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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

A. P. Willis
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ECCLIASTICAL NOTES.

A POPULOUS DIOCESE.—The population of the diocese of Rochester must now considerably exceed two millions.

NATIVE CLERGY.—Bishop Hodges, in Travancore, ordained three native deacons last month, and on the 28th of this month admitted three deacons to priests' orders.

EVERY Church member ought to make himself conversant with what is going on in the Christian world, and this can be done in no better way than by taking a good Church paper.

COMING STILL.—Mr. O. N. Tribe and Mr. Marmaduke Shaw, Congregational Ministers, one at High Cross, Tottenham, and the other at Tynemouth, Devon, are about to resign their pastorates with a view to seeking Holy Orders in the Church of England.

A MUNIFICENT GIFT TO DR. FORREST.—According to the *Manchester Courier*, "the munificent gift of £10,000 has been collected for Dr. Forrest by the parishioners of St. Jude's, South Kensington, part of which is to be spent on a presentation of silver, and the rest invested for the eloquent divine.

"THERE are some subjects," says Bishop Potter, of New York, "concerning which the Church has no business to be silent about and one of these subjects is Temperance." Do the clergy of the Church of England in Canada urge upon their people the claims of the Church of England Temperance Society?

CHURCH GOERS.—The Bishop of Rochester (Dr. Davidson) in his address at the opening of his Diocesan Conference, referred to the complaint oft repeated of decreasing attendance at Church services, and stated that, making every allowance for the increase of population, there were more actual church-goers to-day, whether in London or in the country, than at any previous period within the last 200 years.

ROMAN EPISCOPATE SCHISMATIC.—Archbishop Plunket says: "While *we* (i.e. the Bishops of the Church of Ireland) hold in undisputed succession from St. Patrick, the "present Roman Episcopate in Ireland was schismatically introduced by the Papacy into Ireland from Spain and Italy about 250 years ago, in opposition to the true successors of St. Patrick and of the Apostles of Christ. The Reformed Church of Ireland is not a badge of conquest. But there is a Church in Ireland which is a badge of conquest. That Church is the *Roman Catholic Church* in Ireland. It was introduced by the arms of England in the twelfth century."

OPEN CHURCHES.—The Bishop of Rochester also referred to the necessity of the churches being kept open for private prayer, and said: "Let the young generation grow up accustomed to take the open door for granted. Not in a day or in a year do men unlearn the bad habits or the neglect of centuries. The difficulties were obvious and real—not the less real because they were prosaic. It was theirs to overcome them in the name of the Lord."

EFFECTIVE INDEED.—The Rev. G. C. Grubb, Church of England Redwaters Missioner, has evoked an extraordinary exhibition of religious fervour at Geelong, in Australia. He appealed for money in support of the mission, and the people responded by giving their purses unopened, their watches and rings, while women stripped off their jewellery and personal adornments. Others gave hastily-executed conveyances of land and other property. In a few minutes money and property valued at £1,500 had been subscribed.

RESPONSIBILITY.—Bishop Tucker speaks highly of the rapid development and the sincerity of the native Christians of Uganda. Speaking at Shields, Eng., he said there was among the natives a real hunger for the Word of God. He hoped to take out with him 4,000 copies of St. Matthew's Gospel, 5,000 copies of the Acts of the Apostles, 5,000 of St. John's Gospel, and several thousands of other Gospels. His object in returning to England was to stir up Christians to a deeper sense of their responsibility with regard to the command to "go into all the world and preach the Gospel."

ROMANISM IN IRELAND.—The Archbishop of Dublin gives the following statistics: In 1831 the Roman Catholics in Ireland numbered 81 and the Protestants 19 per cent. In 1861 the Roman Catholics were 78 and the Protestants 22 per cent. In the present year the Roman Catholics had *decreased* to 75, and the Protestants had *increased* to 25 per cent. In other words, the Protestants, who, sixty years ago, scarcely numbered one-fifth of the whole population, now numbered *one-fourth* of the people of Ireland. Lord Plunket also drew attention to the fact that a *quarter of a million* of the members of the CHURCH OF IRELAND are to be found in the *three southern* provinces, and that the members of the Church in his Grace's own diocese number 100,000 souls.—*Irish Ecl. Gazette.*

ANOTHER ATTACK.—Canon Thynne, of Kilhampton, and his small band of Sisters, who for eleven years have worked quietly and usefully in Cornwall, are mediating, on the advice of the Dean of Lincoln, an attack on "Darkest Lon-

don" and other cities. We are glad that "other cities" are included, for large towns in the North have needs as terrible and urgent as those of the metropolis. Wherever the sisters may go, they will receive a hearty welcome. They hope to work freely in any poor parish where their help is required. To visit, to nurse, to instruct and to tend the old, the ignorant, the sick, and the poor; giving all they can and asking nothing in return from them but their love, and liberty to suffer for and with them. They aim at giving them not shelters, but homes; not temporary aid, but permanent rescue from lowest haunts of vice, from the gaol, and from the hopeless misery of the workhouse.

A GREAT SCHOLAR GONE.—The death is announced of the Rev. Frederick Henry Ambrose Scrivener, M.A., D.L., LL.D., who was reputed to be the best critical scholar of Holy Scripture in Europe.

His "Notes on the Authorized Version of the New Testament" and his collation of twenty manuscripts of the Gospels, first brought him into notice. His Introduction to New Testament Criticism and his Greek Testament have become text-books on the moderate orthodox side. All his critical works are distinguished by thoroughness and candour, and are held in high respect even by those who do not agree with his conclusions. He was a distinguished member of the New Testament Company of Revisers, and edited a Greek Testament indicating the changes the revisers made in the common text. A Civil List pension of 100*l.* a year was given him in 1872 in recognition of his services to Biblical criticism, and in aid of the publication of his works. A paralytic attack in 1884 did not wholly lay him aside from his work in the promotion of New Testament learning, and he has died in harness, leaving a name that scholars will long hold in reverence. He was in his seventy-ninth year.

ROMAN CATHOLIC CHURCH IN ENGLAND.—An important paper appears in the *Magazine in Christian Literature*, written by Dr. Buddersieg, of Dresden. It has been translated by Dr. Schodde, of Columbus, Ohio—"The Roman Catholic in England," in which by figures drawn from various sources, the German statistician proves that instead of the Roman Church increasing it is decreasing in England. He says: "The fact that fifty years ago the Roman Catholics constituted one-third of the population, as they did in the days of Elizabeth and have now decreased to one-seventh, is no longer denied by Roman Catholics. According to the Catholic Year Book of Manning the United Kingdom, in a population of 37,232,824 in 1889, the Catholic contingent numbered 5,600,000—i.e., a little more than one-seventh. This is not progress but loss,

It is true that grand Catholic cathedrals have been erected of late years and many colleges and schools founded. But what does this signify, when as a rule, these buildings are under mortgage from turret to foundation stone, and the attendance of the schools is so small? There are Catholic colleges in England in which the attendance does not average two pupils to a professor."—*Southern Churchman.*

NEEDED IN CANADA TOO.—The Bishop of Manchester (the Rev. Dr. Moorhouse), preaching in Manchester Cathedral, said he had a few words to say to several sections of the English people. Politicians he asked to care more for truth and righteousness, and less for popular opinion. The worship of public opinion was one of the most selfish idolatries of our day. "What do people think? That must be true. What do people want? That they must have." It should be remembered that the millions consisted of units, and not always the wisest and most righteous units. If the multitude asked a politician to take up an opinion which was false, or to do an action which was unjust, let him set his face like a flint against the multitude, and cry, with the prophet of old, "Let God be true and every man a liar." The bishop went on to speak of fashionable gambling as the outcome of covetousness and selfishness and a desire for unnatural excitement, and said it was the deadliest foe of steady industry, unblemished integrity, and healthiness of body and mind

REVERENCE FOR GOD'S DAY.

BY THE BISHOP OF WAKEFIELD.

I CAN only treat the subject before me—that of Reverence for God's Day—very practically. There is a commandment in the Mosaic Decalogue enjoining the strict observance of a day of rest. It is prefaced by a "Remember." Therefore it would seem to be a Divine re-enactment of an existing rule. The Christian Church, surely under the guidance of the Holy Spirit, has reaffirmed the principle of the observance of a seventh day, but with an alteration of the day to that of the Lord's resurrection. There was no doubt some uncertainty in the matter for a time. St. Paul does not speak with much respect of Sabbaths, though I supposed he would include them in those days which might be regarded "unto the Lord," even though they might also be disregarded "unto the Lord." The process of the substitution of the Lord's Day for the old Sabbath seems to have been gradual, though effected in the earliest days of the Church. In some cases both days were observed for a short time. The result, however, is that throughout Christendom the first day of the week is known as the Lord's Day, and is observed in different ways and in different degrees. The Church of Christ everywhere recognises the day, and the practical question for us is, How shall we observe it? I am glad that the very form in which the question is brought before us to-day suggests that the day is to be treated with reverence. I hold the observance to be one of God's good gifts to His people, and whether it come "through the angels by the hand of a mediator," or whether it be the Church's recast of the ancient ordinance, it

is a precious thing, which we dare not handle lightly.

I suppose the first thing we ought to consider is what the Lord's Day should be, or, perhaps I should say, would naturally be, to those living, or striving to live, as faithful and loyal disciples of Jesus Christ. We want to regard the question from a high standpoint, to lift it far above petty details, to set it in the light of God. The Christian man has the first day of the week marked out for him as a day of special character and observance. What must to him be its character and observance? Certainly to him, if trained in the teaching of the Church, it can never be a day of Sabbatarian gloom and severity. The very change of day must bring with it a change of character, and make it a "day of joy and gladness," a "day of resurrection." It is a festival, and no fast, to him. Its hallowed hours will be full of rejoicing as well of rest and peace, and in its observance he will not be over-careful to ask: Is this or that thing lawful on such a day? He will welcome its weekly return for its blessed and happy uses. Bright joyous worship, loving study of holy things, peaceful rest from daily cares and toils—these will be simple and natural uses to which he will put the holy day. He will not abstain from various secular occupations or relaxations because he counts them sinful in themselves on the Lord's Day, but because he has no desire or taste for them. He does not want to give a little of the day to God and as much to self as he can, because the happiest part of the day is what is given to God. But none the less he can rejoice in the many blessings of this life which are granted him, and in simple natural ways make the day a bright and happy one.

