.C.'s, one university professor, one Senator and one Sheriff. A singularly high tone of debate was maintained throughout. The discussion was full, but not one badly-delivered, not one foolish, not one intemperate speech was made.

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Carefully constructed as is the machinery of union, undoubtedly the most picturesque of the changes has been the election of two Metropolitans to the dignity of Archbishop. Technically, the titles of Primate and Metropolitan are higher than Archbishop, but, as Bishop Courtney graphically remarked, the ordinary man does not care a snuff for a Primate or a Metropolitan, while he has a very vivid idea of the power and dignity of an Archbishop, and will be impressed accordingly when he hears that the ecclesiastical provinces in Canada have each an Archbishop. The title is jealously guarded in England, where there are only two, so that already the Canadian branch of the Church equals the Mother Church in point of the number of its Archbishops. Indeed, should British Columbia be constituted into an ecclesiastical province, and this may happen very soon, there will be three Archbishops in Canada. In some respects the usage differs

from that of England, there being in the province of Canada, at all events, no primatial see, so that the one diocese after another may give its name to the Archbishop's title. The change is a striking one, and seems likely to do the Church some good, in so far as it impresses the imaginations of men. The union of the Church of England in Canada, now an accomplished fact, is thus complete both in picturesque detail and in solid machinery, and bids fair to start the Church in a new period of prosperity.

## Diocese of Toronto.

### TORONTO.

Sunday during Synod week, Sept. 17th, was a great day for Church of England people in this city, owing to the presence of the many Bishops from the various dioceses in Canada, many of whom were secured as preachers at the services of the day. In the morning, at *St. James' Cathedral*, the Most Rev. the Lord Bishop of Rupert's Land, the Metropolitan, was the preacher, and in the evening the Bishop of Nova Scotia, Dr. Courtney. The church was crowded, especially in the evening, when a magnificent service was rendered by the choir, and an impressive sermon was preached by Dr. Courtney from the text: Acts 16th chapter, 4th and 5th verse. His Lordship's sermon referred to the formation of a General Synod and was explanatory of it.

At *St. George's*, of which the Rev. Canon Cayley is Rector, the Lord Bishop of Columbia preached in the morning an earnest and impressive sermon from the text: Ephesians xiii., 20-21. In the evening the Lord Bishop of Algoma was the preacher, and on both occasions the church was well filled. The Bishop of Columbia also addressed the Sunday school in the afternoon, and preached again in the evening at *St. Mary Magdalene's*, taking as his text Nehemiah ii., 4-5.

At the church of the *Ascension* the Lord Bishop of Huron was the preacher in the evening, and the church was crowded to the doors. His Lordship chose as his text the words: "The Lord will make perfect that which concerneth Me." The preacher in the morning was the Right Rev. Dr. Sullivan.

The Right Rev. Dr. Pinkham, Bishop of Saskatchewan and Calgary, preached at *St. Thomas'* church in the evening, his theme being the present duty of the Church in Canada with regard to the work in the Northwest, his remarks being based upon Exodus xiv., 15. His Lordship also preached in the morning at *St. Margaret's* church.

The Right Rev. Dr. Burn, Bishop of Qu'Appelle, preached in the morning at *St. Thomas'* church, Huron street, an able and eloquent sermon.

### PETERBOROUGH.

The Rev. J. C. Davidson, rector, conceived the idea of securing the services of the Lord Bishop of Quebec, whilst in attendance at the General Synod at Toronto, for the purpose of addressing a mass meeting in this city on the afternoon of Sunday, the 17th inst., and was successful in securing the Bishop's consent. It was somewhat of a venture, but one which was crowned with abundant success.

His Lordship is well known for his Apostolic zeal and earnestness, and entered heartily into the plan suggested by Mr. Davidson. He left Toronto for Peterborough in the afternoon of Saturday, and on Sunday morning assisted in the services of *St. John's* church at the early celebration.

In the afternoon a vast concourse of people of all shades of religious belief, in number not

less than three thousand souls, were present in the market square at three o'clock for the purpose of hearing his Lordship.

The gathering was the largest that has ever met in Peterborough. Special preparation had been made for it by the erection of a platform decorated with flags and appropriate mottos, over the speaker's position being the words "For Christ and His Church." The Y.M.C.A. band was present and led the musical portion of the service. At three o'clock his Lordship, vested in full Episcopal Convocation robes, accompanied by the Rev. J. C. Davidson, of Peterborough, the Rev. H. Symonds, rector of *St. Luke's*, the Rev. C. B. Kendrick and the Rev. Mr. Loucks, all in their robes of office and preceded by the surpliced choirs of *St. John's* and *St. Luke's* churches, proceeded to the platform, where the Rev. Mr. Davidson opened the meeting, briefly explaining its object, and after some hymns were sung, amongst them the favourite one, "Stand up, stand up for Jesus," and the "Apostles Creed" had been recited, the Bishop read part of the xiv. chapter of Luke, after which another hymn was sung, and his Lordship delivered an earnest address, listened to with the utmost attention, from the 14th chapter of *St. Luke* and the 20th verse.

*The Daily Examiner* speaks of his Lordship's address as "a plain, earnest, simple and effective Gospel message, entirely free from sectarianism, bias and denominationalism."

After the sermon was finished the grand old hymn, "The Church's one Foundation," was sung, after which the Bishop pronounced the Benediction and the immense assembly dispersed. *The Examiner* adds: "From all sides came testimonies of the power of the meeting."

In the evening, after the service in *St. John's* church, the Bishop met a number of the people in the school-house and shook hands with each one. He then was hurried off to the Y.M.C.A. meeting, which he reached in time to deliver a closing address. On the invitation of the Secretary, at the close of the meeting the Bishop took his stand at the door and said good-bye to each one leaving the hall.

The Rector and clergy of *St. John's* have great reason to feel gratified with the result of their enterprise.

