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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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## ECCLIASTICAL NOTES.

**THE OLD CHURCH.**—In England there are 5,000 churches that at this moment stand upon the same foundations that they stood upon 500 years ago, some are the same as they were eight centuries ago.

**AS IT SHOULD BE.**—As an interesting incident, showing the cordial relations between the mother and daughter Churches, it may be mentioned that the Bishop-elect of Delaware was asked by a number of English clergymen to let them know the date of his consecration, in order that he might be especially remembered on that day in their celebrations of the Holy Communion.

**DR. HOOK'S WORKS.**—Here is a striking summary of Dr. Hook's twenty two years' work at Leeds, taken from a recent article in *Temple Bar*: "He found it a stronghold of dissent, he left it a stronghold of the Church; he found it one parish, he left it many parishes; he found it with fifteen Churches, he left it with thirty-six; he found it with three schools, he left it with thirty; he found it with six parsonage-houses, he left it with twenty-nine."

**WOMAN'S WORK.**—Mrs. Twing, editor of *Church Work*, Dorchester, Mass., announces that she has made special arrangements to emphasize women's work in her excellent magazine. She intends (beginning in November) to give a selection from "Papers on Sisterhood," by Rev. Dr. Littledale, originally published in the *English Monthly Packet*, edited by Charlotte M. Yonge, and other articles on Deaconesses and the new "Order of the King's Daughters."

**FORTY YEARS.**—On Sunday, October 7th, the church of the Transfiguration New York celebrated the 40th anniversary of its rector, the Rev. Dr. Houghton. In the course of his sermon, D. Houghton said that it was, also, the seventh anniversary of the introduction of the surpliced choir, and the eighth anniversary of the establishment of the daily Communion service. The numbers seven and eight had a scriptural significance, the one signifying rest from labor, and the other being typical of the day of Resurrection and of the Transfiguration. The choir had been ably conducted and a check of \$1,000 had been annually contributed by one person to maintain the Church music. At least \$3,000 in addition was required for that purpose.

**AUSTRALIA.**—The new Cathedral at Perth was to be formally consecrated on All Saints' Day. It is cruciform in plan, 154 feet by 96 feet (at the transepts), and 70 feet in height to the apex of the nave roof; it will accommodate over 1000 worshippers. It is a red brick building, with stone arches, jambs, &c., in first pointed Gothic. The tower is to be surmounted by a spire; a chapter house, and other features remain to be added. Church work is now sharing generally in West Australia the new impulse caused by the discoveries of gold and of pastures. The Rev. W. J. Thornburn has just come out for the Gascoyne district, making the fourth new priest from England this year. But

it is expected that State aid to religion will soon be withdrawn entirely.

**A SUFFICIENT ANSWER.**—The wide diffusion of Christian institutions in every part of the world, and the vast increase of the Anglican Communion itself in the past fifty years, is a sufficient answer to those who proclaim that the religion of Christ is effete. On the contrary, never have such resources of learning and literature been devoted to the diffusion of Christianity as at the present time. The publications daily proceeding from the press of Germany, England, and America are proof of this, and whoever compares the facts illustrating the devotion of the finest minds of the age to Christian thought and progress, with what might have been said, on the other side, even fifty years ago, will confess that these encouragements are the reverse of visionary.—(*Bishop Cox*)

**GROWTH OF THE CHURCH.**—The only Protestant Church in New York whose growth can be called healthy is the Episcopal, and it makes its gain to a large extent at the expense of the others. Its communion includes nearly as many as are numbered in the Baptist and Methodist communions combined, though these denominations contain the vast majority of the Protestant Church membership in the Union. While it is growing rapidly, they are barely holding their own in New York. As a matter of observation, of all the Protestant Churches the only ones that are commonly filled are the Episcopal. A few preachers draw large audiences in the other denominations, but the houses of worship generally have a seating capacity much beyond the average attendance, while the Episcopalians are making greater and greater inroads on their congregations by offering a service that is more attractive without regard to the eloquence of the clergymen. Probably, then, although the Episcopalians number only about one-third of the Protestant membership, a count would show that as many as one-half of the Protestant Church attendance on Sunday is upon their churches. These are very significant facts, and the more so because the tendency toward the Episcopal Church, which has been so strong during the last five years, is rather increasing than diminishing.—(*N. Y. Sun*).

**THE BENEFIT OF CLERICAL EXCHANGES.**—The Bishop of Western Michigan writes in the *Church Helper*: We regret that the habit of Clerical exchanges of duty has so fallen, at least with us, into disuse. For a Clergyman to spend a Sunday in a neighboring Parish is good for him. If he is Rector of a large Parish, he appreciates the difficulties of his brother Priest's position. He learns some things to tell his people about building up the Church. On the other hand, the Rector of a small flock is pleased some times to minister to more people. It is an incentive to him in his study that the courtesy of his city brother may give him the opportunity for using the discourse on which he has bestowed much labor, and which is entitled to good audiences.

Then, it does the Parish visited good. The people of an humble Parish or Mission are

pleased to have the prominent Rector with them, and his people get an interest in the work of the stranger preacher.

The exchange does good all round. It unites the Clergy, it gives clerical rest and relief. It helps to kill Parochialism. And all this the more, when the visitor is kindly received; when he is lodged with a good Church family; when the Vestry meet him after service and introduce themselves to him, and tell him they are glad to see him.

We say then to the Clergy, exchange some times—when you do, strengthen the hands of your brother Minister. Hear no criticism of him from ill-mannered Parishioners any more than you would steal his books—leave at home all your peculiar parish uses.

**BAZAARS.**—The Bishop of Lichfield in his charge at the last Diocesan Synod thus spoke on this subject:—"I fear that many of you may not share my opinion, but I feel bound to express it. It appears to me that, however successful, a bazaar or fancy fair, with perhaps a dramatic entertainment connected with it, is hardly a legitimate or appropriate agency for raising funds for the building of a church or providing the stipend of a curate. A mere sale of work is a very different matter, where the work is often contributed by those who could not afford to give money, but are willing to give what they can, by the labour of their hands. But the bazaar, with all its frequent concomitants, its frivolity and display, its sport and its follies, however successful it may be in raising money, is no fitting agency to employ in the service of the Church of God. There is a further objection of a very serious kind against the employment of such means. It may lead the laity to forget their responsibility in the matter of giving freely and directly to the support of the Church, and to satisfy themselves instead with attendance at bazaars and public entertainments. In this way it may very well happen that, although in an individual parish a large amount may be raised for a particular object, the general finances, not only of the diocese at large, but even of the parish itself, may suffer in the long run. I cannot but feel that these bazaars which are advertised almost every week in one or other of the newspapers, are producing a very demoralizing effect on the minds and consciences of our people.

**DEACONESS AND SISTERHOOD.**—A provisional scheme has been drawn up in the diocese of Lichfield for the constitution of a Deaconess-Sisterhood; combining, under careful regulation, the active work and freedom of the Deaconess with the spiritual fellowship and religious life which characterize a Sisterhood. Such a practical combination of the active and the contemplative, such an association of Mary and Martha in one family and under one roof, would, says the Bishop of that diocese, tend to render both more widely useful in the Church of God. It would be an adaptation to our circumstances and needs in the present day of the Apostolic office of the Deaconess and the more modern idea of the separated Sister. The primary object would be active work for God in His Church, and along with it the development, under the healthiest conditions, of the

highest spiritual attainments. Such a home of woman's work would radiate blessing alike into our populous parishes and our rural districts.

**ORDER OF CATECHISTS SUGGESTED.**—The Bishop of Lichfield says:—"I believe it would be a great advantage to teachers, both in our day schools and Sunday schools, if there were some formal *status* conferred upon certain of them who might have exceptional qualifications. What I now desire to suggest is that for this purpose we should revive among us the ancient title of Catechist; and that this should be conferred upon all superintendents of Sunday-schools who should be found duly qualified, and also upon such head teachers in our Church schools, or even in the Board schools, who being faithful members of the Church of England, might be recommended for such a *status* by some constituted authority. I should be willing to allow such catechists to catechize the children in Church, provided that it were done so as not to be a part of any of the appointed services. I am inclined to believe that this further recognition of the teacher's office, in respect of the religious instruction which he gives, might have a very wholesome effect.

**NOT TO BE DESPISED.**—Bishop Cox in a letter to his Diocesan paper, the *Church Calendar*, on the Lambeth Conference, says of Colonial and Irish Bishops:—"But, what gave universal satisfaction, mingled with some surprise, was the conspicuous merit, learning, and efficiency of the Missionary and Colonial Bishops. The idea that they were necessarily men of zeal and godly devotion to work, rather than of equal claims to respect for attainments in theological and academic sciences, has been essentially modified. The Irish Bishops gained fresh respect alike for their learning and abilities, and for their clear comprehension of the position and the capabilities of the Irish people. The Archbishop of Dublin was conspicuous for his devotion to the work of the Conference, for the pleasing liberality of his sentiments, and the charm of his manners."

#### MEANING OF THE INSTITUTION.

"He brought him unto Jesus." Such are the simple words in which the Apostle John describes Andrew's presentation of his brother, Simon Peter to the new Master of Israel. Very significant these few words are; for they present a fine illustration of the meaning or final cause of the family institution. The Creator did not ordain it so much for its own sake, or for the sake of human society, or even for the sake of the joy it ministers to the household, as for the sake of the Church and the LORD. There is a peaceful sanctuary in a sequestered spot more beautiful to the spirit's eye than a grand cathedral, there is a music softer and richer than the swelling minstrelsy of orchestra and chorus; there is a prayer purer and higher soaring than the sonorous litany of surpliced priest; there is a preacher whose silvery voice flows forth in melodies more subduing than the studied cadences of oratory; there is a sermon whose eloquence carries a conviction more powerful than any demonstration which logic ever wielded, a fascination more magical than any sorcery which rhetoric ever practised. That sanctuary is home; the music and prayer are the psalmody and supplication at the family altar; that preacher is love; that sermon is a husband's expostulation, a wife's pleading, a father's sigh, a mother's tear, a brother's invitation, a sister's entreaty, a little son's trembling appeal, a little daughter's Sunday school carol. Oh! who can resist a ministry so sacred as this?

Observe now what stupendous service Andrew's little act of brotherly affection accomplished. In thus merely bringing his brother to Jesus, he was celebrating, without knowing it, one of the inaugural services attending the setting up the visible, triumphant kingdom of our LORD and SAVIOUR JESUS CHRIST, even the kingdom of that faith which for nearly two millenniums has been sceptering the hearts and consciences and actions of untold millions. And how was this tremendous kingdom organized? Not by miracle, not by stately edict of him who is its divine Head, not by formal decree of an ecumenical or far-sighted theologians by the Jordan: but by the simple, unobtrusive fidelity of Andrew to the Heaven ordained instincts of natural affection. The Christianization of the world began in the household bosom.

Again, we learn from the way in which Peter was introduced to Jesus that the grandest movements in Messiah's Church, may sometimes be started by the humblest, most unnoted instrumentality. No name appears so prominently in the records of the Apostolic college as the name of Peter; scarcely any name appears so seldom as the name of Andrew. Nevertheless this one brotherly act of Andrew was among the colossal forces of Messiah's kingdom; for it gave to Christianity Simon Peter, even that rock in which Messiah would build his Church. Yet it was a very simple thing which Andrew did; he simply obeyed the instincts of natural affection, and brought his brother to Jesus. It is a great lesson for us. We know not the majestic, far-reaching consequences which our heavenly Father may hang on the faithful discharge of the very simplest, minutest duties of life. Be faithful then, in the discharge of every duty, however trivial it may seem. Especially be faithful, as Andrew was, in the sphere of home; for so, it may be thine. O friend, through heavenly grace, to give to the Church of the living God even a Simon Peter.—George D. Boardman, D. D.