Does any one say, "Yes, this may be for the few, but the question before us concerns the many, and you cannot hope that any such high standard will ever be generally accepted?" This is true; but it is also true that you cannot deal with any such question aright without first shaping out a high ideal and understanding how it will be regarded by those who live the best and truest lives. Do let us keep a high standard before us. We have no right to legislate for the least worthy. And then, having fashioned to ourselves our ideal, we must try to judge how far it may be wrought out in the midst of the faithlessness and indifference of the world. It may be impossible to press our ideal always and everywhere. But we must never abandon it as our ideal. So we come to the far more difficult question of Sunday observance for the average Christian—I mean for such as desire to do right, and to make a good use of the day, but who can scarcely be trusted to rise instinctively to a high conception of its best and holiest uses. For such, and indeed for all more or less, we do need the day to be safeguarded by public opinion, and in some very simple ways by public opinion embodied in State enactment. I suppose, however, that public opinion is of infinitely more moment than State enactment, and that the latter will never do much to ensure the due observance of the day except when fortified by the former. I fear public opinion is gradually, and not slowly, deteriorating in this matter, and I must utter a very earnest and mournful protest against that utter desecration and secularisation of the Lord's Day which is, I fear,

becoming increasingly common among all classes, and not the least so among those who set the fashion to others, and for whom there is no such excuse as can be made for the poor hard-worked toiler who has little rest and leisure during the remainder of the week. Those who recognise no religious restraints cannot of course be appealed to on any personal grounds of loss to themselves and to their own highest interests, but they little realise how by their Sunday parties and entertainments, their Sunday pleasures and amusements, they are robbing others of the chance of reaping any benefit from the holy day, and for their own selfish indulgence breaking down the barriers which have at least to a large degree guarded the rest and the peace of those to whom these blessings are most precious.

Of course it is constantly said, "If people go to church in the morning, what harm is there in (say) a game of cricket or lawn-tennis, or a visit to a museum or picture gallery, in the afternoon?" As I said before, I am not going to pronounce upon the lawfulness or unlawfulness of this or that particular act. This is pre-eminently a case in which the larger principles and aims must rule the special instances. I do shrink from all that mars and destroys the special tone and character of the day. I dare say I am old-fashioned, possibly tinctured with Sabbatarianism, but I cannot consent to our English Sunday becoming like a Continental Sunday. I am sure such a change would involve a great lowering of religious feeling in our land. Moreover, my knowledge of working men has led me to the conviction that a very large number reject the idea of opening even the most harmless places of amusement on Sunday, not, I fear, in most cases from any deep religious scruple, but because they deprecate any possible encroachment on the working man's lawful rest from work on that day.

What, then, should the average Christian aim at as the due measure of observance to be accorded to the Lord's Day? Starting from the idea of reverence for a day given to him by God and by the Christian Church, he will surely seek to hallow it by using it as the "sanctified common sense" of the majority of good people has learnt to use it, happily yet holily, cheerfully yet religiously, worship, instruction, rest, recreation, all bearing their part in the employment of its hours. I am sure we have reason to thank God for one thing in these days—I mean for the marvellous brightening and beautifying of our Church services. With our early Communion, in place of one once a month following a long wearying service; with our well-trained and efficient choirs, in place of the dreary old parish clerk; with our children's services, in place of nothing—for there was no attempt half a century ago to make the Church services attractive to the children; with our preaching, I do believe, with all its defects, infinitely more simple, and real, and interesting than it was in the days of our forefathers; with our churches beautiful and orderly to a degree never dreamt of once;—we have no right to find our church-going dull either for ourselves or for our children. And then there is the happy Christian home, where parents and children can be together for at least one day of peaceful loving intercourse. It need not be dull because purely secular things

are put away. I was brought up to put away all novels on Sunday. I am glad I was. I never found it dull. I never like secular music on Sunday, and as there is plenty of good sacred music, I never miss it. I like to mark the day by little things not obligatory in themselves, but helpful to that reverence for God's Day which I trust may never die away. God preserve to us our Sunday, no day of secular frivolity, no day of austere sanctimoniousness, but a day of rest, a day of worship, a day of joy, a day of peace—in a word, "an Easter-day in every week."

ST. ANDREW'S BROTHERHOOD.

ACCORDING to the Statistical Appendix to the Council report presented at the late convention, the growth of the Brotherhood in the United States has been almost phenomenal. The state of New-York leads with 105 chapters, Pennsylvania 75, Illinois and Ohio 33 each, Virginia 31, Massachusetts and Missouri 26 each, California 24, Connecticut 23, New Jersey 21, Kentucky, Michigan and Tennessee 15 each, District of Columbia and Nebraska 12 each, Maryland 11, North Carolina, Minnesota and Colorado 8 each, Florida and Vermont 7 each, Washington-Territory and Alabama 6 each, Georgia 5, Kansas 4, Arkansas, Indiana and Iowa, Mississippi, Rhode Island, South Carolina, South Dakota 3 each, Louisiana and Newhampshire 2 each, and Delaware, Maine, Montana, Idaho, Nevada, North Dakota, Oregon, and Wyoming 1 each. During the year Pennsylvania added 30 chapters to 45, Virginia 17, and so in the several states mentioned. The total number of chapters in the United States is 36 p. c. greater than that reported last year.

The New York chapters held a Union Service in Calvary Church on the evening of Nov. 2nd, and though it was the night before the State Elections, 400 men were present.

The St. Andrew's Cross throws out a word of warning against "over confidence" in view of the growth of the Brotherhood. "The greatest danger that to-day besets the Brotherhood and the Church," says the Cross, "is the temptation to glory over the increase, prosperity and activity of the Brotherhood..... No feeling could be more dangerous and illusory. Even when there is some reasonable excuse over-confidence is destructive." And it warns its members that "There has been no such attainment of results in the Brotherhood or any other form in which the energy of the Church has expressed itself, nor any such assurance of immediate success as would justify us in being satisfied with what has been done and content to keep on at the same velocity and with the same result."

WHAT IS THE USE OF CONFIRMATION ?

MANY think Confirmation no use. Let me say what I believe it to be : Confirmation, or the laying on of hands upon the baptized, is a body ordinance, appointed of God in Holy Scripture, wherein the gift of the Holy Ghost is conveyed to the baptized by the laying on of the hands of the Apostles and their successors the Bishops of the Church. To prove this, there is—first, the historical fact that in the Church this custom of laying on of the hands of

the Bishops upon the baptized, with prayer for the gift of the Holy Ghost, has continued without interruption from the earliest days to the present time ; secondly, we have in the acts of the Apostles two distinct accounts given by the Holy Ghost Himself of this laying on of hands. In Acts viii. we have an account of the conversion of the Samaritans by Philip the Deacon, and of their admission by baptism into the Church : then, as a Deacon could not convey to them the gift of the Holy Ghost by the laying on of hands, we read (verses 14-16), "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John : who, when they were come down to them, prayed for them, that they might receive the Holy Ghost : for as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus." Here, then, is prayer offered for the gift not yet received ; and in verse 17 we see what is done in order that the gift may be received : "Then laid they their hands on them, and they received the Holy Ghost."

You have here not only the way in which the gift is to be conveyed, but also the persons by whom it is to be conveyed ; for, though St. Philip was a holy man, who convinced the Samaritans by his preaching and by the miracles which he wrought (verses 6 and 7), yet, he being only a Deacon, could not by the laying on of hands convey the gift of the Holy Ghost, this power being restricted by the will of God to one order of the Christian ministry—namely, the Apostles and their successors. Acts xix. will prove that the power was exercised by their successors, for when St. Paul goes to Ephesus he finds some disciples and asks them : "Have ye received the Holy Ghost since ye believed ?" Now, this question, we see from what follows, is just the same as if a Bishop of the present day said to some Christian people, Have you been confirmed ? For when St. Paul discovers that these people had not only never received the Holy Ghost, but had never heard about Him, and had never received Christian baptism, having only been baptized with the baptism of John, he took them and baptized them ; and we read, "When Paul had laid his hands upon them, the Holy Ghost came upon them" (xix. 6). Now, you know St. Paul was not one of the twelve Apostles, but, having been a persecutor of the Church, he was brought to Christ in a wonderful manner ; and in the thirteenth chapter of Acts we find that "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them : and when they had fasted and prayed, and laid their hands on them, they sent them away" to work as Apostles, as you will find them called in the next chapter, at verses 4 and 14. From that time these two men and all others, who, like them, are ordained to the office of Apostles or Bishops, exercised the same power of conveying the gift of the Holy Ghost by the laying on of hands, as was possessed by the first Apostles themselves.

Some people while admitting the truth of the account given in the Acts of the Apostles, yet say that such laying on of hands, by which the gift of the Holy Ghost is given, has ceased. Now, first this is not true in fact, for the laying on of hands continues to this day in every branch of the Church of God, and the gift of the Holy

Ghost continues to this day ; for the promises of our Lord was that the Holy Ghost should abide with us forever (St. John xiv. 16). But if any one seems to be contentions, and says that the gift of the Holy Ghost is given without the laying on of hands, then I would say that they cannot show any authority for discontinuing the laying on of hands, whereas the Church can show the highest authority for continuing it. In Heb. vi. 1, 2, the Apostle mentions six doctrines which he calls "foundations." One of these is "the laying on of hands," and there can be no mistake as to what he means, for he joins it with baptism—"the doctrine of baptisms and the laying on of hands."

I need hardly say that to take away the foundations of a tower, after it had attained a good height, would not be the way to make it stand against the storm—So, no one who wishes well to the Christian religion will try to take away one of her foundation doctrines, and that, too, when the doctrine is so important as the belief in the gift of the Holy Ghost by the laying on of hands.

—Selected.

BROTHERS ONE TO ANOTHER.

BE always ready, both in a Christ-like spirit and a Church-like way, to do for another what Christ has done for you. Not trying to climb over him into a higher place ourselves, but always seeking to do something to lift him up, and being willing to bend very low in order that we may do it. "Wash one another's feet." Help one another for His sake whenever you can. Remember that you are not doing for one another alone, but for Christ. Whatever you do for a fellow man you do for Him, for He made Himself the brother of every man. Bear this in mind whenever you have something hard to do. The way to do hard things easily is to do them for Christ. There was a little boy who never found the weather very cold when he was sawing wood for his poor mother, while she was watching him from a window. A smile from her always seemed somehow to make the wind go down, and when the work was done and he got into the house with her, and heard her say what a brave little man he had been, it made him wish that the day had been a little colder, and the sticks bigger and more knotty. Many duties may appear hard, thankless, and of very great consequence now, but they will appear glorious when we come to hear the Master call attention to them from heaven. Nothing that is done for Christ is little, and everything done for Him has much to do with making us like Him. The one to whom we render the service may never thank us for it, but Jesus will. There may be many a Judas who will take what we do as a matter of course, and care no more for our acts of love than the swine for pearls trampled under foot ; but Jesus sees it all, and records it as something that is done for Him, and some day in the beautiful heaven before the angels and the throne of God, we will hear from His lips the reward of love : "Well done, thou good and faithful servant, for when you did that, you were doing it unto me." Remember Christ, that had not a place to lay His head, when you are not treated justly, or when you think your lot is hard, and you are not properly appreciated. You must have such ex-

periences at times, if you would know the sweetness of fellowship with Him. It is not from man that the faithful Christian receives his pay, but from God.—*The Parish Guide: Alameda.*

WATCH AND PRAY.

