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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."—Aph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLIASTICAL NOTES.

**THIRTEEN** Bishops held Ordinations on St. Matthew's Day. Ninety-six gentlemen (chiefly graduates) were ordained to the office of Deacon, and sixty-six were advanced to the order of Priesthood. This is the smallest of the annual ordinations.

**THANKS** to the energy of Canon Nisbet, the purchase of John Wesley's old chapel, to be altered as a Church for the Seven Dials, is now completed. Nearly £5,000 has been raised, the freehold property has been bought, and the building licensed by the Bishop of London. A small adjoining house has been adapted, partly as a dwelling for the missionary clergyman, and partly as a Sunday-school.

**SIR HENRY DOULTON** has presented a magnificent reredos to the parish church of St. Mary's, Lambeth. The reredos is valuable, because it places some of Mr. George Tinworth's best terra-cotta sculpture in a well-deserved niche of fame; and it is remarkable as including the usual "objectionable" feature of a crucifix. Yet of this reredos the Bishop of Rochester spoke at its unveiling last week as follows:—

This beautiful work of art set before them the central act of the Passion. Our Lord being surrounded with Apostles and Saints, and it also reminded them that they belonged to an historic Church, the medallions being of the four Archbishops of Canterbury sleeping within the walls of that Church. This gift was opportune, suitable, adequate, and its motive was devotion and thankfulness to God. It was a personal offering, and also an associated offering, because many skilled hands had been engaged in putting it together. It was a permanent work and an exemplary offering. Let no one think it inconsistent with the simplicity and purity of their Reformed Church. It was possible there might be ornamentation which was inconsistent, but in this case the Bishop's Court had sanctioned the placing of that fabric there.

**NOBODY** will accuse the Bishop of Rochester of being false to Evangelical principles; and yet he tells us that an ornament which portrays "the central act of the Passion" is an "exemplary offering." What will the Church Association do?

**VARIOUS** liturgical innovations are about to be introduced in connection with the worship of the West London Synagogue of British Jews. The changes will involve the shortening of the reading of the law in the Hebrew language to the extent of reducing it by two-thirds. More time will thus be available for readings from the prophets, which are to be in English. There are also to be certain omissions from the beginning of the Prayer-book, the characteristic and intensely significant alteration being the leaving out of the prayer for the return of the daily and other sacrifices.

**SIMULTANEOUSLY**, a new movement appears to be going on among the Jews in New York, which is somewhat significant. The Chief

Rabbi of Emmanuel Temple has taken the somewhat startling step of compiling a hymn-book from Christian sources. The book omits what chiefly relates to the Saviour, and substitutes other matter in place thereof. It may be anticipated, however, that it will have a decidedly Christianizing influence.

**MORE ACQUISITIONS FROM DISSENT!**—On Sunday week the Bishop of Lichfield ordained as a Deacon the Rev. T. T. Lucius Morgan, formerly pastor of the English Presbyterian Church at Beaumaris. Mr. Morgan, who is an eloquent preacher, seceded from the Presbyterian denomination about six months ago, when he entered Lichfield College with a view to taking orders. He has been licensed to the curacy of St. George, Wolverhampton.

**SECESSIONS** from the Roman Church are not quite so frequent as one might expect, but the converts are usually men of high eminence alike for learning and courage. The latest is Father Addis, of Lower Sydenham, a cultured priest, who is well-known as joint editor of the "Catholic Dictionary," perhaps the most important book that has been issued from the Roman Catholic press within the last half century.

**NORWICH.**—The Very Rev. Edward Meyrick Goulburn, D.D., who was appointed Dean of Norwich in 1866, has placed his resignation in the hands of Lord Salisbury, and the resignation has been accepted.

**ST. ASAPH.**—The Bishop of the Diocese (Dr. Hughes), who, we regret to learn, is still very ill from the paralytic seizure he had in Scotland, has definitely tendered his resignation, and made arrangements for at once vacating the See. It has been arranged that His Lordship shall receive a retiring allowance of £1 400 yearly, the value of the See being £4 500 per annum. Bishop Hughes is 82 years of age, and was appointed to the See eighteen years ago by Mr. Gladstone.