#### ANOTHER LESSON FROM THE LAMBETH CONFERENCE.

No. 40 of Earl Nelson's Home Reunion Notes in *Church Bells*.

The gathering of Anglo Saxon prelates never claimed to be a Synod of the Church, nor did they hold that because the English race were settling everywhere, that English Christianity could in any way be considered a due fulfilment of the term *Catholic*, as embracing all of every kindred, and nation, and people of which the 'One Flock,' of which Christ is 'the Chief Shepherd,' must be composed.

But what the Lambeth Conference did claim for English Christianity was, that it was Catholic in having a sound foundation in a united holding of all Catholic truth as defined by the Councils of the Undivided Church; and a great lesson to be learnt from it is, that this unity may be secured and manifested in a true spirit of Christian love without putting the human mind into swaddling bands, or enforcing strict definitions of every phase of the truth.

These 145 Bishops who met together were all free agents. They had no fear of excommunication if they had refused to assent to the decrees of the Conference; and, coming from Ireland, the United States, the Colonies, the Episcopal Church of Scotland, as well as from our Home Establishment, must have included men of all schools of thought, and yet they rallied heartily round the great Foundation Doctrines of Christianity. The graphic account given by the Bishop of Rochester shows great freedom of discussion, able speeches on different sides of the many subjects considered, and close voting

on various occasions, but on vital points unanimity; and in matters of comparatively minor importance each was found strongly holding his own views, and supporting them to the utmost of his power, but maintaining all through a true spirit of brotherly love one towards another, and striving by an interchange of thoughts and argument to convince one another or to improve their own conception of various phases of truth or practice by a calm consideration of each other's views rather than by seeking to stereotyped with party watch-words their points of difference.

The Conference may have made mistakes, they may have said too much or too little; but the gathering itself, and the way in which they have acted together, and the common sympathy and love which their intercourse has engendered, is, as Dr. Dollinger has pointed out to Dr. Liddon, a *mighty fact*, and must have influence on the whole of Christendom. It will be well for all Christians to learn herefrom how to differ in a spirit of love, and that without such a spirit of love there can be no true Christianity.

The mass of Christians agree to appeal to the Holy Scriptures and to the chief articles of the faith, deduced therefrom by the Catholic witness of the Undivided Church. We hold as of faith many things hard to be understood in all their depth and fulness. Why, then, on the one hand, must we be so eager to cramp all free thought in working out fuller revelations of Divine truth by hard and fast dogmatic definitions such as condemned Galileo for teaching the great truth that the world goes round the sun; or, on the other hand, by setting up our own individual stand-points as the infallible tests of a living Christianity?

It is too true that our divergent practices, when made the Shibboleths of party and the cause of bitter antagonism, or in the Church itself of Ritual prosecutions, become a scandal disgrace to our common Christianity; but to hold different views of doctrine or practice in a tentative way when feeling after fuller development, is not necessarily destructive of unity. For instance, all English Priests are bound to allow a very Real Presence in the Holy Communion, and to use the same form of words and acts in its administration, and there is no destruction of unity in different appreciations of the revealed mysteries if we strive to accept for ourselves and others the rule of 'according to your faith be it unto you,' and if we resist the temptation of the Evil One to turn the Sacrament of love into an occasion of anger and of strife. In the present divided state of Christendom it must not be forgotten that excessive definitions, the direct result of divisions, have done much to hinder a more perfect grasp of many a revealed truth, and the scandal of an unloving spirit fastens rather upon those who would magnify the evils of our divided state instead of doing their best to lessen and remove them.

The truest remedy for existing evils is the suppression of all self-righteousness and pride of heart, which ever leads to persecution and narrowness; and the cultivation of unselfishness and humility, which ever leads to that true Catholicity which is to be found in the Christian law of brotherly love.

A well known Nova Scotia Rector writes:—"I find the *CHURCH GUARDIAN* a help, comfort, and encouragement—so many valuable articles appear from time to time. I always look forward to its arrival as a friend."

We would call the attention of our readers to the advertisements of Jas. Pott & Co., New York, of Sunday-school Library and Books for Churchmen. See page 11 and 12.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

**RAWDON.**—The Bishop paid his first visit to this parish on Monday, Oct. 22nd, and administered the Apostolic rite of laying on of hands to nineteen females and eleven males belonging to Rawdon, and one female from the parish of Newport.

A large congregation assembled from the various parts of this widely scattered parish, to meet His Lordship, and listened with wrapt attention to his able and sympathetic address. Rev. K. C. Hind, rector of Newport, acted as chaplain to the Bishop, and the candidates were presented singly, by the rector. The service commenced by singing "Soldiers of Christ arise," and immediately before the laying on of hands the hymn "Just as I am" was sung, the candidates kneeling; and after the administration of the rite, the hymn "Thine for ever," was sung, the newly conformed again kneeling. All express the pleasure and profit derived from this visit, and there is but one desire felt by all, viz., that we may soon have the benefit of the Bishop's presence with us again.

**STEWIACKE.**—*St. George's.*—The Lord Bishop of the diocese made his first visit to this parish on the 19th, and administered the holy rite of Confirmation.

**MACCAN AND RIVER PHILIP.**—Over one half of the money required has been provided for the building of a Church near the foot of Wyndham Hill on River Philip; land has been given by Mr. Charles Bragg, and the building material needed will be placed on the grounds at an early date so that the erection of the Church can take place in the Spring.

**JOGGINS AND RIVER HERBERT.**—The Church people of this parish have placed \$132 in the Savings bank—the commencement of a fund for another Church. They hope that they will soon have a clergyman sent to their Mission.

**HANTSPORT.**—On Oct. 24th, Bishop Courtney laid the corner-stone of the new Church at Hantsport. He was accompanied by Rev. Mr. Partridge and Rev. W. B. King, and joined at Windsor by Rev. Canon Maynard, Rev. Mr. Polehampton, Dr. Bowman, and Rev. K. C. Hind. They were received at Hantsport by Rev. C. H. Fullerton, who has charge of the parish; the Bishop and Clergy robed, marched to the site in procession. The ceremonies took place in the presence of a large gathering, and after the formal exercises were over the Bishop delivered a most pleasing address. Hitherto Hantsport, although a village of some importance, has had no place of worship in connection with the Church of England. There are but few Churchmen in the village and this effort on their part to erect a church will no doubt receive the sympathy and support of Churchmen throughout the diocese.

**HALIFAX.**—The Anniversary service of the Church of England Institute was held at St. Luke's Cathedral and was full choral. The choir was a very large one—upwards of 90 voices—made up from the choirs of the several Episcopal Churches in the city. Rev. Dr. Partridge, Rev. C. W. McCully, Rev. W. B. King, and other clergy took part in the service. The body of the Church was packed four-fifths of those present being ladies. Bishop Courtney preached a beautiful sermon from the words, "And whether one member suffer all the members suffer with it, or one member be honored, all the members rejoice with it," [1st Corinth. xii. 26]. He began by pointing out the perfection of the human body. The hand was the most wonderful thing in the world. With it we do everything which we have ordinarily to do. The eye is no less wonderful, and the ear makes up a trinity of wonders which have

never been equalled. The heart and brain were spoken of; all being a manifestation of unity. Those organs out of sight are those on which the best health of the body depends. In time of religious enthusiasm or persecution it is almost possible to realize the unity which exists in the human body. He applied these facts to the relation of the Institute to the Church. When the Institute suffers the Church suffers, and when the Institute prospers the Church prospers. He spoke in glowing terms of the advantages of such an institution and called on his hearers for their support.

During the service the Bishop thanked God for preserving him from harm, the train on which he was travelling the day previous having run off the track.

**LAHAVRE.**—On St. Luke's day, the 18th ult., two of those enjoyable and profitable services, now so much in vogue, were held in St. Matthew's Church. The Church was most prettily decorated with fruits, flowers, and autumn leaves, making her look almost bridal in her array, and reflecting great credit on the willing workers and the kind donors.

Many valuable gifts were presented by kind and thankful hearts as their offering of first-fruits, which plainly proved beyond doubt that though the summer has been uncommonly wet and cold, neither "harvest time," nor the harvest itself, has failed; but that the giver of all good, has been most bountiful and gracious in His gifts of the fruits of the earth. The four neighbouring clergy—Revs. W. E. Gelling, G. Haslam, E. A. Harris, and C. P. Mellor, were invited to take part in the services, but the morning was most terribly wet, which prevented all but Mr. Haslam from coming; he, however, came through the torrents of rain to fulfil his promise. He and the Rector walked to the Church, not expecting to have any service, but much to the surprise of both, a fair congregation was assembled to whom an earnest and practical address was given by Rev. Mr. Haslam.

The storm having cleared away the Rev. W. E. Gelling came for the evening service and addressed a crowded congregation in a very eloquent and powerful discourse, based upon the words "I am Alpha and Omega."

The Sunday previous Alma May Burns and Owen Harold Mulock, were incorporated members of Christ's Holy Church by public Baptism, making seven thus publicly christened since June, when, two years ago, scarcely any could be induced to bring their children to the Church for holy Baptism.

Last Sunday, the 21st inst, the congregation of this Church bowed its head in sorrow as one man, in humble submission to the call of the Master, when a dear young brother, aged 19 years, was called from the Church militant to the Church triumphant. Mr. Freeman Clevesey, one of our most promising and beloved young members, after a peculiar and rapid decline of three weeks laid down his life at the Master's word, ready and willing to depart to be with Christ.

One particular point concerning him we wish to mention, besides his moral worthiness, his good example, and his Christian fellowship, is, that he remembered his spiritual mother, from whom he had received his training and preparation for the upper world.

His father had allowed him to retain his earnings, and on his death-bed he gave to his Rector towards the new Church fund one-tenth of all his savings. Such remembrances are so rare by the children of the Church that this in one so young deserves special acknowledgement. We mourn our loss; we rejoice in his gain.

"God hath two families of love,  
One is in earth and one above;  
One is in battle sharp and sore,  
And one at rest forever more."

**NEW DUBLIN.**—Good work is being done in St. Peter's parish, New Dublin, of which the Rev. C. P. Mellor is deacon-in-charge. The Rectory has been refitted and painted inside and out; a new stable has been built, and much active life is being manifested in all Church work and in the services, and also a sale of fancy and useful articles have been held, from the realization of which the sum of \$50 was devoted towards the purchase of a Sunday-school library. The enlargement and refitting of St. James' Church in this parish is now under way.

A Harvest festival was held in St. Peter's Church on Sunday last, when the Rev. W. E. Gelling officiated. Another was held at All Saints' Church, in Petite Riviere, on St. Luke's day, under the direction of the Incumbent, the Rev. James Spencer. I have no particulars concerning these and can therefore only mention the fact.

