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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.

VOL. XVI. }
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MONTREAL, WEDNESDAY, NOVEMBER 7, 1894.

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ECCLESIASTICAL NOTES.

THE Suffragan Bishopric of Coventry, Eng., has been accepted by Canon Knox, Vicar of Aston.

THERE are 537,000 Sunday school scholars and teachers in the Church throughout the United States.

ARCHDEACON W. L. Williams has been elected to the Bishopric of Waiapu in succession to Bishop Stuart.

ON October 4th, at St. Mark's church, Minneapolis, the Diocesan Assembly of St. Andrew's Brotherhood was formed.

NASHOTAH HOUSE, Milwaukee, opened this year with 40 students in attendance, the largest number ever present at the opening.

THE Bishop of Exeter, Dr. Bickerseth (according to the *English Churchman*) adopts the Eastward Position in his own Cathedral, where all the residentiary Canons are nominees of his own.

THE *Church Eclectic*, New York, for so many years carried on successfully by the Rev. W. T. Gibson, D.D., LL.D., of Utica is, we notice, to pass into the control of the Rev. Dr. Dix in March next.

THE Rev. W. H. Garth, B.A., heretofore assistant minister at St. Martin's church, Montreal, has accepted a like position in St. George's church, New York, and enters upon his duties the 1st November.

THE Men's Club connected with St. Bartholomew's Parish House, N.Y., is making notable progress, its membership having increased from 180 to 300. A series of popular talks by prominent men is given and is well attended.

OCT. 2nd in Trinity church, Troy, Ohio, Bishop Vincent ordained to the diaconate Mr. Wm. R. McCutcheon, formerly a Lutheran clergyman. The Reverend Edward P. Cross preached the sermon and presented the candidate.

MR. F. B. KEENE, son of the late rector, the Rev. D. Keene, D.D., of Milwaukee, and founder of St. John's church, has given the old Keene homestead in rear of the church to be used as the Keene Memorial Hospital. The property is valued at from \$15,000 to \$18,000.

The family is the chief institution among men. It was established before the Church or the State, and lies back of, and behind both. It is that which has most to do with the existence and temporal welfare of the race. The paternal and marital relation takes precedence, while in force, of all others.—G. Z. Gray.

CONVENTION HALL, Washington, holding 6,000 persons, was crowded at the Sunday afternoon service of the Brotherhood of St. Andrew to hear the questions discussed: 1. Why we have Bishops. 2. Why we use the Prayer Book. 3. Why we build Cathedrals.

THERE are "High-Church" Methodists, even in old-fashioned Philadelphia. They have introduced, in many churches, antiphonal psalm-singing, saying of Creed and Lord's Prayer, and singing of the Glorias; in some cases, choir processions, though as yet the choirs are not vested.

THE widow of the late Rev. Dr. Theodore Eaton, of New York, has given Bishop Gilbert, of Minnesota, \$25,000, with which to build a memorial church, to be called St. Clement's. It will take the place of Immanuel church, St. Paul, and it is understood that Bishop Gilbert will use it as his special church.

THE Pope's annual income is said to amount to close on half a million of money, £500,000! Peter's Pence provides about two-thirds of this sum. Times are considerably changed since the days when St. Peter was obliged to say to the lame man at the Beautiful gate of the Temple, "Silver and gold have I none."

AT one time during the Convention of the Brotherhood of St. Andrew in Washington, just closed, there were on the platform a clergyman, a layman, a large manufacturer, a leader of the labour movement and a Bishop to discuss the question: "How far should the Church look after the temporal affairs of the people?"

THE Rev. Dr. Huntington, of Grace church, New York, denies that either in the Church of England or in the Protestant Episcopal Church in the United States does there exist or has there ever existed such a party as the "Broad Church" Party, and he quotes the Bishop of St. David's, the late Rev. Dr. Thirlwall, in support of his position.

ONE of the ablest Unitarian preachers, the late Dr. Bellows, in 1876 said of the right of any one to be a Unitarian: "He may be a Pantheist or an Atheist, and if he calls himself a Christian and is not immoral in life, he may join the Unitarian Conference and claim as good ecclesiastical standing as the most conservative believer."

THE new Church Missions' House, New York, was used for the first time on October 17th and 18th by the House of Bishops then assembled for the choice of a Bishop of Olympia. The Rt. Reverend William Morris Barker, D.D., heretofore Bishop of Western Colorado, was transferred to the missionary jurisdiction of Olympia by the House of Bishops. The legality of such action is questioned by the *Churchman*

in a leading article. Bishop Barker has had temporary charge of the vacant See since the death of its Bishop.

THE Reformed Episcopal Church in Boston, Mass., is likely soon to be given up; the minister has resigned and no one can be found to fill his place, as the finances are in a very poor condition. It is also said that the "Reformed" body is no better off in Allston, where the sheriff has sold the Church property, and other matters are in an unfortunate state.

BISHOP HALL, of Vermont, in his Address to the Brotherhood of St. Andrew on "The Quiet Day," strongly urged them to support the Clergy in pressing for the proper fitting of Candidates for Orders. Our Lord did not enter on His ministry till 30 years of preparation had passed. We are too apt to reverse that order, and ask for *three years of preparation for thirty years of work.*

THE Church Army Mission is about to be started in some of the American dioceses. The work of the Army in England has been most satisfactory, and on all sides testimony is offered of the great value—religious and social—of its efforts. Magistrates, police, guardians, M.P.'s, Bishops, Parochial Clergy, and the outcasts themselves all testify to the great work that the Church Army is doing. By quietness and sober earnestness it is winning its way to the hearts of the most vicious.

THE parish of St. John, Concord, Pa., is believed to be the oldest in the State. In 1682, the same year when William Penn landed, one John Hannum gave a tract of land on which St. John's should be erected, and a log church was built that same year. Queen Anne presented to the congregation two silver Chalices and a silver Paten, which are still used when the Holy Communion is celebrated. The corner stone of the present church was laid about fifty years ago by Bishop Lee of Delaware, who had in former years been its rector. During the more than two centuries of St. John's existence it has had no less than 36 pastors and rectors, including the present incumbent, the Rev. R. L. Stevens.

THE Swedish work in Minneapolis, under the direction of the Bishop of the Diocese, is having a growth far in excess of the most sanguine expectations. St. Ansgarius, in charge of Rev. Mr. Toffteen, has a membership of over 400, and a Sunday school of 250. The congregation at the greater services on Sundays numbers from 800 to 1,000. New members are enrolled weekly by church letters from Sweden, their church societies are fully organized and hard at work. The chapel of the Messiah is a building secured from the Baptists and located in the south-western part of the city, in which services are regularly held. St. Johannes in the north end is doing its work well and is in charge of Rev. John Johnson, who graduated from Sea-

bury a year ago, and has just returned from a year of study in Sweden. Services have recently been commenced in St. Matthew's church, north-east side.

THE DAUGHTERS OF THE KING.

The claim that the *Church* organization known as the DAUGHTERS OF THE KING ante-dated in point of time, the KING'S DAUGHTERS having been questioned, we wrote to a well-known and prominent clergyman of the Church in the United States, who would be in a position to know, and have received reply that "there is no question that the 'Daughters of the King' was formed before the King's Daughters. No one has ever called that in question here: or in a matter so commonly accepted thought either of verifying or disputing it. The Daughters of the King was founded in 1885." We also learn that the General Secretary of the *Church* Daughters is Miss E. L. Ryerson, 520 East 87th street, New York.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

TWENTY-FIFTH SUNDAY AFTER TRINITY.

The *Collect* for the day (third Sunday after Epiphany) is remarkable for its beauty, simplicity and comprehensiveness. The Church here recognises the presence of 'infirmities' in her children: i. Bodily, e.g., sicknesses, weaknesses, poverty, in a word the outward discomforts and shortcomings of our material existence. ii. Spiritual, e.g., weakness of faith, Pa. lxxvii, 10; love, Rev. ii, 4, iii, 16; zeal, 2 Thess. iii, 13—margin, inability to do any good thing. See our infirmities alluded to in Heb. xii, 3, 12. Hands powerless, knees feeble—a true picture of our spiritual state by nature. God knows all this better than we do. Want of self-knowledge a very common infirmity of our nature. See Rom. xii, 16. We may deceive ourselves as to the nature and extent of our weakness, Rev. iii, 15, 18, but God cannot. He knows our infirmities, Pa. ciii, 13, 14. 'He knoweth our frame.' Our 'infirmities' lead to 'dangers.' Weak, we have enemies, the world: St. John xv, 18, 19; the flesh, 1 Pet. ii, 11; the devil, 1 Pet. v, 8; 1 St. John ii, 16. Enemies strong: hence our danger. 'Infirmities' ensure 'necessities.' Our great need protection—rescue from our enemies. God pities, St. John iii, 16; helps, Rom. viii, 26, 29. Our duty is (a) to know our own weaknesses, no knowledge no safety, e.g., St. Peter, 1 Cor. x, 12; (b) to consider the weaknesses of others, St. Matt. vii, 3, 6. To be charitable is to be Christ-like: see Rom. xv, 1; (c) to overcome weaknesses. II Cor. vi, 1; II Tim. ii, 1: 'Be strong in the grace that is in Christ Jesus.'

The *Epistle* sets forth some of the 'dangers' to which the Christian is exposed, viz.: self-conceit, a desire for revenge, a quarrelsome disposition, a tendency to selfishness.

In the *Gospel* Christ is manifested to the world as the great 'Healer of Infirmities'—the outcast leper and the ignorant Gentile being types of our fallen humanity. We notice in the leper not only bodily but spiritual infirmity—'If Thou wilt Thou canst make me clean.' The fact that Jesus (as we learn from St. Mark) was 'moved with compassion' is our encouragement to pray that God will 'mercifully look upon our infirmities.' Infirmities are not sins, but they may be the result of sins, and lay us open to temptation. God cannot look in mercy upon 'sins,' though He pities the wrong-doer.

The *infirmity* of the city is its utter defencelessness against the enemy; the *sin* of the city is a continual neglect to seek any means of defence. For Jer. xvii, 19: 'The heart . . . desperately wicked' read rather 'dangerously sick or feeble.' See Hebrew Text of passage.

The First Morning Lesson, Micah. iv and v to v, 8.—Jehovah stretches forth His hand to help and defend His ancient people, Israel. He comforts Zion with promises of future glory and peace. The 'infirmities' of the daughter of Zion appeal to the mercy of the 'God of Jacob,' i.e., the God of 'Covenants,' 'her that halteth,' 'is driven out,' 'that I have afflicted' to be assembled and made a strong nation, and to have power 'in Mount Zion even for ever.'

The Second Morning Lesson, Heb. iv, v, 14 and v, reveals Christ as the great High Priest who knows our 'infirmities,' having been in all points tried as we are, yet without yielding to the trial. The high priest under the old Ritual being 'of men,' could 'have compassion on the ignorant and erring,' for that He Himself was 'compassed with infirmity.' Jesus Christ 'in the days of His flesh' felt our woes and was brought into touch with our 'weaknesses,' as shown in the agony in the garden, 'the strong crying and tears,' and in the fact that He learned obedience, though He were a Son, 'by the things which He suffered.'

The First Evening Lesson, Micah vi.—The controversy of Jehovah with His people. The great appeal to nature to witness against man. 'Hear ye O mountains.' 'The Lord hath a controversy with His people.' A recital of the mercies of God, Who dealt with Israel in love, remembering that they were but 'dust.' The requirements of service, v, 8, just, possible and reasonable. To do justly; to love mercy; to walk humbly with God. Justice, Charity, Devotion. The tender mercies of Jehovah shown especially in 'the bringing up out of Egypt' and the redemption of the sons of Jacob from the house of 'bondage.' Ignorance, unkindness, ingratitude, injustice, idolatry,—the results of 'infirmities' not considered and guarded against. The commercial standard of right a low one. 'Wicked balances,' 'bag of deceitful weights.' The abuse of riches and social position. 'The rich men are full of violence;' the insolence and aggressiveness of material wealth here set forth. The judgments of God for all this is here pronounced in sad and solemn words.