**ROCHESTER.**—At St. Mary's parish Church, Lambeth, the usual Harvest Thanksgiving service was made the occasion to unveil a new reredos presented by Sir Henry Doulton. The Bishop of Rochester took part in the service. The reredos had been executed at the works of Messrs. Doulton & Lambeth, from the designs of Mr. J. Oldrid Scott, architect. With the exception of four columns which are in salt-glazed Doulton-ware, the whole of the reredos is in a fine terra-cotta of warm buff tint. It consists of a central portion 8ft. 6in. wide, containing three arched bays, the centre opening being filled with a representation of the Crucifixion, and the arches on either side are subdivided, and each contain two sculptured figures. Slightly recessed from the centre portion there are wings 3ft. wide on either hand, making the total width of the reredos about 14ft. 6in. Up to a height of 5ft. the design is quite plain; the portion next above contains the sculptured panels set within arches, the traceried heads of which are richly elaborated. The central portion is terminated with a projecting cornice with ribbed cove below and

open cresting and pinnacles above. The highest pinnacles will support statuettes of all angels. The height to the top of the cresting is 11ft. 9in., and to the top of the statuettes about 15ft. The sculptures have been designed and modelled by Mr. George Tinworth. The central panel is 4ft. 9in. high, and 2ft. 9in. wide. Bending low at the foot of the Cross, upon which hangs the dying Saviour, is the weeping figure of Mary Magdalene, and behind her stands the Virgin Mary supported by St. John, both of whom are gazing at Jesus. On the opposite side of the Cross are two soldiers tearing the garment of the Lord; behind them are two priests, and in the background other soldiers and a centurion on horseback. Above the Saviour's head is fastened the tablet bearing the inscription in Hebrew, Greek, and Latin. Etched on the outside of the block which partly supports the Saviour's feet, is Hebrews ix. 25. In the four smaller panels are single figures. Beginning at the left hand (the north side), they are as follows:—1. A figure of the patriarch Moses bearing the table of the law. In the background are represented a prickly pear, and a broken Egyptian capital, as a symbol of the broken power of Egypt. 2. A figure of the Apostle Peter carrying a lamb in his right hand (as an attribute of St. Peter; this is an original symbol of Mr. Tinworth's), and a book and keys in his left. At his feet is a cock, and behind him are shown a boat and some nets. 3. A figure of the Apostle Paul in prison, with fetters upon his wrists, and a scroll in his hand. Etched on the tracery above the figures of Moses and Peter is represented a nest with birds feeding their young, and in the corresponding position on the other side, a similar group of birds about to fly from the nest. Inserted in quatrefoil panels in the wings of the reredos are four portrait medallions of Archbishops. Beginning on the left hand they are arranged as follows:—1. Hubert Walter or Fitzwalter, Archbishop from 1193 to 1207, Lord High Chancellor in the reign of Richard I. He enlarged the manor of Lambeth, which his predecessor Baldwin had obtained by exchange from the See of Rochester, and was the first of the Archbishops to reside at Lambeth. The crypt under the chapel is, by some authorities, considered to belong to Fitzwalter's manor house. 2. Richard Bancroft, Archbishop from 1604 to 1610. During his Archbishopric the authorised translation of the Bible was begun, the King's letter stating that fifty-four divines had been chosen for the work of translation having been addressed to Bancroft in 1604, while he was still Bishop of London. The volume was finished in 1611, the year after Bancroft's death. He converted the great hall of the palace into a library, and left by will "to his successors the Archbishops of Canterbury, for ever, a great and famous library of bookes of divinity and of many other sorts of learning." Bancroft died in the palace, and was buried within the altar rails of this church. 3. Thomas Tenison, 1695 to 1716. The middle of the chancel of Lambeth Church marks the place of his burial.

4. Thomas Secker, Archbishop from 1758 to 1768, buried in the churchyard of Lambeth. To him is due the completion of the Church Catechism. The medallions of Bancroft, Tenison, and Secker, have been modelled from photographs taken from the original portraits in Lambeth Palace; that of Tenison was painted by Simon Dubois, and that of Secker by Sir Joshua Reynolds.

### SOME THOUGHTS ABOUT SUNDAY SCHOOLS.

#### ORIGIN.

The original idea was to provide religious instruction for poor children who were not taught at home and were not reached by the Church. This implied that the children of the better Christianized classes were taught at home and in the Church, parents and priests co-operating; and such was the fact. Nothing could be more beautiful than England's system, which contemplated a conscientious discharge of parental duty, supplemented by the systematic training of the Church. The rubrics after the Catechism were by no means a dead letter.