**KENTVILLE.**—Canon Brock on entering upon his duties as pastor of St. James' Church, Kentville, made the following touching reference to the former pastor, Rev. J. O. Ruggles. Said he:—"My predecessor who labored amongst you, earnestly, faithfully, and diligently by the space, all told, of 26 years, has been privileged to do a great work for Christ and His holy Church in this parish. He gathered large numbers into Christ's fold by holy baptism, including many adults. From time to time both in Kentville and Wolfville he presented large classes to the chief pastor of the Diocese to receive the Apostolic rite of Confirmation. Under his ministry the number of communicants has increased from a couple of a score to over 160. The parish now possesses two sanctuaries preeminently churchly in appearance and fittings, and one of these sanctuaries, that of St. James, Kentville, owes its existence and beauty mainly to the untiring energies and exertions of your former Rector. Tough work for Kings College and other outside calls upon his time pressed upon him, he was as many of you doubtless can witness, diligent in his private ministrations to the sick and to the whole of the flock over which he had been appointed a shepherd. He endeavored to instruct and build you up in the principles of the English branch of the Church Catholic. So, if some of you are not good Churchmen, able to give a reason of the hope that is in you, it is not my predecessor's fault. I trust that through God's grace I may be able to carry on the work in this parish which for more than a quarter of a century he so diligently prosecuted. It gives me sincere pleasure to say that Mr. Ruggles, as you would expect, knowing him so well, has done all in his power to render my coming amongst you pleasant and profitable. He assures me that you have treated him with unvarying kindness and great forbearance. I plead for a continuance of the kindness and very earnestly for your Christian forbearance. We ministers of our Lord Jesus are like other men full of faults and failings and imperfections, and therefore there is ample room for the exercise of forbearance between pastor and people."

**NEW GLASGOW.**—*St. George's.*—A meeting of the parishioners of St. George's was held in the Church on Wednesday evening. The parish having been divided it was necessary to call the meeting to elect office-bearers and transact other business in connection with the new parish of St. George's, which now embraces New Glasgow, Trenton, Thorburn, &c.; the meeting was large and enthusiastic. Rev. F. Archbold, of Halifax, will conduct divine services until a resident clergyman is appointed. The following officers were elected:—Wardens, A. O. Pritchard and W. B. Moore; Vestry, Harry Townsend, J. L. Jennison, J. B. Mooreman, A. B. Gray, E. W. Thurston, T. M. Patton, H. Hawker, Newton Drake, E. Wadden

James Tupper, J. Applaton, (Thorburn), A Reynolds, (Trenton); Vestry clerk, O. T. Bent; Auditors, George Carew, H. V. Jennison.

## DIOCESE OF FREDERICTON.

**ST. GEORGE AND PENNFIELD.**—On Sunday, 21st Oct., the rite of Confirmation was administered to sixteen candidates by the Rt. Rev. Bishop Kingdon, in St. Mark's Church, and in Christ Church, Pennfield. On both occasions the churches were filled to their utmost capacity by an attentive and appreciative audience, and the Bishop's earnest, clear, and convincing words on Confirmation must, we think, long be remembered by many who had the privilege of hearing them. This was not the usual triennial visit of the Bishop for the purpose of Confirmation but a special one, hence the reason there were not a large number confirmed. But it may be worth mentioning that amongst the candidates there was one baptized by a Baptist, one by a Presbyterian, one by a Methodist, and one by a R. C. Priest, which tends to shew that the Church in this rather remote corner of the world is extending her borders. The services on this day were hearty, as also the singing, and the Bishop's visit much appreciated by all and will we feel assured be the means of stirring up the congregations to fresh zeal and life, and we will not close this communication without expressing the hope that His Lordship may long be spared to come among us, and minister to us, and stir us up to increased zeal by his earnest and loving words of counsel.

**ST. JOHN.**—A large congregation attended the anniversary service of the C. of E. Institute held in Trinity Church here. Rev. G. G. Roberts Rector of Fredericton, preached an eloquent sermon from the text: "As every man hath received the gift even so minister the same one to another, as good stewards of the manifold grace of God." Rev. A. J. Gollmer, Rev. J. O. Crisp, Rev. O. G. Dobbs, and Rev. A. J. Reid also took part in the service. At the close the benediction was pronounced by Rev. Cannon Brigstocke.

**GREENWICH.**—The Most Reverend The Metropolitan Bishop of the Diocese consecrated St. James' Church, a very pretty little edifice on the river St. John, about five miles below Oak Point, the week before last. He was assisted by Rev. D. W. Pickett, Rector of the parish of Greenwich, and Rev. W. Greer, Rector of Westfield.

## DIOCESE OF QUEBEC.

**NEW CARLISLE AND PASPEBIAC.**—On Monday evening the 23rd ult., a deputation composed of the Churchwardens and several members of the congregations of New Carlisle and Paspebiac met at the residence of Messrs. C. Robin & Co., Paspebiac, and presented to the Rev. T. Blaylock, (who is about to leave the mission for Danville, P. Q.) an address from the congregation of St. Andrews, New Carlisle, and St. Peters, Paspebiac, expressive of the deep regret with which they parted with one who for eleven years had proved himself to be a kind and sympathizing pastor and friend, and from whose valued ministrations they had ever derived encouragement and aid in the effort to walk worthy of the Christian vocation. Reference was also made to the zeal and perseverance displayed by Mr. Blaylock in trying to improve education in their midst and to the vexatious spirit of opposition manifested by a few. The address from St. Andrews was signed by the Churchwardens, Messrs. Oswald Day, and John L. Smith, and 87 others, and that from St. Peters, by Messrs. Daniel Bisson and Wm. Bisson, and 65 others, and evidenced the high estimation in which Mr.

Blaylock, his wife, and family, were held by all. Rev. Mr. Blaylock replied at length, cordially thanking his people for this evidence of their affection.

**QUEBEC.**—The ceremony of the induction of the new Rector of St. Peter's Church, the Rev. A. J. Balfour, took place on the 28th Oct., and was conducted by the Very Rev. R. W. Norman, D.C.L., Dean of Quebec, and by the two resident Canons of Quebec, and other city clergy. Notwithstanding the disagreeable state of the weather, a very large congregation was present and the ceremony proved a most interesting one.

The clergy and others taking part in it entered the Church from the vestry in the following order:—The Churchwardens, Messrs. E. T. D. Chambers and R. Ruthman; the new Rector to be inducted, Rev. A. J. Balfour; the Rev. E. I. Rexford, the Rev. Lennox Williams, the Rev. Canon Von Iffland, Rev. Canon Richardson, the Very Rev. the Dean of Quebec, Dr. Norman, representing the Bishop's Commissary, and Archdeacon Roe. The usual form of Induction was used after which the ordinary evening service of the Church was proceeded with.

The Rector took the first part of Evening prayer, the lessons were read by Rev. Lennox Williams and Rev. E. I. Rexford, and the Rev. Canon Von Iffland concluded evening prayer.

Miss Andrews presided at the organ with skill and ability, and the efficient choir rendered the musical part of the service in attractive form. The anthem solo by Miss Martin was very sweet and pretty and delighted all who heard it.

The Dean of Quebec preached an able sermon taking his text from St. Luke ix. 2 and 4, and in concluding dwelt upon the characteristics of a faithful Pastor, and maintained that the orders of Bishop, Priest, and Deacon, are divine in their origin, that they have existed from Apostolic times, and that in the case of the Church now known as the Church of England, there has been no break in the lineage from the first century to the nineteenth. We can most certainly aver that the principles of unity and order are conspicuous in the institution of an Episcopal Church. When we uphold that form of Church Government, we believe that we uphold that which comes to us certainly on Divine authority, and he reminded the congregation that their pastor came to them on the authority and by the mission of their Chief Pastor. "I bespeak for him in the name of the Church, a cordial welcome. He succeeds one, who was endeared to you by many ties of long association and earnest work. The pastor must, remember, change from time to time, but the work goes on, and the Church remains. Now there are few closer ties to be conceived, than that which must exist between a clergyman and his flock. He admits the young into the Church by Baptism. He turns them later into the Sunday-school. Later still, he prepares them for Confirmation, and admits them circumspectly into full Church membership at the Lord's Table. He unites man and woman in Holy Matrimony; he visits the sick and sorrowful, and consigns with prayer, to its last resting place, the mortal part of a believer. From the cradle to the grave, he ministers to his people; he shares their joy and sympathizes with their grief. His responsibilities are great and burdensome. And so, I would entreat you to honor the man, because of the office, to support him by your prayers, your friendship, your co-operation in all the various machinery for the progress of the Church in this parish. He, your Pastor, is human like yourselves, and he needs your loyal and affectionate support,—give him that, and I have good hope that this Church will thrive in the truest way, and that both minister and people will work together happily here, and meet hereafter before the Throne of God, in that blest

place bought for them by the blood of their Saviour, Jesus Christ, Our Lord—the Shepherd and Bishop of our Souls."

**RICHMOND.**—On Sunday, the 21st ult., in St. Ann's Church, Richmond, the Rev. A. J. Balfour preached his farewell sermon to a large congregation, before leaving for his new parish of St. Peter's, Quebec. The text was from the 7th chapter of 1st Samuel, "Hitherto hath the Lord helped us," both minister and people being visibly affected while he made reference to the work done and the friendships contracted during the seven years of his ministration. "Whensoever I have preached the Gospel among you," he said, "I have endeavoured to present Christ as the Alpha and Omega thereof." In the evening Mr. Balfour took occasion to allude to the coming in of Rev. Mr. Hepburn, his appointed successor, exhorting all to receive him as the ambassador of Christ, and to strengthen his hands for his new work.

On Thursday, the 25th, one of the largest gatherings ever held in connection with St. Ann's Church, assembled in the schoolroom to present their Pastor with a farewell address, tea being provided by the members of the congregation, and presided over by the ladies of the Guild. After an hour of friendly intercourse the meeting was called to order by the Hon. Henry Aylmer, Rector's Churchwarden, who then proceeded to read a most flattering and affectionate address expressing their appreciation of the work he had done amongst them, and their regret that it had come to an end. The address also referred to the difficulties Mr. Balfour had had to contend with, such as the great size of the parish, its constantly increasing needs, and last, though by no means least, the want of a Parsonage, and the heavy loss personal to himself, that was occasioned by the Rectory fire. Mention was made of his willingness to take a share of the burdens of the parish and of his readiness to take financial risk in order to make the sittings free, and throw open the Church to all who may wish to come. The address was accompanied by a cheque for \$105.50, and was signed by the Hon. Henry Aylmer and J. W. Harkom, Churchwardens, and many others. The Women's Guild and Auxiliary (of which Mr. Balfour was Warden), presented through Mr. Harkom an equally flattering address, referring specially to Mr. Balfour's assistance in the work carried on by it.

In reply, Mr. Balfour, with evident emotion, thanked his people for their kindly sympathy manifested throughout his ministry, but never so touchingly as on the present occasion. He believed when first he accepted the charge of St. Peter's at the Bishop's request, that he was doing so under Divine guidance, and he still thought, notwithstanding the mutual regret of parting, that all things would work together for the best. All present were then invited to unite with their Pastor in a closing prayer, and the meeting was closed with the Benediction.

**QUEBEC.**—There was service in all of our Churches in this city, on the Festival of All Saints. The day was also observed as a holiday in business circles, the banks and public offices and courts being all closed.

**St. Matthews.**—There was a delightful meeting on the 1st of the Lay Helpers connected with the congregation of St. Matthews' Church. The evening was spent as usual on All Saints Day in the parish room, where an interesting address was delivered by the Rector, Rev. Lennox Williams. The choir boys were entertained at a number of games peculiar to this season, and seemed to enjoy themselves very thoroughly. An interesting feature of the services in the Church was the chiming of the new bells, which are of good volume and at the same time of sweet and melodious tone. A guild of bell-ringers is to be trained in the proper ringing of the new Chime.