## Contemporary Church Opinion.

### *The Living Church, Chicago.*

There is a large crop of loose writing in books of recent date from the pens of Churchmen, who would seem never to have mastered the first principles of the theology they represent, or the fundamental differences between Catholicism and Protestantism. They have not discovered that from the first and for many ages, Christianity was embodied in an organized society embracing a body of officers, institutions, and usages everywhere the same, and preserving the record of its Founder and His teachings in certain documents considered to be inspired. No one dreamed that this world-wide body could be set aside by any company of men, however good their motives might be, and that the historical institution might be ignored and a new Church be constructed. It would naturally occur to impartial observers that if the testimony of the ancient Catholic Church is to be received when she says: "These books, written under the influence of the Holy Ghost, were delivered to us by Apostles and Apostolic men," that testimony must be equally trustworthy, which, as early and as uniformly, asserts that "our ministry and our great sacraments were a part of the original constitution from the hands of the same great men, and those, together with the Scriptures, are of the essence of that organized Chris-

tianity which is the only Christianity we know." When people talk of accepting Christ alone, without the Church, they are separating what He Himself had joined together. It is a marriage in which there can be no divorce. We shall do well to read and ponder in this connection the latter part of the fifth chapter of the Epistle to the Ephesians.

### *Church Bells, London, Eng.:*

A clergyman was telling us the other day that on the Sunday evenings during the present holiday season he had been trying the experiment of a course of sermons on subjects which seem to be of popular interest at the moment. The result was that his congregation had nearly doubled itself. Doubtless this was largely due to the ability of the preacher, but he himself very much attributed it to the fact of his sermons being in the nature of a course, a more or less continuous and connected treatment of certain matters familiar and interesting to ordinary persons. It is probable that there is much truth in this view. We are sometimes told that the time for sermons is a good deal passed, and that, now that people can and do read so much for themselves, the attraction of the pulpit is on the wane. We do not in the least believe this; we believe, on the contrary, that it might with much greater reasonableness be urged that the spread of education has increased men's interest in sermons, even if it makes them somewhat more exacting and critical; and a course of sermons stimulates and retains this interest, and meets the demands of this growing power of appreciation. Unquestionably it puts a severe tax on the preacher, and there are many excellent clergymen not by nature fitted to attempt such a method of preaching. On the other hand, where a man is fitted, there is a great opening for increased usefulness, if only he will take the necessary pains, and be on his guard to avoid the perhaps inevitable temptation to become merely smart and showy.

### *The Diocese of Chicago:*

The parish exists for what? To sustain itself? Not by any means. Who ever heard of an army being formed simply to eat its rations? Much less is the Christian army, of which a parish is a single company, formed to centre upon itself that which will gratify the taste or sustain the life of its individual members. The meat and drink for the soul, provided in the worship and activities of a parish, are given for a higher purpose than mere sustenance. They may be necessary for life, even as rations are necessary for the army. While we may eat to live, we would not live to eat. So, too would we consider the purpose of a parish.

And yet we cannot deny the painful fact that "Parochialism" is the great danger of our day. We contribute of our means to receive our blessings of the Gospel, but fail in any large degree to give others the benefits of our life. We are apt to absorb, not reflect. We think of "our parish," and work for "our parish," and become so interested in it that we forget the great work, of which ours is but a very small part, and we do not do our part in meeting the necessities of others. We sometimes talk of "outside help," unmindful that we are "outside helpers" in the minds of others. In the Communion Office we thank God that "we are incorporated into the mystical body of Christ's Church"; many would make it read, incorporated into our "parish."

While there may occasionally be times when great efforts are necessary to place a parish in working condition, when energy needs to be employed, we must ever remember that the effort is to put it in working condition, not merely that it may live in self-sustaining ease. The field for work is the world, not one parish; our

sympathies must go out to struggling soldiers of Christ the world over—our thoughts must expand from the parish only to dwell on the grandeur of the kingdom as a whole. Parishes that live to eat, receive to consume, lack the spirit of their Master, and they may as well cease to exist.

*The Church Times:*

To most people the Coptic Church is unknown even by name. Yet there have been many instances of English writers of eminence pointing out the unique character of this community. It is the most singular relic of Christian antiquity; in its religious observances it has preserved some most primitive features of Oriental Christianity. It derives its liturgy from that of St. Mark, through that of St. Basil, and retains in its public worship the Coptic language, which the priests recite even where they do not understand it. The Coptic Christians at the present moment are attracting considerable attention. Roman Catholics and American and English Churchmen regard with interest this singular body of Christians, parted from the Orthodox Church fourteen centuries ago, and now emerging from what Canon Scott Holland has described as the long tunnel of the past history, into a period of light. The part that English Churchmen are taking in the work of their enlightenment was illustrated recently in a meeting held at the Church House by the Association for the furtherance of Christianity in Egypt. The object which that society has at heart is not to proselyte the Coptic Christians, but to revive the ancient Coptic Church, which, but for the pertinacity with which it has maintained its separate existence, and which affects its whole temper, would admit that the difference between itself and the orthodox communion is one rather of words than of essence.

**BROTHERHOOD OF ST. ANDREW.**

At the time of the meeting of the convention at Boston last year, a reporter of the Boston *Globe* said that "he was glad to be assigned to duty at that convention because there, for the first time, he had learned that a Christian could be a man." The editor of the Boston Herald wrote: "Here is a new type of a man and one with which people are very little acquainted, creating a new spirit in the Episcopal Church and showing what can be done by men not withdrawing from the world but living in it."

There is no question says Rev. Dr. Clark, of Detroit, but that the most wholesome and robust and, therefore, the best illustrations, of what modern Christianity can produce in society, are to be found in the ranks of our communion. And more people out of the Church ought to know it.

Speaking of what the Convention in Detroit would do the Rev. Dr. Clark, rector St. Paul's Church, said:

(1) This convention will call attention to the young man as an object worthy of the regard and solicitude of the Christian church. Most of those who will come as delegates will themselves be a proof of this. The larger portion of them have been reached during the last decade while they were young. The Apostle, Paul, says, "I have written unto you, young men, because ye are strong." The young men in the world's race are winning to-day. They bend easily to their work. They are bent easily to it. You see this in the field of sport. You see it in the field of study, in the army and on the police force, in medicine, and in mercantile life. There is a demand for young men because there is a demand for trained men.