“¶ The Curate of every parish shall diligently, upon Sundays and Holy Days, after the Second Lesson at Evening Prayer, openly in the Church, instruct and examine so many children of his Parish sent unto him as he shall think convenient,

“¶ And all Fathers, Mothers Masters and Dames shall cause their Children, Servant, and Apprentices (who have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate until such time as they have learned all that is here appointed for them to learn.”

But there were many children not reached by this beneficent system. And alas! there were many parents and masters who cruelly neglected the commands of Mother Church. A happy thought entered the heart and brain of a good man. The Sunday School was born!

It has become a pretty large institution since.

Not only so, but it has become a very different affair. It has assumed the attitude of sole responsibility for the religious instruction of the children. It is called “the Children's Church.” Two facts stand out distinctly. Whether they are to be regarded as causes or effects is a question for special consideration, but not now; *First*, That the Sunday School as an evolution has been contemporaneous with the decline of parental instruction and family worship. *Second*, That the function of teaching, as inherent in every theory of an ordained ministry, has largely been lost sight of.

#### THEORY.

When we study the present system, now so widely existing, as a means of religious influence upon children, we find that to a large extent it is controlled by principles quite distinct and divergent from those which have in all ages governed the Church of England, and, indeed, all branches of the Catholic Church, in regard to the light in which baptized children are to be viewed. We hold, with increasing ardor, the view which has been happily received in the present century, that in Baptism the child is made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. The other theory is that, whether baptized or not, the child cannot be deemed a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven until he has

experienced an emotional and conscious change called “conversion,” or “regeneration,” or “getting a new heart.” Evidently as either view is held, it will give character to the school. Under the former view, the idea of cultivating an implanted seed will dominate; under the latter, the idea of implanting the seed. The immediate aim is either to educate a mind in which Grace has begun its work, or to secure the inauguration of the work of Grace in the mind. Under the operation of one theory, the teacher will say to the pupil: “You are a child of God, and I am here to instruct you in the things pertaining to your Father's house, in His truth, His Word, His Church, His Sacraments, His spiritual gifts, and all these as leading unto perfection.” But under the other theory the teacher must say: “You are not a child of God, and I am here to implore you to give yourself up to Him, to believe in Him, to turn to Him, that you may become a member of His family.” It must not be presumed, however, that under the former theory there is any subservience of the imperious law of conversion. We hold to the necessity of conversion, but we do not identify conversion with regeneration. Regeneration is God's act in Baptism, and conversion is the continuous response of the regenerated heart. Conversion is the equivalent of repentance. As often as a child of God sins, he should repent. Repentance is turning to God, which is conversion; and hence conversion should be a daily act in his life. Instead of looking for conversion as the beginning of a Christian life, our teachers should look for it as the fruit of a Christian life already begun. Baptismal Grace, unless forfeited by wilful sin, inevitably leads on to continuous conversion.

These divergent theories determine the character of the means used. In one case these will be emotional; in the other educational. The “revival” atmosphere will be found enveloping the school in which children are regarded as now in a lost condition. In the other school a quieter tone will prevail, and the busy scene of spiritual activity will be better described as a “preparation for Confirmation.” Indeed, it is the latter which can justly claim to be the Sunday School, for, while stirring appeals, exciting music, and unctuous prayers may be wanting, there is a steady aim at instilling the spiritual truths of the Holy Scriptures by study of the text and by careful memorizing of the catechetical and symbolical summaries of the truths therein contained.

#### CRITICISM.

1. Our own Sunday Schools have been too much influenced by the false view of the Christian life to which we have referred. The truth held as a mere theory does not protect from error. But we believe the day is passing away in which the Church has held so timidly in practice the principles she has avowed in her formularies. *Laus Deo!*

2. The great trouble with the Sunday School is the small amount of time given to it. One hour of instruction per week is the maximum. Imagine one hour a week to arithmetic or geography! The English rubric shows a better state of things, for on Sundays not only, but on all Holy days were the children of the Parish to be sent to the Priest.

3. There is too little instruction. It is our's to inform the mind—to pour in the truth—to explain the Faith—to provide, in one word, for every child under our care, that he shall have good knowledge of the things which a Christian ought to know, believe, and practice to his soul's health. The writer once overheard a teacher in one of our largest Sunday Schools; he was addressing a class of more than twelve young men. A chapter of St. Paul, weighted with the deep things of God, was under consideration. The talk was sheer idiocy—that's the least that can be said. He wound up by saying; “Now, young men, if you want to be

happy, you must become Christians!” Not one ray of light did he cast on the simplest truth. Those splendid boys looked bored—so did this deponent.