**THE LATE REV. DR. REID.**—We referred in our last to the death of the venerable Dr. Reid, for 30 years rector of St. Peter's Church, Sherbrooke, and now give a brief sketch of his career. The Rev. Charles Peter Reid was born in Cornwall, Ont., on the 14th of August, 1811. He was the eldest son of the late Rev. James Reid, D.D., for fifty years rector of Trinity Church, Frelighsburg. He was admitted to the Diaconate by the Rt. Rev. Dr. Stewart, Bishop of Quebec, on the 23rd June, 1835, and to the Priesthood at the first ordination held by the late Rt. Rev. Dr. Mountain, Bishop of Quebec, on the 1st November, 1836. His first mission after his ordination was Rawdon, in the present Diocese of Montreal; thence he removed to St. John's as Curate to the Rev. D. Baldwin. While at St. John's he was married to Julia Gray, eldest daughter of John Gray, of Her Majesty's Customs. After this he did Mission work for a time in the Township of Bury. He then removed to Compton, where he remained fourteen years, building two churches, and organising the work of the mission on a secure basis.

On the first of April, 1854, he was appointed to the parish of Sherbrooke, of which he continued rector until 1883. During his long tenure of office the Church under his charge grew into a strong and flourishing one, and he was identified with almost every good work of a public nature in the town.

He held the office of Rural Dean of the District of St. Francis for many years, only resigning in consequence of the infirmities of age, and on the completion of the fiftieth year of his ministry the clergy of the District presented him with an illuminated address, expressive of their devoted affection, and their deep sense of the value of his services.

Both by active interest and by liberal donations he helped to support various charitable institutions. Bishop's College, Lennoxville, is especially indebted to him, and was very near his heart. He was a trustee of the College from its foundation in 1843. He received from the University the honorary degree of M.A., in 1855, and that of D.C.L. in 1884. A Scholarship, valued at \$80 per annum, and bearing his name, attests to-day the practical nature of his interest in the educational work of the Church.

There were few figures more widely known, and few names more universally beloved throughout the District of St. Francis than those of Dr. Reid. In his ripe old age he was never so happy as when assisting in the services of God's House, or ministering in some way in his old sphere of labor to those who had become endeared to him by a lifetime of loving intercourse.

The funeral services were held in St. Peter's on the morning of the 20th ult., and were very largely attended. The Venerable Archdeacon Roe, D.D., the Rev. Professor Scarth, M.A., the Rev. G. H. Parker, and the Rector of the parish, took part. The following clergy were also present in the chancel, Rev. Principal Adams, D.C.L., Rev. J. F. B. Allnatt, D.D., Rev. Professor Watkins, M.A., Rev. Canon Davidson, M.A., Rector of Frelighsburg, Rev. C. B. Washer, Rev. A. Stevens, M.A., Rev. J. Hepburn, M.A., Rev. W. T. Forsythe, Rev. Thomas Chapman, M.A., and Rev. R. J. Fothergill.

The procession from the Church to the cemetery was headed by the Clergy in surplices, then followed the bearers and the hearse; the mourners; Wardens of the parish; old friends; the Masons in a body; Bishop's College students in cap and gown; friends and acquaintances.

**DIOCESE OF MONTREAL.**

**MONTREAL.**—*Ordination.*—The Bishop of Montreal purposes (D.V.), holding an Ordination in St. Stephen's Church, Montreal, on Sunday morning, December 23rd. Candidates for Or-

ders are requested to send in their applications with *Si quis*, and "Letters Testimonial," duly signed—also certificates of Baptism, and Confirmation, to the Examining Chaplain, Rev. Canon Mills, B.D., 228 St. Denis Street, Montreal, and to present themselves for Examination on Tuesday 20th November, at 10 a.m., in the Synod Hall.

**LACHINE.**—The well appointed Church of the parish (St. Stephen's), has lately received an additional painted window, now making five in all, the gift of Howard Allbutt, Esq., and which was dedicated to Almighty God on All Saint's Day. The service was attended by a large number of the faithful, and was as follows:—

The Rector and Churchwardens standing in front of the beautiful Memorial window in the chancel with the donor, the latter commenced by saying—"In the Name of the Father," &c., "I, Howard Allbutt, on this Festival of All Saints, do now offer this chancel window to the glory of Almighty God, and in loving memory of my dear departed wife, Annie G. Allbutt, and I ask you, the Rector and Churchwardens of this parish, to accept my gift for the adornment of the sanctuary of the Most High."

The Rector, Rev. H. J. Winterbourne, then replied—"Sir, I thank you for this offering to God and His Church, and on behalf of the Corporation of this parish, I accept your gift which we will endeavor to protect and preserve."

Then followed the lection and prayers. "Ascribe unto the Lord the honor due unto His Name. Bring presents and come into His Courts."

"O Lord, God Almighty, who has commanded every man to offer unto Thee of Thine own gifts, according to the purpose of his heart, and who dost abundantly requite them from Thine own eternal bounty; accept the offering now made unto Thee by Thy servant, and grant that it may be stored up in Thine own eternal treasures, who livest and reignest with the Son and Holy Spirit, one God for ever. Amen."

Then succeeded the Collects for St. Stephen's Day and the Festival, after which the choir sang the beautiful All Saints hymn, "The Saints of God their conflict past." The Rector then read the lesson from the Book of Wisdom, "The souls of the righteous are in the hand of God," &c. This was followed by the appropriate and touching Communion hymn, "And now, O Father, mindful of Thy love." A large number remained for the celebration. The new window, the coloring of which is chaste and subdued, is from the studio of Messrs. Spence & Sons, Bleury Street, Montreal, and reflects great credit upon their skill and taste.

The donor of the window kindly gave the Rector *carte blanche* in the matter, requesting him to choose the subjects and their position; the result is, that the central light contains a figure of St. Stephen, to whom the Church is dedicated. The proto martyr's face is depicted, in accordance with both Eastern and Western art, as young and beardless, and in conformity with the Scripture narrative "They saw his face as it had been the face of an angel." He wears the ancient vestments of a deacon, and bears several stones in his right hand—the peculiar emblems of his martyrdom—and in his left hand the native palm. Above and below the Saint there are squares on quatrefoils, on which are depicted the *Agnus Dei*, and the Cross encircled with the crown of triumph. In the side lights of the window appear large figures of angels holding the crown and palm towards the martyr. Above and beneath these again are the ancient emblems of the four Evangelists, viz: the winged man, lion, ox, and eagle. The word Stephen means a crown; hence, crowns are employed extensively in the groundwork of the window. The inscription at the base is, "To the glory of God, and

in loving memory of Annie Gwenlyan Allbutt, died Holy Cross Day, 1887."

On Sunday morning, the 4th of November, the Rector preached an instructive sermon on gifts to the sanctuary and Art as the handmaid of religion, describing the window in detail, and drawing useful lessons from it.

The regular monthly meeting of the Women's Auxiliary Missionary society was held on Friday morning in the Synod Hall. The officers and members were in attendance in goodly numbers.

The treasurer's report showed a balance on hand of \$105. The acknowledgment of gifts and donations was next read:—\$25 donation from a gentleman, a friend of the society; a bale of new and beautifully made clothing, from the Trinity Church branch, through Mrs. Bone; also a box of new and well made clothing for Algoma from the Havelock branch, valued at \$42.

Extracts were read from a letter from Cowansville, showing that the newly formed branch there was actively alive and determined to work for Rev. S. Tyrwhitt, of McLeod, Alberta, N. W. T.

St. John's, P. Q., reports fifty members and a box of goods valued at \$65 for Algoma.

Members' cards were then distributed, also lists of subject for the year; they are printed in purple, the color of the badge of the Montreal branch of the W. A. M.

Letters and articles were read from mission schools in the North-west. Several new members joined; the membership now amounts to about 1,000 in the city and country.

**DIOCESE OF TORONTO.**

**CASTLEMORE.**—The twenty-first Sunday after Trinity was to the English church people of Toronto Gore truly a festal day, the new church, St. John's, erected during the summer having on that day opened for Divine service. The first service of the day 9.00 a.m., was a celebration of the Holy Eucharist, at which the Rev. Dr. Carry was the celebrant, the incumbent of the parish acting as Deacon. Twenty-seven communicated at this early service; the Holy Eucharist was followed by Morning Prayer at 10.30. At 3 p.m. the Litany was said, and an infant baptized; this service was followed by Evening Prayer at 7 p.m. So large was the attendance at the afternoon and evening services that an extra service had to be held in the old church for the benefit of those who were unable to find room in the new building. In the same churchyard on that day there were six distinct services held, and fine powerful sermons delivered; the clerical staff for the day consisted of Rev. John Carry, D.D., of Port Perry; Rev. W. F. Swallow, R.D., Camden East; Rev. E. A. Oliver, B. A. Bolton, and the Priest in charge of the Parish, Rev. G. B. Morley. The churchwardens are Geo. Bland, Esq., and Jas. Craven, Esq.; the building committee consisted of George Hunter, Thomas St. John, Wm. Kersey, John Irwin and George Bland. The building will seat about 150 people; the exterior is very plain, but its bareness is very much relieved by two handsome carved wood crosses, which at once distinguishes it as a Church of Christ, and, therefore, cannot be mistaken for a public hall or school house. As one views the banner of the Christian Church floating from God's Holy House there looms up in his mind the words of the poet;

Where sign of England's might appears,  
"The flag that's braved a thousand years  
The battle and the breeze" uprears,  
The ruddy Cross.

When England's Monarch took the throne,  
Whose seat seems the mystic stone,  
Within her grasp, in splendor, shone,  
The orb and Cross,

St. Paul's majestic temple stands,  
In the vast mart of all the lands,  
And, on its highest vantage stands,  
The golden Cross.

When the Church issues words of rath,  
And burning words of zeal and truth,  
She sets her manual sign, in proof  
Faith and the Cross.

The interior of the building is neat and comfortable; the altar, of course, being the most prominent piece of furniture in the sanctuary, three steps leading up to it from the nave. It is adorned with a handsome frontal, beautifully embroidered by the Ladies' Guild of Hamilton. Its surroundings are in keeping with the dignity of the Sanctuary. The clergy chairs are of handsome carved wood, and cost over sixty dollars, the Lectern, Prayer desk and pulpit are also fine pieces of workmanship. All these resting upon a neat Brussels carpet makes the chancel look "amiable," and as one views it from the nave under the powerful light of the sanctuary lamp, they are forced to say with Canon Bright!

Tis for Thee we bid the frontal  
It's embroidered wealth unfold;  
Tis for Thee we dress the reredos  
With the colors and the gold.  
Thine the floral glow and fragrance  
Thine the vesture's fair array;  
Thine the starry lights that glitter,  
Where Thou dost Thy Light display.

The chancel window is of a neat design, the centre-light consists of the Greek letters I.H.S., supported by the Cross, emblematical of the text, "Jesus Christ and Him crucified." In the centre of the side lights is the Greek Alpha and Omega, the meaning of which is found in Rev. i., 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Altogether the officials of the Church are to be congratulated on the completion of their labours, and the writer can't express his own feelings in better language than that of the Psalmist, who said, "Peace be within thy walls: and plenteousness within thy palaces. For my brethren and companion's sake: I will wish thee prosperity." The old building, which is soon to be taken down, is doubtless the oldest land mark in the Gore. There seems to exist no record of its opening; but so far as the writer has been able to learn it is well nigh on half a century old. By far the majority of those who took an active part in its erection are "at rest," those remaining have to the border come. The following have been the Rectors in their turn: Rev. G. S. J. Hill, M.A., 1843; Rev. Alex. Dixon, B.A., 1849; Rev. W. G. Tucker, M.A., 1850; Rev. J. Gilbert Armstrong, B.A., 1853; Rev. J. Carry, B.D., 1858; J. Middleton, B.A., 1864; Wm. Grant, M.A., 1866; G. H. Broughall, B.A., 1886; G. B. Morley, 1887.