BY THE VERY REV. R. W. FORREST, D.D., DEAN OF WORCESTER.

CONSECRATION to God is no easy or cheap thing. We must not offer unto the Lord that which has cost us nothing. There is the cost of self-discipline which prepares the soul to cope successfully with temptation, just as his exercises and evolutions train the soldier to encounter the enemy in the actual campaign. Then there is the diligent and laborious use of the means of grace. I am afraid that the prayers of many of us are fitful, and formal, and intermittent—forgetful, as we are, that prayer is the master-key which winds up and so keeps the whole spiritual machinery in motion. And then do not we often find ourselves reading our Bibles in a perfunctory manner, as if it were task work—a duty that is to be daily done—no consciousness within us of feeding on the pure milk or the strong meat of which the Apostle speaks.

And so of too many of our regular communicants, I fear, it may be said that they come without sufficient preparation of heart or expectancy of mind to meet their Lord at His table, and so go unimpressed and unsatisfied away. Let me, then, urge you with all earnestness to increased diligence. Our spiritual feeling is as liable to alter as we know our natural feeling is.

We can remember some towards whom we once felt ardently; we wonder now how it ever could have been so. We can recall books that we once devoured eagerly that are now positively devoid of any interest for us. We can recall forms of expression into which we once entered fully, thoughts and purposes that were pregnant with interest and meaning for us, and they are now as dreams of the past that cannot be lived over again. Let us take care lest the same thing befall our spiritual life, which may not repeat itself, but stand in continual need of renewed culture and nourishment. If this be neglected or forgotten, the consequences must be serious.

And then there is the still heavier cost of antagonism. There has, perhaps, never been since the birth of Christianity a time of greater trial for faith than that in which our lot is cast. Our age is admittedly one of doubt, of doubt on religious questions, some of which touch very closely what is most vital and fundamental.

And remember we sometimes watch the waves of unbelief as they rise higher and higher, and fear that they imperil even the Church herself, founded as she is upon the Rock of Ages; nay, there are moments of faithlessness when I dare say some of us are actually apprehensive lest they might remove the Rock itself. But again we trust and are not afraid, and in the calm confidence of faith we smile to think how God's greatness flows around our incompleteness, around our restlessness—His rest.

Then there is the deadly atmosphere of wordly indifference we have continually to breathe, the hand-to-hand encounter with temptation, the inner struggle between flesh and spirit which

never ceases, and which shall continue to the very last. All these things we know more of, we have increasing knowledge of, as we daily strive to live nearer to God.

And there are times, no doubt, when we grow weary in well-doing, when our purpose seems baffled, and we are tempted almost to give up the fight in disgust and despair. But again we take heart and muster courage, for we know that ours is a cause that must conquer, and a hope that will never make ashamed. Our progress may seem small and insignificant, next to nothing, but it is most real; the issue is not doubtful, the end is assured—the thought which was present to the mind of the gifted writer, which he expressed in lines that are not likely to perish—

“Whilst the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and eddies making,
Come silent flooding in the main.
And not by Eastern windows only,
Where daylight comes, comes in the light;
In front the sun climbs slow, how slowly!
But westward, look, the land is bright.”

CHURCH WORK.

IF every communicant in the parish were an earnest Church worker, how great would be the result! The rector would have an assistant a helper, a sympathizer, a follow-worker in every communicant. What is your work in the parish? In what way are you a help to your rector? Let the parish feel your influence, and your rector your sympathy. Attend church regularly, using all your influence to have your friends attend with you, and fill up each empty pew. Let no work languish for want of your presence, but make every appointment your own, and “have a mind to work,” not forgetting to give cheerfully of that which God gives you, to advance the purposes of Christ's Kingdom. There is a place for Christ in every heart and in every home. Christ gives you a place—a sphere of duty—in his Church. So be “not slothful in business: fervent in spirit, serving the Lord.”—*Parish Guide.*

News from the Home-Field.

Diocese of Nova Scotia.

SPRINGHILL MINES.—The congregation here has been saddened by the sudden loss of Elinor Byers, the bright daughter of Dr. Byers, organist and vestryman of All Saints Church. The young child was taken suddenly ill and after one day's illness, God took her.

The blow is a severe one to the sorrowing parents and friends. There being no church building now in Springhill, special service was held at the house of Dr. Byers. The hymns “There's a friend for little children” and “Up in heaven, up in heaven, in the bright place far away” were sung. Little girls were on each side of the hearse. The body was taken to Dorchester N. B. At this place the well known and respected rector and rural dean Campbell met the funeral cortege and a most effective service was held in the beautiful parish church. The choir sang very sweetly and their spontaneous

sympathy was much appreciated. The Rev. W. Chas. Wilson and Rural Dean Campbell took the services at the grave. Those who went from Springhill on this sad errand were deeply touched by the great kindness and sympathy shewn to them by the “household of faith” in Dorchester. Such whole souled christian hospitality is seldom experienced by strangers. Carriages had been generously placed at the disposal of the party: every member was solicitously invited to partake of hospitality to various homes before leaving for Springhill, a privilege of which they availed themselves; and the gloom of bereavement was brightened by this reality of a “Communion of Saints.” A parish that can show such a record certainly deserves recognition. Among those who were most generous in their hospitality were the respected rector, the Hon. Dan Hannington, and Messrs. Hiram Palmer and Allen Chapman. All the party were grateful for this exemplification “Of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints,” and gladly pay their public tribute to it, “That the communication of thy faith may become effectual by the acknowledging of every good thing which is to you in Christ Jesus.”

NEWPORT.—There has been a marked revival of activity among the churchman of this parish or so. Under the leadership of their energetic rector—the Rev. K. C. Hind, M.A.—the parishioners have taken in hand many long needed improvements. During the summer a tea-meeting was held in the rectory grounds at which a large sum was realised towards defraying the expenses of new improvements.

The church at Walton has been greatly beautified and repaired and reflects great credit on all those who so lovingly laboured on its behalf. It was re-opened on Tuesday Nov. 10th when the sermon was delivered by the Rev. G. R. Martell, Rector of Maitland.

The same week witnessed a new departure at the other end of the parish. As the church at Brooklyn is so far away from the village it has been customary to hold the week-day evening services in a public hall. But the arrangement has not been satisfactory and the rector entered heartily into the plan of an active Churchman, Mr. Thomas Cochran, to fit up a disused building in the village as a mission room. This scheme was enthusiastically carried out and on Friday evening Nov. 13th it was formally set apart for the service of God. Every seat in the apartment was occupied at this service, which was devout and hearty throughout. The service of dedication and the address were taken by the rector, while evensong was read by Mr. C. G. Abbott, a divinity student of King's College. This little room will bring the privileges of the Church still nearer to the people and we doubt not but that the more frequent opportunities of public worship that it makes possible will be appreciated by the parishioners, and so, as the rector said in his sermon, the Church will become more and more the true spiritual home of her children.

HALIFAX, ST. GEORGES.—Sunday the 15th Nov. was a red letter day at the Round church. The Right Rev. Bishop Kingdom, of Fredericton, being on a short visit to Canon Partridge, kindly consented, at the request of the Administrator of the diocese, to ordain to the Priesthood Rev. W. B. Belliss, who has been curate of St. George's for the past year. The ordination took place at the 11 o'clock service, after which a large number partook of the Holy Eucharist. The sermon was preached by the Bishop and was an elaborate vindication of Episcopal ordination.

In the evening a class of 56 was presented for Confirmation. The subject of the address was the Baptism of Christ and the descent of the Holy Ghost as typical of Christian Baptism and Confirmation. The learned and masterly address was listened to with much interest. After the Confirmation three persons who had been baptized and confirmed in the church of Rome, were presented to the Bishop by the Rector, Rev. Dr. Partridge, for admission into the Church of England and received a few affectionate words and a fervent blessing. All the confirmees will receive their First Communion together on the 1st Sunday in Advent.

Diocese of Fredericton.

DALHOUSIE.—Harvest Thanksgiving was held in St. Mary's Church on Thursday Nov. 12th. The Church looked very pretty, having been decorated by the "Daughters of the King" with mosses from the woods and a few fine samples of grain, roots and fruits. Small bunches of wheat and oats were fastened to the rood screen and the various kinds of roots were arranged on the step below, also at the foot of prayer desk, lectern and font. In the sanctuary were some potted plants in bloom, and on the table a few beautiful red apples. The flowers in the altar vases, the vesper lights, and the festival hangings made the *tout ensemble* very good for a little country church. The service was that appointed by the Bishop, psalm ciii was sung, also hymns 308, 382, 383, 379 A and M. The peoples thankofferings were asked for the D. C. S. The rector preached from the words "Giving thanks always for all things."

PERSONAL.—A telegram to the St. John Sun states that Rev. C. S. G. Lutz, Rector of St. George's Church, Bathurst, N. B., has resigned. Mr. Lutz became rector about two years ago.

Diocese of Quebec.

SHERBROOKE. The Rural Dean of the District, Rev. Canon Foster, has issued a circular notifying the clergy and members of the church society and of the Deanery Board, in the Rural Deanery of St. Francis that the anniversary of the District Association of the Church Society will take place on Tuesday and Wednesday the 8th and 9th of December, when questions of the deepest concern to the Church at large will be discussed, and it is earnestly hoped that there will be a good attendance of both clergy and laity. Hospitality will be provided on application to the Rev. Canon Thornloe, Sherbrooke, on or before Dec 1st.

The order of proceedings is:—Tuesday the 8th, Business meeting in the Church hall at 2:30 p. m., and anniversary service in St. Peter's Church at 8 o'clock in the evening, at which the Rev. L. W. Williams, rector of St. Matthews Church Quebec, will preach. On Wednesday the 9th, Celebration of Holy Communion in St. Peter's at 8:15 a. m., followed by the sessions of the Deanery Board in the Church hall at 10 a. m. and 2:30 p. m. In the evening the annual missionary meeting will be held in the same place at 8 o'clock, under the presidency of the Lord Bishop of Quebec, and at which addresses will be delivered by L. H. Davidson, Q. C., D. C. L., of Montreal, Rev. L. W. Williams, M. A., rector

of St. Matthews, Quebec, and Rev. T. Blaylock M. A. rector of Danville, P. Q. At the Board meetings reports will be received, *ie.*, from the Lay Helper's Association, (2) on church extension in the district, (3) The progress of Church education in the district; and papers will be read and addresses given on (1) Corporate action in Church work, (2) Catechising and Sunday School instruction, (3) Young men—what is being done and what may be done to interest them in Church work.

Diocese of Montreal.

ST. JOHNS.—St. James Church here was nicely decorated for the service on Thanksgiving Day, fruit, flowers and vegetable being plentifully supplied and tastefully arranged. In the absence of a Rector the Rev. B. P. Lewis, of Iberville, officiated and preached.