4. By anticipation we have already indicated a further criticism. Too little time, too little instruction, instruction too *gruel-y*. A child partly trained, poorly trained, taught by one who needed to be taught, taught nothing in such a manner as to enable him to give an intelligent reason for anything, is summoned by a Superintendent, who is at his wit's-end to provide for a surplus of scholars, and she (that is usually the sex) is graduated out of her place as a very ignorant scholar (good girl as she is) into the place of a very, very ignorant teacher. It is a shame to inflict such an injury on the poor thing, and sometimes, with a display of sense which the Superintendent lacks, she sees how it is, and retires blushing and abashed.

5. Far too slight is the bond which binds the clergymen to the school. He is the Divinely-ordered and sent Teacher. He is specially set apart to represent the Great Teacher. He is, and will be, held to be responsible for the spiritual instruction of the children. It is a part of his vow, in which he promised to give faithful diligence to minister: 1st, the Doctrine; 2nd, the Sacraments, and, 3rd, the Discipline of Christ. The teaching stands first, because without it the Sacraments become of none effect. The Priest's lips keep knowledge, and for the young as well as the old. Is it not a gross corruption, and one that needs reforming—that which makes pulpit-preaching to exhaust the teaching function of the clergyman? Pulpit-preaching, which is seldom distinctly instructive in its character, which may be slangy, sentimental, essayish, sophomoric, sensational, but must not be doctrinal. To this complexion it has come at last! And now, in order to meet the demand, the pulpiter must spend himself on two sermons weekly, and have no time for “instruction.” The little misses must teach the children, and ignoramuses must expound Romans to the young men. It is all wrong—it is all wrong.

#### NEEDS.

1. More conscience on the part of the clergy. More courage, too. To feel that the Sunday School work is the best part of his duty, will make a Priest strong to resist the absurd demand for pulpit-preaching in excess.

2. More co-operation on the part of parents. A revival of home religion.

3. A system of normal training, whereby lay-helpers can be instructed (1) what to teach, and (2) how to teach it.

4. Text books of study which shall have point, force, and brightness. One plague Egypt did not suffer—the sentimental platitudes of modern Sunday School literature. O what stuff to give to minds that are as bright and strong and capable as are the minds of most children! There is a grand field here for some commanding genius—he has not yet appeared—who, with the clear brain of a theologian and the warm affection of the parent, shall give us a systematized expression of all the great truths so simply that the wayfaring man, though a fool need not err therein.

#### THE FUTURE.

It will all come right in time. Some monstrous evils have been cured and others will be. The Church of 1987 A. D., will not be as she is now. Old things that are not *de fide* nor essential will keep on passing away, fought for, one by one, by the excellent but not clearvisioned people who think the first virtue in religion is to keep things just as they had them when they were young (which, poor souls! they never do keep), fought for with less wisdom than zeal, and fought for in vain. The Church is never at a stand-still except when she stagnates. Life means progress, and the phenomena of revived power in our own commun-

ion is best attested by the disappearance of fossilized methods and the substitution of such as are more conformed to her Catholic nature. The Sunday School of the future will follow the line of this new life. *W. E. M. Diocese of Chicago.*

The annual meeting of the Society for the Increase of the Ministry was held at Hartford, Conn., September 11th. Managers and officers were elected. The total resources for the past year were \$15,059. The expenditures were \$14,818. Sixty-nine students were assisted during the year. Of these forty-six were pursuing a collegiate course, twenty were in theological seminaries and three in preparatory schools. During the past ten years the tendency has been toward restricting the assistance to students in the advanced lines of studies. Hereafter the Society is to practically confine itself to helping students in theological institutions and academic students who have passed examination satisfactorily.

The Church Congress will begin at Buffalo November 20th, with service and address at Trinity Church. So says that director and mover in the whole business so long established in the dell of Riverdale.

**SANITY IN REGARD TO CHRISTIAN SCIENCE.**

I am glad to note a return to sanity in the matter of Christian Science, so called. Many who gave it their firm adherence at first, have seen that it is a rank imposture, and have withdrawn allegiance ashamed. Its rapid spread was due to that peculiarity of human nature that finds truth in bold assumption of supernatural power, and infinitely prefers the *ipse dixit* of a charlatan to the careful, thorough truth-telling physician.