The Second Evening Lesson, St. John ii.—The question as to who 'the elect lady' was is not very plain. There is mention, it may be observed, in verses 1, 4, 13 of 'children,' and the phrase slightly varied of 'elect lady' is repeated in v, 5, 13. Some authorities have been of opinion with our translators that the letter was addressed by the Apostle St. John to 'the elect lady,' i.e., some private friend of St. John, a Christian lady of eminent excellence and perhaps great social influence. Others have seen in 'the elect lady' the Church of Christ with her individual members, 'children'—the elect sister being 'the Church at Ephesus.' This Epistle of 13 verses (eight of which are found in substance in the first) is a beautiful exhortation to persevere in Christian Love, Faith and Godliness,—the best defence against all 'dangers' and 'necessities.' To beware of 'false teachers,'—a source of trouble to the early Church, the result of 'infirmities' or 'tendencies to speculation, love of novelty, impatience of the restraints of the Gospel,' which soon developed into open evil and persistent opposition to the Truth of God, e.g., 'Distrephes,' Ep. iii, 9. 'Many deceivers are entered into the world,' v, 7. 'Look to yourselves. Watch! Quit ye like men; be strong in the Faith that is in Christ Jesus.' The 'right hand'—power, energy, honour: Ps. xvi, ii; St. Mark xiv, 62; xvi, 19; Hezekiah ii, Kings xix, Jehosaphat

ii; Chron. xx, 12. The Disciples, St. Matt. viii, 25, examples of the weak seeking strength from Jehovah in times of distress and need.

D. & F. M. SOCIETY.

[CONTINUED.]

Reports of committees were read as follows:

(1) Regarding the proposed buildings in Japan: power was given to the committee to continue.

(2) Regarding the Himalaya correspondence: the report adopted, leaving the matter in abeyance.

(3) The incorporation of the society: committee to continue.

(4) The Secretary-Treasurer read his report and financial statement.

The Epiphany Appeal and Children's Lenten Letters were read, amended, and accepted.

The following was directed to be sent as a letter to the clergy with the Epiphany Appeal:

DEAR BRETHREN,—As Bishops of the Church in this ecclesiastical province, we charge you to read to all the congregations under your care the accompanying appeal in aid of foreign missions prepared and adopted by the Board of Management of the Domestic and Foreign Missionary Society. We have to ask the clergy in our several dioceses to bear in mind that no discretion is left to them as to whether they may withhold this appeal. The appeal is addressed to the members of all our congregations by the Domestic and Foreign Missionary Society, and the Bishop of each diocese enjoins it upon all his clergy to convey it on the Sunday appointed to their respective congregations.

It was resolved:

That the Board of Management of the Domestic and Foreign Missionary Society appreciate and reciprocate the greetings of the Woman's Auxiliary in its Provincial Board now assembled; that they desire to avail themselves of the request of the Provincial Board for suggestions to submit for careful consideration by the Woman's Auxiliary in all its branches the practical question as to the effect upon the Church's mission funds and operations of the very general appropriation to particular objects by the Woman's Auxiliary of the funds collected by them instead of permitting the Domestic and Foreign Missionary Society, which has before them full and definite information as to the whole field and all its claims, to apply and appropriate the Church's mission funds.

The Dean of Montreal and Rev. G. Osborne Troop were appointed to prepare the Ascension-tide Appeal.

A letter was read from Dr. Walter C. Belt, desiring to work as a medical missionary. It was resolved:

That the Board of Management inform Dr. Belt that the funds at their disposal do not permit of their entertaining at present the proposal to send out any medical missionary to the foreign field.

That the Secretary-Treasurer be requested to obtain from the S. P. G. and C. M. S. and the Domestic and Foreign Missionary Society in the United States full information as to their arrangements and action in sending medical missionary laymen into any part of the foreign field.

It was resolved:

That the Secretary-Treasurer do convey to Rev. J. G. Waller the assurance of the sympathy of the Board of Management with him and his wife in their exposure to the cold of a Japanese winter in such a house as he has described in his late letter, and their regret that they can see no way in which they can aid in protecting him and his family until the law of Japan admits of the tenure of property by foreigners, and do further express the readiness

of the Board to consider any suggestions which Mr. Waller may desire to submit to them.

It was resolved:

That the Board of Management respectfully draws the attention of all Bishops and diocesan officers to the fact that all funds collected for and by this Board are for Foreign and Domestic missions, and that it is not competent for any one to apply such funds to any other purpose: and that the expenses for which diocesan secretary-treasurers are allowed under Resolution XIV, to retain any portion of the money collected in their several dioceses are unavoidable expenses, and do not include such outlay as that for the travelling expenses of clergymen or laymen attending the meetings of the Board or for any other purpose, save and except the ordinary small disbursements connected with correspondence and the transmission of money, and the careful record of it.

A motion asking for a committee to be appointed to secure, if possible, the services of an Honorary General Secretary and an Honorary General Treasurer for appointment at the meeting to be held in Montreal in September, 1895, the committee to report progress at the next meeting of the Board, was lost.

It was resolved:

That the Bishop of Toronto or Rev. Canon Cayley be requested and are hereby authorized to countersign cheques drawn by the Secretary Treasurer, and that the banks be notified that all cheques must be countersigned by either the Bishop of Toronto or Rev. Canon Cayley.

COUNSEL ON COURTSHIP TO YOUNG MEN.

By the Rev. JONATHAN SEAVEE, B. D., Vicar of St. John's, Upper Holloway.

The humanity of the Gospel of our Lord Jesus Christ appeals to the whole of man's life and nature: the life so strangely varied, and stretching over the interval from the cradle to the grave. How many wrongly limit the Person and work of our dear Lord to the sacred Day of Rest, or to the bed of sickness, or to the approach of the angel of death, or to the dark hour of bereavement! How different is the teaching of Him who is so truly "the Son of Man!" We follow Him from the manger to the Cross. In Nazareth, learning at home from the Virgin mother, toiling at the bench in the carpenter's shop. In Cana of Galilee, commencing His ministry amid the joy and gladness of a marriage feast. The Saviour of the Well of Sychar, and of the Tomb of Bethany, is the Saviour also of Nazareth and of Cana. His Gospel, in a word, speaks to the young, and to the strong, and to the joyous, with the same power as it speaks to the aged, the feeble, and the sorrowful. It deals also with each portion of human nature—the intellect, and will, the emotions, so curiously and exquisitely blended, no mosaic, no piece of machinery so distinct, and yet so united.

The ministry of Christ is therefore in perfect accord and sympathy with the spirit and teaching of Christ Himself, when, in his ministry of the Word, he bears in mind the most sacred and enduring of all human emotions—the emotion of love. Like hunger it claims to be satisfied.

"In the spring a livelier iris changes on the burnished dove;

In the spring a young man's fancy lightly turns to thoughts of love."

And if even the most imperfect estimate is formed of the life-happiness and life-usefulness depending on true courtship between a Christian man and a Christian maiden, I am sure the words of brotherly council I am about

suggest will not fail to have their due weight with thoughtful young men.

1. The first word of counsel is this: *Remember a Christian man should only give his affections to a Christian maiden.*

It is hardly possible to overstate the enormous power woman possesses in elevating or degrading the partner of her life. Let me present this in a contrast of pictures.

Look first on this picture. Here is one who is comely and attractive in appearance, gentle, modest, unselfish, truthful, pure and tender. These colours indeed are rainbow hues. But the maiden is more winsome still. The Spirit of God has breathed upon her, and, like Lydia of old, "the Lord has opened her heart."

Joyous, and free from austerity, she follows her Lord—her aim to walk in the steps of His holy life. The Divine light irradiates her face. "Her eyes are homes of silent prayer."

She enters into the pursuits, and pleasures, and cares of the husband who has gained her heart; overcoming his irresolution, begetting activity when the spirit fails, and, above all, silently leading him closer and closer to the Redemer they both love. Such an one is worthy of a man's deepest affection, and for such he might willingly die, imitating the "ideal knight;" "Who loved one only, and who claved to her."

But now look on this other picture. We see a mere woman of the world, fond of dress and amusement; indifferent or hostile to the claims of Christ. She may possess beauty, and culture, and refinement. She may have ability, and position, and dowry. She may raise her husband in the social scale, and in marrying her he may be esteemed favoured by many. But her breath is like an iceberg, chilling the heart which is given to God.

The early martyrs were often condemned to a hideous death. Tied firmly to a dead body, they were left till corruption destroyed life. How terrible the death! Beware, then, of any affection for a woman who is spiritually dead! As you value life's true happiness, as you value eternity, beware of such a maiden!

II. My second word of counsel will be a safeguard against so terrible an issue. *Remember your need of Divine guidance in the choice of a wife.*

There is no organ which is more necessary to life than the heart. It drives the blood with powerful and ceaseless pulsations throughout the body. An injury to it is followed by death. The affections need to be equally guarded.

"Keep thy heart with all diligence, for out of it are the issues of life."

But how are the affections to be controlled, and how directed? We have the precise command: "In everything by prayer and supplication, let your requests be made known unto God." "Everything" embraces business, and society, and pleasures and companions, and household duties. It certainly must include the formation of an affection which may be the commencement of happiness or lasting sorrow; for never was a truer saying than this: "Marriage makes or mars a man."

A full century before Jacob met with Rachel, in the same country, and by the side of a well, Eliezer drank from the pitcher of Rebekah. The steward of Abraham sent to search for a wife for Isaac lifted up his voice in prayer to God that He might make his errand prosperous. "And it came to pass, before he had done speaking, that behold, Rebekah came out."

Enter then upon no engagement without first seeking with all earnestness and sincerity the guidance of God. Remember, "a prudent wife is from the Lord."

III. One word more I must not forget: *Remember as a disciple of Christ, that God claims the supreme affections of the heart.*

Love to God must govern the love for parents, for relatives, for friends, for affianced, for wife.

This love is not something ethereal, and different from ordinary affection. It is not—how could it be?—opposed to it. It is formed of the same materials, and deals with the same heart. In that early morning after the Resurrection, and by the still Lake of Galilee, our Lord appeals to this human passion, "Lovest thou Me more than these?" In a second appeal the loftier term which He first employs is laid aside, and yielding to the fervent assurance of His once erring Apostle, He asks in the language of human emotion, "Dost thou thus love me?"

So is it still—and the only safe and blessed human affection is that which can abide this crucial test—"Lovest thou Me?"

Brothers, may this "love of God be shed abroad in our hearts by the Holy Ghost given unto us." May we be bound to our Lord in an attachment which throbs through our whole nature. May we respond to His searching question, as He gazes upon us with those loving eyes, which are yet "as a flame of fire"—"*Lord Thou knowest all things, Thou knowest that I love Thee.*"

"Hark! my soul, it is the Lord,
'Tis thy Saviour, hear His Word;
Jesus speaks, and speaks to thee:
'Say, poor sinner, lov'est thou Me?"

"Lord, it is my chief complaint,
That my love is cold and faint;
Yet I love Thee, and adore;
Oh, for grace to love Thee more!"

—The News.

READ YOUR BIBLE DAILY.

The celebrated painter, Benjamin Robert Haydon, gave the following admirable advice to his son at a very critical time of his life:

You are quite right to read history; make yourself master of the history of Greece and Rome. The English people are in many respects not unlike the Athenians without their art, and like the Romans without the profligacy. Read your Bible daily. There is no more interesting book in the world, and it is becoming more necessary to read and study it, because I already perceive a tendency among our scientific men, in all their pride of knowledge and what they call discovery, to set the Bible aside as an oriental legend. Do not believe them. The Mosaic account of the creation is the most simple and the most natural, and will be found, you may rely on it, confirmed by science, when science has got down to the real facts. Generalization, founded on our present knowledge of the laws of nature, is the very thing which our present acquaintance with those laws does not justify. I am convinced that no thoroughly established and settled theory will be found to contradict the truths revealed in the Bible. But you are too young yet for me to enter further on the subject. I only tell you of it to put you on your guard. You will find many men, old and grown-up men, who will laugh at the Bible. Don't believe them. Mathematics are all very well; but the differential calculus, my dear boy, can never prove or disprove the existence of God. Read your Bible, do your duty, and leave the rest to God.—*Minnesota Church Record.*

You

Should

HAVE A GOOD CHURCH PAPER for the family, and **The Church Guardian**, Montreal is the one to have. ONE YEAR to new Subscribers for \$1.00.