IBERVILLE.—A Jubilee Service to commemorate the 50th anniversary of the building of Trinity Church here was held on Sunday week. The Church was endowed by the late Major Christie half a century ago with the sum of \$600.00 per annum, and \$200.00 for schools,

HUNTINGDON.—Thanksgiving Services were held here and the Church was decorated. The incumbent officiated.

MANSONVILLE.—A missionary meeting was held in St. Paul's Church on Sunday evening the 15th, inst., at which addresses were delivered by Revs. W. P. Chambers Charles Bancroft, and J. Carmichael. There was a large attendance and the addresses were excellent.

KNOWLTON.—The new Church now being erected is proceeding satisfactorily and will within a few days be completely roofed in. Thanksgiving services were held on Sunday the 15th. Nov.

DUNHAM.—Thanksgiving day was duly celebrated here by services, with Holy Communion in All Saints Church in the morning. In the evening a social under the auspices of the Ladies Guild was held at the residence of Mr. Joseph Baker.

LACOLLE. The Ladies Guild of St. Saviours Church here gave a Thanksgiving supper had Musical entertainment on the evening of Thanksgiving Day, which was well attended and a success.

WATERLOO.—A successful Parish Social was held in the school room of St. Luke's Church on the evening of the 12th, given by the Ven. Archdeacon Lindsay, the Rector of the Parish, and Mrs. Lindsay.

SOUTH STURLEY.—A Surprise party to the Incumbent was given on the 9th, inst., at which some 50 persons were present, and a goodly supply of household requisites were left as the result of their visit. Thanksgiving Services were held in St. Matthew's Church on the evening of the 12th., music being rendered by the choir and an admirable address delivered by the Incumbent.

Diocese of Ontario.

OTTAWA.—The Rural Decanal chapter of the Deanery of Carleton met in the school room of St. John's Church, on Tuesday, the 17th inst. The Holy Eucharist was celebrated in St. John's at 10 a.m. Business meetings were held in the school room afterwards. In spite of very wet weather, a fair number of clergy were present and a few laymen also.

Rev. W. S. Muckleston gave a very good lecture on "A Model Parish." Rev. A. H. Coleman spoke on the subject of "System in Collecting and Paying Clerical Stipends." Rev. A. W. Mackay read an excellent paper on "How to Retain the Service of our Young People for the Church." Mr. Pollard gave an address on "Banns of Marriage." The presentation of his annual report by the rural dean was the last item on the programme. The meeting was closed by Rev. J. J. Bogart, rural dean, at 6 p.m.

Diocese of Toronto.

ST. ALBANS CATHEDRAL.—The regular quarterly meeting of the Chapter was held on the 17th inst., when very satisfactory reports of progress were presented. The services are now held in the choir, which has been recently fitted up for the purpose with seating which, though of a temporary character is quite good enough to serve until means are available for something of a better and more ornate description. A number of the stalls are in course of construction, some already having been placed in the building. The Canons have commenced such parts of their work as can be carried on under present conditions, and a list of preachers has been arranged for some time to come. During the coming year it is hoped that arrangements now in contemplation will be carried into effect so that other branches of the Cathedral work may be taken up. A resolution of condolence with the family of the late Canon Macnab was passed.

Six stalls have now been placed in the Cathedral, and seven more having been subscribed for are in course of construction. The stalls subscribed for are: The Archdeacon of York, subscribed for by the family of the late Archdeacon Palmer; The Archdeacon of Peterborough, by the late Archdeacon Wilson; Trinity (East) Toronto: St. Georges, Toronto, by the Vestry of St. George's. The Chancellor of the Cathedral: The Chancellor of the Diocese: The Precentor, by the ladies of St. George's Church: Haliburton, by Rev. Canon Harding and friends; Cavan: Port Hope: Cobourg: and two Lay stalls. All those not otherwise mentioned have been subscribed for by their first occupants.

Last week Mrs. Willoughby Cummings and Miss Paterson addressed St. Cyprian's branch of the Women's and Young People's Auxiliary of the Church of England's Missionary Society. In the crypt Indian work and other curiosities were exhibited. The meeting was an interesting one.

TORONTO, ST. LUKE'S.—On Monday, 16th, under the auspices of the Guild of St. John the Evangelist, Rev. Dr. Langtry delivered an interesting and instructive lecture on the "Planting of the Church in Britain."

The branch of the Brotherhood of St. Andrews, in the parish, has been reorganized and a Bible class started in connection with it.

ST. STEPHEN.—On Monday and Tuesday, 16th and 17th, the ladies of this church held a sale of work and gave entertainments in aid of the Church of St. Mary Magdalene. A series of tableaux, by the children of St. Luke's Church Sunday-school, were very much appreciated.

ALL SAINTS.—An interesting meeting of the All Saints' Church Literary Society was held last week, Rev. A. H. Baldwin presiding. Songs were given by Miss Creighton and Messrs. Persall and Wilson; also a piano solo by Miss Robinson. A spirited debate then took place on Frank Stockten's "Lady or the Tiger." Messrs. W. N. Quinn and Deacon argued for the lady, and Messrs. G. J. Ashworth and Jones for the Tiger. The chairman saw the tiger.

CHURCH OF THE ASCENSION.—A joint meeting of the various societies in connection with this church was held on Tuesday 17th for the deciding on the season's work. Songs and recitations were all given by the members.

BOWMANVILLE.—Rev. Canon Macnab D.D., rector of St. John's Church for 40 years, died Sunday 15th, aged 80 years.

DEER PARK.—Deer Park Sanitorium, an asylum for inebriates, was formally opened on Saturday 14th, in the presence of 200 interested citizens with religious exercises, conducted by Rev. T. C. Des Barres, of St. Paul's church, Toronto. The institution has accommodation for 35 patients, and is surrounded with all the comforts of home life.

GENERAL.—Rev. Canon Fletcher, who has labored with effect in the diocese of Toronto for 44 years, has gone to Redlands, Cal. to spend the remainder of his days. He was accompanied by Mrs. and Miss Fletcher. A large number of friends were at the Union station to say good-bye.

The Annual Dinner of Trinity Medical College was held on Thursday 19th, at the Queen's and was a brilliant affair.

Diocese of Huron.

The quarterly meeting of the Executive Committee of the Synod of Huron will be held at the Chapter House, on Thursday, Dec. 17th at 2.30 p.m.

Mrs. Boomer desires to return sincere thanks to the generous donor of \$200, to be devoted to the Mission of Omoksene, the only stipulation accompanying the gift being that no mention be made of the name of the giver. She would thank the Circle of King's Daughters, of Windsor, also, for entrusting her with their offering of \$35, to the same good cause. It will be transmitted through the Diocesan Treasurer of the W. A., with the other contributions, already exceeding \$300.

LONDON.—The Ministering Children's League, of the Memorial Church, held an entertainment in the school-room, on Tuesday evening, Nov. 17th. There was a large attendance of parents and friends who are interested in their children. A pleasing programme of vocal and instrumental music and recitations was given.

Rev. F. R. Ghent is conducting a series of

evangelistic services in St. Matthew's Church, London East. The weather, so far, has been unfavorable, but the attendance good. Rev. Mr. Leaborn, rector, assists at each service.

An "At Home" was given at Christ Church Rectory, Tuesday evening, under the auspices of the Ladies' Aid Society. Notwithstanding the unfavorable weather the house was completely filled in every part. The evening was spent with vocal and instrumental music, games of various kinds, and social intercourse. After spending a pleasant evening, the company separated at a seasonable hour.

SARNIA.—The rector of St. George's Church, Rev. T. R. Davis, M.A., has been anxious for some time to establish a congregation in the south end of the town, in the neighborhood of the tunnel. Some time ago he asked for \$250 to be put on the plate, as he wanted to purchase a lot for the object in view. The offertory amounted to \$387. A lot has been purchased and steps are now being taken to secure a building, and services and Sunday school will be held regularly as soon as possible.

BRANTFORD.—Mr. J. Morton Boyce, F.C.C.G., organist of Grace Church, has been appointed by the "Council of the Church Choir Guild," of London, England, as representative of this flourishing institution for Canada. The guild is under the patronage of the bishops and clergy of the Church of England, and the Council is composed of a large number of eminent musicians.

EXETER.—The vestry of the Trivitt Memorial Church met on Monday evening last in accordance with the request of the Bishop of Huron to consider his lordship's proposal for an exchange between the Rev. F. H. Fatt, of Walkerton, and S. F. Robinson, of Exeter. As the health of Mr. Robinson's family demanded the change, the vestry, on motion of Mr. Hurdon, people's warden, seconded by Mr. W. J. Carling, unanimously agreed to the bishop's request, the Walkerton Vestry having previously accepted Mr. Robinson.

At the half-yearly meeting of the Board of Management of the W. A. of the Diocese of Huron, its Education Committee was able to report such a satisfactory condition of its fund for the education of the children of Missionaries, that without detriment to the provision for the candidate nominated by the Bishop of Algoma, and since elected by the Committee, to be educated in London under the personal oversight of its members, a further sum of \$50 was allotted towards the fund which the Bishop of Algoma has opened for the education of the sons of his clergy; an urgent plea for whom by his Lordship was lead and unanimously responded to as above:—A strong desire was also expressed that the Committee might see its way to send a contribution to the Bishop-elect of Mackenzie River in response to his plea for the children of the Missionaries of his new Diocese. This the Committee has felt it may safely do, and the Diocesan Treasurer has been instructed to forward to Rev. Archdeacon Reeve a (copy of whose letter is with his consent enclosed), a similar sum of \$50, to be especially devoted to the education of the little daughter of Archdeacon McDonald, who it may be remembered was being brought down by Bishop Bompas when that

most self sacrificing man returned at the call of duty to his Diocese. The child is now wintering at Fort Resolution, Great Slave Lake, but it is earnestly hoped that friends may make such provision for her education that she may be placed at school in Winnipeg in the spring.

LONDON.—The semi-annual meeting of the Board of Management of the Women's Auxiliary was held on Oct. 26th. A pleasing feature of the meeting was the presentation to Mrs. Baldwin of a life membership card, the first which has been given in our Diocese. Coming so unexpectedly Mrs. Baldwin was at first quite overcome but when able to speak thanked the members most warmly for the honour they had paid her and immediately handed over the purse of gold, consisting of \$25.00 to the Blood Reserve Mission, where our Lady Missionary is again at work. The reports of the Treasure and of the various secretaries were read. The educational report was received and adopted. Interesting letters were read from the Bishops of Algoma Saskatchewan and other missionaries. The following resolutions were carried, viz: "That \$50 from the Educational Fund be sent to the Bishop of Algoma to be used towards the education of a missionaries son." "That a note of congratulation be sent to Mrs. Pinkham, wife of the Bishop of Saskatchewan on the formation of a branch of the W. A. M. A. at Calgary." Also one to Miss Brisby congratulating her on being again at her post. One similar to the one carried in Toronto on the non-valuing of bales. One of regret to Mrs. Tilley; one of the organizing secretaries on being obliged (for the present) to retire from active work in the Auxiliary.