One of these quacks, at the time in immense practice in London, once consulted the great Abernethy for some personal ailment. Curious to know the secret of his success in attracting clients, the surgeon asked him if he knew why he had so many more patients than any regular physician. Drawing Abernethy to the window, he pointed to the surging crowd on the street below, and asked: "Doctor, of every hundred persons who pass this window, how many do you suppose are educated people, capable of appreciating study and cultivation in others?"

"Perhaps ten," answered the surgeon.  
"Exactly," rejoined the charlatan. "Well, you get those ten—the rest come to me."—*William F. Hutchison, M. D., in The American Magazine for October.*

**NEWS FROM THE HOME FIELD.**

**CAPE BRETON.**

ST. PETERS.—Saturday, the 29th of September, the Festival of St. Michael and All Angels, will ever be memorable in the annals of the Church of England in St. Peter, as being the day of the first Confirmation in the Village, and the first by Bishop Courtney in the island of Cape Breton. On the previous evening a large congregation had assembled in the Hall (which had been beautifully decorated with evergreens and flowers by the small band of earnest and devoted Churhwomen); but the "Neptune" was detained by fog in Lennox Passage, and did not arrive until 4 o'clock in the morning, when the Bishop was met by the Rural Dean. At 10.30 a.m., Matins was said, and the Apostolic rite of Confirmation was administered. His Lordship's address delivered at the close of the Confirmation service, was most eloquent and impressive, and calculated to encourage and strengthen not only the new-

ly confirmed, but every member of the little company of faithful ones, who, with so few Church privileges and opportunities, have never wavered in their allegiance to their spiritual mother. The address was followed by a celebration of the Holy Communion. The Bishop afterwards met the members of the Church, and consulted with them in regard to their prospects and the work of the Church among them. St. Peter's is in Church matters quite isolated, unconnected with any parish or Mission. During the last two years it has occasionally been visited by the Rev. T. Fraser Draper (whose parish of Lindsay is 85 miles distant), by whom the candidates for Confirmation were prepared, and whose absence was universally regretted. One result of the Bishops' visit will, it is hoped, be the appointment at no distant date, of a Travelling Missionary for the Southern part of the Island of Cape Breton. In the meanwhile the churchwomen of St. Peter's intend, by means of a Sunday-school, to train their children in the principle of the Church; and they hope to have services occasionally by the various clergy of the Sydney Rural Deanery. A great and pressing need is a mission chapel or room, towards which the sum of \$300 is now in hand, and for which subscriptions will be gladly received by the Rev. Fraser Draper, Louisburg, and the Rev. D. Smith, of Sydney.

**BISHOP COURTNEY'S VISITATION.**—The *Advocate*, Sydney, devotes nearly three columns of its space to the Bishops' Visitation and from it we take the following:—

Bishop Courtney is now paying his first visit to Cape Breton and has charmed everyone who has had the good fortune to meet or hear him. It is not too much to say that he has more than fulfilled the high expectations of him that had been founded on reports of his eloquence. His Lordship, having got through the most trying part of his duty—that which took him from Baddeck to the limits of the Rev. Mr. Davies' extensive mission—arrived in Sydney on Friday last. His first function was of a social kind, but was none the less interesting on that account. The Temperance Hall had been secured by the parishioners of St. George's Church, and on Saturday afternoon a public reception was accorded to His Lordship. The platform had been tastefully decorated with flags and flowers. A goodly company, composed of all religious denominations, having assembled, the Bishop was introduced in an appropriate speech by the Rev. D. Smith, who then called upon the Rev. B. D. Bambrick to read the following address on behalf of the various parishes and missions of the Sydney Rural Deanery: (We regret we have not space for this address nor for that from St. George's Parish both of which were full of thankfulness for the choice made of Dr. Courtney as Diocesan, and tendered a hearty welcome to him concluding with expressing the hope that he might long be spared to further the cause of Christ upon earth with that conspicuous success which has hitherto been vouchsafed to you.

The *Advocate* continues: His Lordship, whose appearance and voice are very pleasing, replied in very happy terms to the foregoing addresses. In alluding to the hope that had been expressed that his visits might be more frequent than those of his predecessors, he hinted that, however great might be his desires on this point, circumstances might prevent the fulfilment of them. He had been struck by the great natural beauties of our Island, but though the trip over Smokey had introduced him to some grand scenery he could not associate the roads (so called) with the "increased conveniences of travel" which Mr. Bambrick had thrown out as an inducement to him to visit us often. He thought that Dante and John Bunyan might have added to their descriptions of Purgatory and "a hard road to travel," had they been his fellow travellers.