Thousands are to-day being trained in various schools of vice in this city. Veterans in evil living who have survived the storms that have wrecked their scores and hundreds, are doing brotherhood work, the devil's brotherhood, the

work going on every day and every night. A man will ask a friend to go with him into a saloon; why not ask him to go with him to church? Young men are companionable. They will go where there is any one to take an interest in them. They go in droves in wrong paths; why not in right paths? They will, if there are guides who will take just as much trouble to lead them up as there are guides who will take the trouble to lead them down. This convention will show how it has been done in other cities and how it may be done here.

(2) Again, this convention will make an impression by the simplicity and directness of its aims and prescriptions. It does not cover many departments of effort like the Christian Endeavor or the Young Men's Christian Association, nor does it assume functions which belong to others. It is content in showing how men may be brought under the means of grace. Its pledges are two; one is to prayer, the other is to service. Prayer is daily made for men in Christ's kingdom. The service is the attempt to secure each week some one for the hearing of God's word in class or preaching. You see what a great thing it is for preaching to be commended. In some churches the lay office is one of criticism and sometimes of disparagement. The Brotherhood shows how preaching may be approved and esteemed. Indeed preaching is sometimes improved by it, for where men are invited to hear the gospel and much is made of its spiritual aim, the preacher is likely to be kept to that aim. In the call for workers among men there can no longer be any complaint as to indefiniteness.

The men at this convention will say, "go speak not preach; bring not boast; ask, do not argue.

"If you cannot cross the ocean,  
And the heathen lands explore;  
You can find the heathen nearer;  
You can help them at your door."

At this convention you will learn that the vestibule may be a means of grace as well as the chancel. Courtesy has its place among the sacramental virtues. With some churches the question is not how to get men to church, but how to welcome them and how to know those who enter its doors. This convention will show what is being done in our strong centers of Christian work under the name of the Bible class, and where every gift, intellectual, social, moral, spiritual and administrative, can be made of use.

**CAN ANY ONE LIVE UP TO CHRIST'S STANDARD?**

There is an easy-going way of treating the requirements of the Sermon on the Mount, as though either they do not mean what they say, or are intended for some higher state of existence. And for those who seriously take what our Lord says, there are difficulties in reconciling the lofty and perfect standard of His precepts not only with what the actual life of men shows, but with the possibilities of human nature at its best. Tolstoi asserts with incisive boldness that there is no Christianity without fulfilling to the very letter in the conduct of life the words of our Lord; though it may be said that he, like most individual interpreters, throws overboard what does not fall within his peculiar theory. There are individuals on this earth who literally carry out in their lives what our Saviour taught, even such precepts as "Resist not evil," "Give to every man that asketh of thee," "Do good to them that hate you," and, as the old spelling book says, "What man has done, man can do." We say, of course, that these individuals are in favorable circumstances, in comparative retirement, and that if they were in the thick of the world's strife, in direct daily contact with the children of the devil, they

would go to the wall. This is the average sentiment as expressed in the lives of men; and they say that simply the instinct of self-preservation demands a steady fight; also that if salvation depends upon a literal fulfillment of the law of Christ, then heaven will be as thinly populated as it would be if the Calvinistic doctrine of election were true. Yet the experiment has never been fairly tried. It is acknowledged that even a man who is rigidly and strictly honest cannot succeed in business. Suppose that all the men who call themselves Christians should go down into the market place with the combined purpose of conducting business strictly on the lines of the stainless morality of Christ. Suppose they should carry out in all their social relations the spirit of the precept: "Love thy neighbor as thyself." Would it not be possible with such a combined effort to create a public sentiment sufficiently powerful to overbear the present methods which put every man on his self-defence? Would it then be such a seriously difficult matter to live up to Christ's standard.—*The Church News.*

**Correspondence.**

*To the Editor of the Church Guardian:*

Sir,—Will you kindly insert the following extract from a letter which I have lately received from the Right Rev. Eaos Nuttall, Primate of the West Indies and Bishop of Jamaica:

"I have been somewhat surprised that except in the case of two or three elderly men, altogether unsuited for commencing work afresh in a tropical country, I have received no applications from clergy in Canada, needing, on grounds of health, to escape from the rigors of a northern winter to warmer regions like this. We cannot do much in the way of furnishing temporary openings for such men as desire to come here only for a few winter months; for our clergy, as a rule, got away to England when they can, in the hot months, and consequently that is the season of the year when temporary acting appointments are easily secured. But a really good man desiring to make his home here, and to throw himself permanently into the work, will not at any time have much difficulty in getting some temporary employment, preliminary to a more permanent settlement."

I may add that it is the wish of the Bishop that applications and testimonials from clergymen in Canada should in the first place be sent to me as his Commissary. Address: Rev. Septimus Jones, Rector, Church of Redeemer, Toronto, Ont.

All communications will receive prompt attention, and I shall be happy to furnish, so far as I can, any further particulars that may be desired. Yours truly,

SEPTIMUS JONES,  
Commissary of Bishop of Jamaica.

Toronto, Ont., Sept. 18th, 1893.

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# The Church Guardian

—: EDITOR, AND PROPRIETOR:—

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## CALENDAR FOR SEPTEMBER.

SEPT. 3—14th Sunday after Trinity.  
“ 8—Friday. Fast.  
“ 10—15th Sunday after Trinity.  
“ 15—Friday. Fast.  
“ 17—16th Sunday after Trinity. (*Notice of Ember Days and St. Matthew.*)  
“ 20—Ember Day. Fast.  
“ 21—St. MATTHEW, Ap.  
“ 22— } Ember Days Fast.  
“ 23— }  
“ 24—17th Sunday after Trinity. (*Notice of St. Michael and All Angels.*)  
“ 29—St. MICHAEL and All Angels.

## NOTES ON THE EPISTLES.

By THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of “*Arrows for the King's Archers,*” etc.)

### EIGHTEENTH SUNDAY AFTER TRINITY.

“*I thank my God always.*”—1 Cor. 1: 4.