Although the circulation of the *Lettter Leaflet* is already large in our Diocese it was urged upon those present to endeavour to increase it. So that the space allotted to Huron might be enlarged. Mrs. Baldwin spoke very earnestly on the subject of the members cards; urging every member to possess one, that we might all be uniting in the same prayer, and that every member might be known at least by name to the President. Mrs. Baldwin then spoke of the "Sunbeam Society" lately formed, for the purpose of sending literature to the settlers and farmers in the North West. The idea originated with the Revd. Mr. Burman, who when here last spring remarked that books papers, and magazines would be the greatest boon to the settlers in remote parts of the North West whose lives were painfully monotonous; living as they do miles from their nearest neighbours. The president also urged the importance of holding—when possible—a Bible and Prayer Union in connection with each branch, those who have done so having found themselves much strengthened and benefited thereby.

In the evening the Lord Bishop, of the Diocese and Mrs. Baldwin held a reception, for the members of the Board, those who were entertaining the delegates from a distance, and the city clergy and their families.

Diocese of Algoma.

EMSDALE.—An entertainment was given in the Orange Hall, Emsdale, by the congregation of St. Mark's Church to augment the fund for paying for the building of the drive shed. A substantial tea was partaken of, and the concert was well supplied with the best local talent which could be obtained from Emsdale, Novar and Sprucedale. All enjoyed themselves to the full. The amount raised was \$19.50.

Correspondence.

WESLEY'S SERMON ON THE CHRISTIAN MINISTRY.

This sermon is found in Wesley's Works, English Edition, Vol. 7, page 261. It bears the date of Cork, May 4, 1789. But this is no indication that it was preached there, and then Wesley was an extemporaneous preacher, and when opportunity served wrote out for publication the substance of what he had said on certain texts, at widely differing dates and places. It has been stated that this sermon was preached before the Irish Conference, at that date, but the Irish Conference of 1789 was held at Dublin in July. Works Vol. 4, page 445. Wesley was at Cork, May 4, 1789; there was some excitement among the Cork Methodists about separation from the Church. He preached morning and evening; but it does not seem likely that this sermon intended for preachers, was given where the only ones present would be James Rogers, Thomas Roberts and Joseph Bradford. Whitehead speaks of it as a sermon which he *sometimes* preached before Conference. (Whitehead's Wesley, Canadian Edition, page 567) Whitehead was a travelling preacher from 1764 to 1769, and may have heard the sermon. Henry Moore, who began to travel in 1779, does not appear to have heard it, but was "with Mr. Wesley when he published" it in 1790. Wesley certainly received Maxfield, Richards and Westell, and hundreds of others, "as Prophets not as Priests." Maxfield was afterwards ordained at Wesley's request by Dr. Barnard, Bishop of Londonderry, who said to him: "Sir I ordain you to assist that good man John Wesley, that he may not work himself to death." When this sermon was last preached, I have no means of knowing, but I think not after 1783. Some of Wesley's preachers believed that when he received them as preachers, *he at the same time*, gave them power to administer the Sacraments; chief among these were the two Perronets, sons of an English Clergyman and Thomas Walsh, an Irishman. But Wesley utterly denied this. He asks, when did I appoint you to do this? and answers, "Nowhere at all." But Wesley does not deny here, as many think he does, that he ever appointed any to administer the Sacraments. He is addressing his preachers, but not his Elders or Presbyters, the first of whom were appointed in 1784. He had sent Whatcoat and Vasey to America to administer the Lord's Supper in 1784; Atmore to Scotland in 1786; Harper to St. Eustatius "under the Government of Holland" in 1787 and ordained Henry Moore to administer the Sacraments of Baptism and the Lord's Supper according to the usage of the Church of England" Feb'y. 27, 1789. In 1786 W. Hammet was sent to Newfoundland for the same purpose; see minutes.

In the minutes of 1785, the names of twenty men appear as "Elders" in America and Wesley says in a foot note, Minutes page 179 "If any one is minded to dispute concerning Diocesan Episcopacy, he may dispute, but I have better work." Wesley speaks to some who were preachers 50 years ago, but in 1789 there was no man living who had been a Methodist preacher 50 years, but John Wesley himself. He says,

"I have been true to my profession from 1730 to this day." But it is nearer sixty than fifty years, from 1730 to 1789. He says, "Be Church of England men still." Wesley did not think he had left the Church. Coke and Moore say in their Life of Wesley, page 367, that he enjoined in the last man whom he ordained "without sending them out of England" that according to his example they should continue united to the established Church so far as the work "in which they were engaged would permit." In this celebrated sermon, Wesley shows decidedly that he did not believe any man should administer the Sacraments without ordination; but that is all, and so far as I know, all modern Methodists agree with him in that view.

E. S. ORR.

Cookshire, P. Q., Nov. 11, 1891

(Our correspondent, an honored member of the Methodist body, made request for space in our columns to show that Mr. Wesley believed that he had power of valid ordination; (2) that he exercised the power and looked upon those whom he thus appointed as validly commissioned to administer the Sacraments; (3) that he expected American Methodism to be a permanent scriptural and valid organization; i.e. a church. Were all this so, it would not make the Ministry of the Methodist Body valid. As a step towards the proof of the first point—our correspondent endeavours to turn the undoubted condemnation of any such claim contained in the words of this sermon by questioning the date and the occasion usually assigned to it. We think it is rather late in the day to raise this question, were it material, which it is not. The *material* fact is, is the sermon genuine? If genuine, its contents and expressions speak for themselves and must be understood according to the ordinary Canons of interpretation; and so interpreted, flatly contradict the position taken. That the sermon is genuine our correspondent admits. Whether delivered all at one time or in parts, or at different times, he admits (the fact is indisputable), that it was published in the present form by Wesley himself, appearing first, we believe, in the *Armenian Magazine* in 1790, several years after the so-called ordinations mentioned by our correspondent. Yet Mr. Wesley excludes them not, from the application of the sermon referred to.

Again the expressions used and the appeal made in the sermon are not limited to *Preachers*, but embrace the whole body called *Methodists* and the *system* called Methodism—and refers to its origin and subsequent course in terms clear and explicit. Wesley repudiates any bestowal by him of of authority to administer Sacraments, urging *Methodists* (which must include the so-called ordained as well as the preachers) to remain true to the Church: "Ye yourselves were at first called in the Church of England, and though ye have and will have a thousand temptations to leave it *and set up for yourselves* (italics ours) "regard them not, be Church of England men still."

In 1745 Wesley wrote, "we believe that the THREE FOLD order of Ministers is not only authorized by its Apostolical institution but also by the Written Words * * * * We believe it would not be right for us to administer either Baptism or the Lord's Supper unless we had a Commission to do so from those Bishops whom we apprehend to be in a succession from the Apostles." (Italics ours) In 1755 he says: It is not clear to us that Presbyters, so circumstanced as we are may appoint or ordain others." (Italics ours) And in perfect accord with these views is the Sermon referred to in 1789: and Wesley's declaration that he lived and died a member of the Church of England. We think our correspondent's present ingenious attempt to turn the force of this sermon cannot but be regarded as a failure; but another letter from him on the same subject will appear in our next.—(ED.)

AN APPEAL.

TORONTO, Nov. 17th, 1891

To the Editor CHURCH GUARDIAN.

DEAR SIR,—May I make use of your valuable paper to ask the prayers of all God's people on the day or my consecration, which is to take place in Winnipeg on Advent Sunday, the last Sunday in this month, that all needed grace may be given me for the heavier duties and graver responsibilities which will then devolve upon me.

It would mark the day and help to emphasize the prayers, if those who have not yet contributed would give a special offering on that day for our work on the McKenzie River.

Perhaps some of the clergy could give an offering, but if not, will they kindly say that they will be willing to receive and forward anything that may be given for the above.

The following appeal will shew one of the needs of the diocese, and where contributions may be sent.

Very truly yours,
W. D. REEVE.

TORONTO, 5th Nov., 1891

Dear Madam.

I am very pleased to learn of the efforts which are being made in a very necessary direction, i.e., the education of the children of Missionaries and of the interest which is felt in the daughter of Archdeacon McDonald.

It is a movement which I am sure will be much valued and appreciated by Missionaries who are not able to send their children to England for education—I mean to such places as the Church Missionaries' Children Home, because I know that how to get their children suitably educated is a problem which some have not been able to solve and they would be deeply grateful for help in that way.

It seems to me that the Women's Auxiliary is the very organization to take up such work and carry it on successfully. Who better than such "women who labour in the Lord" could thus help those who are toiling in the distant parts of the vineyard? There seems to me to be a peculiar fitness in such work being taken up by the W. A. Bishop Bompas, instead of coming south as all hoped, has gone north so that he may the sooner reach his new diocese. He will probably cross over the mountains this month from Peel River where Archdeacon McDonald is to winter at Rampart House. Mrs. Bompas is to join him on that side next summer. I shall be very pleased to open a fund to assist in the education of the Children of Missionaries in McKenzie River. Any contribution for that object could be paid in through the Secretary of the W. A. to the McKenzie River Diocesan acct., Imperial Bank of Canada, Winnipeg.

W. D. REEVE.

To the Editor of CHURCH GUARDIAN.

DEAR SIR,—Your "Blacksmith," to use, I believe, the technical term, made a more sensible guess when in the first line of the 3rd paragraph he put *science* for "License," that he did either in the last line of all placing *second* for "severed" son of Adam or in the 3rd paragraph of the second column, putting *this* for "their" "confrere. A, instead of a, after the word God, in the fifth paragraph, will give it the sense I intend, instead of the very opposite so making the Prophet the mouthpiece of God, and not those whom He did not send. With these corrections, and the transposing by your readers of the extract from Pr. Bk. of 1549 to the place immediately after my mentioning the Question, will make the words "Unity and Continuity" follow in their proper place, as well as a fact in the paper itself.

I am, yours, etc.,
FREDK. J. H. AXFORD.

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

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

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR NOVEMBER.

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

TO OUR READERS AND FRIENDS.

FOR a period of now nearly eight years the Proprietor and Editor of the CHURCH GUARDIAN has, whilst closely occupied with manifold other duties and engagements, public and private, carried on the publication of this paper—*pro bono Ecclesie*—without remuneration or reward; the income from an undoubtedly large subscription list hardly sufficing to meet actual expenses for paper, printing, etc., and this not because the subscribers were not numerous enough to secure this, but because many—far too many—fail to remit the small sum due; and also because of the apathy and indifference of Churchmen generally as to information on Church matters.

The aim of the paper, however, viz to uphold the Doctrines and Rubrics of the Prayer Book, to educate and instruct by supplying from week to week selections from the best church writers and publications; to build up, and not by narrow partizan utterances and action to pull down; to recognize and exemplify the comprehensiveness of our beloved Church has been, according to the testimony of others, well able to judge, largely attained.