News from the Home Field.

Diocese of Nova Scotia.

TRURO.

A very successful and encouraging meeting of the Amherst Deanery took place here on St. Luke's Day. The clergy present were the Rev. V. E. Harris, R.D., Amherst; the Ven. Archdeacon Kaulbach, Truro; the Revs. W. J. Ancient, Acadia Mines; S. Gibbons, Parsboro'; G. R. Martell, Maitland; A. M. Bent, Pugwash; R. Smith, Stowiacke; W. C. Wilson, Springhill; E. Underwood, Truro. Evensong was said in St. John's church, and an excellent sermon preached by the Rev. W. C. Wilson on Wednesday, 17th ult. On Thursday (St. Luke's Day) Matins was said at 10.30, and the sermon preached by Rural Dean Harris, who also celebrated the Holy Communion.

At 2 o'clock the business meeting was held in the crypt of the church. After the opening exercises and routine business, the Dean brought before the meeting a scheme for raising all Diocesan Funds by means of assessment. It was drawn up by the Rev. E. P. Crawford, Halifax, and based on the present Synod assessment. The sum to be raised is \$15,000. After a lengthy discussion in which the principle of the scheme was heartily endorsed, but not the details, the following resolution moved by the Rev. S. Gibbons, and seconded by the Rev. G. R. Martell, was unanimously adopted:

Resolved, "That this Deanery strongly recommend a redistribution of Synod assessment, taking as a basis the sum-total of the civic or municipal assessment of all Church members in the different parishes, and would endorse the scheme of assessment proposed by the Rev. E. P. Crawford if based upon the above resolution."

Ven. Archdeacon Kaulbach proposed, and Rev. S. Gibbons seconded, that the Rural Dean be asked to read a paper at the next meeting of the Deanery on "The Commission and Functions of a Priest, and the Essential Principle of Priesthood in the Church of England."

The Rural Dean then gave an interesting and detailed account of work being carried on at Maccan, River Philip, Joggins, and adjoining districts. The work in these districts, although not in the parish of Amherst, is done by and under the direction of the Rural Dean. At Joggins there is a church almost completed. The people have raised some \$2,000 themselves towards its erection, and if the rest of the money needed is forthcoming (only a few hundred dollars) it is hoped not only to have the church finished by next midsummer, but also to have the various districts resolved into a parish with a Rector of its own. During the past year they have been worked by a layman on a bicycle; a great deal of money has been spent in Church literature for distribution, and only last summer 20 candidates were prepared for Confirmation. Altogether, the Dean spoke of it as being the most hopeful mission in the whole Diocese. The Rev. W. C. Wilson also spoke confirming the Dean's remarks.

The meeting then closed with the customary office, after which the clergy adjourned to the Parsonage for dinner.

At 7.30 Evensong was again said in the church, the sermon being preached by the Rev. S. Gibbons. After the service a reception was held in the crypt, and a most enjoyable evening was spent, great thanks being due to the members of St. John's congregation.

The next meeting of the Deanery will be held at Parsboro' on January 23rd, 1895.

HANTSPORT.

St. Andrew's church at Hantsport was conse-

crated by Bishop Courtney on Oct. 18th last. Besides his Lordship and the Rector, the following clergy of Avon Deanery were present: Rural Dean Axford, of Cornwallis; Archdeacon Jones, of Windsor; the Rev. Canon Brock, Kentville; Rev. K. C. Hind, Wolfville, who acted as chaplain.

A former incumbent of the Parish, the Rev. C. H. Fullerton, of Peticodiac, N.B., was also present on this occasion.

The Consecration Service was performed by the Bishop. Shortened Evensong was said by Archdeacon Jones; the Lesson was read by Canon Brock. The Rev. F. J. Axford preached the sermon. The Bishop also gave a short address, congratulating the Rev. Geo. Howcroft, Rector of Falmouth, and the former Incumbent, Rev. C. H. Fullerton, as well as the Churchmen of Hantsport on their success in freeing the church from debt.

After the Consecration Service was ended, three candidates received the Apostolic rite of Confirmation.

His Lordship's address to the newly confirmed was as usual of an encouraging and practical nature.

The musical part of the service was well rendered, showing that the organist, Miss Ella Smith, and the members of the choir, must have taken great pains to make this important portion of Divine Service a fitting accompaniment to the words of prayer used on this occasion.

The altar and font were beautifully decorated by Miss Brown with flowers given by members of the congregation and by their friends.

On Wednesday morning, Oct. 17, the Lord Bishop of Nova Scotia administered the Apostolic Rite of Confirmation in St. Michael's church, WINDSOR FORKS, when the Rector, Rev. G. Howcroft, B.A., presented 18 candidates—eight males and ten females. The Bishop addressed the candidates, and urged upon them the necessity of a knowledge of Holy Scripture, a knowledge of the contents and meaning, which should result in practice.

In the afternoon at MILL BROOK, in All Saints' church, the Bishop confirmed seven persons.

On Thursday morning he returned to FALMOUTH, where he also had confirmation. The Rector presented ten more candidates. The Bishop's address at this service was exceptionally good, urging the candidates (since they were certain of their being called in Christ) to walk worthy of their vocation. In the afternoon the Bishop confirmed a candidate privately, who was too sick to come to the church. In the evening a memorable service was held at Hantsport, in St. Andrew's church, when the church, being free from all legal encumbrance, was consecrated.

Diocese of Fredericton.

ST. JOHN.

The congregation of the Mission chapel on Paradise row, gave their priest in charge, Rev. J. M. Davenport, who had just returned from England, an enthusiastic welcome home on Monday evening Oct. 29th ult., in the school-room. There was a large attendance of parishioners, and they spent a most enjoyable evening. Mr. George A. Schofield, on behalf of the congregation, gave an address of welcome, to which Rev. Mr. Davenport made an appropriate reply. Mr. Hurd Peters also made an address advocating better Sabbath school accommodation. Refreshments were served by the ladies, and an impromptu musical programme enlivened the evening greatly.—*The Globe*.

The reception tendered Venerable Arch-

deacon Brigstocke at Trinity Church school-house, Tuesday evening, Oct. 30th ult., by the Young Women's Guild and the Young Men's Association was a very pleasant gathering. The attendance was very large, the school room being crowded. A reception committee of members from the two societies stood at the door and cordially welcomed all the guests. The gathering was called to order by Mr. C. W. Weldon, who, on behalf of the churchwardens, welcomed Archdeacon Brigstocke home after his journey in Europe. Briefly Mr. Weldon sketched the career of Trinity during the twenty-one years that Archdeacon Brigstocke has been its pastor. He expressed the hope that he would long be spared to continue that charge. Addresses of welcome were next read by Mr. Pickett on behalf of the Young Women's Guild and the Young Men's Association, and by Mr. Charles F. Kinnear on behalf of the Sundayschool. To all these words of welcome the Venerable Archdeacon responded in feeling terms. He warmly complimented Rev. Mr. Eatough for the faithful way in which he had ministered to the church, and he thanked all the others who had helped in the work during his absence. He closed his remarks with a brief sketch of some of the interesting places he had visited. The remainder of the evening was given up to social intercourse, and most of those present were given an opportunity to personally express to Archdeacon Brigstocke their pleasure at his return home. The Y. M. C. A. orchestra carried out a fine musical programme, while the members of the two associations passed light refreshments. It was about ten o'clock when the pleasant gathering broke up.—*Globe*.

It is said that the Rev. Canon Partridge D. D., Rector of St. George's Church, Halifax, has accepted the position of Dean of the Cathedral, Fredericton.

Diocese of Quebec.

QUEBEC.

The Lord Bishop of the Diocese sailed from Merville on October 26th, per steamship Parisian and is expected in Quebec about the 13th instant.

All Saints' Day was duly observed in the Cathedral here by celebration at 8 a.m., and by Morning service and Holy Communion at 11 a.m. Evening service with a short address by the Dean was held at 5 p.m.

Thanksgiving day, Nov. 22nd, will be observed in the Cathedral with full morning service; choral, with sermon and Holy Communion, the preacher being the Rev. Canon Von Iffland. Evening service will be said in All Saints' chapel at 5 o'clock.

A new stained glass window has been placed in the Cathedral in memory of Mrs. Jones, wife of E. A. Jones, Esq., formerly rector's churchwarden, and a prominent member of the congregation. Mrs. Jones was conspicuous for her deeds of charity, and her sympathy with the poor, sick and suffering, and the window is an appropriate memorial representing Dorcas distributing food and clothing to starving men, women and children.

An address was presented to the Rev. Canon Richardson by the congregation of St. Paul's Church, Quebec, on Oct. 12th, expressing the deep sorrow which they felt at learning that he was compelled to resign, owing to failing health, the rectorship of the parish after an incumbency of seventeen years, during which, by his loving and faithful care of the cure, he had endeared himself to each and every member of the congregation. It also expressed their sympathy with him in the severe and unexpected sorrow which he had experienced in the loss of his wife, whose memory would ever be cherished lovingly

by the congregation. The address was accompanied with a cheque, giving tangible expression to the feelings contained in the address.

Miss Debbage, of Bourg Louis, was lately presented by the members of the congregation with a purse of money as a slight token of their esteem for her and their appreciation of her services as organist.

Diocese of Montreal.

MONTREAL.

The Right Rev. the Lord Bishop of North China, Dr. Scott, officiated at the Church of St. John the Evangelist, here, on Sunday, 4th Nov., acting as celebrant at Holy Communion at midday and preaching at the evening service. On both occasions the Church was crowded to the doors, and in fact some were unable to obtain entrance. His Lordship delivered an able and interesting sermon from Isaiah xlix. 12. He is described as a remarkably clear and distinct speaker with pleasing style and a delivery which cannot fail to hold the attention of his hearers.

On Sunday last the anniversary services in connection with St. Stephen's church were held; the Ven. Archdeacon Evans, rector. The Lord Bishop of the Diocese preached in the morning, and the Very Rev. the Dean of Montreal in the evening, to large congregations.

The Rev. H. W. Garth, B.A., has left Montreal and entered upon his duties in St. George's, New York.

The Rev. H. W. Kittson, M.A., entered upon his work as in charge of the Church of the Advent, parish of St. James the Apostle, on Sunday last, preaching both morning and evening.

The Rev. E. I. Rexford, M.A., has resumed his Saturday afternoon lectures to Sunday School teachers in the Synod Hall.

An old member of Trinity parish has passed away in the person of Joseph Jones, Esq., Coroner for fifty-seven years of the District of Montreal. He was connected with the parish from its foundation, and in earlier years took active interest in its affairs.

The advancement of the Hon. Mr Justice Tait to the position of acting Chief Justice of the Superior Court in the District of Montreal, will be gratifying to all churchmen, besides being generally acceptable to the Bar and to the community at large. Mr. Justice Tait is connected with the Cathedral congregation and has from time to time done good work for the Church as a lay reader, following in this particular the example of many a noted member of the English Judiciary. He is also a delegate to the Diocesan Synod.

Diocese of Ontario.

BROCKVILLE.

A large and very handsome memorial plate of polished brass has been put up in St. Peter's Church, placed near the vestry door close to the pulpit. The workmanship reflects great credit on Messrs. Pritchard and Andrews of Ottawa; and in itself as a work of art, it is a beautiful ornament to the church. It bears the following inscription:

"Erected to the glory of God and in pious memory of Francis Lloyd Stephenson, M. A., B. A., priest, who died in the zealous discharge of his duties as rector of St. Peter's parish, Jan. 23, 1890; Act 51. 'Be Thou Faithful Unto Death and I Will Give Thee the Crown of Life.' Rev. II, 10."