His Lordship then alluded to his recent visit to the Mother country to attend the Pan-Anglican Conference, referred to in the address.

No one, he said, could come away from such a meeting of representatives from all quarters of the globe, without feeling inspired and sustained by having realized the bond of sympathy that united all parts of the Church; sympathy not only from and with persons with whom you do not agree. And that was the kind of feeling which Colonial Bishops carry away from such a Conference, the thought that the glories of Canterbury, Westminster and Durham are at their back, and that the prayers and sympathy of the entire Church are with them in the most isolated dioceses. As an instance of isolation His Lordship mentioned the case of a Bishop who had sat beside him who had to travel three weeks in a canoe in order to reach a railway that would convey him to the seaboard, and whose mail only reached him every six months. His Lordship then expressed his pleasure at seeing so many of the sterner sex among the audience, and in words that impressed every one present with their large-hearted liberality, he spoke of those of other religious bodies who had honored him by their attendance. He hoped he might be looked to by Christians of all denominations for practical sympathy, that points of difference might be minimized, and points of agreement magnified until that blessed time, which is coming, arrived, when all Christians should see eye to eye.

His Lordship then asked the indulgence of his hearers while he spoke of a fact that had struck him in Cape Breton, viz: the tendency of our young men to go away to the United States. The great inventiveness of the American people had been begotten and fostered by their having to shift for themselves, and help one another in the early days of their history. What the Americans had done the people of Cape Breton could do, if the prevalent desire to get rich in a hurry could be controlled—a desire which led to ruin a hundred times for once that it made a man's fortune. He thought a farmer who really worked at his farm and realized that farming meant something more than scratching the ground, could do as well at home here as in the States. He showed the necessity for fostering a pride in one's native land which should inspire men born in Cape Breton to live and die in it and do their best to build up their country. His Lordship thought the system of barter a pernicious one and advocated dealing for hard cash only.

After a few well chosen allusions to Bishop Binney his Lordship closed an address, which had been listened to with the closest attention, by reminding his hearers that it depended in a great measure upon them whether his work among them as their Bishop would be blessed with success. A general was of no use without his officers and the rank and file. He cast himself upon their sympathy, upon their love and prayer and knew that he would not thus cast himself upon them in vain.

**DIOCESE OF NOVA SCOTIA.**

ALBION MINES.—The Treasurer of the Garden party lately held at Mt. Rundell, has placed in the bank \$339.70, the clear proceeds including the money for votes on the "Walking Stick" contested between Rev. W. McDonald and Rev. D. C. Moore, the latter receiving 27 more votes than the former out of 1,570 votes polled. The most good-natured cross-voting occurred, many Anglican votes being recorded for the Roman divine and vice versa. The stick was presented to Rev. D. C. Moore by Churchwarden Hendley, on Oct. 15, at a meeting held in the Acadia Co's offices; it is a very handsome ebony cane with richly embossed gold-top, inscribed Rev. D. C. Moore, Rector of Christ Church, Albion Mines, Sept. 1888.

SALMON RIVER.—The thirty-second meeting



of the Tangier Rural Deanery was held at Salmon River in the parish of Beaver Harbour of which the Rev. Richmond Smith, is Rector.

Divine service was held at the parish Church on the morning of October 10, when Rural Dean Ellis preached from the text, "The earth is the Lord's and the fullness thereof," Ps. xxiv. 1; and celebrated Communion for upwards of 30 communicants, assisted by Rev. S. H. Ball, of Tangier; the Rector was also present. Circumstances of different natures prevented the attendance of the members of the Chapter.

At the evening service in the same Church a large congregation attended and the Rural Dean again preached. The Church at Salmon River is of the old Nova Scotian style so common in the diocese upwards of twenty years ago, with no chancel; and the sacristy very small and railed in between the high box-like prayer desk on one side and its exact counterpart the pulpit on the other side. But under the energetic, earnest, and successful work of the present Rector who has now been in the parish upwards of twelve years, the sum of thirteen hundred dollars has been raised with which they hope to commence a new church next summer.

On the morning of Thursday, the 11th, the three clergy drove to Beaver Harbour where service was held in the School-room and the Dean again preached. His epitome of Church Doctrine was very plainly and forcibly put before the congregation in such a way as to have very much edified them.

The visiting clergy on their way to and from passed close by the new Church at Sheet Harbour, also in Mr. Smith's parish, and which will soon be ready for consecration.

The clergy partook of very hearty hospitality at the Salmon River Rectory, and at Mrs. Hartlings, Beaver Harbour.