When discouraged by the apparent lack of interest taken by the great body of Churchmen in the maintenance of what is admittedly a necessity—viz, a good sound Church paper—we have been emboldened to proceed in our work by kindly and warm words of appreciation from Bishops, Presbyters and Laity in different parts

of the Dominion. In order to render the GUARDIAN still more acceptable, we have within a few weeks past entered into an arrangement for its publication by the well known, enterprising and experienced printers and publishers Messrs. E. R. Smith & Son of St. Johns P. Q., themselves Churchmen, and publishers for many years of *The News*, the foremost secular paper, probably, published in the Province of Quebec outside of Montreal; and already a marked improvement has been made in the appearance of the paper through the supply of an entirely new outfit. Many expressions of approval have already reached us; and we therefore now make confident appeal to Churchmen—without distinction of party—to support us in our effort to supply a really good non-partizan yet true Church paper for the people.

We have been assured again and again by the Clergy that the GUARDIAN was welcomed by them as a paper which might be placed without fear, in the hands of their parishioners. Some have evidenced the sincerity of their words by sending us unsolicited a goodly list of subscribers,—(one sending lately no less than 17 new names from a by no means large parish) but there are many still who could help us, if they would.

Present subscribers, too, can materially assist us (1) by promptly remitting subscription due, (2) by renewing their own subscription and sending us one or two new names, (3) by speaking of and recommending the paper to their several parishes. Those engaged in business can also aid us by placing their advertisements in our columns; and we believe no better medium for advertising can be found than the 'religious weekly,' which as a rule is kept and more carefully read than any secular organ. We need immediately a large increase in our list of subscribers in city and country. WHO WILL AID US? and aiding us, we honestly believe benefit the Church at large and the parish in particular!

Sample copies of the GUARDIAN may be obtained by addressing Messrs. E. R. Smith & Son St. Johns P. Q. or the Editor, P. O. Box 504, Montreal.

THE WINNIPEG SCHEME.

A LETTER appeared in our last number from the Rev. Dr. Langtry—Prolocutor of the Lower House of the Provincial Synod of Canada—in review of the utterances of the Lord Bishop of Ontario in his address to the Synod of his diocese in June last. We do not propose to enter into the discussion so commenced; but it seems to us important that there should be no misunderstanding to the basis upon which delegates are to be sent by the general dioceses to the proposed first general meeting in '93. This is not we think quite fairly stated in Dr. Langtry's letter. He says "any diocesan Synod may instruct its delegates to urge any modification or reversal of those proposals it may think desirable. The object of the conference was to get a general representative body together *authorized to legislate for its future organization* and action etc." Now this is just what, as we understand it, the diocese cannot do. A fundamental principle adopted by the conference and upon which in no unmisistakeable terms the Province of Ruperts Land insisted as a condition precedent to its entertaining the question

of consolidation, was this: that the *Provincial System be retained.* Does Dr. Langtry mean to say that this principle can be modified or reversed? It certainly was not so understood at the conference—nor was it understood that the "future organization" of the general assembly would in this respect at least be subject either to the instruction of the dioceses to its delegates, or to their decision when assembled. Suggestions made to this effect at the conference were distinctly overruled, although it was pointed out that the adoption of the hard and fast lines laid down in the proposals might, and would probably, operate to prevent certain dioceses—Montreal for example—from sending delegates to the suggested meeting. Again we would ask Dr. Langtry this question: Suppose a diocese to send delegates to the proposed meeting instructed "to urge modification or reversal" of the Winnipeg proposals, would they be eligible as members of the conference at all? And if accepted and acting thereat as representing the particular diocese, would not they and it, be bound by the decision of the majority? It is just in this respect that we feel that the conference has made the most serious mistake. Having affirmed that the Provincial System must be retained, it would seem that the several dioceses *must* accept this as a condition precedent to their taking any part in the meeting in 1893; and that any which decline to accept it, are thereby excluded. There are details of the scheme which possibly might be altered at the first meeting, e.g. the number of delegates, the distribution of expenses etc.; but the principle referred to, cannot, in our opinion, be changed, if faith is to be kept with the Province of Ruperts Lands. We feel strongly that the interests of the Church would best be served by a General Assembly for the whole Dominion although we are free to admit that there are many difficulties in the way of its realization, and these are by no means lessened by the adoption of the principle referred to.

CHURCH WORK IN EAST LONDON.

In his address at the Rhyll Church Congress the Rev. A. F. W. Ingram, head of the Oxford House at Bethnal Green, speaking of the work of the Church amongst the poor in East London and of the insufficiency of the Parochial System for fully coping with the requirements of the densely populated quarters of the large cities, referred to what he called a "comparatively young experiment," viz., the establishment of "People's Homes": places, that is to say, where the tired population may come in every night and find a home; places which are large enough and bright enough to outbid the public house; places which do not cut up the home life by ignoring the wife, and still less, forget the next generation by excluding the children. He then gave a description of one of these. Picture a large building about three times the size of an ordinary public-house, with a hall which will hold about 800, at the other side of the square another house and at some little distance a tall building looking like a factory. The whole taken together make a "people's home"; once a week, from six to seven, the children come for a talk, and hymns and songs and recitations: in that tall building like a factory the lads of the family come every night

after their work : in the house at the other end of the square the girls have a club, and classes which are taught by the ladies : the wife may use the rooms any afternoon, and comes on Saturday to the great Hall for entertainment with her husband, and on Sunday evening to a mission service : the men crowd the large building every night and smoke, and read and play games : and those who are neither men nor boys, from eighteen to twenty-one, have a separate division of the building for themselves. Moreover they pay towards this home. With 1,000 members at rd. a week, it pays its own rent and gas and cleaning."

Mr. Ingram, in speaking of the extension of this work, referred to the necessity of assistance from Christian *laymen*, who, as the clergy themselves, should go and live amongst the people. And he said "there would not be much real hardship in that" * * * If you could see the keenness and the pleasure with which the laymen who work at the Oxford House do their work, if you could see the friendship and affection which spring up between them and those for whom they work, you would see, I think, in Lay settlements on a religious basis, planted in every poor district of our great cities, one true way to stop the waste of human love and human sympathy in our *educated and well-to-do*; and to break down that dreariness, that ignorance, that indifference to anything except the public-house, which otherwise turns our poor into animals and deadens and degrades the children of God.

ANOTHER ASPECT OF CHURCH WORK.

Mr. E. E. Clifford spoke at the Rhyd Congress in regard to the same matter of the Church's work amongst the poor, dealing especially with that aspect of it to which the Church Army devoted itself. The Army he described as "Firstly, a band of officers who give their whole time to parochial work, preaching, visiting, and selling books, under the direction of the Vicar; and send every week a report of their work to head quarters, countersigned by him. They are sent to a parish only at the solicitation of its Vicar, and are, when practicable, licensed by the Bishop of the diocese. Their stay in a place varies from six months to two years, and their salary, which ranges from 19s. to 30s. is more or less collected at their meetings, our experience being that the *working classes* give a generous support to their officers: indeed, £13,000, is now *annually* subscribed—chiefly in pence—by the *poor* for this purpose. Our men wear a plain uniform and are called captains, it being repeatedly proved to us that the semblance of military discipline is a great protection against slovenliness and upishness. Secondly, we have a band of about fifty mission *nurses*, who are as acceptable as the men to their employers. They also wear a plain uniform and their business is to be generally useful in the parish by nursing, taking small meetings and assisting in Mothers' meetings. Thirdly, the Church Army numbers now many thousands of members, who wear a red cord, if they wish to do so, as a badge of membership, and who are all *teetotalers and communicants*. Our demand for Officers is always in excess of our supply but we seldom neglect a real good opening. Our ideal Vicar may be

High, Low or Broad, but he must be in earnest about the Conversion and godliness of his people, and must not employ the Church Army merely as a counter-attraction to Dissent and the Salvation Army. A large increase of eight o'clock communicants is invariably a result of successful Church Army work. I now come to what is called the *Social Scheme* of the Church Army, or its methods for succouring the destitute, and relieving their physical needs. The plan for helping the destitute poor, which was begun by Mr. Carlile and his staff of workers—is simple but difficult: thank God it has been successful. The scheme for bettering the condition of the destitute is to open labour homes in a large number of parishes all over England. They are not to be mere shelters for a few nights, but HOMES; in which spiritual influence, cleanliness and honest labour shall have time to effect their work. At present six only are open—at Whitechapel, Marylebone, Holloway, Derby, Bath and Stockport. Others are to be opened shortly, at Manchester, Oxford, Cambridge, Stafford, and Hull, and a house in the Euston-road has just been taken for a women's Labour Home. They are worked—as all our other departments are worked—entirely parochially and by the request of the clergy. On entering the home the incomer has a hot bath with carbolic soap, and his clothes are baked with sulphur to destroy vermin. We lend each man on his entrance, a clean shirt and some ragged clothes; and his bed has clean sheets. Then he goes to work: wood chopping, mat making, and directing envelopes are the chief industries with which we start them, and thus far we have had no lack of orders for such work. The men earn enough to pay for their food, and to put something by for clothes, often 4d. or 6d. a day: and if they work sufficiently they are allowed a maximum of 2d. a day for pocket money; which tests their principles, as being free to go out in the evening they may break their pledge and buy beer if they choose. They are paid by the piece for their work. Each man has a cash book in which his pecuniary position is made clear. Attendance at a certain number of services is required; and at morning and evening family prayers in the home we have found that the last named exercises have been specially blessed. We consider that *over 50 p.c. of the cases which have passed through our homes have been successfully dealt with*; and for some considerable time our office at head quarters has been—if we except our clerical staff and one supervisor of the cash department—*entirely manned by reformed tramps*. Not many agriculturists come to us, but we have many clerks, mechanics, workmen, and labourers. The men's work pays for their food and clothing, but the rent must be found and the salary of the officer. The newness lies in the plan of working four things together which require each other, and are apt to fail if worked singly. The four things are cleanliness, work, teetotalism, and religion. Cleanliness and work are tried at prisons and work-houses with no great success, I fear, to reformation: so is teetotalism, which is also tried by many excellent societies with varying results. Preaching and religious work are, thank God, largely in operation. But when these four good things are brought to bear on a man *together*, then there is good hope that, by God's grace, he will soon be won from the far country, the diet of husks and the companionship of swine-like creatures to the peace and joy and goodness of his Father's house and kingdom."

THE EMANCIPATION OF WOMEN.