It will be remembered that during the winter of 1889, Mr. Stephenson was recovering

from a severe attack of the universal grippe, and notwithstanding many remonstrances left his room to conduct the services of St. Peter's. It was a bitterly cold and wet January Sunday that would have tried any constitution much less that of a man barely convalescent. The same evening after the church services, however, Mr. Stephenson paid a sick visit to one of the members of his congregation, whom he heard was dangerously ill. From the relapse consequent on these acts of devotion, he never recovered.

There was a wide spread sympathy at the time with his widow and family and a magnificent contribution was made up by the congregation of St. Peter's. No memorial however of his ministry was put in the church, although Mr. Stephenson was the only rector of the Parish who absolutely died in harness. This omission has now been remedied. On the morning of Sunday Oct. 28, while all the congregation stood awaiting the invocation before the sermon, the Archdeacon of Kingston, standing in the pulpit, pointed to the memorial and said:—

Dear Friends: It is with feeling of most sincere gratification that I am able to day to direct your attention to this memorial brass. It briefly records that in the zealous,—I might have said over zealous—discharge of his sacred duties as a Priest of the Church of God, my predecessor, the Rev. Francis Lloyd Stephenson was taken from St. Peter's Parish, to enter on higher and holier duties in the Better Land.

Through the efforts of an estimable lady of the congregation, assisted by the Young People's Guild, an organization of which Mr. Stephenson warmly approved and whose proceedings he directed, the money for this tardy memorial has been raised. It is, I am quite sure, a great satisfaction to all those who know and esteemed my lamented brother, that it has been put up, and its location near the spot where he stood and preached will ever remind future Rectors of St. Peter's that there was one of their predecessors of whom it could be said with truth, that he was indeed, "Faithful, unto death."

KINGSTON.

His Grace the Archbishop is on his way out from England, having sailed on the 1st Nov.

The Rev. M. M. Harding, formerly curate of St. George's Cathedral, is engrossed it is said, in the activities of his parish, St. Matthew's, Brandon, which is prospering greatly under his charge.

BELLEVILLE.

Christ Church.—Venerable Archdeacon Lauder, acting as Commissary for His Grace the Metropolitan of Canada, has appointed the Rev. C. J. Hutton, of Sharbot Lake, Rector of Christ Church, Belleville. The appointment is approved of both in the parish and throughout the Diocese. The late Rector has gone to England.

SYDENHAM.

St. Mark's Church, Murvale, recently rebuilt, is practically a new building and looks very neat, the interior chancel being especially pleasing. Mr. Murton, who headed the subscription list, has also donated a fine organ, and the singing is led by a volunteer organist and choir.

OTTAWA.

The sum of \$38,000 is now subscribed for the endowment of the Diocese, and it is believed the entire \$40,000 will be raised inside of two months.

AMELIASBURG.

Mrs. Cadman, of Consecon, a lady 80 years of age, has presented to St. Peter's church, of that

village, which has been recently restored, a solid oak altar chair, proceeds of the sale of a quilt made by herself, and Mrs. Walt gave another.

Diocese of Toronto.

NEWMARKET.

St. Paul's.—The Parochial Harvest Festival, Sept. 27, called forth this year more than ordinary enthusiasm. Rev. E. W. Sibbald was the preacher at the Holy Communion, when there was a goodly number of communicants. The usual parochial dinner was largely patronized by the townspeople. At Evensong, when the church was crowded, Canon Dumoulin preached a powerful sermon. Some six or seven instruments accompanied the choir.

On Sunday, Oct. 28, the Rev. C. H. Shortt concluded a ten day's Mission in the above church. The attendance was most satisfactory, and steadily increased as the powers of the missioner became more widely known. The addresses were deeply interesting, and the lessons of faith and practice presented with remarkable force and persuasiveness. A hope is generally expressed that this, the first Mission in the parish, may not be the last.

Diocese of Niagara.

S. S. I. EXAMINATIONS.—Arrangements having been completed, by which the delegates from the Diocese of Niagara will conduct the Annual Examination of S. S. Teachers and Scholars, intending Candidates should communicate with Rev. Canon Bland, Hamilton, instead of to Rev. H. Pollard, Ottawa.

Diocese of Algoma.

SHINGWAUK INDIAN HOME.

In assuming charge of the Shingwauk Home one of the first things for which we find it necessary to appeal is a number of strongly-bound plain Bibles, and also prayer books separate from hymnals. There are many other articles which we require scarcely less urgently, such as boys' mitts, socks, underclothing, boots, etc. Details will be gladly given to any asking. Gifts suitable for Christmas will also be most acceptable. Three valuable bales have arrived, but owing to there being no mark on them we are unable to thank the givers. Will all those sending bales in future kindly enclose a slip stating who are the senders. Those who have already sent will please write briefly describing their package, so that we may identify and credit them. Those intending to send bales will do well to do so at once, in order to take advantage of the late freights.

Yours sincerely,

JAMES LAWLER,

Principal.

Sault Ste. Marie, Oct. 22, '94.

TEMISCAMINGUE MISSION.

Those who have taken an active and helpful interest in this Mission of the far north will, no doubt, be pleased to learn that here, of all the Protestant bodies, the Church of England leads the van. Five years ago a stirring appeal was made to the Bishop of Algoma by Mr. C. C. Farr, of Haileybury, the pioneer of Ontario's great heritage on Lake Temiscamingue, urging that the Church of his forefathers be represented in this new land, and that steps should be taken to establish her in advance of all denominations, so that the reproach of "luke-

warmness" might not be laid at her door; the result of which was the immediate appointment of a Wycliffe student to reside in Temiscamingue during the summer months, the Woman's Auxiliary of Toronto contributing sufficient to defray expenses.

As this Mission extended to both sides of the lake, which is the boundary line between the Provinces of Ontario and Quebec, the Bishop of Montreal was communicated with on the subject, and it was agreed that the Diocese of Montreal should contribute towards the maintenance of a Missionary for these parts, provided an ordained clergyman could be found to take charge of the Mission.

For five years only a student was sent whose ministrations of necessity ceased every fall, at the close of the summer vacation. Last spring, however, an ordained clergyman, in the person of the Rev. D. A. Johnston, stepped into the breach and has inaugurated a new era in the history of the Church of England on Temiscamingue. His energy and administrative capacity have already made themselves felt to a degree that is both creditable to himself and to the Church to which he belongs. He is just made for a pioneer and for the development of a Mission of this kind, where ingenuity and a masterful activity mean so much, and the Bishop is to be congratulated on his selection of the right man for the right place.

Owing to the contributions of friends of the Church in this country and in England, funds have been raised through the untiring energy of Mrs. Farr for the purpose of erecting a church at Haileybury, the base or stronghold of the whole movement. At first it was proposed to build it of wood, but more ambitious counsels prevailed, and finally it was decided that stone would be the more lasting, more beautiful, and in every way more suitable. Consequently there is to be seen this day the commencement of as pretty a little stone church as heart could desire; a church which, if completed as it has been begun, will vie in beauty with any church of its size in Canada. It is proposed, now that a commencement has been made and the walls have risen a few feet above the ground, to abandon the work until next spring, for the cold winter comes on apace and it would be a pity to mar such a pretty piece of work by any of the disastrous possibilities of frost; therefore it will next summer before the Bishop is once more called to visit this northern part of his Diocese, this time for the purpose of consecrating the church whose site he selected last spring.

In conclusion I might say that Temiscamingue feels much beholden to the Woman's Auxiliary of Toronto. To them belongs the honor of establishing here a Mission that is bound to prosper with the prosperity of a country that already is being recognized as one of the most important new colonies of the Dominion; and let them take comfort in the thought that many, who but for them would have been debarred from the comfort of hearing the services of their beloved Church from one year's end to another, can now, if so minded, hear them twice every Sunday.

HUNTSVILLE.—The Rev. Rural Dean Llwyd acknowledges with most grateful thanks the receipt of the following donations to the church building fund: "A friend, Blakeney, \$3; J. Metcalf, Blyth, \$2; St. James' Sunday School, Toronto, \$49.10; making a total of \$126.10 to the \$1,000 asked for by the Bishop in his recent letter of appeal.

We are informed that our correspondent, whose letter appeared in THE GUARDIAN of Oct. 24, was mistaken in at least two points. His letter seemed to imply an absence of visitation, or at least insufficient visitation in Port Arthur and Fort William. We learn that the Bishop

has been there three times within ten months and twice held Confirmations. Next, as to the "stipend" as Chaplain at Mentone. We learn that when the C. C. S. offered the Chaplaincy to his Lordship he was given to understand that they could not offer any fixed stipend, that it was dependent entirely upon the offertories which varied much with the seasons, and that no one could take the Chaplaincy without having some other income. The past administration of his Lordship as Diocesan affords evidence that he is not one likely to allow the Diocese to suffer either monetarily or from want of visitation.

Diocese of Rupert's Land.

WINNIPEG.

Rev. Canon Pentreath has returned from a visit to New York and Connecticut, where he has been preaching historical sermons bearing on the early history of some of the oldest parishes there. He preached in Trinity Church, New York, on the 171st anniversary of his ancestor, Rev. James Wetmore's appointment, there as assistant minister under Rev. Mr. Vesey. He delivered sermons at Rye, N.Y., where Mr. Wetmore was rector from 1726 to 1760, at Middletown, Conn., of which place Thomas Wetmore was one of the founders in 1640. He also visited and preached at New Rochelle, Port Chester, Stratford, etc., and gave an historical address before the Clerical Union at Riverside, Conn., on "The Days of the Pioneer Clergy in New England. While at Stratford he saw many interesting relics of the famous Dr. Johnson, the first rector, and during his visit among these old Colonial parishes saw many interesting places and acquired additional information about the Church in Colonial and Loyalist days.

On his return to Winnipeg, Canon Pentreath delivered lectures on "The Planting of the Church in New England and New York, and its Progress down to the Revolution," and "The American Church at the Revolution, and the Loyalist Clergy."

The Lord Bishop of the Diocese issued in September last, the following PASTORAL:

Dear Christian Brethren: I address you at this time under a deep sense of our responsibility as Churchmen. It is not easy in a young country with so small a population, in which our own members are very scattered—a family here and a family there—to secure for our people the public service of God according to the belief and forms of worship so dear to us. The most of our Missions are of such enormous area that an increase of population simply creates the necessity for new centres and a sub-division of the Mission. If we cannot in such a case provide new centres, the people will not longer travel for many miles to the old centres, they will either spend the Lord's Day at home, too often learning an irreligious habit, or will gradually connect themselves with some other Body, and, years hence, a Mission of our Church may be opened for attached members of our Church but under great disadvantages. We have already had once or twice a painful experience of this kind. Thus the increase of population in the circumstances of our Missions does not lead to entire self-support by the Mission, but by its subdivision to two needy Missions instead of one. In the past two or three years we have greatly increased the number of our Missions and we urgently need the creation of several more. But how are we to get the Funds? We have been acting in faith that the Funds would be provided and that our people would be encouraged by our action to rise heartily to their duty for themselves and their fellow Churchmen. We have given a grant in aid, wherever the people were

prepared to meet us with satisfactory assurances. And we gladly acknowledge that many of our people have done their part well in the face too of much, that has been trying both in crops and business. Still many could do much more and not a few of our people do little or nothing. Meanwhile the number of Clergy in the Diocese has increased, being now 80, so that further help must come almost entirely from ourselves. We have received the limit of help, that a young Colonial Diocese can expect from the English Societies, and, unless there is some change in the administration of Missions in the Church in Canada, it would almost seem that we have reached the limit of help to be expected from the East. Indeed many in the East seem to look grudgingly on what we are at present receiving. Yet this is the position of our Mission Fund. It has debt of \$2,715 and it is calculated that, unless our Funds are enlarged, there will be a debt by the close of the Financial Year of \$4,364. These results necessarily face us: 1. Grants cannot be given to new Missions. 2. Grants to present Missions must be, where practicable, considerably reduced. 3. Grants can only be given in the new year with the understanding that, if funds are not in hand to pay the full grants, there will be a proportionate reduction.