I.—The Apostle thanks his God always on behalf of the Christians of Corinth. To thank God for spiritual blessings bestowed on others is a sign of true charity, which rejoiceth in the growth of religion and the spread of the Holy Spirit's influence amongst others. Christian Love participates in the joy of others and rejoices with those who do rejoice. Thanksgiving a duty as well as a privilege. It should be offered “always” as a part of every act of worship, inasmuch as the blessing of God is perpetually resting upon his people. The cause of the Apostle's joy was the happy condition of the Church he was addressing *as a body.* Some of its individual members were far from adorning the Gospel of Jesus Christ, but in its general character “the body” in Corinth was in such a

condition as to call forth this expression of the great teacher's affectionate gratitude, and a joyful assurance of its final glory.

II.—In this thanksgiving we may see what the Corinthian Church had and what it lacked. It had great intellectual “gifts,” its members were enriched in all “utterance”—the power to proclaim Christian Truth, and set it forth in various languages; and in all “knowledge”—*i.e.*, an understanding of the mysteries of the Gospel. “Utterance” follows “knowledge”—it is the fruit of mental enlightenment. These talents had been bestowed upon the Corinthian “body” in a generous measure by the Holy Ghost, in order that she might use all the advantages of her position as a teacher of the Gentiles. For all gifts of geographical position, intellect, wealth or political power, the Church has to render thanks to God. These are instruments of usefulness, not to be despised in the great work of winning the world for Christ.

III.—It is a good thing to take note of the condition of the Church as a whole, and not to be lost overmuch in parochialism or the criticism of individual members. Courage, joy, peace, renewed hope comes to us when we survey the greater area, and note how faithfully the Lord keeps His promises to the body. “We are members one of another.” (The point of the Special Thanksgiving Service for the establishment of our General Synod was the recognition of the good hand of our God upon us for good) as a “body” without reference to individual dioceses or parishes. But “graces” are needed as well as “gifts.” These latter are rather outward talents. “Graces” are the inward fruits of the Spirit, without which all outward or material endowments or favours are but “as sounding brass or a tinkling cymbal.” The greater glory of a Church, her highest “adornings,” are not intellectual or social or splendour of material possessions, or rich endowments, or magnificent fabrics, or an impressive ritual;—these are good; but those inward “graces” of faithfulness to her Lord, and an inward holiness, which is the fruit of a constant waiting for the coming of her Lord: the earnest desire of the bride to be found “without spot or wrinkle or any such thing” at the coming of the Bridegroom to take her to Himself. This inward “grace” of true holiness the Corinthian “body” lacked in a measure, as the Apostles implies by the delicate courtesy of his words. They—the Corinthians—were less rich in stability and purity than in outward “gifts,” and to this fact the Apostle gently draws their attention.

IV.—Moral grace is given to those who live in daily expectation of and preparation for the “day of our Lord Jesus Christ.” This should ever be—and will ever be—the attitude of the sincere believer. “His eyes will ever eastward turn, Looking for the dawn.” Every thought and act and word will be done with reference to that supreme hour in the life of the Church when nature shall proclaim, “Behold the Bridegroom cometh; go ye out to meet him.” To wait for the coming of our Lord is: I. To look for it. II. To desire it. III. To prepare for it. The danger of the Church is that she may lose herself in the “present” things.

Let us note then: I. That every gift of God is to be a subject of thankfulness, whether bestowed upon ourselves as individual members of “the body” or upon “the body” collectively and as a whole. II. That “graces” are needed as well as gifts, and that an activity in proclaiming the truth and enlarging the borders of the Church, or a clear perception of theological questions, are to be accompanied by “graces”—inward holiness and personal devotion to Him for whom the world is waiting, and for whose presence the Church is daily praying with all the pathos of the song of Deborah: “Why is

His chariot so long in coming? Why tarry the wheels of His chariots?” (Jud. v. 28.) III. “Blamelessness” in the day of His coming—this is the consuming aspiration of the Christian Church. The sanctification of will, body, soul, life. The “keeping innocency” while we look to Him to confirm us—to strengthen and keep us in the way, by His grace; so that when He is revealed from Heaven our blessedness shall be complete in Him.

## The Church Consolidated.

The great work of uniting into one, the twenty different and independent dioceses of The Church of England in Canada under one GENERAL SYNOD has been accomplished: and to-day this Church stands forth before the world a compact thoroughly organized and powerful body: so powerful as to command at once the admiration and respect even of those who differ from her, or take but little interest in general in such matters. This abundantly appears from the editorials of those great dailies of the city of Toronto, the *Empire* and the *Globe*, which we reproduce in another part of this number. Throughout the session a special corps of reporters from these papers, and the *Mail* attended every sitting of the Lower House, and column after column of these ably conducted dailies were filled with an almost *verbatim* reports of the proceedings, for which a hearty vote of thanks was accorded them ere the General Synod closed.

We pointed out in this paper several weeks before the meeting took place, as well the course which would require to be pursued in order to duly form this august body, as the difficulties which stood in the way. Though at first a determination appeared to exist to ignore the necessity of laying a proper basis or foundation before erecting the building itself,—which determination if persisted in would evidently have prevented any Synod being formed,—the mistake was seen and remedied: and thereafter the difficulties were soon removed, and the basis of union, consisting of a Declaration of Faith; two special resolutions or declarations as to existence of Provincial Synods and diocesan rights having been adopted as unchangeable, the Constitution itself, largely on the lines of the Winnipeg Conference Scheme, was considered at length and finally adopted. It was a task of no ordinary difficulty and requiring no small amount of wisdom and of temperate and considerate action. We cannot but feel that throughout the proceedings there was the unmistakable guidance of the Holy Spirit, whose presence had been specially invoked. Indeed there appeared to prevail a sort of inspiration different from anything we have before felt in connection with like gatherings; and the happy result, bringing we feel sure, joy and a deep sense of gratitude to the heart of every true son and daughter of this branch of the one Holy Catholic and Apostolic Church—must be attributed to God himself. The one thought in this connection should be NOT UNTO US, O LORD; NOT UNTO US, BUT UNTO THY NAME GIVE THE PRAISE. The event is so important and its effect will be so far reaching that notwithstanding the united act of Thanksgiving in service and Eucharist of Bishops, Clergy and Laity as a Synod,—it might well

call forth *general thanksgiving* from the whole Church; and we would venture to express the hope that direction therefor on some *one day* for the whole Dominion may be given by our Fathers in God.