**KING'S COLLEGE.—Divinity Professorship.**—We are very glad to hear that the Board of Governors of King's College have taken another decided step in the right direction, and one which will commend itself to all who are in favour of higher education. At a meeting of the Governors held yesterday in the Convocation Hall, Windsor, the Rev. F. W. Vroom, M. A., Rector of Shediac, N. B., was appointed "Professor of Divinity, including Pastoral Theology." There are several reasons why this appointment is a peculiarly happy one. The Rev. Mr. Vroom is an old King's man, and very well known in Windsor, and generally throughout Nova Scotia and New Brunswick among all who have interested themselves in King's College. His record is unimpeachable. The Calendar of King's College, now really a valuable publication, tells us that Mr. Vroom took his B. A. degree at King's in 1880, and his M. A. in 1884. Mr. Vroom matriculated in 1876; in 1887 he was one of the successful candidates for the Stevenson scholarships, valued at \$60 per annum. During the same year he took the Almon-Welsford prize, value \$24. In 1878 he was appointed Binney Scholar, worth \$50 per annum. In 1880 he gained the McCawley Classical Scholarship, and in the same year he was the successful competitor for the Cogswell Scholarship, worth \$120 per annum. After he had taken his B. A. degree he carried off the McCawley Hebrew prize, having already won the highest classical honors conferred in the University of King's College. This record is embodied in the tabulated lists published in the College Calendar, and needs no comment. But there still remains to be said that during the whole time Mr. Vroom was at College, his influence was always directed towards orderly and gentlemanly conduct, and during the period he exercised a certain amount of control as Senior Student, the discipline of the College was excellent.

We are informed that the Rev. Mr. Vroom was nominated to this important Professorship

by the Bishop of Nova Scotia, upon the recommendation of the Metropolitan who is a governor, and Bishop Kingdon of New Brunswick. The nomination, we are further informed, was gladly accepted by the Governors present and unanimously adopted with much cordiality, as presaging, energetic and harmonious common action in New Brunswick and Nova Scotia, coupled with a determination to spare no reasonable effort in properly advancing the interests of a University which ought to become from its prestige and association a powerful intellectual centre in the Maritime Province.

Other important business was transacted at the meeting held yesterday. The improvements in the rear of the College were inspected, and the renovated Convocation Hall was examined. The changes in this handsome library building are noteworthy, and may receive an extended notice when completed, as well as those in progress at the rear of the College. We are glad to hear that the number of students is greater than anticipated and will exceed that of last year.—*Hant's Journal, Oct. 17th.*

#### DIocese OF FREDERICTON.

**THANKSGIVING SERVICE.**—Sunday Oct. 7th was the day set apart by the Lord Bishop of the Diocese, for the annual returning of thanksgiving for the season's bounties, and in nearly all the churches in the city, services of an appropriate character were carried out. Trinity Church was very tastefully decorated with flowers, sheaves of wheat, vegetables and fruits of all kinds. Bishop Kingdon preached in the morning from Psalm cxiv., 10th verse: All thy works praise thee, O Lord; and the saints shall bless thee. The Rector of the Church occupied the pulpit in the evening. At the Mission Church, the decorations about the altar were very beautiful. Rev. Mr. Wilson, of Springhill, N. S., preached in the morning and Venerable Archdeacon Jones, of Napanea, Ontario, in the evening. Rev. J. M. Davenport, the rector, read the services both morning and evening. St. Paul's was very effectively decorated. Rev. A. J. Reid, curate of the church, preached in the morning and Rev. Canon DeVeber in the evening. At St. Mary's church, in the evening, Rev. Allan Daniels delivered a sermon suitable to the occasion. The services in St. John's church in the evening were conducted by Rev. R. Mathers, and Rev. J. deSoyres preached. At St. George's church, Carleton, the rector, Rev. O. G. Dobbs, delivered an appropriate sermon. At St. Luke's church, Portland, Rev. Mr. Stevens conducted the morning and evening services. In the afternoon a special thanksgiving service for children was held in the church and a pleasant address was delivered to the little ones. The chancel in St. Jude's church, Carleton, was very handsomely decorated with grain and fruit and ferns and at the morning service a suitable sermon was preached. In the evening a children's service was held and the Rev. Mr. Crisp delivered an interesting lecture to the large number of young people present. In all the Churches above mentioned music of a character suited to the occasion was sung.