We must make, then, two requests of all our Parishes and Mission:

1. That every effort be made towards self-support, so as to allow of a reduction of the Mission Grant.

2. That contributions be sought from all members of the Church for the Mission Fund.

I know that in many cases much more might be given without our people practically feeling the effort; but, dear Christian friends, this is not surely what should be our position! Are we to be content to offer to the Lord what does cost us nothing? Let us not be satisfied, unless we are sensible of some self-denial in what we do for the provision of the means of Grace. I am sure that we will be amply repaid. Never are the means of Grace so enjoyed, as when they are liberally supported and as by those, who throw their hearts into the work.

God has been graciously pleased to give us this year in most parts of our Province a fair harvest and in some parts a bountiful one.

Let us give a hearty thank-offering for His goodness and let us do our best to send up a generous contribution from our Parish or Mission to the Mission Fund.

I am, faithfully, your Pastor and Bishop,
R. RUPERT'S LAND.

PERSONAL.—The whole community has been grieved by the sad death of Mrs. Matheson, wife of Rev. Canon Matheson, of St. John's College. She was a sister of Ven. Archdeacon Fortin.

Diocese of New Westminster.

Ven. Archdeacon Woods has received a second cablegram from Rev. W. H. Binney absolutely declining the election to the Bishopric. The Synod will be called together again at an early date.

REVERENCE.

(By S. F. E. in Living Church)

Reverence includes respect for whatever is connected with the Holy Christian Faith.

To be wanting in reverence is a very serious fault.

There was once a crowded evening party to which I had been invited. The weather was warm, and the doors were all open. Happening to look down I saw that to keep open a door

near which I was standing, a large heavy book had been placed on the floor, where it must have been touched by the feet of the company.

That book was the Holy Bible.

The Holy Word of the Lord God of heaven and earth, placed on a floor, at a party!

In a milliner's shop a lady came in and asked to speak to the head of the establishment. A young girl behind the counter said to a companion: "Call Mrs. Blank, she is in her *sanctum*, trimming those new hats."

In the nursery of a public institution, a visitor chanced to look towards a curtain, before an open door. A young lady, one of the managers, remarked: "That is the *sanctum sanctorum*, where the bath tubs and sponges are kept."

My young friends do you know the meaning of *sanctum*? Do you know the meaning of *sanctum sanctorum*?

The temple at Jerusalem was built according to directions received by Moses, at Mt. Sinai, for the building of the tabernacle, in which the people of Israel worshipped, while they were wandering in the wilderness. This tabernacle was to them the house of God. The tabernacle was to the Israelites what our churches are to us, but in one respect it was more sacred than our churches to-day. The presence of God appeared there visibly in a bright, miraculous cloud, which human eyes could behold. This Holy, Divine Cloud was called the Shekinah. The most sacred part of the tabernacle was divided into two compartments. In the first, the holy place, the priests performed part of the service. The second contained the ark, with the Ten Commandments written on the two tables of stone. Above the ark was the Mercy Seat, between two golden figures of cherubim, where the bright, holy cloud of the Shekinah appeared, revealing the Presence of God.

Children, the word *sanctum* means the holy place of the tabernacle of the Israelites, where Moses and Aaron worshipped the true God, more than three thousand years ago.

The words *sanctum sanctorum*, means the most holy place, containing the ark, and the mercy seat, where the Shekinah, or Holy Cloud of God's presence, appeared. This part of the tabernacle was held so sacred that no man dared enter there, excepting the high priest and he only once a year.

Now is it possible that people calling themselves Christians can use words of such fearfully solemn meaning, with such disgraceful irreverence!

The answer from Holy Scripture is simple: "My people doth not consider."

For want of this consideration we hear almost every day, alas, these most sacred words applied in a shockingly trifling way. We hear of the *sanctum sanctorum* of the editor of a newspaper, that newspaper perhaps containing in its columns much that is utterly trifling, possibly also much that is evil and degrading, in different articles passing through the editor's rooms. Very many other instances of the abuse of those sacred words might easily be given.

Words so sacred in themselves applied with such desperate flippancy, give to a human Christian a feeling of real horror; they cause a shudder.

Unhappily many quotations from the Holy Scriptures, from the Prayer Book, from the catechism, are very frequently met with in modern books, used in the same careless manner.

It will suffice to note one passage from our Church Catechism to be found to day in many novels and magazine articles. The passage referred to relates to one of the most solemn subjects of human life, to the Holy Sacraments.

Question—"What meanest thou by this word sacrament?"

Answer—"I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself."

The solemn words italicised may be found in many volumes, recently published, used in the most trifling way.

We might suppose that any man or woman, having even a grain of Christian faith, would shrink from such shamefully irreverent use of words so sacred in their true meaning.

But, alas, "My people doth not consider!"

My dear children, as you grow older, never repeat words from the Holy Bible or from the Prayer Book, in a careless way. It is to be feared that the sin of irreverent use of sacred language may be classed with those "idle words," for which our Lord has declared that an account must be rendered at the Day of Judgment.

There is another phrase of most solemn meaning connected with the spiritual life of the holy Apostle St. Paul as related by himself, which is used every day, on most trivial occasions with a vulgar audacity, and a shameless profanity, almost incredible among a people calling themselves Christian. We read and we hear with horror the sacred words, "seventh heaven," applied in a manner so trivial that it is little short of blasphemy! Alas, again, "My people doth not consider!"

Make good and reverent use of your own copies of the Holy Bible and of your Prayer Books and hymnals.

If those books connected with the Lord's service become worn out, and can no longer be used, carry them to your older friends, that they may be respectfully burned. Never throw part of an old Bible, or Prayer Book, or hymnal, into a waste paper basket. Treat even the fragments of those sacred books with reverence.

Correspondence.

To the Editor of the CHURCH GUARDIAN

SIR,—Your remarks upon extempore preaching are very good as far as they go, but you have omitted the other side, and have not considered the case of large numbers of clergy, who have not the gift of fluency, and of those who can read a written sermon with greater impressiveness. I know three extempore preachers: which would the people prefer? One says his sermon off with scarcely varying monotony, the intonations of every sentence are felt the same; the matter is fairly good, but the effect is drowsiness. Another continually repeats a phrase, with the addition of "and a—" so that by the time he has finished, even the text is lost in "and a—." A third talks for three parts of an hour or more, and says a great many words in that time, but tone and manner are so varied that it is hard to say what are considered the important parts of the sermon. Do you not pity the congregation? Experience teaches that for edification, very few can speak extemporaneously and many that try it, had better stop. There are readers and readers. What the Church needs is, that the clergy should strive to render the prayers, as if they prayed; to read the Scriptures as giving a message from God, "Thus saith the Lord." To hear some clergy conduct the service, one would fancy it was a mere form to be got through, instead of devout worship of the Almighty, and the lessons are read in a way to show that they have not been looked over previous to the service, and so the sense is often lost and the words of God treated as of less importance than the weak words of man in the sermon. Y. D.

HINDRANCES TO THE CHURCH'S GROWTH.

To the Editor of the CHURCH GUARDIAN:

SIR,—In reading the article on this subject in your issue of the 24th ultimo, I was painfully struck with the narrow views that the writer takes as to the true meaning of the Catholic

Church. In the first place he assumes that the Church of England is the Catholic Church, when she is only a branch of that Church and not the oldest branch: for the Church of Ireland must take the precedence. In the next paragraph, I must take exception to the division given of the parties in the Church, viz: Low, High, Broad and Catholic. I maintain that there are only three: Low, High and Broad; the Low Church, God and the individual soul; the High, God and the Church, and the Broad, God and world and all things pertaining thereto—particularly to the laws that govern the body as well as the souls of men—that those combined in due proportion cover all schools of thought in the Catholic Church. There is a fallacy in the article making one party *Reason* and another *Understanding*, and it is that which all parties profess to give. The High Churchman believes in a visible Church that is seen and known of all men, to be a witness to the truth, "That Christ loved the Church and gave Himself for her that He might sanctify and cleanse her." Now the question comes in, how can you make a part of the whole? If the Catholic Church embraces all parties is it not contrary to logic and the derivation of the word Catholic from either the Latin or Greek to use that word to designate a party. It is deplorable to find a Bishop of the Church using words in a perverted sense to the obscuring of the truth. In these days we want *men*, *manly men*, that will use words that fully explain what they would have the world know, "that God wills that all men should be saved and come to the knowledge of the truth."

To quote from a well-known writer, "If the present generation is to be saved from the enemies that beset the Church, we want *men*."

Men, not systems, fit and wise,
Not Faith with rigid eyes,
Not wealth on mountains piled,
Not power with gracious smile.
Wanted, men!

Wanted, deeds!
Not words of mincing note,
Not thoughts from life remote,
Not sweetly languid prayers,
Not love of scented creeds.
Wanted deeds!

Men and deeds!
Men that can dare and do,
Not longing for the new,
Not prating of the old,
Good life and action bold,
These the occasion needs.
Men and deeds."

JACOBIS.

To the Editor of the CHURCH GUARDIAN

SIR,—If the Canadian Clergy are seeking an admirable society for men, let me commend to them the "Men's Help Society" of the Church of England. I introduced it into America a few months ago, and it is rapidly spreading through the country. I will gladly forward the constitution, etc., of the society to your clergy upon application.

Most faithfully yours,

REV. PERCY S. FENN,
Boonton, New Jersey, U.S.

God knows what we need; we only know what we would like to have. That is why your prayer and its answer did not seem to fit like a ball in its socket.

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CALENDAR FOR NOVEMBER.

NOV. 1—ALL SAINTS' DAY.

" 4—24th Sunday after Trinity.

" 11—25th Sunday after Trinity.

" 18—26th Sunday after Trinity.

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

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

PREPARATION OF CANDIDATES FOR CONFIRMATION.

BY THE REV. A. J. BELT, M.A.

The ideal preparation is certainly that which begins in the home, is continued in the Sunday School, and receives its finishing touches at the hands of the parish priest in the few weeks of special preparation which precede the administration of the Rite.

The Church, as the King's Daughter, "all glorious within, her clothing of wrought gold," adopts the child into the Family of God, and then gives him back into the care of his parents, as the daughter of Pharaoh placed the infant Moses in his mother's arms, with the charge "take this child and nurse it for me." The parents duty is to nurse the child and train him for God, recognizing that in the moment of his baptism he became "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." "Ye are to take care that this child be brought to the Bishop to be confirmed by him," the Church gives command to those who receive back their children fresh from the waters of Baptism, in which they have become God's children by adoption as they were before his by creation. If parents and sponsors are "to take care" that the child "be brought" to be confirmed, they must certainly take care that he receive his initial training, the foundation of his faith and obedience, in the home. To "take care" means to have forethought, to keep the child's Confirmation ever before him as a station in his spiritual course, an objective point in his religious training.

The same end should be kept in view in Sunday School work. Those who share with the pastor the responsibilities of teaching the children in the Sunday School, especially the senior class teachers, should bear in mind and keep before each scholar his or her Confirmation day.

But, in this paper, I want to speak more particularly of the special training and preparation given by the pastor. I use the term advisedly. For this is one of his greatest opportunities for "shepherding" the young of the flock committed to his care. Let us consider, then, briefly, yet in as practical a manner as possible two points, viz.: 1. The time needed for preparation, and 2. The method of preparation.

1. The time needed for preparation: This should never be less than *three months* of regular and systematic work. Three months—the class meeting only once a week—will give but *twelve or thirteen* hours, which under the most favorable circumstances of previous training and spiritual discernment will be little enough in which to equip the young disciple for partici-

pating intelligently in this holy Rite. Four or five months of careful training would give more ample opportunity for arming those undergoing preparation for the trials and conflicts of life.