The step which has been taken might be said to be the 'coming of age' of the child of the dear old and ever beloved and revered Mother Church of England. Although for years past—indeed, ever since the formation of the Synodal system—there has been considerable independence and entire self-government, there were many, ourselves amongst the number, who held strongly to the declaration of the Provincial Synod that the Church of England in Canada remained 'an integral portion' of the Mother Church. The action now taken would seem to involve a change in this respect. There is now a PRIMATE OF ALL CANADA, holding jurisdiction over the entire land; and there are also two ARCHBISHOPS, and may possibly soon be a third. But the determination to do nothing to in any way prejudice our position as entirely and fully in *communio* with the dear old Church, and nothing to separate ourselves from the other branches of the Great Anglican Communion, and still less forfeit our claim to be a portion of the One Holy Catholic Church is clearly evidenced in the declaration of Faith, adopted unanimously. Only in so far as it was necessary to secure greater power for the extension of the Church in this land and to produce unanimity in action has there been any change in our relation to the Mother Church.

This 'coming of age' involves, however, necessarily increased responsibility: a responsibility which attaches not alone to The Church in its corporate capacity, but to every individual Churchman and Churchwoman. It is manifold in its application, and far reaching in its effects, but in one word it involves, if we shall at all rise to the opportunity offered, unwearied, earnest, immediate effort by every individual to make known the position and claims of the Church and extend her influence; and further to support her work so completely and generously as to relieve the societies in the Mother Land at the earliest possible moment of the burden of any measure of our support. It is well it appears to us that Churchmen generally should realize this.

#### CHURCH REUNION.

These are hard times, hard for all alike, and it is natural that the Church should feel the pinch of poverty as much as the family.

It can hardly be said that people do not try, on the whole, to give for religious purposes in British Columbia. The fact remains that what they give is miserably insufficient to keep up the Church work as it should be done.

But we do not hesitate to say that there would be money more than enough, but for the sin of disunion, which is so rife among us that nine out of ten do not regard it as sin at all.

We have sometimes, in our smallest parishes, four or five different churches, served by different ministers, attended by different congregations, and all more or less in debt.

What is the history of this disunion?

Most of the sects here have, at one time or another, during the last 300 years, from the worship and practice of the ancient branch of the Catholic Apostolic Church, known as the Church of England, planted in Britain as early

as the first century, and continuing its course through various vicissitudes, but in unbroken descent from the Church of the Apostles down to the present day. Some of these sects had reason for dissent at one time, which no longer exist, some never had a reason, others have abandoned the reasons they once had. One professes to honor the memory of a great Churchman, John Wesley, who, at almost his latest breath, wrote, "I live and die a member of the Church of England, and *none who regard my opinion or advice will ever separate from it*;" who wrote to his preachers at the same time, "In God's name, stop there! Be Church of England men still! do not cast away away the peculiar glory which God hath put upon you, and frustrate the design of Providence!" who says again, "I have uniformly gone on for 50 years, never varying from the doctrine of the Church at all;" who said, "They that leave the Church leave us."

Can it be believed that Christ, who prayed to His Father that we all ought to be one—Christ who taught His Apostles the things pertaining to the Kingdom of God, and left them to organize a Church which "continued steadfastly in the Apostles' doctrine, and in fellowship, and in the breaking of bread, and in the prayers," is pleased at what He sees existing amongst us.

What ought to be done?

Some suggest *compromise*. But how can we compromise things which are part of the deposit of faith and practice, handed down to us from the Apostles, to guard? What would Christ say if we attempted to break down the walls of the City of God to include those who desired to stay outside. *Peace never came from compromising truth*. Let us, by all means, compromise in things which are our own. Get rid of our likes and dislikes, our fancy for this preacher, that style of service, that class of congregation, that aspect of teaching. Let us sacrifice all these, and rid ourselves of them once and for all. We shall get to like what we are at first unaccustomed to; we "shall know of the doctrine" if we do His will.

Others suggest *federation*. But this is just as impossible, if we are in earnest; just as impossible as it would have been for the Jewish Church to ally itself with the religion of Jeroboam, the son of Nebat. If divisions are in any sense justifiable, it must be because unity would be, under the circumstances, sinful; if they are neither justifiable nor necessary, they must be awfully sinful. It would ill become the mother to condone the child's estrangement. The greater the love the greater will be the desire to secure reunion, the less the desire to perpetuate separation by federation.

We need all to see that the old mother can be comprehensive in her love.

The Church Methodists in the North of Ireland—the only body of Methodists who loyally obeyed the advice of their founder, have just been holding their conference in their own parish church. They have proved, by experience, that they can use all their peculiar power, employ lay help as fully as they desire, and that without a breach of unity.

*O si sic omnes!*

What a rich Church we should be if we had all the energy now diffused through the different channels employed as the organized religious force of the Anglo-Saxon race, through the medium of the Church of England—*rich*—not in money alone, that, after all, is a small matter, but rich in devotion, rich in varied types of character, ability and usefulness, rich in good works. And God would bless unity like this, not only with power to keep the work vigorous and healthy, but with a spiritual life, purged of all narrowness, bitterness and self-conceit.

Let us take the last words of St. Paul:

"Now, I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the

same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment. Is Christ divided?"—*Churchman's Gazette, New Westminster, B.C.*

#### GETTING RELIGION.

It is an old-fashioned slur against "Episcopalians"—as by an unhappy fate Church people are so called—that they have no religion. This has come about by that mistaken and unscriptural modern notion that Christianity is some sort of a thing outside of our ordinary life that is to be got by a singular and supernatural experience called conversion. When persons get what they suppose to be religion in this way, they imagine the main idea is to let the world know it by means of talk. Regarding religion mainly as a garment put on from the outside, they cannot conceive any one to be a Christian who does not wear the same garment and describe it by the same shibboleth. They seem to be utterly unconscious that our Lord did not come to teach a religion. He never mentioned the word religion. He came to preach the gospel of the kingdom. And what is that kingdom for? To train and educate us for Himself. Therefore, we do not *get* religion, but God wants us for his kingdom. This means the knowledge of God through the facts of our Redeemer's life on earth; the fibres of faith woven into our entire being; it means a growth, an education, our very life. Christianity in the individual is a growth from without. To those who grow up into Christ in this way the Christian life becomes the natural life, and they take to themselves no airs of self-consciousness, and do not assume to be specially religious, and their faith outworks of itself in acts and right living. Therefore the rightly-trained Churchman does not talk about his religion; does not claim to have any great amount, but what he has he puts to the best possible use. Carlyle said of his father that "he put his piety into every bridge he made." Doubtless it is better to put it into what we do than merely in what we say.—*The Church News, St. Louis.*