The day of opening St. John's was to Mr. Morley particularly interesting, as it happened to be the tenth anniversary of the opening of Herald Angel Church, Cardwell, Mr. Morley's former parish; during that decade six new churches have been built under his fostering care; St. John's, Castlemore, making the sixth; five of which are substantial brick buildings.

#### DIOCESE OF NIAGARA.

BEAMSVILLE.—The twenty-first Sunday after Trinity, Oct. 21st. will ever be remembered in the history of Beamsville, as a red-letter day; for then and there His Lordship the Bishop of Niagara, held the first Confirmation service ever there celebrated. The town hall, where the Church of England congregation have worshipped since their organization last Easter, was densely packed, even standing room being unattainable. The hall was also tastefully decorated. Pots of flowers stood upon the plat-

form as also upon the reading-desk and upon the substitute for an altar, which was appropriately vested in white. Two large vases were placed, one on each side of the platform; and wreaths of white snowberries intertwined with sprays of red barberries and green leaves, adorned the windows, and a cross of white snowberries and leaves was placed behind the altar table.

At 3 p. m., Litany was said, followed by Holy Baptism, and a powerful and eloquent sermon preached by the Mission priest, Rev. F. C. Piper, who has been and is indefatigable in his efforts to advance the glory of God and the interests of his Church. At 7 p. m. His Lordship the Bishop of Niagara, preceded by Rev. T. Bate, perpetual deacon; Rev. F. C. Piper, and Rev. Dr. Read, Rector of Grimsby; all properly vested, entered the hall, his Lordship carrying the pastoral staff. The hymn, "Through the night of doubt and sorrow," having been heartily sung by the large congregation, shortened Evensong was said by Rev. Dr. Read; Rev. Mr. Bate reading the Lesson. After another hymn the confirmation service was begun, when his Lordship delivered a most excellent and impressive address upon the beginning of the Christian life in Holy Baptism. After the laying on of hands followed another address upon the development of the Christian life. The offertory was then made, the Benediction pronounced and the hymn, "Thine forever, God of Love," was sung as a recessional. On Monday morning His Lordship, assisted by the Mission priest, celebrated the Blessed Sacrament, at which service not only all the newly confirmed, but the old members, to the number of forty, were present as devout communicants. At this service his Lordship gave another most excellent address upon the Blessed Sacrament. In conclusion it may be remarked that all the services were, as is usual in Beamsville, impressive and hearty: the music being well sung, especially that incidental to the Blessed Sacrament, viz: the Kyrie, Sanctus, Gloria in Excelsis and Nunc dimittis. The hymn, "And now, O Father, mindful of the love," was sung as is usual, all kneeling, after the prayer of Consecration.

ARTHUR AND ALMA.—With hearts full of joy we record with deep gratitude to God the opening of the Church of the Holy Trinity at Alma, on the Festival of St. Simon and St. Jude, by the Right Rev. Dr. Hamilton, D.C.L., Lord Bishop of Niagara, assisted by the Revs. Thos. Smith, J. Morton, C. E. S. Radcliffe, and Mr. W. E. A. Lewis. The church standing upon rising ground can be seen from all sides as you approach the quiet, peaceful little village of Alma. It is a handsome Gothic structure 55 x 28, and has a splendid stone basement. The church can seat 200 people and reflects great credit upon the architect, Mr. Ritchie, of Mount Forest, and Mr. Wotel, of Clifford, the contractor. The nave is well lighted by four large chandeliers, and the chancel by two single lamps and two Rochester lamps. Matins was said at 9 a. m.; Holy Communion at 10 30 a. m., the Bishop celebrant and preacher; Litany at 3 p. m., with an excellent sermon by the Rev. Thomas Smith, of Elora. Evensong at 7 p. m. with a magnificent sermon by the Lord Bishop of Niagara. It is estimated that 400 people were packed into the church at this service. Miss Green, organist of Grace Church, Arthur, presided with her usual ability at the organ, and the united choirs of Arthur and Alma, directed by M. W. E. A. Lewis, rendered the singing well. Sunday, Oct. 28th, was a day the Alma people can never forget. Monday, Oct. 29th, a Harvest Home dinner was held in the basement of the new church, about 300 people sat down to dinner, which was splendidly served up by the Alma ladies. At 8 p. m. an adjournment was made to the church, when splendid speeches were delivered by the Rev. Rural Dean Belt, M.A., of Harriston; Rev. P. L. Spencer,

of Thorold; Rev. R. S. Radcliffe, of Mount Forest, and Mr. Cross, the Reeve of Peel. Sacred songs were sung by the choirs of Arthur and Alma, and good solos by Miss Carrie Lewis, Miss Green and Mr. W. C. Orr, of Arthur. A vote of thanks, moved by Mr. John Nesbitt and seconded by Mr. John Binns, was tendered to the School Trustees at Alma, for their kindness in permitting services to be held in the School house during the erection of the new church. The Rev. P. L. Spencer, Rector of Thorold, was heartily thanked for his assistance in pushing on this grand work. Total proceeds about \$200. "Not unto us, O Lord, not unto us, but unto Thy name give the praise." *Laus Deo.*

GUELPH.—On Tuesday evening, 23rd Oct, there was a meeting at the Rectory of the Sunday School teachers of St. George's Church who have taught or held office since Mr. E. Morris accepted the position of Superintendent, thirteen years ago. Several of them have left Guelph and settled in distant parts, others have married and retired from duty, but still there was a fair representation of the old teachers as well as a full attendance of those of a later date. After the business proceedings of the usual monthly meetings of the Teachers' Association, of which Mr. W. H. Harvey is president, that gentleman, who has succeeded Mr. E. Morris as Superintendent, addressed the meeting, stating that it was the desire of all to show their appreciation of the zealous and successful efforts of his predecessor, Mr. Morris, in raising the school to a high state of efficiency, and to present him with a picture as a token of their regard for his long and valued services. Mr. Arthur Hogge then read an address, signed by the Rector, Curate, former Curate, and the teachers and other office-holders, who have been connected with St. George's Church Sunday School during the period he had been Superintendent, expressing regret at his resignation of the position he had long filled so ably and faithfully, and assuring him of their deep appreciation of the thoughtful kindness and consideration which had ever marked his intercourse with them, and his anxiety to further in every way the prosperity of the school.

They asked his acceptance of the accompanying gift, not for its intrinsic value, but as a slight token of remembrance of the days you spent amongst them.

The picture is a copy of a beautiful view of a forest by a lake, called "Sunshine and Haze," by a distinguished French artist.

Mr. Morris responded, expressing the pleasure he felt in receiving these proofs of their kindness and good will. His connection with the school had afforded him great interest as well as pleasure, for he ever received the sympathy and support of the teachers. He said he had felt the difficulty of retaining the boys in the Sunday School after a certain age, about the time they are leaving school, and he could not help saying that he thought parents did not assert their authority sufficiently and did not give that support to teachers which is expected of them. This difficulty of keeping the boys in the Sunday School is one which has to be met, and he thought could only be overcome when good earnest men associate themselves with Sunday School work.

After the presentation refreshments were handed round and a couple of hours spent in pleasant social intercourse, the Archdeacon showing several beautiful photos of places he had visited in England and France. The meeting closed with the singing of the dexology, and the benediction.

#### DIOCESE OF HURON.

LONDON.—The new church of St. John the Evangelist in North London is considered one of the neatest in the Diocese. It is almost finished, and one of the first duties which His

Lordship will be called upon to do after his arrival home, will be to open it. The day named for this is the 2nd Sunday in November. It is expected that the Bishop and Mrs. Baldwin will arrive about the 8th.

**LISTOWEL.**—The very Rev. the Dean of Huron has offered this parish to the Rev. E. W. Hughes, of Lion's Head.

**W. A. M. ASSOCIATION.**—A meeting of the Women's Auxiliary Missionary Association was held at Bishopstowe, on Monday 29th. There was a fair attendance. The object was to reorganize for the winter's work. Rev. Canon Davis presided; Miss Manigault read the Secretary's report, which showed that there are forty branches in the Diocese, all engaged in the good work. Most interesting letters from the Bishop of Algoma were read, which showed the thorough knowledge he has of his Diocese, and the many wants of pastors and people were referred to. Many doors are open and much work to be done, both in Algoma and the Northwest. It is hoped that both the Bishop and Mrs. Baldwin will be present at the next meeting.

Reports of the Flower Mission showed that about 800 cards, and the same number of bouquets were distributed in the hospital during the summer.

**THAMESFORD**—It would be unfair to allow the praiseworthy efforts of the ladies and friends of the St. John's Church here to pass without acknowledgment in connection with the Harvest Home Festival on the 25th ult., most successful in every way. Addresses were delivered by the Rev. Canons Richardson, M. A., and Davis, M. A., of London, and the Rev. Thomas H. Brown, Rector, who has only been a few months here, and has by his energy and self-denying efforts built up our congregation and has removed a large debt—above all, has endeared himself to the congregation and community generally. At 7 30 o'clock a thanksgiving service was held in the church; the service was read by the Rev. Canon Richardson, and an appropriate sermon preached by the Rev. Canon Davis. The choir sang appropriate hymns under the leadership of Mrs. Patterson. A most pleasing feature was the artistic decorations of the church with mottoes, fruits, grain and flowers. The church building was crowded. In all, the handsome sum of \$135 was realized.

**REV. R. FREEMAN.**—The *London Free Press* says: At the morning service Sunday at St. Paul's Cathedral, the very Rev. Dean Innes made a short reference to the late Rev. Richard Freeman, who, during the absence of the Rev. Mr. Hicks, filled the position of assistant in the Cathedral. The Dean paid high testimony to the earnest Christian character of the deceased gentleman, who though spending the greater part of his life in secular occupation, was widely known in Montreal, Toronto and Hamilton as a zealous and untiring worker, especially among the young. His faith was most simple, but he knew in whom he had believed, and quietly waited for the call of his Master, which came, and he fell asleep in Jesus. During his short connection with the Y.P.S.C.E. of St. Paul's Cathedral, he endeared himself very closely to the members of that Society.

We are obliged to hold over reports from several Parishes and Missions in the Dioceses of Nova Scotia, Quebec, Montreal and Algoma, and a letter in reference to St. Matthias', Toronto.

A Rector in Minnesota, U.S., writes, renewing subscription: "I do not know of any paper which I would sooner put into the hands of my people. I wish I could induce every family in the parish to take it. They would, I am sure, become better Church people, and more consistent Christians if they would do so."

EDITORIAL NOTES.