2. The method of preparation.

There are many published "Helps" in preparing candidates for Confirmation—lectures, catechisms, and question papers. But it would be unwise in the extreme to follow any one plan slavishly. The writer of this paper has never found any one system of published papers entirely satisfactory to him. His firm conviction is that each pastor, availing himself of the experience and suggestions of other workers, must yet make the lectures he gives his own, must throw into them his own individuality. He must never allow himself to forget that he is working for the salvation of the souls committed to his care.

"Thou thyself the truth must learn,
If thou the truth would'st teach."

If ever there is a time when the truth enforced by these lines should come home to the shepherd of souls it is when preparing the young for Confirmation. The substance of the truths taught must be in the heart of him who teaches in order that the lectures given may bear the added force of earnestness and conviction.

The Church catechism must certainly stand as the basis of all our teaching in preparation. To follow its five fold arrangement is a most convenient plan for systematic teaching of the truths of the Gospel.

i. There is first the Baptismal covenant as the basis of our union with Christ. In it must be emphasized the three fold privilege of the Baptized in being made 'members,' 'children,' 'heirs,' and the corresponding three fold responsibility to 'Renounce,' 'Believe,' 'Obey.'

ii. Then comes the Apostles' Creed as the simplest possible statement of the truths required to be believed. Teaching belief in

a. The work of God the Father as our Creator and Preserver.

b. The work of God the Son as our Redeemer through His Incarnation, Passion, Death Resurrection and Ascension, and pointing out how in His 'Descent into Hades' we are taught somewhat of the state of the blessed dead between the time of their departure from earth and the General Resurrection.

c. The work of God the Holy Ghost, our Sanctifier. He the Founder of the Holy Catholic Church, the life giving power of its ministry and ordinances, as He is in the world of nature. The history of the Christian Church—its notes of unity, holiness, Catholicity and Apostolicity—with the promise to the faithful of a Resurrection to eternal life.

iii. After that, the Commandments as the rule of life, insisting on, and illustrating our Duty to God, and our duty to man.

iv. Then the Lord's Prayer—the model of all prayer in its simplicity and comprehensiveness: the benefit of Forms of Prayer and their universal use in the early ages of the Church; the history and composition of our Book of Common Prayer, with its varied services and prayers "for all sorts and conditions of men," with a special lesson on the Confirmation service to explain its meaning, and familiarize with its order.

v. And lastly, the Sacraments, their outward parts, and their inward and spiritual meaning. Our union with Christ effected in Holy Baptism, our spiritual sustenance and support in the Holy Eucharist, the due preparation for and absolute necessity, 'where they may be had,' of these two great Sacraments, the great danger of thoughtless participation or of absolute neglect.

Such is the plan I have found most useful, and it is capable of being enlarged and changed in various ways. Visible illustrations such as those in Caswall's charts I have found useful as

they appeal to the eye and thus enforce the lesson. Written questions should also be given, especially towards the close of the preparation, in order to bring out the knowledge of each candidate. Time should be found for a personal interview with each candidate before the day of Confirmation, that ties of personal intercourse and spiritual communion may be welded which can be made more perfect and helpful in the after dealings of a clergyman with his people. All the classes should be begun and ended with prayer, without which no preparation can be perfect. Questions as to the private prayers used by the candidates will often open the eyes of a priest to a sad state of ignorance and neglect, and his counsels may be useful to encourage a habit of prayer on the part of those confirmed.

Above all must the priest himself, before, at the time of, and after Confirmation present before God in private the claims, the needs, the weaknesses of his flock.

RABSHAKEH SPEAKS FOR ROME.

(Continued.)

Another line of argument is next unfolded. Anglican Churchmen are bidden to examine Roman claims:—"Let me beseech, at least our Anglican friends, who boast of their continuity in the doctrine of the old Church of England, and who profess to desire reunion, to take into most serious consideration the teaching of our Anglo-Saxon, forefathers as to the vital necessity of unity with Rome. What then are the prospects of reunion? There can only be two cases of reunion so far as doctrine and authority are concerned: Compromise—that is, federation and mutual recognition—and Submission—that is, individual or corporate absorption. The first is inconsistent with the Divine constitution of the Church. There remains only the second. Our hopes of a gradual submission by an ever increasing number of Anglicans rest on the growing realisation of the Catholic, and therefore of the non-national, character of the Church of Christ."

Once more:

Take the teaching of the two earliest doctors of the English Church, St Aldhelm and Venerable Bede. "In vain," says St. Aldhelm, "does that man empty glory concerning the Catholic faith who follows not the doctrine and the rule of Peter"; and Venerable Bede openly teaches "that whosoever shall separate himself in any way whatever from the unity of Peter's faith, and from his fellowship, can neither obtain pardon of his sins nor admission into heaven."

We accept the Cardinal's challenge, which could be torn into shreds by a sane child of the age of ten years. What is there, we would ask, common to the Catholicism of the Venerable Bede and to that of Pope Leo XIII.? It would be hard indeed to say. Rome, boastful of changelessness, advances her pretensions and increases her corruptions year by year. Did the Venerable Bede hold the doctrine of the Immaculate Conception? Did he believe in the infallibility of the Pope? That simple, soul had never heard of these things, any more than Cardinal Vaughan's grandmother had, seeing that they were only promulgated in the year 1870. No more misleading statement was ever made than to compare Bede's allegiance to Catholicism with our own alleged duty of allegiance to a Roman Catholicism which differs as much from the faith of Bede's day as darkness differs from light.

The Roman prelate also spoke hopefully of the great growth in matters religious that has signalised the last fifty years. He is thankful—so are we. He thinks it portends a move ment

towards his faith—we do not. He thinks, doubtless, that the Oxford movement tended Romewards; we are convinced that, in the main, it points the other way. True, we lost Newman, and we lost Manning, and grievous losses they were; but the Roman losses, of which we hear so little, are simply tremendous, and they are exceedingly significant. Dollinger, most eminent of thinkers—Pere Hyacinthe, most eloquent of preachers—left Rome, heart broken at her heresies. Where are Reinkens, Herzog, Michelis, Friedrich, Michaud, Campello, and Von Schulte? Eminent and truth-seeking, they were bound to come out from the faith and the pretensions of the Papacy of these days. It was a rude shock to some of them, perhaps, when the Pope's Infallibility resulted, not so many years ago, in permission being given by the head of the Roman Church to the Duke of Aosta to marry his own niece.

It may be well to quote Cardinal Vaughan's final appeal to England:—

'We know the force of invincible ignorance and insuperable prejudice. We judge no man finally. We beseech our Blessed Lady, whose dowry is England, again to hasten the time of her Son's miracles, and to obtain an outpouring of Divine grace upon souls such as may give, not only light to see, but fortitude and courage to make all those needful sacrifices to flesh and blood which, in God's ordinary providence, are required of those who are mercifully called by God to return to the Church of their fathers.'

Our prejudice, we confess, is strong, though not, we hope, insuperable. But our prejudice is increased by a curious quality which Englishmen dearly value, viz, honesty and fair play. We are said to be persecutors: that is untrue. We are called a small community, insulated by the sea: that is untrue. Bede's faith is spoken of as being tantamount to the modern Roman faith: that is untrue.

So we cannot submit ourselves to Rome on the dominant terms of Cardinal Vaughan's dictation. More than ever we thank God that the Bishop of Rome hath no jurisdiction in this realm of England. An emissary more fair and less lordly than Rabshakeh must speak to us from the wall.—*Arthur H. Powell in Church Bells.*

ADDRESS TO CHOIRS.

BY THE BISHOP OF VERMONT.

I am glad to be with you at your festival, my friends, to join in the solemn act of worship which you offer to Almighty God, and to enjoy the sacred music by which you help to lift up our hearts. I am glad to express my sense of the value of this choir guild, and of the services it has rendered to the Church in this diocese in improving the tone and style of our music. I am glad to give my blessing as chief pastor of the diocese to you and your work. I thank the organizers of the guild for their work, and the choirs for the pains and trouble they have taken in preparing their music, and for the reverence with which they have performed it, and I am glad of the opportunity to acknowledge in this public and official way the debt which, as a diocese, we owe to the conductor of your festivals for these sixteen years (Mr. S. B. Whitney, organist of the Church of the Advent, Boston), who, if not actually the founder, has certainly been the inspirer of the guild, for the care and loving service he has rendered so gladly to his native State and diocese. Now you will let me give you a few words of counsel. There are three points I want to impress upon you, all gathering round the thought of your office and position as leaders of the congregation in their worship:

(1) Remember this musically: There are

dangers for choirs, as for Bishops or for any of us. A choir must guard against being ambitious, self-seeking, or aiming at display. In your choice of music remember you are to lead the congregation. Ask not what should we like to sing, what will show off our musical talent; but what will be helpful and suitable for the worship of Almighty God and for our congregation—not an abstract congregation, but ours; and our rural congregations will be different from those in city churches. We sadly fail in congregational responses, in hearty services. I sometimes feel inclined not to bless the people if they do not value a blessing enough to respond to it with an Amen. The choir must lead the people and draw out their responses. You are not to be their substitute. We do not want proxy worship; we want common prayer and praise. Then we must not get beyond the reach of the people by too elaborate music. I do not at all mean that an occasional anthem to which the congregation listens is wrong. It has its place in our worship as a sacred song. But I mean that the greater part of our service, the Psalms and Canticles and responses, should be ordinarily such as the people can join in.

(2) Remember this in your behaviour in church: You are to lead the congregation. Then the choir must set an example of reverence and devotion. Choristers must not be looking about or studying the music while God's Word is read, or whispering or sitting during prayers, or inattentive to the parts of the service which are not sung. If we need heartiness in our service, not less do we need reverence for the House of God. And the choir must set an example in this, and not only in service time, but at all times, especially at practice times. The church building is a hallowed place where our behaviour must always be quiet and reverent. We want to encourage our people to use the church for private devotion as well as for public service.

Remember the dignity of your position as leaders of the people's worship. I have always refused to treat choristers as mere instruments of music, like the pipes of an organ or the strings of a harp, from which beautiful sounds may be gained and nothing more. They are agents in worship, with hearts and consciences which must go along with their voices. Therefore I have always refused to allow unbaptized persons to sing in a choir and lead the worship of the covenant people; or persons who are distinctly irreligious in life. I would rather have the whole service read through from beginning to end without a note of music than countenance such a scandal and sacrilege.

(3) Remember this in your conduct outside the church: You are to be leaders and representatives of the congregation. You must show yourselves on the side of faith and reverence, of purity and modesty, of love and loyalty. Great is the scandal if people can point to a chorister with a sneer at the contrast between the white robe and the unclean life, between the words sung in church and those spoken outside. On the other hand the choir may accomplish a great missionary work in setting forth the dignity of the Church's worship and in winning people to her ways, if they are seen to be reverent in service and consistent in their lives.

See then, dear friends, that your lives as well as your psalms are to the praise of God. Let your worship in the sanctuary strengthen you for your services in the world; then both shall prepare you for the perfect service and worship of the life to come, where there is no sanctuary, no temple, because all is holy, nothing common, nothing unclean.

If each man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the mainspring or of one of the inferior parts.—*W. F. Robertson.*

THE BROTHERHOOD OF ST. ANDREW.

HOW TO BUILD UP AND MAINTAIN A BIBLE CLASS.