#### "OUR BUSINESS."

Most carefully too ought we to consider that what great multitudes of honest doubters are perplexed about is not the Christianity of the New Testament, which is the Christianity of the Church, but the perverted Christianity that they have seen, the confused and contradictory Christianity of dissent, the pseudo-Christianity of self-confidence and a craft of emulosity and greed—not at all the Gospel which He preached who came out of a workingman's cottage and stood up in the synagogue "for to read." This stumbling-block it is our urgent business to take away from before the doubter's feet. We are witnesses; and it does not become witnesses to be discomposed by the adversary's attorney. The Catholic testimony has been under cross-examination since the trial of two apostles by policy before worldly power at Jerusalem.

It seems to me that, for both substance and statement of doctrine, the Church, never in actual danger, is less seriously threatened now than it was only a few years back—say when this diocese was set off. We may take an humble satisfaction, and lift a lowly anthem, that, after nearly nineteen hundred years of Christly leading and having the one confession of faith of fifty generations on our tongues, we are not employed in finding out what we shall tell our worshippers a Christian ought to believe to his soul's health, or debating when the body we belong to began to be.—*Bishop Huntington.*

## Family Department.

### AN AUTUMN HYMN.

BY THE RIGHT REV. THE LORD BISHOP OF WAKEFIELD.

"He . . . gave us rain from heaven, and fruitful seasons."—Acts xiv. 17.

The year is swiftly waning;  
The summer days are past;  
And life, brief life, is speeding;  
The end is nearing fast.

The ever-changing seasons  
In silence come and go;  
But Thou, Eternal Father,  
No time or change canst know.

Behold the bending orchards,  
With bounteous fruit are crowned;  
Lord, in our hearts more richly  
Let Heavenly fruits abound.

Oh, by each mercy sent us,  
And by each grief and pain,  
By blessings like the sunshine,  
And sorrows like the rain,—

Our barren hearts make fruitful  
With every goodly grace,  
That we Thy Name may hallow,  
And see at last Thy Face.

## JULIE.

### CHAPTER I.

ELSIE'S STORY—SATURDAY AFTERNOON.

"Tea's ready!" screamed Manda, clapping her hands out of the kitchen window.

Such a bother! That was always the way. We hadn't half finished making our plans, and after tea the little ones would all be around us.

"We'll come in five minutes. Tea can wait," said Guy, in his lordly manner. "Lift up the lid, Elsie—gently, now; a little more—that's all right;" and Emperor fluttered into the basket by the side of Joan. "They're both secured now," said Guy, and he shut down the lid on his handsomest carriers, and made it fast with a piece of string.

"Your aunt's sitting at table. You'd best come 'fonce!" screamed Manda; and she pulled down the window directly to make sure of having the last word.

Manda always pronounced aunt "ant," and it was no use trying to teach her better. "Can't you say 'aunt,' Manda?" I used to say sometimes. "Ant," she would answer, and never see any difference. Her real name was Amanda; but the "A" beginning it made it a whole syllable longer so we always left it out.

Auntie was sitting before the tea tray with Chubbie on one side and Puff on the other, and Julie next to Puff.

"Go and brush your hair: Lance," auntie said; "and very likely your hands want washing too."

"My hands aren't dirty," said Lance, indignantly, holding them up. And pushing his rumpled hair off his forehead he said, "There, auntie, that's brushed enough."

"Go and brush your hair; Lance," commanded auntie again.

"Oh, well, since you're so particular, old lady!" and Lance bounced out of the room whistling shrilly.

Lance's whistling always went through and through my head; it was so piercing. It was the shrillest whistle I ever heard—not a bit like Guy's. Guy whistled so softly, such a sweet low whistle, like music itself. It was strange, though, that it should be so, because Guy had such a heavy touch on the piano, and could not play nicely at all, while Lance used to make up waltzes of his own, and play them beautifully. He never would read the notes. Miss Bryant,

his music-teacher, used to rap his knuckles with a lead pencil to make him look at the music; it was not a bit of good. He could play over any air that he heard once or twice from ear.

Another funny thing was, though auntie was always finding fault with Lance about his hair and hands, and lots of other things, he was the only one of us that dared call her "old lady;" because, as Rose said an elderly lady of forty who was not married has an objection to be spoken to like that.

Rose was the second eldest; she came after Guy. She was the belle of our school, and the belle of Mrs. Craigie's last Christmas party. She seemed to know everything, and was able to do everything; we were all so proud of Rose.

"Our Beauties," we used to call Guy and Rose—Lance and I were never anything particular to look at. Guy was such a handsome fellow! It was wonderful what a difference there was between Guy and Lance. Guy always finished off everything he began, and finished it well; Lance left off everything in the middle, and seldom finished at all. I don't think another boy in the world could be as untidy as Lance. He used to take off his things in the middle of the room, and leave them there in a heap; if any of us went in the dark to the boys bedroom, we were sure to fall over Lance's clothes, or stumble over his boots. It used to make Guy mad. He said he hated having a bedroom with Lance, and would often give a great kick to the heap, and coats, trousers and waist-coats would go flying over the floor. If his collar got lost he would generally find it in the grate, and his necktie under the bed. But Lance would run miles to do anything for anybody; he was always so very good-natured.

Guy was thirteen, and Rose was twelve; I was eleven, and Lance was ten. Juliet was eight, but she counted with the little ones, Chubbie and Puff—who were five and four. Chubbie's proper name was Charlotte, but it didn't suit her a bit. One always thinks a Charlotte ought to be a thin, long-faced person, and our Charlotte was so fat and round, the best thing we could call her was Chubbie. Puff's real name was Dufferin—our mothers' maiden name; but Chubbie used to call him Puff when he was a baby, and we all got into the way.