The success which attends the Church Congresses of the Sister Church in the United States, and in the Mother Church of England, and the unanimous testimony borne to their value give rise to the question, why is it that the Church in Canada has ceased to avail itself of this agency? As our readers know two meetings of the Canadian Church Congress were held; one in Hamilton, and one in Toronto. The third was to have met in Montreal; but the prevalence of small-pox in that city at the time fixed prevented its assembling there. Though assuredly there was a great deal of apathy and indifference—besides small-pox—prevalent, it was expected that the next year the meetings would be resumed; but the Congress seems to have passed away with the small-pox; and it would almost seem as if there was an impression of some occult connection between the two, as the Congress has not since met. Why? Is it because it is found that this opportunity for airing differences, and for ascertaining how much there is in common between those who differ might be fatal to the continuation of that party feeling which some seem so anxious to keep alive, even going the length of attacking Bishops, and of introducing into Canada the unhappy element of discord and of strife known as the Church Association? Or is it that party differences are already too strong to allow of Churchmen harmoniously meeting together to discuss matters of general importance? Whatever the cause, we cannot but feel that the Church is losing a valuable and effective means of increasing her own power and usefulness, and of reducing the force of party by not continuing these annual gatherings for free and unfettered discussion, without legislation.

*Church Bells*, England, in a late number thus dealt with the objection to Church Congresses:

"That they do not really help the growth of Church life, but simply bring together for friendly and social intercourse men who are prepared to avoid the discussion of topics upon which they are certain to disagree."

*Church Bells*, England, answers: "It is, we think, a sufficient reply to say that wherever Church Congresses are held they are welcomed by the people of the neighborhood, and that the audiences are to a great extent composed of persons who come for instruction. Whether the readers or speakers benefit much may be doubted; but it surely is enough that the mass of Church people who either hear or read the papers and speeches are distinctly gainers."

The discussion of such subjects as are above referred to cannot, it seems to us, but be beneficial, by proving how many are the points on which even those who differ most widely are agreed; and by bringing into greater prominence these bonds of union to the necessary weakening of the separating forces.

It would appear that considerable misapprehension exists in some quarters as to the character and authority of the so called "Evangelical Alliance" which has lately held its session in the City of Montreal. From reports in the secular papers—specially those of our French Compatriots—as to its doings and its resolutions touching Romanism, we judge that the Roman Catholics—and even the members of the Government of the Province of Quebec—

regard it as the authorized representative of all those who in this Province are classed under the generic, "Protestants." Such a character the Alliance does not possess. Certainly it has no right whatever to speak for, nor are its utterances those of the Church of England in Canada,—which Church rightly or wrongly is included under the name *Protestant*. We question whether the Alliance can even be regarded as representative of even our separated brethren of the various Christian denominations. We are not aware that any of them have appointed authorized representatives at this meeting; no doubt many prominent men from these different bodies were present and took part in its deliberations, and spoke many things wise and otherwise; but they were there as *individuals*, without any delegated powers, unless we are misinformed; and their utterances have no binding effect save on themselves. But as to the Church of England there is no question that the few—and by no means representative men—who, according to the report, took part in this meeting were not authorized to, and did not represent, Her. She has Her Diocesan and Provincial Synods, and through these She speaks and acts: and therefore we trust that our Roman Catholic brethren and others will not be misled in this respect nor attribute to Her responsibility for the action or discussion of this irresponsible body. We hope in future numbers to refer to other particulars of this meeting; but for the present only wish to take the earliest opportunity of correcting a most unwarranted assumption.

Will Correspondents, Clergy, Churchwardens and Laity generally, please take note that notwithstanding our earnest desire to meet their wishes we CANNOT insert *in full* congratulatory addresses and replies. The space at our command will not permit of our doing so, as can be seen from this: that during last week we received from one diocese alone reports of this kind which would have occupied over *six columns* of space! and had other matter to fill at least two columns more; and we had from another diocese nearly a column of similar reports. We quite understand how deeply interested in these particular subjects the different localities are; but the *GUARDIAN* is *THE CHURCH PAPER* of the Dominion, and aims at giving items of general interest from *all* the dioceses within its bounds; and we think we may truly say does this, more fully than any other paper published in the interests of The Church of England, well deserving in consequence to be regarded as "THE ORGAN of The Church in the Dominion." We feel, however, that without the *express sanction of the Provincial Synod of the several Ecclesiastical Provinces*—never yet given, so far as we know, to any paper—to assume this title would be mere presumption and a fraud, and therefore, we do not appropriate it. But with this aim before us we cannot give to any one diocese more than its fair share of space: and, therefore, must—unless under most exceptional cases—decline publishing such addresses and replies in full; and also must ask correspondents to send us short items in regard to local work and progress, and that from as many parishes as possible in each diocese; the object being to show that The Church is living and active, rather than to sound the praises of individuals, however well founded such praises may be.



# The Church Guardian

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

## CALENDAR FOR NOVEMBER.

- Nov. 1st—ALL SAINTS.  
“ 4th—23rd Sunday after Trinity.  
“ 11th—24th Sunday after Trinity.  
“ 18th—25th Sunday after Trinity.  
“ 26th—26th Sunday after Trinity. [Notice  
of St. Andrew.]  
“ 30th—ST. ANDREW. A. & M.

## UNITY OF THE CHURCH OF CHRIST.

By REV. J. A. CARR, LL. D., INCUMBENT OF  
WHITECHURCH.

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, One Faith, One Baptism; One God and Father of all, who is above all, and through all, and in you all.”—Eph. iv. 4-6.

No one can be even superficially acquainted with the theological discussions of the day without being aware of the fact that many of them are turning on the great question of Church unity. There is a growing weariness of sects and schisms, and a craving after a closer union between the various bodies of people who make up what we may in general terms call Christendom. There is a mutual desire abroad among professing Christians to see whether, without sacrificing principles, they may come together into closer bonds, and so realise that aspiration after unity which was the desire of our Lord—“that they all may be one.” This subject of the reunion of Christendom came prominently before the Lambeth Conference at its recent gathering, and several important resolutions on the subject were carried by the bishops.

We cannot read the New Testament with ordinary attention without seeing that this question of the unity of the church of Christ enters very largely into it. It was, as we have seen, the earnest desire of our Blessed Lord that His Church should be one; that the union of its members with one another should even partake of the nature of that profound union which joined together the Father and the Son, “that they may all be one, even as thou, Father, art in me and I in thee, that they also may be one in us.” . . . I in them

and Thou in me, that they may be perfected into one.”

There are a great many things in the world that are wrong, that are not as they ought to be, and these evils attract attention and are condemned by good people, because they are felt to be so entirely opposed to the mind and purpose of Christ. But here is an evil that, comparatively speaking, has attracted but little attention in the past, and is but little condemned and which, nevertheless, if it is to be judged by the Word of God, is a sore and crying evil—namely, the shocking divisions of Christendom, the manner in which professing Christians are broken up and separated into small and opposing communities, each claiming for itself to be the true body of Christ, calling itself after separate names—“I am of Paul, and I of Apollos, and I of Cephas”—forgetting that Christ is not divided, and that his will in the matter is that His Church should be One, and not manifold, and of such a visible oneness that the world may take knowledge of it, and so believe that God has sent Him.

Now, at the very cradle of the Christian Church an emergency arose which endangered this unity; and we see here how manfully the Apostle strove against the danger. It was when the Gentiles were first admitted within the fold by Christian baptism. The jealousy between Jewish and Gentile converts to Christianity was the greatest cause of strife and heartburning in the primitive Church. The Apostle saw the danger, and to counteract it was one great object of this Epistle; so you find he addresses himself early to the subject. In the second chapter he speaks of Christ as the great peace-maker, who has broken down the middle wall of partition to make in Himself of twain one new man, so making peace, that so he might reconcile both unto God in one body by the Cross, having slain the enmity thereby. Then he speaks of the whole building; fifty framed together, growing into an holy temple in the Lord. Then in this chapter he returns to this note of unity. He exhorts Jew and Gentile alike to walk worthy of their vocation, with all lowliness and meekness and long-suffering, forbearing one another in love, and endeavouring to keep the unity of the spirit in the bond of peace. Both had received a common blessing. The Jew should not look down upon the Gentile, who had so long been an alien; and the Gentile must not retort upon the Jew, who has slain the Lord of glory. To prevent division and separation and party feeling they must both alike be lowly and meek, and bear with one another, and endeavour to keep this unity of the spirit in the bond of peace.

Thus it was, you see, the Apostle strove against any schism in the body of Christ in his day, and earnestly appealed for the unity which was so dear to the heart and mind of our Blessed Lord. The Apostles saw clearly what immense harm would be done to the cause of Christ and to the spread of His Gospel by the divisions of Christians, and therefore he earnestly contended for their visible unity in the faith.

One wonders what the Apostle would have thought or said were he alive on the earth now, to witness the sad divisions of Christendom—the innumerable sects (some two hundred) into which professing Christians are broken up!

Well, we are bound as far as we can to resist this tendency towards disintegration, and to draw nearer ourselves to the centre of unity, and draw others towards it. The Church of Ireland in the past has suffered much from the want of cohesion among its members, who were ready to follow the newest and latest sects in its strange and wayward aberrations from the faith once for all delivered to the saints. It is only by each member of the Church steadfastly purposing in his own heart that he will remain faithful, that this note of unity can be preserved,

while, by the lowliness, meekness, and long-suffering of which the Apostle speaks, he may be able to draw others also within the same unity of the flock.

Can any one duly pondering these words of the Apostle doubt the importance of this subject, can they doubt the mind of God on the matter? Here stands out in an unusually emphatic and incisive form the central fact that there is one Body, the Church; one Life of that body, the one Holy Spirit; one Hope, ultimate salvation and glorification in the presence of God; one Head, the one Lord Jesus Christ; one Mind, the one Faith once for all delivered to it; one means of incorporation into the Body, the one Baptism by which we are all baptized into the one Body, and are all made to drink into the one Spirit, and one God and Father of all!

If this be so, then, what a tremendous responsibility do they undertake who by thought, word, or deed, do or think any thing calculated to break up this unity of the Body of Christ, or to increase the bad divisions already existing amongst us! And for the perpetuation of this unity of the Church our Lord further bestowed upon His Body two institutions, namely, the Christian Ministry and the Sacrament of the Lord's Supper. He gave from His place in the heavens to the Church on earth “apostles, prophets, evangelists, pastors, and teachers for the building up of the body of Christ, till we all attain unto the unity of the faith, unto a full grown man, unto the measure of the stature of the fullness of Christ.” He gave His ministry for the perpetuation of the Sacraments and for the preaching of His holy gospel, and He instituted the special ordinance of the Lord's Supper to be the sacrament of this unity—“that one Bread” to which the Apostle could in his own day appeal as the recognized proof among Christian people that they are one body. “The bread which we break,” he writes, “is it not a communion of the Body of Christ, seeing that we who are many are one bread, one body, for we all partake of the one bread.”

Church unity, then, is the keynote of the epistle for to-day, and his spirit of unity is not an aggressive spirit. Unity of the Body is not to be acquired by conquest, but by attraction, by gentleness, by love, by pureness in the faith, by obedience to one and all the ordinances of our Lord Jesus Christ.

One body, one hope, one Lord, one faith one baptism, one God and Father of all; Division and separation find no place here, they form a jarring chord in this great note of oneness. At a most solemn moment of our public worship on the Lord's Day we declare our belief, not in various and manifold associations of human origin, but in “one Catholic and Apostolic Church,” that is to say in the existence of that one spiritual body of which Christ is the head, and whose members, diffused throughout the whole world, hold the Apostolic doctrine and practice once for all delivered to the saints, and who, like the first believers, remain steadfast “in the Apostle's doctrine and fellowship, and in the breaking of the bread, and in the prayers.” It is a precious heritage to be greatly prized and jealously guarded. See that ye walk worthy of the vocation wherewith ye are called, as members of the true Catholic and Apostolic Church of this land, and “let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.”