(Extracts from *St. Andrew's Cross.*)

To work up a Bible class three things are necessary: Labor, material and capital, or workers, men to work for and brains to work with, aided by a warm heart and God's spirit. The Brotherhood men should give the same attention in the matter of study, attendance, earnestness and general interest as the leader. They should do themselves all they ask others to do. New men are an important factor in the life of a missionary Bible class. When brought to it they infuse new life into the class. They are the primary object of the organization. Men, like children, sometimes oppose their own best interests. We must go after them if we want material in our classes, and we must use our brains to secure them. Try to reach as many new men as possible with your invitations, but don't give up altogether any man simply because he has had one, two or a dozen invitations and has neglected them. The use of brains is also necessary to prevent waste and loss of material. Remember that workers are responsible for all the material spoiled by careless handling. Don't forget that. Do your best to retain men who have been brought to the class. The first requisite is true hospitality. Make them feel that they are where they belong, and that they have always belonged there. The second is to bring them to realize as quickly as possible that they are learning what God's laws are for the guidance of their everyday life. And lastly, let the men, the new-comers, meet in the class, show the effect of the blessings they have received there. *Noblesse oblige.*

FREDERICK MERRITT.

St. James's, Chicago.

HOW TO LEAD BROTHERHOOD BIBLE CLASSES.

The first point to be taken into consideration is the personnel of the class. I suppose the average Bible class is made up of more or less informed Bible scholars who have not only made a study theoretically, but have applied the teachings to their daily lives, and others who from one cause or another have seldom opened the Bible, and to whom the simplest facts come as a revelation. In leading such a class four points seem to me to be imperative:

1. Come to the meeting in the same spirit that a leader of a rescue mission goes to his meeting—that is, with the thought that it is a golden opportunity to turn some man Godward, or at least to plant some good seed, the point here being not only to reach the head, but also to touch the heart.

2. Don't monopolize the meeting, but endeavour to have every one take part, even it be only the reading of a verse of Scripture, or passing an opinion on some point raised.

3. Talk *with* not *at* the class, and make the central object of the meeting the bringing out of one helpful practical thought, which shall have its influence on the lives of all.

4. Make the meetings short, bright and simple. Better stop the meeting with a desire for more, and the impression that the subject was not exhausted, than to prolong it in a perfunctory manner because the allotted time has not expired. Just four points.

H. E. HALL.

St. Andrew's, Chicago.

(To be continued.)

We would be grateful to the clergy of the several Dioceses in Canada, for any items of interest from their several cures,

Family Department.

HARVEST-TIDE. (Gal. vi. 9.)

The harvest ripens slowly through the land,
 God wills it that each drop of rain should
 fall;
 Each ray of sunshine shows the Father's hand
 Is still safe bringing, guiding, nurturing all.

And yet we blame the weather, and the days
 Of rain and gloom, and half believe we know
 That had it been for us those crops to raise
 We would not have ordained to rule it so.

Ah no!—but we can see a little way;
 God sees the world, and for its whole life
 cares;
 What in our ignorance we crave to-day
 Might stop the answer to another's prayers.

If in life's conflict, when the gathering need
 Of sunshine on our work for God seems
 great,
 And we have cold, dark days, and the slow speed
 Of progress daunts us, let us trust and wait.

This is God's training-world, we love the sun;
 Dark times grow fruits of patience, hope and
 strength;
 God's harvest ripens through small deeds well
 done.
 And storm and sun perfect His work at
 length. —R. T.

—The News, London.

Molly and Nan.

CHAPTER IX. (CONTINUED.)

The old woman looked up from a gigantic gray stocking at which she seemed to knit everlastingly with her rheumatic fingers, and returned Molly's greeting with a pleasant smile on her cheery face. "I'm pretty middlin,' thank the Lord, and the fish-hooks are hangin' up by the window, just over agen the pot of musk."

Molly got what she wanted and then proceeded to ask after the toffy which was usually kept in a sticky canister in the cupboard.

"I am sorry, my dear but the weather have been so wonderful faint the last few days I haven't made any—but," she added with pride, producing a long wooden box which lay near her, "I've got a beautiful new thing in, in the way of meece; just look at it!"—and she dangled one by its string tilla—"aint that a pretly little dear?"

Molly tried to show surprise, though sugar-mice had been a staple commodity at Wheat acre for many years; and with care she chose out four of the best shaped. "That will be a penny ha'penny, with the fish-hooks," she said, laying down her twopence on the counter, "so I may as well have the other ha'penny in raspberry squares."

"Very well, my dear, perhaps you'll weigh 'em out yourself then," and as Molly began searching for something with which to dig the pink mass out of the bottle she added, "There's the pork knife a standin' in the drippin'-pan;" while Peter, the sandy cat, rose solemnly from his seat in the back of his mistress's arm-chair, and jumped on the little counter to see fair play. But his precautions were needless, for Molly was accurate even to a fault; and while conscientiously endeavoring to divide a raspberry square with the pork knife, old Mrs. Sewell woke up to the fact, and generously helped her out with, Why, bless the child! A pretty sort of shopwoman she'd make. Take three or four more, and welcome, love."

"Oh, thank you," said Molly, "the knife is rather blunt—at least I mean it's rather a dif-

ficult thing to cut," she hastily added, fearing not to be polite. "I'll take just one for each of us, and thank you very much."

Old Mrs. Sewell handed her a little bag, which she had twisted rapidly out of a page of *Old Moore's Almanac*, and after putting the bottle back in the cupboard, and restoring the pork knife to the dripping-pan (at which Peter's watchful yellow eyes winked with satisfaction), Molly bid her good-bye, and set off again in the direction of the river.

Nan had seen a mussel actually walking, "all turned inside out," she said and the sight had so delighted her that for the present the minnows were forgotten in the certainly easier sport of catching mussels. This is done by sharpening a willow wand and poking it gently between the mussel's gaping shells, as it lies in the sand; then, when it fancies it has got something nice to eat, it closes upon the stick, and you draw it out; but as the least touch will make it shut up tightly, and as you have to allow for the strength of the current, Molly found there was quite enough difficulty about it to make it exciting.

The sun smote the water with an almost sickly brilliancy, and at last she put her hand up to her head, and said, "It is hot; shan't we have lunch soon?"

"Yes," said Nan; "let me just get this one, and then we'll go to the old oak. I'm simply dying for the ginger-beer."

The old oak was a big tree which grew in a little marshy field hard by; huge limbs were held together by iron chains, and the children regarded it with great awe, for it was supposed to have stood there ever since Doomsday Book was written. It was a lovely tree to sit in, being very easy to climb, and well provided with comfortable chairs and footstools. Here the children settled themselves, and Nan spread out the provisions while Molly began to cut her initials on a bare piece of wood under a long list of names, among which she was pleased to find her own father's.

A gay little breeze sprang up too, and set the buttercups nodding to each other all over the field, and even stirred the big cool leaves of the marsh-marigolds, which lined the tiny runlets that meandered through it to the brook. Somehow, as they sat aloft so cosily, the children seemed to loose the intense desire for fishing with which they had been filled a short time ago; they neither of them thought of getting down, though the last crumb of cake had disappeared, and all that remained of the raspberry squares was a broad pink patch on the piece of paper which lay idly on Molly's knees.

"Just suppose" Nan began, lying flat on her back along a big branch, and staring up at the patterns which the young green leaves made against the blue sky, "just suppose if the people came back to the Grange. There'd be ever so many of them, you know, and of course they'd be awfully rich, and have heaps of horses and things, and perhaps they'd give us horses to ride, I should choose a black horse; what sort would you like, Molly?"

"I don't know," said Molly deliberately, "and perhaps they'd be horrid people."

"Oh, they wouldn't be horrid. I know they wouldn't. I expect they'd do the house up beautifully, and have heaps and heaps of servants and gardens, and perhaps build a little house in the garden for Dan to live in."

But here Nan's supposings were cut short, for at that moment a small brown bird popped incautiously out of a hole in the branch just above her.

"It's a tree-creeper," she almost screamed, "and of course it's got a nest."

Both jumped up directly, and, after peering for some time into the narrow slit, they made out the heap of wee speckled eggs; but oh, vexation! although they could just touch them, neither of their hands would go in, and however

much you crook your fingers it is impossible to lift an egg out of a hole that way! Philip and Dick had long been making a collection, and this year Molly and Nan had started one of their own (though when Dan had given them a cuckoo's egg, they had felt bound to hand it over to the boys), so a tree-creeper's was far too great a treasure to be neglected. The minnows were quite forgotten, and all their attention was given to an attempt to break off some of the rotten bark round the hole, Nan's pocket knife being much too blunt to be of any use. At last she stopped in despair. "I'll tell you what, Molly, there's only one thing to do. We'll go back and find Robin, and perhaps his hand would get in. Come on," said Nan, swinging herself lightly on to the ground; and forgetting the fishing tackle and the ginger beer bottles, the two ran homewards through the lengthening shadows.

Aunt Delia met them in the hall with a bundle of letters in her hand.

"Had a happy day? That's right. Now go up quietly, for poor Paul is settling off to sleep. You mustn't disturb me, because I've got to write before post, but you shall tell me all about it afterwards."

So they went up on tip-toe to the nursery, where Robin was drawing rather drearily by the window, and humming a little tune to himself.

"It's a picture of a man pretendin' to be a goat," he said, looking up as they came in; "will you help me to paint it, Molly?"

But they were too impatient to admire Robin's very spirited sketch, or to inspect the offending tooth, though he kindly offered to fetch the china mug where it had been put, wrapped up in a newspaper, to show them.

"It's a great big, normous one, wif too prongs," he said proudly, but they paid no attention, seized hold of the little boy, and were dragging him off when he stopped conscientiously at the doorway.

"I'd better put my pinny on bettern't I? These is my new trousers."

"Oh dear, no!" replied Nan hastily; "it would wake Paul, and then there'd be a fuss' and we shouldn't have time to go before tea, for Robin's pinafores were kept in the night-nursery, and Nan had a horrible vision of Hannah preventing them going, and of some one else finding the tree-creeper's nest and taking the eggs. So off they sped down the lawn again Robin between them, his small bare legs trying hard to keep up with their larger ones. It was a good way to the old tree, but they reached it at last, and Nan heaved a sigh of relief when she saw the bird fly off again. She and Molly hoisted the little boy up through the big branches, regardless of the green stains which came off them on to his clean summer suit.

"Now put your hand in; squeeze it in! I'll pull it out again, and I'll give you a whole egg for your collection!"

Thus squared, Robin doubled up his little hand, and brought out first one egg and then another.

"I can't got any more, Nanny," he said with a sigh. "Them have rolled away. May I get down and look at the 'ickie fishes?"

"All right," said Nan; but when they were once more on the ground, a wicked desire came over her to have the rest of the eggs.

"The bird will never know if we leave just one, they're such sillies. I believe I could get my hand in now. Robin's made the hole bigger. Anyway I'm going to try," and she scrambled back into the tree with Molly after her.

They were so busy over their task that they had quite forgotten Robin, when suddenly a splash and a loud scream fell on their ears.

"Come quickly—quickly! I see jowning!" Together they leap down from the tree, stamping on the two eggs in their hurry, and rushed towards the river. They found the

little boy floundering in the water, which was deep enough to terrify him, his new straw hat floating gaily down the stream, and his arms and legs kicking wildly. They were both frightened themselves, but the water was not really very deep, and they soon dragged him spluttering and choking on to dry land.

"I was only trying to catch a dear tickle fish," he stammered amid his sobs, "and I felled in, and oh! what will Hannah say?—them my clean clothes," and he roared again.

"Don't cry, child," said Nan, shaking him in despair till he stood in a pool of water. "We must make him run," she said to Molly, who had just succeeded in catching his hat with the fishing-rod. So they set off, but he had to stop so often to cry and cough, that it wasn't very quick work, and, when the party reached the rectory, tea had been waiting some time, and every one was in alarm.

Aunt Delia did not say anything till Robin had had a hot bath and been tucked up in bed; then she took the children a-side.

"I always thought I could trust you to be careful of the little ones," she said with a hand on each of their shoulders, "and I'm sorry and disappointed. It wasn't like you to take Robin off without telling any of us, and then not to look after him."

Nan was sobbing now, and big tears were trickling down Molly's nose, but Aunt Delia went on, "You can go now and get your tea by yourselves, and then as poor Robin has had to go to bed, I think you had better go too. I think we've all been frightened enough for you not to need any other punishment."