We knew Lance was coming downstairs from his shrill whistle. I put my fingers into my ears.

"Take your fingers out of your ears, Elsie," auntie said.

"I wish Lance wouldn't whistle like that; it's like a steam-engine," I said.

"Steam-engine!" retorted Lance, and he gave my hair a pull as he passed my chair. "You haven't any ear for music!"

"Music?" said Rose, opening her eyes, and we all burst out laughing. Lance never minded being laughed at; he joined in the laugh himself?

"Which side is the bread buttered?" asked Lance, helping himself to a slice and turning it about in his hand.

Rose got a little red; she was sensitive about things. She liked things to be refined and graceful and "genteel," as Lance used to say. Only Rose said that word set her teeth on edge.

"For shame, Lance!" she said.

"Butter keep quiet, I see," he answered.

"What d'you say asked Guy. He always said, 'What d'you say?' when Lance made a pun.

"Butter keep quiet!" bawled Lance.

"Hum!" said Guy. "Not bad for ten."

"Make a butter!" laughed Lance. "But yet butter not try."

Then we all shouted. And Chubbie and Puff laughed the loudest, though they hadn't a notion of course, what we were laughing about.

"What have you been doing all the afternoon?" auntie asked, when she had stopped laughing. It was Saturday afternoon, half-

holiday, and auntie had taken the little one into town to try on new boots.

"Hanging round after the pigeons, said Guy. "We're going to fly Emperor and Joan from Whitstone this evening."

"Have you prepared your lessons for Monday?" she asked—"all of you?"

"I have," said Guy. "I have," said Rose and I.

"Lance?" asked auntie.

"All but a tiny piece of French exercise. I'll do it in a jiffy when we come back."

"If it's to be done in a 'jiffy,'" said auntie, "it can be done before you go."

Lance's face fell. He made a face at Guy.

"I'll see that he does it this evening, auntie, said Guy. "The birds will find their way home sooner while the sun keeps up."

"Then I'll leave it with you, Guy," auntie said; and she knew Guy would make Lance do it. "The sooner you start the better," she added. How are the girls going?"

"We're all going to walk one way, and come back by train," answered Rose. "We'll spend our own pocket-money."

"Very well, said auntie. "I've got no pennies to spare for you to-day. Get off as fast as you can."

We all rushed out into the yard, and Chubbie and Puff began peering through the cracks of the basket where Emperor and Joan had been put.

"Get away, Puff," said Guy; "Those goggles of yours will frighten Joan into fits."

"So'll yours," stuttered Puff, who would never be put down about anything.

"Well, I aint giving her the benefit of mine," said Guy. "Move away, Puff. Julie—where's Julie? Look here, Julie; I want you to be in the yard when the pigeons come home. The minute they fly down you're to run and look at the clock in the hall, and tell me the exact time."

"But I'm coming with you to fly Emperor and Joan from Whitstone," said Juliet, opening her eyes wide.

"Nonsense, Juliet!" said Rose. "You couldn't walk there."

"I could walk there," said Julie, plaintively.

"You couldn't," said Rose, impatiently.

"I could," retorted Julie, with the corners of her mouth turning down.

"No, no, Julie," said Guy; "you're too small, you know. You stop with the little ones, and watch for the pigeons coming home, and tell me the time. I've put my watch exactly with the hall clock. I want to know to the very minute how soon Emperor and Joan will do it."

"I'm not small," said Julie. "I'm not one of the little ones. I won't stop to look at the clock."

That was always the way with Julie. Of course she was small, and of course she was one of the little ones, and she was always wanting to come along with us big ones when it was not convenient at all. She couldn't walk fast; and if she did, she got a pain in her side. Then she would begin to cough, and Guy would have to carry her on his back a little way. If Julie could only make up her mind to keep with the little ones, it would be convenient to all. She kept them out of mischief, and could keep out of our way as well.

"Ah, yes, you will," said Guy, coaxingly. "Dear, good little Julie, you will! There's only you to tell the time, you see; you're as important as any of us, after all. Auntie'll forget all about the pigeons coming home, and Manda'll be scrubbing about the place. Chubbie can't tell the time, and Puff can't: you can—aint you an important little girl?"

Guy generally got people to do what he wanted; he had such a clever way of putting things.

"But it's nicer to go to Whitstone to start the pigeons and come back by train, than to stop in the yard with Chubbie and Puff, and run

to look at the time," Julie whimpered, with a tear rolling down her nose.

"But not half so important," said Guy. "Why, Julie, we've got only you to depend upon to know how long the pigeons take flying from Whitstone. Isn't that so?" he asked, turning to all of us.

We all cried, "Of course it is," as fast as possible. "Don't be disagreeable, Julie."

"I'm always the one to stay behind," said Julie. "You'll all go along talking secrets all the way; it isn't fair."

"We haven't got any secrets, 'pon my word," said Guy.

"Julie," said Rose, severely, "you're only a little girl. When you're bigger and older, you'll come with us everywhere, and be in all our secrets. Don't be tiresome now."

"Come now, cried Lance, "are you going to do what we want, or are you not? We can't bother all night."

(To be continued.)

**MAGAZINES--SEPTEMBER.**

The Atlantic Monthly contains a number of interesting papers, amongst them one on "The Isolation of Life on Prairie Farms," by E. V. Smalley. Another on The Technical School and the University. An answer to Prof. Shaler in the August number, by Francis A. Walker. A third on the Moral Revival in France, by Aline Gorron. Houghton, Mifflin & Co., Boston; \$4 per annum.

McClure's Magazine in its "Human Documents," portraits of distinguished people at different periods of their lives, presents excellent pictures of the Emperor of Germany at the ages of 10, 15, 20, 25, 29 and 33; of Eugene Field from the age of six months to 42; and of Col. Albert A. Pope from 7 years to 48. There is also an interesting and well illustrated paper on Pasteur and his work at the Institute in Paris bearing his name. S. S. McClure & Co., New York; \$1.50 per annum.

The Spirit of Missions gives an excellent portrait of the Missionary Bishop of Yeddo, Japan (the Right Rev. Dr. McKim). The pressure of the hard times prevailing in the neighboring republic makes itself felt in the pages of this number, both in the Woman's Auxiliary Department and in that of the Board of Missions: but there is nevertheless much that is encouraging. Bible House, New York; \$1 per annum.