## THE PRAYER BOOK

IN SUNDAY SCHOOLS.

Let me speak first of the most evident purpose of the Prayer Book, implied in its very name. I cannot speak from great experience, and doubtless some will have very good reasons for disagreeing with me; but I do feel strongly the conviction that, as a rule, the worship of

the Sunday-school should be on the lines of the Prayer Book, and in the words of the Prayer Book. There is a seemliness and beauty in the ancient forms which appeals to the instincts of even the youngest child; and there is a devoutness and rhythm in them which lifts up the child's mind and entices his soul to worship, and fixes the words in his memory. The Prayer Book teaches the child how to pray at the same time that it helps him to pray. It is sometimes almost painful to pass from the stateliness and attractiveness and melody of the service in Church to the ill arranged, undignified, and prosaic form with which the Sunday-school begins. One feels sure that even children know the difference, and that they do not praise God or pray to Him as well as they might, because they are not taught the best way in which they may offer their praises and their prayers. As to the precise way in which use should thus be made of the Prayer Book, it would be presumptuous to attempt to lay down a rule. When children attend the regular morning or evening services, before or after Sunday-school—and it is very desirable that they should do so, as soon as they are of the proper age, even if for a while they are excused from staying to hear the sermon—I think that the special service should be very short, and that a hymn, the Lord's Prayer, and one or two Prayer Book collects, or a prayer framed upon their model and in their style, will suffice to open the session, while at the end (perhaps after another hymn) the Creed may well be said, as confessing the truth of what has been learned, just as in the Church service it follows upon the Lessons read from Scripture; and then the children may be dismissed with a prayer for God's blessing and a benediction. Certainly in the case of most of our country parishes, there is no need of turning the Sunday-school into the "children's church," as it is sometimes called. In fact, it ought to be desired everywhere, as it certainly is the intention and the rule of the Church, that the children should find their place in the ordinary congregation; should learn (as they easily can) to join it in its worship; should become familiarized with the words which they will hear or take on their lips all through life; and should not have the slightest reason to think that there is one Church and one worship for themselves, and another for their elders, or the slightest excuse for a break in the place and the time of their attendance, or in the form and manner of their worship, when they become a little older and feel that they have outgrown the Sunday-school. But in many cases, and especially in cities and in connection with mission work, the children must have their special service—perhaps their only service—in connection with the Sunday-school. In that case, I should say that the service should be carefully framed on Prayer Book lines and, as far as possible, in Prayer Book words. Let it, for example, begin with the Lord's Prayer and the versicles; then should follow a Psalm and a Lesson (not very long) and a Canticle; then the Creed, the Collect for the day, and the two Collects which should immediately follow in morning or evening prayer, as the case might be—nobody can ever be too familiar with these—and a fitting special prayer; and then, after a hymn, the instruction can take the place of the sermon; and the Sunday-school can be closed as the services in the Church would be. A child brought up to be familiar with such a service as this, would find no difficulty in the morning and evening prayer, with its penitential introduction, its longer portion of the Psalter, its two Lessons and Canticles, and its additional prayers; he would be learning how to pray and to worship, and what words to use; he would be gaining a familiarity with the Psalms of David in that easy and rhythmical version which still retains, and is likely always

to retain, its place in our affections, and thus would be storing his mind with a treasure absolutely invaluable; and he would also be learning to take his part in public worship all through his life. But, while holding to this general mould and form, I should make as much variety as possible in the service. Not to speak of hymns, the choice of which, with their tunes, calls for the exercise of a discriminating judgment, the Psalm and the Lesson should be carefully chosen as suitable to the season of the Christian year, or connected with the special teaching which has been designated for the day; and in the course of the year a good many Psalms and a considerable part of the narrative and specially instructive portions of the rest of the Bible could be read.—*Rev. Samuel Hart, D.D.*

**SUBMISSION TO THE DIVINE WILL.**

BY THE REV. CHARLES AITKEN.

"God's will is my tranquility."—*Dante.*

WHERE I now write I have no means of verifying the above quotation, attributed to the great Italian poet, which I recently found embedded in a rather long and wearisome story, like a gem buried in a mass of rubbish. But whoever the author may be, surely submission to the Divine will has here been expressed in a nutshell form, full of wit as well as terseness. There is, possibly, no great originality in the actual thought, yet on reflection I think it must be admitted that the method of expression at least imparts a somewhat novel and certainly beautiful aspect to the profound question, "How is man's will best brought into unison and harmony with the mind and intention of its Creator?"

It is easy enough, when the application is intended for others, to give glib and commonplace answers to this important query. Indeed, even when things are going softly and well with ourselves and our surroundings, it is not difficult to prattle purringly of patient endurance under chastisement, of ultimate happy issues, and of all things working together for good at the last. Nay, we may even go so far as to assert, with perfect truth, that it is the special office and function of the Holy Spirit to bring the body and mind of man, however distraught by earthly pains and cares, into a condition of harmony with the Divine will far loftier and holier than is implied by a mere state of tranquility. For has not the Hebrew prophet of old (Isaiah xxvi. 3) given us the assurance, "Thou will keep him in perfect peace whose mind is stayed on Thee." And surely "perfect peace" is a much higher and far more satisfactory proof of entire Christian identity with the will of God than mere "tranquility" implies. Of course the answer must be in the affirmative. But are there in reality many Christians who can honestly affirm when they are sorely afflicted "in mind, body, or estate" (perhaps in all three), that they are able, save in moments of temporary exaltation, to describe their state in such terms as "perfect peace"? Will it not, in truth, be sorrowfully admitted that such a happy frame of spirit, even if ever momentarily touched, eludes the grasp very much as the knowledge of the Almighty, eagerly sought for in numerous and devious ways, perplexed and baffled the Psalmist of old. "It is high; we cannot attain unto it." (Psalm cxxxix. 6.)

Nay, further though "to do the will of God" was the very essence of the mission and of the spirit of our Lord and Master's life on earth, did not even He pray for a mitigation, if possible, of the cup which had been given Him to drink, and that too in spite of His own emphatic assertion that it was His "meat to do the will of Him who sent Him?" (St. John iv. 34). Of course Christ's burden was infinitely greater than any we can be called upon to bear, or even conceive; but, being God, He

possessed a Divine strength which will not for one moment brook comparison with what is imparted to the saintliest and most heavenly-minded of mere mortals. Therefore, that in periods of prolonged trial and suffering the devout Christian should at times fall far below even a condition of tranquility, and certainly be very far removed from anything resembling "perfect peace," ought surely to occasion but little surprise either to himself or sympathising friends. Only those who have attained absolute spiritual perfection can expect to reach a condition of "perfect peace." Indeed the one implies the other. And both are impossibilities this side the river of death. Were it otherwise, what would become of the "desire to depart and be with Christ, which is far better." There would be no need for another and a better world for those who had attained such blessedness here below.

But just as it is necessary for our spiritual growth that a perfect and unattainable model should always be set before us in the person of Jesus Christ, so it is needful that our longing aspirations after a "perfect peace" should never cease till we finally merge our spirits in the mysterious purposes of the Divine will. This thought has been finely expressed in Miss Proctor's well known hymn which contains the stanza:

I thank thee, Lord, that here our souls,  
Though amply blest,  
Can never find, although they seek,  
A perfect rest,  
Nor ever shall, until they lean  
On Jesus' breast.

In these days, when the doctrine of a practicable absolute Christian perfection is openly taught in many communions, and even in the Church of England, it is well that the true limits of Christian capacity and happiness on earth should be clearly defined and limited to their proper dimensions.

If we can, in very deed and truth, humbly say, "In God's will is my tranquility," we have in a measure, by anticipation, become part and parcel of the Divine will, and fulfilled the purport of our creation—the glory of Almighty God. By God's mercy it has been decreed that by faith we may rise to a knowledge of things not seen or realized which is "counted unto us for righteousness." But that is far short of actual possession. It should never be forgotten that it was to those who had already embraced the Christian faith, that the words (which are read so frequently as the prelude to "Morning Prayers") were originally addressed, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 St. John iv. 8). That remains true till the last, even though our sins are pardoned and our iniquities blotted out. And where sin remains there cannot be "perfect peace." The "flesh" prevents it.

We get a few letters like this: but only a few; and it is worth while to note them. They manifest such an interest on the part of the Clergy in the Church paper for the Ecclesiastical Province. A priest in the Diocese of Ontario writes: "I enclose subscription to the CHURCH GUARDIAN to date. I am taking more papers than I can afford to pay for. I find it necessary, therefore, to drop some of them, and I ask you, therefore, to discontinue sending the CHURCH GUARDIAN for the present."

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WE WANT 10,000 Subscribers; who will help in securing them?

*Song of Solomon ii. 14. Matthew xxv. 40.*

Oh! "let me see Thy countenance,  
Oh! "let me hear Thy voice";  
That face of perfect holiness,  
That voice that says, Rejoice!  
In accents sweet I seem to hear  
That voice in love respond.  
"My face thou canst not look upon,  
Until in holy fear,  
Thou realizest all it means  
To draw so very near!"  
"First must thou learn the lowly walk  
Of self-forgetful strife;  
Dependency upon your God,  
A prayerful, watchful life.  
In smallest acts My aid must be,  
Thou canst do nought alone;  
The gentle word, the loving deed  
If really wrought for Me,  
Will show thee much of that dear face  
Thou longest so to see."

My countenance is surely seen  
Reflected here below,  
In every humble penitent  
Who calls in contrite love;  
And bringing such before My throne  
To plead for them in love,  
"Have mercy on my brother, Lord,  
Thy blood doth all atone,"  
Thus, drawing near on his behalf,  
Thy voice shall be mine own.

My countenance on all around  
Shall shine from thee—'en bright—  
'Tis love of brotherhood that shines,  
Reflecting rays of light.  
And so My voice in love still rings,  
"You've done it unto Me";  
And while you thought it nothing worth,  
But longed for greater things,  
I knew the heart—accepted it—  
And lo! what peace it brings.

—L. O. E. Family Churchman.

## HALF A DOZEN HEROINES.

A STORY IN ONE CHAPTER.

By the Hon. Katherine Scott.—(Continued.)

Mother was a keen observer, and her great powers of sympathy hardly ever failed to draw people out. But her own Dolly opened the proceedings by exclaiming. "Mother, I call this a selfish paper. What made you choose it?"

"Selfish! why, Dolly? If we are to be of any use in the world we must be good ourselves; and self-improvement in any shape, whether it be in knowledge of practical things, or culture and beautifying of our minds and spirits must always react on other people."

"Beauty is much to be desired," sighed Rosie.

"What nonsense it is to think so much of beauty!" responded Janet.

"I am sure, Janet, we will get sick to death of ugliness in Hornside," began Penelope. "Mrs. Spenser, you don't think it wrong to make your house or things beautiful; do explain why, for some people think you frivolous," and Penny reddened.

"I daresay, my dear; but my idea is that to keep our minds and bodies healthy and happy, we must have bright and cheerful sights and things. Think of nature, and how true it is that, 'He hath made all things beautiful in His time'—things great and things small, and even what we call only useful things, are also all beautiful. Let us get the love of the good and beautiful in our hearts and minds first, and then both our homes and our faces will improve,

for I have seen girls whose dress was faultless but who were not worth looking at because their faces were as empty as a doll's."

"But what next, mother? We want first to be inspired with the desire of self-culture; and next, to know the way to attain it."