So that happy day ended very sadly and it was not till late in the evening that the tree-creeper, who had passed a most unsettled afternoon could make up his mind to return to the nest in the old oak-tree.

(To be continued.)

"PASS IT ON".

Once when I was a school boy going home for the holidays, I had a long way to go to reach the far away little town in which I dwelt. I arrived at Bristol, and got on board the steamer with just money enough to pay my fare, and that being settled, I thought in my innocence I had paid for everything I needed in the way of meals. I had what I wanted as long as we were in smooth water; then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours wretchedly ill, and past caring for anything, when there came the steward, and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," I said in my wretchedness.

"Then I shall keep your luggage. What is your name and address?"

I told him. Immediately he took off the cap he wore, with a gilt band about it, and held out his hand.

"I should like to shake hands with you," he said.

I gave him my hand, and shook his as well as I could. Then came the

explanation, how that some years before, some little kindness had been shown his mother by my father in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he, pleasantly, "but I am glad it has."

"So am I," said I. As soon as I got ashore, I told my father what had happened.

"Ah!" said he, "see how a bit of kindness lives? Now he has passed it on to you. Remember, if you meet anybody who needs a friendly hand, you must pass it on to him."

Years had gone by; I had grown up, and quite forgotten it all, until one day I had to go the station of one of our main lines. I was just going to take my ticket when I saw a little lad crying—a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What is the matter, my lad?" I asked.

"If you please, sir, I haven't enough money to pay my fare. I have all I want but a few pence, and I tell the clerk if he will trust me, I will be sure to pay him."

Instantly flashed upon me the forgotten story of long ago. Here, then, was chance to pass it on. I gave him the sum needed, and got into the carriage with him. Then I told the little lad of the story of long ago, and of the steward's kindness to me.

"Now, today," I said, "I pass it on to you; and remember, that if you meet any one who needs a kindly hand you must pass it on to him."

"I will, sir; I will," cried the lad, as he took my hand, and his eyes flashed with earnestness.

"I am sure you will," I answered. I reached my destination and left my little friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say: "It's all right, sir; I will pass it on."—Exchange.

BELIEF AND UNBELIEF.

Let us see—that which in these days of confused and often bewildering conflicts it is well that we should see—what is the crucial point of difference between the believer and the unbeliever, between the Church and the world. To the latter the Bible is but one, perhaps the greatest of many books; in its inspiration differing but in degree, though the degree be vast, from the inspiration of Homer or Shakespeare, of Plato or Newton. To us it stands out ultimate and absolute—rising above the lesser revelations of God, as a miracle stands out above the cognate laws and workings of Nature—not because of the inspiration, special though it be of Moses, or Isaiah, St. Paul or St. John, but because in it, directly and through these His servants, there is the Word of the Son of God Himself. Our conviction is like that of St. Peter, "Lord to whom but Thee shall we go? Thou hast the words of eternal life," and it rests, like his, on the faith in which "we believe and are sure that He is

the Christ, the Son of the Living God."—Exchange.

Reflect that it is only the fervent and diligent soul that is prepared for all duty and all events; that it is greater toil to resist evil habits and violent passion than to sweat at the hardest bodily labor; that he who is not careful to resist and subdue small sins will insensibly fall into greater, and that thou shalt always have joy in the evening; if thou has spent the day well.—Thomas a Kempis.

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[From a Sermon by Rev. H. Rickards, in S. P. G. Mission Field].

A great responsibility lies upon the English Church, and therefore upon each of its members—a greater responsibility probably than upon any other branch of the Church or body of Christians—to fulfil the Great Commission, and so directly prepare the world for the Second Advent. It is not upon the British State as a State; not so much even on the people of this country as a people, but rather upon the English Church, as a church, a society enjoying special privileges—spiritual privileges, and therefore charged with special responsibilities—spiritual responsibilities.

And observe that Christ declares that the Gospel shall be preached in all the world, in some way or form: let the English Church, which claims to possess it in the purest form, see that, so far as in her lies, it is her form of the truth which is put before the nations. Dissent and Romanism are working on each side of her in the Mission field; is either a Bible without a Church or a Church without a Bible likely to appeal to the heathen with the same Divine force and converting power as the two presented in combination? We are sometimes told that we should rejoice to see good work done, whoever does it. I would rather say we should consider it a disgrace to ourselves to see the work being done so much worse than we ourselves might have done it, and ought to have done it.

And what, in a few words, is the work as indicated in our text in reference to the second Advent of our Lord—the great event for which it is to be regarded as a preparation?

It is, firstly, to go forth into all the world; to leave no soil untilled, no corner unvisited, no race, however low, however benighted, unapproached; and this is possible now. And to do this with the object, not of exciting travels and adventures, not of writing books or making money, or bringing home interesting specimens, whether of nature or humanity; but of setting forth Christianity as the only true religion, the only hope of the world: to show and confess to all the nations (what is the absolute truth) that all that is good in our modern civilization has come from Christianity, and that all that is evil in it has come from the devil, and will do them, as it has done us, infinite harm if they only admit it. It is not the function of the British State or the British people to do this; we may as well admit it, for they certainly are not doing it; but it is the function, the grand call, the sacred duty of the English Church, and may God give her grace to perform it!

And notice that the way to do this is not to begin by founding an organisation without any inner life, by baptizing heathens wholesale; nor on the other hand to think of nothing

but "conversion;" but it is to witness faithfully and fully to Christ and His religion, by preaching, by teaching, by living, by praying, to sow the seed; God will make it grow. Yet must it not be forgotten that it is the Gospel of the Kingdom which is to be preached, that is, the Gospel of the Church of Christ, not the Gospel of individualism or congregationalism; that the Bride of Christ is fruitful still, and can bring forth churches in all lands, as well as send forth her sons to plant the Cross.

"And then shall the end come." He has said it, and He will perform it; then, and not till then, when the Church has repented her of her sins, and faithfully borne her witness to all nations, sealing it if need be with the blood of her martyrs, even in these latter days. "Then shall the end come;" then shall the earth be filled with the knowledge of the Lord as the waters cover the sea; then shall our eyes behold the King in His beauty; then shall the kingdoms of the earth become the kingdoms of our Lord and of His Christ, and He shall be King of Kings and Lord of Lords, and reign for ever and ever. "Even so, come, Lord Jesus."

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TEMPERANCE.**WEIGHTY WORDS OF THE BISHOP OF LONDON.**

THE Bishop of London, in addressing a meeting lately when a Temperance Society was formed for legal gentlemen at the law courts, in the course of a long and closely-reasoned speech, said:—

"I hold very strongly indeed, that one of the greatest blessings that the educated class could confer upon the uneducated would be in their own persons to abstain altogether from intoxicating liquors, because (and I could give more than one reason for what I have to say) in the first place there is no question at all that the educated classes in the course of time do exercise a most potent influence over the uneducated—an influence which is not easy to estimate, an influence which sometimes penetrates into the uneducated classes very slowly, but nevertheless still penetrates surely, and more and more touches their ordinary life, and ends at last with touching very closely indeed both their conscience and their feelings, and ultimately their conduct. . . . But nevertheless, it cannot be said that the sacrifice is very serious. After a few months' trial of it the sacrifice sinks to nothing. When you have once passed over the beginning of it, it almost disappears. But the effect of it—the good that it does among your fellowmen—that does not disappear. *And when you shake hands with these hard working, hard-handed men on such an occasion as a temperance meeting, they feel the power of your sympathy with their cause.* They feel that they have the *help of a man*, not his money—of a man who is giving himself for his cause, who cares about them enough to make a change in his own personal habits.

"I say there is nothing else in the world that can be compared with the power of this influence if you choose to exert it. What is it that really spreads the Gospel among mankind? Most assuredly the work is not mainly done by the sermons that are preached, or by arguments upon platforms, but by the lives of Christian men. The work is mainly done by that very sympathy of which I have been speaking, which passes from heart to heart; and the man who believes in the Lord involuntarily and unconsciously, without saying much about it, draws other men towards the Lord. If you want to draw men upwards, show them that you love them by the earnest endeavour that you make to do what you really believe will be a blessing to them in their daily lives.

"I have set before you, as well as I can, such arguments as move me, and very strongly move me, in this matter. I am not putting before you arguments so much as motives. I am putting before you that which you know as well as I do; only I am endeavouring to make you understand why it is that a man should feel strongly for his fellow men, who have not the great blessing of education, and who therefore have a claim upon us that we should do what we

can to ameliorate their condition. I am sure of this, that of all the things that you can do for the poor man, there is nothing on earth that you can do so really important for him as to make him a better man than he is; here is, as it were, the very beginning of work for you. With a very vast number, to free them from habits of intemperance is to put them on *the road to higher, and better, and purer, and nobler lives.* I am confident, as a minister of the Gospel, that with that class there is nothing which touches their consciences so closely, and which draws their hearts so strongly, as when we deal with this drink evil, which all of them alike feel to be a great sin, which all of them feel alike, if they fall under it, to be the cause of the most terrible misery; and they are truly grateful when we step in and rescue them from its power. I submit to you that for such reasons as these, it is not irrational for an educated man to join the ranks of the total abstainers.

A VICTORIA CO. MIRACLE.**THE STORY OF AN EX-REEVE OF CARDEN TOWNSHIP.**

Seventeen Years of Intense Suffering From Rheumatism—Local Physicians' and Treatment in Toronto General Hospital Failed to Help Him—How He Was Restored to Health and Activity.

From the Lindsay Post.

There are few men better known in Victoria county than Mr. Richard Fitzgerald, who was one of the first settlers of the township of Carden. He was elected to the honorable position of reeve of that township for 12 successive years, and filled the position with so much acceptance to the people that he was pressed to continue in office for a longer time, but was compelled to decline the honor. It therefore goes without saying that Mr. Fitzgerald is not only known to all the residents of the township, but that his word is considered by those who know him to be as good as his bond, and that upon anything he may say the most implicit confidence may be placed.

When young, a stronger or more hearty man could not be found, but possessed of an iron constitution, he did what too many are prone to do, neglected his health, and exposed himself to all sorts of weather, often in the pursuit of his calling as a farmer, being wet to the skin for hours at a time. A little over seventeen years ago he found that he had contracted rheumatism of a muscular form, and each succeeding day found him in a worse condition. He applied to the local doctors in his neighborhood, but received no relief, and was then induced by them to apply for admission to the General Hospital at Toronto for treatment, and was in that institution for several months, until he became disheartened at the want of success attending his treatment, and returned home, as was thought, to die. By this time the muscles of his body had become so contracted that he could not straighten his limbs, and was forced to spend the greater part of his time

in bed, and when able to get around at all it was only with the aid of a stout pair of crutches. When he attempted to raise to his feet his legs would crack at the knees like sticks of wood, caused, as the doctors told him, by the fluid in the joints being completely dried up. He was constipated to a fearful degree. When he retired at night there was not sufficient blood in his veins to keep him from feeling intensely cold, and in order to keep him warm his daughter knitted him woollen leggings and lined them with soft wool. Several times his family, a portion of whom reside in Michigan, were summoned home to see their father for the last time, as he was thought to be on his death-bed. Finally, after suffering as much bodily pain as would have killed an ordinary man, and at a time when he had not set his foot on the ground for a year, he was induced by his son to give Dr. Williams' Pink Pills a trial, as he had heard of the many remarkable cures made by that remedy. It was after much persuasion that he was induced to give them a trial, as he had then spent a small fortune in medicines and different modes of treatment under which he had steadily grown worse, and he had despaired of finding anything that would help him. At last he began the use of the Pink Pills, and had not taken them long before he began to notice a decided improvement in his condition. Continuing their use, he found he could get around much better than he had been able to do at any time for many years, and after a still further use of Pink Pills he was entirely relieved from all rheumatic pains, and is now a wonder to himself and all who knew him. Mr. Fitzgerald is now 70 years of age, is able to walk to Kirkfield every day, and is enjoying better health than he has had since he was first affected.

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