Religious Review of Reviews, gives a capital portrait of its Editor, the Rev. Canon Fleming, and has the following original articles: The Future of the Scottish Establishment; A Rejoinder by P. A.; The Crucible of Criticism, by Rev. A. Finlayson. The Art of Reading, by the Editor. The general contents are good. 4 and 6 Catherine street, Strand, London, Eng.; 6d per number.

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The Treasury of Religious Thought, "conducted by a corps of eminent clergymen," gives four sermons by leading denominational divines, viz: The House of God's Glory, by Rev. Dr. Steele (Reformed Presbyterian); The Soul's Thirst, by Rev. Alex. McLaren, D.D., Baptist; The Christian's gain by Death, by Rev. Dr. French (Methodist Episcopal), and The Experiences of Paul and Silas, by Rev. Dr. Duryea (Congregational). Dr. John Hall, of N. Y., M.A., in a paper on The Pulpit and the Times, advocates definite instruction on the reason for our being Presbyterians, and adds, "People need to know that the Church," (he does not say Presbyterianism) is a divine institution, with Christ at her head and the Holy Ghost at the heart, in the right use of Whose Word and Sacraments Christ is to be confessed and the soul trained for heaven." E. B. Treat, N.Y.; -2.50 per annum.

Our Little Ones and the Nursery for this month is most attractive. The pictures are pretty and the stories good. Children cannot but be pleased with this magazine. Russell Publishing Co., Boston; \$1.50 per an.



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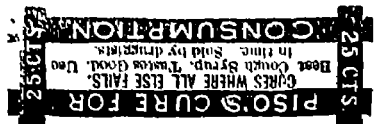
**TEMPERANCE.***(Temperance Chronicle C. E. T. S.)*

In the last week in July the annual meeting in connection with the Rescue Home of the London Police Court Mission of the C.E.T.S. was held at the Church House, Baling, where the home is situated, for the use of men working in the labor yard. Sir John Bridge, Chief Metropolitan Magistrate, presided, and paid a very high tribute to the work of the Mission, affirming that it was his belief that no charitable mission did better work, gave such valuable assistance to the magistrates, and prevented so much crime. He believed that no one was so good as to have no evil in him, and none so bad as to have no good in him. The mission helped to bring out whatever good there was in a man. The meeting was addressed by the Rev. Dennis Hird, diocesan secretary, who read a satisfactory report of the year's work in the home; by the vicar of Baling, the Rev. Dr. Oliver, chairman of the London board; and by the Rev. W. G. Morecom, vice-chairman. On Friday a drawing-room meeting, in aid of the C.E.T.S. Police Court Mission, assembled in the house of Dr. Hoskin, J.P., in the Amherst road, Hackney. The speakers were Lady Frederick Cavendish, the Bishop of Bedford, the Rev. W. G. Morecom, the Rev. Dennis Hird, Mr. Nulson, police court missionary, and Dr. Hoskin, who presided. The Bishop of Bedford said he hoped the time was not far distant when East-end would be provided with a labor home, such as that at Baling. It was much needed in that part of London.

The Moderation Society of the city of New York provides fountains of cold drinking water, from which 20,000 drinks are drawn daily in hot weather; traverses the thickly settled quarters with waggons distributing water and ice free to those who will take, and when occasion offers distributes flowers in like neighborhoods to the women and children. Aid in the beautiful work is received from various parts of the country, the Society receiving car loads of roses and other flowers from California.

The fourth International Congress for the Suppression of the Abuse of Alcoholic Drinks was held at the Hague on August 16 and two following days. The members of the Congress, already some 300 in number, were officially received in the Rathaus by the Burgomaster on August 15, at 8. p.m. Among the subjects discussed are "Alcohol in Relation to Physiology and Hygiene," and the abatement of the drink evil by voluntary effort and by compulsory legislation.

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Broken Down by Congestion of the Lungs and La Grippe—Weary Months of Sleepless Suffering—A Narrow Escape.

From the Colborne Enterprise.

The village of Lakeport, in the county of Northumberland, is beautifully situated on the shores of Lake Ontario, two and a half miles from the town of Colborne. The location of the village is picturesque and healthy, and as a rule the inhabitants of Lakeport are a vigorous people, with very little troubled sickness. But there are exceptions, and even in this healthy locality occasional cases of suffering and long months of weary sickness are found. Among those thus unfortunate was Mrs. Milo Haight, who for nearly two years was a great sufferer, sickness having made such inroads in her constitution that she was almost a complete wreck physically. Although a young woman, her system had run down until life had become almost a burden. She had consulted physicians and tried many remedies, but no relief was found. Her attention was finally directed to Dr. Williams' Pink Pills for Pale People, and having read of the many wonderful cures accomplished through the use of this great life-saving remedy, was induced to give them a trial. The result exceeded her fondest expectations, and before long she was restored to her former health and strength. Having heard of this case the *Enterprise* reporter called on Mrs. Haight, and enquired into the facts, which are given almost verbatim in the following statement: "I was ill for about twelve weeks in the latter part of 1891, while at home with my father in Trenton. I came to Lakeport, but was here only a few weeks when I was taken with inflammation of the bowels. After I sufficiently recovered I returned to Trenton. I had not been at home long when I was attacked with la grippe, which nearly brought me to death's door. A physician was called who said my system was badly run down. This was in February, 1892, and I was under his care for some twelve weeks before I was able to get out of doors. When I was taken down congestion of the lungs and spine set in, and then the trouble went to my throat, and lastly to my ear, causing an abscess which gathered and broke three times, leaving me quite deaf. I suffered the most excruciating pains, sleep left me, and I could not rest. I suffered continually with cold chills and cold hands and feet and severe headaches. The doctor gave me no hope of recovery. As soon as I was able I returned to Lakeport, but did not improve in health, and I felt that death would be a relief. In June, 1892, I began using Dr. Williams' Pink Pills, and had not been taking them long when the chills left me, my appetite improved, and sleep returned, something I had not enjoyed for many long weary months. After

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