ONE of the most useful publications which reaches our table is "The Literary Digest," a real compendium of the contemporaneous thought of the world, issued weekly by Messrs. Funk & Wagnalls, of New York, and which completes its fourth volume with the number of the 7th Nov. It supplies from week to week the latest thought from the chief magazines. In the last number under the above title there is an excerpt from a paper by Frederick Harrison, published in the *Fortnightly Review*, London, in which, (apart from his position as a Positivist) he expresses some thoughts well worthy of consideration by those who, as he says, "call aloud for an education for women on the same line as that of men." Speaking of the education which should be given, he says, "It must be an education essentially in scientific basis the same as that of men, conducted by the same, and those the best obtainable, instructors—an education certainly not inferior, rather superior to that of men, inasmuch as it can easily be freed from the drudgery incidental to the practice of special trades, and also because it is adapted to the more sympathetic, more alert, more tractable, more imaginative intelligence of women. * * *"

And to the future we look to set women free from the crushing factory labor which is the real slave trade of the nineteenth century. In many ways this slavery of modern Industrialism is quite as demoralizing to men and women, and in some respects as injurious to society, as ever was the mitigated slavery of the Roman Empire.

These are the wants which in our eyes, press with greatest urgency on the condition of women, and *not* their admission to all the severe labors and engrossing professions of men; the assimilation of the life of women to the life of men; and especially to a share in all public duties and privileges. The root of the matter is that the social function of women is essentially and increasingly *different* from that of men. What is this function? It is *personal, direct domestic*: working rather through sympathy than through action; equally intellectual with that of men, but acting more through the imagination, and less through logic. We start from this neither exaggerating the difference nor denying it, but resting on the organic difference between men and women. It is a difference of nature; I say, an organic difference, alike in body, in mind, in feeling, and in character—a difference which it is the part of evolution to develop, and not to destroy. A difference, but not a scale of superiority or inferiority. My estimate of woman's power is so real and so great that, if all occupations were entirely open to women, I believe that a great many women would distinguish themselves in all but the highest range, and that, in a corrupted state of public opinion, a very large number of women would waste their lives in struggling for distinction. Would waste their lives, I say. For they would be striving with pain and toil and the sacrifice of all true womanly joys, to obtain a lower prize, for which they are not best fitted, in lieu of a loftier prize, for which they are preeminently fitted.

It is no glory for a woman to read for honors, with toweled head in a college study; to fight with her own brother for a good "practice;" to spend the day in offices and the night in the "house." These things have to be done and *men* have to do them: it is their nature. But the glory of woman is to be tender, loving, pure, inspiring *in her home*, to raise the *moral* tone; to refine every man with whom, as wife, daughter, sister, friend, she has intimate converse."

Family Department.

THE GERMAN NIGHT-WATCHMAN'S SONG.

Hark ! while I sing, our village clock
The hour of *eight*, good sirs, has struck.
Eight souls alone from death were kept
When God the earth with deluge swept ;
Unless the Lord to guard us design,
Man wakes and watches all in vain.

Lord ! through Thine all-prevailing might,
Do Thou vouchsafe us a good night !

Hark ! while I sing, our village clock
The hour of *nine*, good sirs, has struck.
Nine lepers cleansed returned not ;
Be not thy blessings, man, forgot !

Unless the Lord, &c.

Hark ! while I sing, our village clock
The hour of *ten*, good sirs, has struck.
Ten precepts show God's holy will ;
Oh, may we prove obedient still !

Unless the Lord, &c.,

Hark ! while I sing, our village clock
The hour of *eleven*, good sirs, has struck.
Eleven apostles remained true ;
May we be like that faithful few !

Unless the Lord, &c.,

Hark, while I sing, our village clock
The hour of *twelve*, good sirs, has struck.
Twelve is of time the boundary ;
Man, think upon eternity !

Unless the Lord, &c.,

Hark ! while I sing, our village clock
The hour of *one*, good sirs, has struck.
One God alone reigns over all ;
Naught can without His will befall,

Unless the Lord, &c.,

Hark ! while I sing, our village clock
The hour of *two*, good sirs, has struck.
Two ways to walk has man been given :
Teach me the right—the path to heaven !

Unless the Lord, &c.,

Hark ! while I sing, our village clock.
The hour of *three*, good sirs, has struck.
The *Three* in *One* exalted most,
The Father, Son, and Holy Ghost.

Unless the Lord, &c.,

Hark ! while I sing, our village clock
The hour of *four*, good sirs, has struck.
Four seasons crown the farmer's care ;
Thy heart with equal toil prepare !

Up, up ! awake ! nor slumber on !

The morn approaches, night is gone !

Thank God, Who by His power and might,
Has watched and kept us through the night.

—Anon.

THOSE BOYS.

CHAPTER VIII.—GOOD NIGHT, MIKE!

(Continued.)

But Nora could not find the shawl, and again the boy's fears slumbered. By Monday morning he had forgotten his father's text ; on Tues-

day he was in high spirits, talking now boastfully, and to every one, of the treat before him. Even Ted on this day came in for a share of his good humor. In such spirits was he, that he could not forbear to a certain extent making it up with Ted. But the brighter Mike grew the sadder became the face of his little brother. The child was not well, looked hot and heavy, and when Mike (a great concession on his part) offered to play with him, he said languidly that he felt too tired for play.

"Why, Ted, I *thought* you'd like to make it up with me."

A little, *gentle smile* from Ted, but no words.

"We'll be lovin' one another to-morrow same as ever," continued Mike. "We'll be six years old to-morrow, quite big boys, and Uncle Edward will come and in the evenin' we, you and me, Ted, will jump on the mail car, side of him, and off we'll go, oh ! hurrah !"

And Mike, in the exuberance of his mirth, first threw up his arm in the air, then turned a somersault.

"Ted," he continued, when he was once more standing quietly upon his feet, "I say, Ted, I *have* found out something more."

But Ted was not anxious to learn this something more ; he turned away, and Mike running up to him saw that he was crying.

"Why, Ted, what is the matter?"

"O Mike ! I'm terribly sorry for you ; I'm terrible 'fraid where you'll go to, Mike."

"*Be sure your sin will find you out.*"

In letters of fire, the words of his father's text flashed before the boy, at these words of Ted's. God, who knew all about his sin, might let it be a hidden thing always from his father and mother, but in the end God would punish, in the end his sin would find him out. The bright look faded from his face, he was frightened, but with his fright mingled a feeling of indignation against Ted. God might be angry with him, God might punish him, but that the little brother whom he had always looked down on and protected, should presume to think him bad and worthy of punishment, was hard, very hard.

"You *is* unkind, Ted," he said, "very, very unkind, to say such dreadful things to me, and I don't love you a bit, not a *bit.*"

He stamped his foot, his face was flushed with passion, and turning on his heel he ran fast away.

Far into the thickest of the plantation that skirted the house did the miserable boy run. There he threw himself on the ground and sobbed long and bitterly.

Oh ! the way of transgressors was proving itself a hard way to little Mike just then.

Meanwhile Ted, dragging himself wearily from the ground where he had been sitting, went into the house. His head and his heart both ached ; there was a perplexed question in his little mind. Seeing his mother writing in the dining room, he went in and stood by her side.

"Mother," he said slowly, "*is* it love beyond a brother's?"

"Is what love beyond a brother's, darling?" asked Mrs. O'Donnell, surprised at the question, and putting her arm around the little fellow.

"The love of Jesus, mother."

"Yes, my boy, beyond the love of father, mother, or brother, far, far beyond."

"I'm very g'ad," said Ted, "I'm very, very glad."

That night, when the boys were in bed, the shutters closed, and only the faint, lingering twilight of the summer's evening in the room, Ted, raising himself on his pillow, looked at Mike. Mike heard the movement, but he felt

still very angry with Ted, so he shut up his eyes and pretended to be sleep.

"Good night, Mike," said the little fellow, putting out his hand and softly touching Mike's cheek.

No answer from Mike.

"I don't *think* he's asleep," whispered Ted, "he was countin' the flies out loud just this minute. Mike, *please*, if you *does* love me, say good night this time."

Still no answer from Mike.

"*Is* you sleep?" asked the little boy pleadingly.

Silence from Mike, only silence.

Ted watched him for a moment, then with a heavy sigh lay down again.

"Never mind," he said aloud, "*his* is love beyond a brother's."

Next night, what would not Mike have given to say good night to Ted? Alas ! is not this ever so? When the little cots are empty, when the playmates are gone, when the bright eyes are closed in the grave, and the merry voices hushed, then the children who are left behind begin to mourn, and to mourn in vain, for the little deeds of kindness which they did *not* show, for the happiness they might have given, for the quarrels which need never have been.

"*Oh, call my brother back again,*" they cry in their agony, thinking, surely *now* I will be unkind no more, *now* I will always love my brother or my sister.

But were the child called back, would this be so? Let those children who think it would, prove it by their love for those who still are left. For the dead cannot come back to us, but for their sakes we may be loving, and gentle, and forbearing to the little brothers and sisters still at home. For Mary's and Willie's sake, who are in heaven, we may be kind to Alice and Harry on earth, so that if God should call them away, we might remember with thankfulness that we brought no sorrow into their short lives, but were ever in our words, in our actions, tender hearted and forgiving. And Jesus, who loves little children so truly and so well, can give this tender heart and forgiving nature to all those who ask him.

That night Mike had uneasy dreams. He thought that he and Ted both stood on the brink of the river flask, and that the river, swollen with recent rains, ran past them fast and furiously. On the other side, also standing on the brink of the river, was a man with a beautiful, kind face, clothed from his head to his feet in long, white, shining garments. He looked to Mike like one of the shining ones in the "Pilgrim's Process." This man beckoned to the boys to cross the river, which they very much wished to do, as fruit and flowers, and lovely green fields, could be seen at the other side.

"I'm 'fraid I'll be drowned," said little Ted, "but I'll try and cross," and he went down, and taking off his shoes and stockings, just dipped his pretty, bare feet in the water.

But the moment the man in white saw this, he plunged into the stream and swimming across, took Ted in his arms and bore him safely to the other side.

"Come back—come back for me," called out Mike.

But the shining One shook his head.

"I only come for my own," he said, "you must cross the river by yourself."

And then he and Ted wandered away and were lost to view.

CHAPTER IX.—POISON IN TOOTSIE'S SHAWL.

On the morning of his birthday Mike was awakened by a flood of sunshine, and opening his eyes he saw that the blinds were drawn up, that the longed for day day begun, and that his mother was standing by his bed.

"Many happy returns of the day, my boy," she said, bending down and kissing him ; but there was no smile on her face, she said the words gravely.

"Oh! 'tis our birthday," said Mike, springing up with an exclamation of delight.

"I say, mother, has Uncle Edward come?" and with a start and a look of alarm, "Mother, where's Ted?"

For Ted's little cot was empty.

"Your uncle has come, my boy," said his mother, laying her gentle, restraining hand upon him; "he is downstairs, and—Mike, should you like to go with him after breakfast, instead of waiting until this evening?"

"Oh, yes, mother, 'twould be awfully jolly. Why, has Ted gone and dressed himself? Is he down with uncle, mother?"