Mother took up one of her little books and read:

"'You were an eternal thought of God; for your life he has an ideal'—there is the inspiration. 'To prepare us for complete living is the function which education has to discharge'—there is the way to attain it." Mother's reading aloud was never long, but always to the point.

"Is that all, mother?"

"I am sure it is quiet enough, Dolly dear. If there is such a height before us, we had better begin climbing at once, and not disappoint Him," said her mother reverently. Looking at your half-dozen heads, I think what is required are some practical methods of cultivating those brains, and—those hearts. Now, please think, and each make a suggestion—you wish to educate yourselves for complete living."

"Reading," suggested Janet.

"Very good. We had better settle on some subject, and all of you read, say, half an hour a day, and once a month we could discuss it here; how would that be?"

"How about books? I have such dull ones," sighed Agnes.

"We might amongst us subscribe to a library, and get two or three books by post, or we might club together and take a 'Popular Educator,' or a magazine, couldn't we, mother?"

"A very good plan; you six must settle about that."

"Now, mother, my turn! I propose to that Penny and I should try and get somebody to teach some of the stray boys, which would benefit us as well as them! and I think, some lessons on sick-cookery would be nice."

"You are very 'mixed up,' Dolly, and you've made two suggestions; pass one on to Rosie. But who is to give the cookery lesson?"

"Why, any of us who like will take lessons, and you'll give them, mother."

"Very good; I agree."

"We should cultivate our musical talents," suggested Annie.

"Quite true; don't turn up your nose, Dolly; you know Jack always says if women are to be home rulers, they must have some nice music worth their men-folks' listening to."

"I think we should do some sewing for the good of other people. I don't mean just our own," sternly remarked Janet.

"Yes, decidedly."

"Now mother, note these proceedings in your book; certainly not minutes, but hours!"

"Mother, you must undertake the subject for reading. Janet and Agnes the work—to be done either at home or here—Rosie and Annie must settle on glees and songs, and we'll contribute our voices. Penny and I will together settle about our boys' class, and we'll all join the cooking classes."

"Very well, and, with your home people's approval, you must take your respective efforts to the sick folks yourselves. Finally, all I stipulate for is regularity and perseverance and every month I shall expect a short account from each of you of what you have been doing."

The proceedings ended with a happy tea, and a fire-light conversation after; and the six parted in a much more wide-awake frame of mind than they had met.

"Rome was not built in a day," nor Hornside renovated as speedily; but at the end of a year "Mother," who never lost interest in anybody or anything, looked with pleasure on her half-dozen "Heroines," as she called them, who, bright and active themselves, had made their own homes brighter and happier—fathers and mothers, and brothers and sisters, all acknowledging the difference. Sick people

had been cheered by many little attentions besides soups and puddings; the mischievous little boys tamed and enlightened by readings, works, and gardening; and the loitering men inveigled into the "Mechanics' Institute," where Jack gave recitations and readings, and the shop boys and girls, headed by the "Heroines," gave concerts.

Nobody thinks of calling Hornside dull now—"a little leaven leaveneth the whole lump," and even if the "Half-dozen" are, by degrees, carried away by Jack and his friends, they have plenty of ideas in their heads now, and will have transmitted plenty to the heads they leave behind them.

## THE CHILDREN OF LABRADOR.

By FRED. E. J. LLOYD, CHARLO TOWN, P.E.I.

(Continued.)

In cruising along the coast of Labrador during the fishing season I have frequently seen very small boys busily plying the hook and line on board the large, wholesome looking boats as they lay at anchor on the fishing ground. The exposure to which these children are thus subject, rarely affects them; on the contrary it seems to impart to them excellent health and vigor. In the fine warm weather, and about midday, when the fish are not biting, if you were to sail along by these same fishing boats, the probability is that you would find every big and little sailor soundly asleep. The Labrador fisherfolks have to be early astir in the morning so as to be early upon the fishing ground in order to catch the equally early rising cod who feeds very greedily and voraciously. Indeed it often happens that whole nights, sometimes consecutively are passed in the fishing boats. Perhaps you imagine that the little boys of whom we are now speaking, have a dislike to be thus early turned into sailors and fishermen? I assure you that nothing could be farther from the truth. The glowing ambition of their tenderest years is only then realised when aboard of his father's boat, the youngest sits with line in hand and eye intent at "daddy's" side, taking his place as a family bread-winner. They then become persons of importance and when once they begin they rarely cease to be fishermen throughout their lives.

When Summer has gone and the chilly winds of Autumn begin to blow and fish are scarce, the children swarm upon the barrens picking berries, various kinds and vast quantities of which are there found. The barrens, perhaps you would like to know, are large tracts of land upon which nothing but heather and the smaller kinds of shrubbery grow. The berries are sometimes so abundant that they are gathered and packed in barrels for exportation; usually however they are preserved by the people for winter's use.

Upon these berry picking expeditions the older boys carry guns in order to shoot the plover which come in immensely large flocks from America to enjoy a share of the luxurious berries. The young ladies and gentlemen of Labrador, although they certainly do not dress in accordance with the strictest canons of taste, yet they are always picturesquely, if somewhat quaintly attired; and, when picking berries, the sharp contrast between their bright coloured garments and the sombre shades of the barrens produces a picture at once charming and impressive.

When summer and autumn have passed and berry picking and fishing can no longer be prosecuted, because winter has come, new employments engage the attention of the children of Labrador. Young dogs have to be trained and broken in for the \*Kometric. The

\*Kometric is the Indian term for dog-sleigh.

men of Labrador have informed me that dogs trained by children are always the best and most easily driven; and, therefore, to the little ones are invariably committed the care and culture of these very valuable creatures.

In the winter husbands and fathers go to the woods in order to cut down and prepare fuel, the boys drive the dog teams and conduct the carrying of the fuel home. They are generally given for food the flesh of seals. Meanwhile the girls are within doors assisting their mothers either in the manufacture of soap or making and repairing the fishing nets.

This, and a great deal more the boys and girls of Labrador have to do; but amidst it all they are, with no exception, the happiest and most contented looking little people I have ever met. Of course they have their own trials and sorrows as you have, and, when they come, perhaps they are a good deal heavier than yours.

There are no blizzards properly so called in Labrador, such, for example, as we often hear from the Western part of the United States and elsewhere; but the people there have to endure snow storms as terrible and as destructive to life as a Western blizzard, and often grown up people and little children lose their lives therein.

These storms almost invariably arise without any warning. During one of the winters which I spent in that part of the world, two little boys, brothers, went a short distance from their home on a very fine day, and, while they were out they were overtaken by one of these storms. They did not return home at the time expected. Their anxious parents and others searched for them far and near. They were found enfolded within each others arms, but alas! dead.

On another occasion I may perhaps be permitted to tell you something further about the children of Labrador.

**THE LOON, OR GREAT NORTHERN DIVER.**

FROM the Article on "Bird Music" by Simeon Pease Cheney in the November CENTURY we quote the following: "The loon is not a singer, but his calls and shoutings exhibits so great a variety of vocal qualities that we must consider him a member of Nature's orchestra.

"In the summer of 1887 I spent a few weeks on the border of Trout Lake, St. Lawrence County, N. Y. This beautiful little island-dotted lake, some three miles long, has been inhabited for years by three or four pairs of loons. There they lay their eggs and rear their young, and there I found a good opportunity to study them. On one occasion a small party of us discovered a nest. When we were yet a good way off the wary sitter slid from sight into the water, darted along beneath our boat, and was far out into the lake before she came to the surface. The nest, simply a little cavity in dry muck, was on the ruins of an old muskrat house, not

more than eight or ten inches above the water. There were two very dark eggs in it,—never more than two are found in the nest of the loon,—nearly as large as those of a goose.

"The time of sitting, as I was informed, is four weeks. Wilson says of the loons that "they light upon their nests"; but a careful observer, who had several times seen the female make her way from the river to her nest, told me that they shove themselves to it on their breasts, very much as they push themselves in the water. I was also informed that the young are never fed upon the nest, but are taken to the water on the back of the mother, where they remain and are fed for a time, and then are launched upon the waves for life. At this age one can row up to them and take them in the hand, which they delight in giving hard nips with their long and limber bills; but when a month old they seem as wild and cunning as their parents."

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**BOMBAY.**

The persecution to which Apparas Appjee Ramchander, the young Mahrattée convert from Hinduism has been subjected, was renewed last April, when he was induced to visit his relations on the representation that his wife who had been forced to remain with her Hindu parents, and for whom he retained a strong affection, would be made over to him if he came to fetch her. Accompanied by a young Cateorist he proceeded to the village in the Southern Mahratta country where his wife was living. On arrival there, as a preliminary step, the departure of the late visit was insisted on, which was unwisely acceded to through fear of consequences. Apparas was immediately lost sight of, and even police investigations for some time failed to ascertain his whereabouts. One thing only was certain, that he was remaining in obscurity by his own will. The utmost reserve, however was maintained by the villagers; and when he at length reappeared, his story was that the whole proposal to restore his wife had proved a deception. His relations, having secured him, took him to three villages where he had relations and used their utmost endeavours to persuade him to return to the Hindu religion. Finding at length that all was of no avail, they had let him go; when he had to walk back 40 miles, without food and alone, to the village, when he had last been heard of by his Christian friends. Here he corresponded with the Rev. W. L. Nanson who had for long been in search of him, and who brought him back to St. John's Mission House at Panch Howds, Poona, whence he had started. He had suffered no violence this time at the hands of his relatives, as he had submitted quietly when they took him. Apparas has been a student at the Engineering College at Poona, and is an instance of one who has gained nothing, but suffered much, though fidelity to his convictions.

The *Bidhanbadi* a bi-monthly Theistic journal, published in Lahore in the interests of the Brahma Samaj, says: 'Like some of the other races that have been domiciled in India; the Beni-Israel community in Bombay have adopted many of the Indian superstitions. Some of the younger members have instituted a prayer meeting under the name of the Subodha Trakaska Samaj. They pray in Marathi, a language which the Indian Jews have adopted as their mother tongue. For two years this Samaj has met every Saturday in the Jewish quarters at the residence of Mr. David Solomon Pezarkur. About 25 young men meet together and sing a few hymns; after which one or two members pray extempore, and a third gives a short discourse on a religious subject, to be again followed up by a prayer and "the arati," or last hymn. The whole is conducted in Marathi, which the Beni-Israel of Bombay have acquir-



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ed; and use with great facility: A member of the Brahma Samaj, who gained admittance to their meeting was invited to offer a prayer. He deemed it a special privilege thus to join with 'the ancient people of God.' The writer expresses his opinion that the beginning of this Samaj indicates a revival of faith among his Jewish friends, who are thus abandoning the use of a language which Jews understand, and praying is an Indian vernacular, notwithstanding the opposition they are sure to meet with from their own people.

The same paper contains letters on a controversy which has arisen on the conditions of restitution to caste privileges of Hindus who have resided in London and associated with foreigners. The process is called 'Praschit' and is intended for those 'who have degraded themselves by doing something undesirable.' The object in view is said to be 'to regenerate our fallen Bharat.' Others contend that for a Hindu to share a cup of coffee with a Christian is to take an onward step in the path of progress. They say: 'It is a strange thing that an office bearer of the London Arya Samaj and one of its founders should not be allowed to sit with the members of the Lahore Arya Samaj at the same table without doing Praschit. He must swallow

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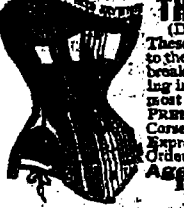


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