"Mike, my dear, dear boy, I have sad news for you; your little brother is not well, you must go alone to Glengariff."

Mike sat down on the edge of his bed and gazed at his mother.

"I—must—go—alone—I—must—go—alone," he repeated slowly, and in a vacant manner.

In an instant over the rebellious young heart came back the old love for Ted, the old longing for Ted, the mail car, the hotel, the fishing, the boats, would be nothing without Ted.

"I won't go this mornin'," he said at last, speaking decidedly; "I'll wait till the evenin', mother; may be Ted's little cold." (Mike's only experience of illness was in this mild form) "May be Ted's little cold will be better then. I say," with a sudden longing to make it up at once with his brother, "where is he? I have something I want to say to him."

"Mike, darling, you cannot go to him. He is ill, and must not be disturbed."

"But, mother," with a surprised look at her, "I won't disturb Ted. What a 'dicious notion!" he continued, laughing; "why, I can tread as soft—as soft, and if he's asleep I won't say a word, I'll sit by till he wakes."

"No, my poor little fellow, you cannot see him to day, Mike."

"O mother!" looking at her with a volume of reproach in his expressive face, "that isn't like you, and on our own, own birthday, mother."

"My boy, I have a wise and good reason for this. Please God when he gets well you shall see him, and I will take him now any message you like."

But Mike would send no message.

"Just for an instant, just to give him a kiss, quite softly, even if he is asleep," he begged.

But when even this was refused, he asked for nothing more, and suffered himself to be washed and dressed in silence.

His mind was completely taken up with the supposed injustice of his mother to him, so much so that for the time he forgot all about his sin against God, and his quarrel with Ted.

One thing he was quite resolved about, he would *not* go to Glengariff without his brother. Nor, when his father and mother, and his uncle—who was waiting for him downstairs—saw he was resolved, did they press the point.

"I shall stay here for a few days," said Uncle Edward, who was a doctor, "then perhaps Mike will come with me."

But Mike shook his head. With Ted he would go, without Ted he would not stir a step.

How much this little boy had planned and hoped for his birthday! and yet when that birthday came how sad a day it was to him! He had told a lie, he had quarreled with Ted to enjoy an excursion, which, now that the day for it had come, he felt would be worse than useless to him without his brother.

After breakfast his father, mother, and uncle went upstairs to see Ted, and poor Mike wandered disconsolately into the garden.

It was some slight pleasure to him to feed Ted's pets, and he amused himself for some time with the pigeons, and then ran off to cut his own greenest, freshest lettuce, as a birthday treat for Fluffy.

He opened the door of the hutch.

(TO BE CONTINUED.)

TO GIRLS.

Girls whose pursuits lie chiefly within the domain of home, frequently look with envious eyes upon the busy workers in the outside world and long to join their ranks. To those who may be cherishing a secret discontent on this score, a wise writer puts these pertinent questions;—But, ought you to go? May not the life work for you be in the home? May not the reward of industry be a sense of duty done and the love of those around you? We are all too prone to accept these rewards as common-place, and only what should come to us, whereas they are the brightest jewels that shine in the crown of woman. Look at home. See the work that is waiting for you there. Do not under estimate its value. Whatever it is, do it with a willing heart and a quick hand. Think it your pleasure to do it well. Make it your delight to be so successful that the home people will praise you. And if sometimes you give a thought to the big, busy world, be ashamed of the sigh that you give, remembering that you are working where God thinks it best for you to work, and that you only merit displeasure when you scorn your homework. Don't rush away from home. Think it all out first and see where mother needs you. Then, after all, you get a better reward than any other worker, for you receive the blessing of God and the loving thanks of a mother.—*Selected.*

DEATH.

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

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"The leaves of the tree were for the healing of the nations."—REVELATION xxii. 2.

I PROPOSE to-night to say a few words on a subject which may appear uninteresting to some and common place to others—the Missions of the Church in this country,—a subject which, nevertheless, should be of interest to every Churchman, and one which must soon occupy the attention of the Church much more really than it has in times past.

Speaking from the pulpit of this church, I cannot but recall how very dear to Bishop Gray were Missions to the Kafir or Bantu race. At the very outset of his episcopate he seems to have recognised the necessity incumbent on our Church of being a Missionary Church; and Bishops Armstrong, Cotterill, and Merriman ably seconded his efforts in forwarding the establishment of Missions in the Eastern Province of this Colony. Through Bishop Gray's special care it was that Mission work was pushed into Independent Kaffraria, which resulted afterwards in the formation of the Diocese of St. John's. He saw the necessity of this as early as 1850, when he travelled throughout the country as far as Natal. At the same time he planned a Mission in that country, and one for Zululand. Among the Barolong, at Thaba' Nchu, a Mission was begun as early as 1865, and since that flourishing Missions have grown up in Basutoland and Bechuanaland.

In all these our efforts the methods of work had to be learned, and I may say that most has been up to the present time tentative. We have had to learn often from the work of other denominations, and adapt their experience to our Church ways and Church principles, and in some cases there has been a difficulty in this adaptation. But though we confess (I speak, of course, for myself) that we have hitherto been learners in the great work, still I think we should be all agreed that our experience has not been fruitless, that steadily from the first we have been moving onwards towards a definite end. I think we may say that our pupilage is over, and that though much has to be learned, much has to be corrected, before our Native Church can be said to be resting on a proper basis; nevertheless, the earnestly desired

hope of our earlier Bishops is becoming a reality, that among the Basuto, the Zulu, and Kafirs proper the little germ of the Church of Christ has been planted, is taking root, and may yet, under God's hand, fill the land.

For our duty to these races is indisputable. Here is our lot cast among them. Year by year we come more and more closely into contact with them. We cannot ignore them. In vain is the cry raised, "Missions do these people no good; better leave them alone." In vain do employers of labour tell us they would rather have the raw material, the unsophisticated Kafir, for it is notorious that they will not and cannot remain unsophisticated. They must come into contact with Europeans. At the gold-fields, in our large towns, every year it is becoming closer and more general; and it requires but little knowledge of the matter to be sure that, if their experience of us is confined to the section of the population which is commonly brought into contact with them, it must be injurious or fatal to the native.

But let alone these things—the drink, and the foul language, and the fouler practices—these, of course, are a terrible comment on our civilisation, and, alas! they are too often the shape in which it is presented to them; they, of course, account for an expression uttered by a Kafir chief when visiting our little town of Umtata. He was asked by my predecessor, Bishop Callaway, "Well, what do you think of Umtata?" "It is a hell, sir!" was the answer. And yet we were no worse than our neighbours. We were unconscious of the extreme depravity which had been revealed in a few days to a heathen chief; a veil was over it to us; there was no veil to him.

But letting this pass, I argue that the state of things which we produce among these people—things which pass as blessings, of which we are justly proud, the natural results of our laws, our mode of government, of the very peace we make—these very things, I do not hesitate to say, if left to themselves, cannot fail to become curses, nay, are becoming curses to these people.

What did we find them when we came among them, these Kafirs of South Africa, whom people compare very illogically to the negroes of America, for they have been reared under totally different conditions? We found their tribes more or less isolated, each with its own chief, who with his councillors, governed the people according to long-established law and precedent, with the right of free speech in the council, that jealously guarded birthright of every man, even the very poorest of the



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nation. We found them as they still are, an agricultural people, who won their subsistence by patient labour from the soil; people who, in times of drought and famine, only too common, had no poor-laws to pauperise them. If the green food ripened in time, they lived another year; if not they died. We found them bound together by clan ties so subtle and yet so close, that each was responsible more or less for the acts of his neighbour, and a theft was, and is still in theory, visited upon the whole community. We found them of necessity ever watchful to resist the encroachments of any enemy; their own right hands had to keep their own lives and their children's.

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Temperance Column.

"THE GREATEST THING IN THE WORLD."

The National Temperance League have held a series of meetings in Plymouth. On September 30 (in connection with these gatherings), the Three Towns Temperance Federation entertained the Lord Bishop of London and a large number of ladies and gentlemen at a breakfast, over which Dr. C. R. Prance presided. In returning thanks for the hearty welcome accorded him, the Bishop said:—"That in considering the Temperance question they had to ask what was morally and spiritually best for the whole of the community, what was most good for the souls of the people, and what was most consistent with the preaching of the Gospel of Christ. No Christian minister could put the thing aside. He was bound to look into the matter, and consider what was best for his people who he was calling upon to surrender themselves, soul and spirit, to Christ. He was calling upon them to give heart for heart, and to answer to His love by loving their own. Did he (the speaker) find that there were any great obstacles in the way of supporting the cause? He could not help looking round and seeing what they were. There were a variety of causes, and for every one of these, as a minister of the Gospel, he was necessarily concerned; and, of course, in all these matters, although ministers were not bound by their obligations to take up this question, yet, however, every Christian was bound in that sense to be a minister of the Gospel without exception. And they were all bound to see if they could not help to make it easier to draw men to that which was the foundation of a true life. He said without hesitation that among the ordinary hindrances of men accepting Christ, there was none that could be put by the side of the temptations of intemperance. There were worse sins; but there were no other sins that had such evil consequences in this respect. It not only hindered the man from coming to Christ, but it inflicted such terrible misery all around him. It seemed to him that the strength of their Master lay in making men's souls loving. There was nothing that made a man more incapable of love than a prolonged indulgence in such a mischievous sin as intemperance. It not only clouded the man's faculties, but it most assuredly took out of him his heart. He could not really love. What was it God had given them to enable them to live with more

ease, more force, and more truth? God had given their families. They learned to love God in the love they had for wife, children, brother, sister, father, and mother, and was there anything which destroyed the love that a man had for his family more effectively than the habit of intemperance? When they looked at it closely, as a minister had to do, assuredly there was more of the Divine spark of love in those who had lived moral lives than in those who had lived intemperate lives. In the Testament it was a matter of astonishment to find that a harlot followed the Lord, but they found that if it be possible still to make true love in those who had sinned with such a terrible sin as that, it was hardly possible until they had cured a man of his drunkenness to teach him really to love at all. Could they waver from doing their very utmost to wipe off that terrible reproach from the country, and to destroy, if they could, the power of this fearful enemy, and by every effort they could make to restore their fellow-men to the dignity of manhood, and make them capable of understanding the message of the Lord to their souls? That was the ground on which they were fighting the battle. They fought it for the sake of their erring brethren, they fought it because it was the means of rescuing the fallen, and they knew no other means so effective. They asked men to join them because they had tried and knew by experience that no other means were so sure of helping them to rise out of the dreadful slough into which they had sunk; they knew of no other means so sure of enabling them to listen when they told them of the love of God and of the sacrifice of the Lord.—*The Temperance Churches Eng.*

In another column of this paper will be found the advertisement of the Corticelli Silk Co. of St. Johns P. Q. Their adv. will appear regularly in this paper. Read it every week. In this issue they are advertising waste ends of embroiding silks.

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