**ST. JOHN.**—It is doubtful if a larger or more interested audience ever sat in Trinity Church school house than was present the evening of the Missionary meeting held in connection with the semi-annual meeting of the Domestic and Foreign Missionary Society of the Church of England in Canada. The Most Rev. the Metropolitan occupying the chair and there were on the platform Coadjutor Bishop Kingdon and several clergymen. When the Metropolitan arose to open the meeting he was given a hearty reception. His Lordship looked well and hearty after his long journey and he spoke with as much vigor and enthusiasm as of old. His remarks were mainly introductory and after

a hymn had been sung, His Lordship introduced Rev. Cannon Mockbridge, rector of Christ's Church, Hamilton, and General Secretary of the Domestic and Foreign Missionary Society, who referred to the work and advantages of mission and to the great amount of labor that has been done by missionaries within the last hundred years, including Bishop Selwyn, who went to New Zealand in 1841, and by almost superhuman exertions succeeded in Christianizing the whole island. He explained briefly the Ladies' Auxiliary Societies that had been started in Upper Canada, and of the manner in which they helped the work, and hoped ere long the Dioceses of Fredericton and Nova Scotia would be represented in these branches of the work.

Rev. Dr. Partridge, rector of St. George's church, Halifax, was the next speaker. He was by all odds, the best speaker of the evening. His language was polished and his manner easy and graceful. In opening he said he did not feel he was speaking to a strange audience, for he had been ordained by the Bishop who was presiding over the meeting, and the first fourteen years of the ministry, if not the best, certainly the freshest of his life, had been spent in the Diocese of Fredericton. He referred in feeling terms to the great work that was being done in the Diocese of Algoma, and of the need of the Church helping and assisting it. He also spoke of the great missionary fields in Moosomin, Mackenzie River and Athabaska, and all along the line of the C. P. R. in that great stretch of country, which was now being rapidly settled, many of the settlers being members of the Church of England. The Bishops of those sections are crying out for men and means, and it was the duty of the church to provide them with both. He made a strong appeal to young men to volunteer work in this country, and said the ministers should try and bring up their sons to go to the front. He had three boys and he hoped that one of them at least would be a missionary to the great Northwest. He referred to the pernicious effect of much of the literature that is distributed, and said that he was sorry that a large percentage of this was written by women.

Venerable Archdeacon Jones, of Kingston, Ontario, was the last speaker. He dealt with the Foreign Mission work of the Church in Sierra Leone, China, Japan, Madagascar, Fiji Islands and many other places, and he gave a great number of figures to show the rapid strides Christianity had made within the past one hundred years. The Church has no reason to be discouraged at the work that is being done. He said more young men were wanted to go off as missionaries.

At the close of his address a collection was taken up in aid of the works of the society. Between each of the speeches a hymn was sung, the meeting was closed with prayer by the Bishop.

#### DIocese OF MONTREAL.

**MONTREAL.**—The meeting of the Sunday-School Association held on the evening of the 15th inst, was one of the best that has taken place, and was attended by a larger number than usual; though still, the absence of a number of the Clergy of the city, is noteworthy.

The Bishop being engaged in his visitation, and the Very Rev. Dean Carmichael, the Clerical Vice-President, being one of the appointed speakers, and the Lay Vice-President, Mr. Robertson, absent, the chair was taken by the Secretary, Mr. R. H. Buchanan.

The Dean gave an admirable address upon "The Teachers' Home Preparation and Study." He took for granted spiritual preparation (Prayer, and realization of God's promises) and divided his subject into three heads:

First, He suggested that teachers should study well, and apart entirely from the special lessons for the day, the Book from which the

lessons are taken, and get [1] The object of the Book thoroughly into the mind; [2] The Geography of the Book; [3] The outside Nations referred to therein; and [4] The characteristics of the Chief characters referred to.

He illustrated what he meant by a reference to the Book of Samuel which forms part of the Sunday-school scheme now being used.

Second, He urged Teachers to study with the object of teaching *the lesson and nothing else*, explaining that the tendency was to wander off from the *lesson proper*. He sometimes heard complaints that "it was hard to fill up the time," which he took as evidencing the fact that there had not been sufficient preparation; his experience having taught him that when he had fully prepared, there was always matter enough. He also warned them against a *multitude of references*, advising the use of these *only as needed*—one or two pointed ones being of more avail than a large number. He also urged teachers to have some practical lesson, as derived from the teaching of the day.

He then referred to the use of the Catechism pointing out that the scheme contemplated not merely Scripture lessons, but also instruction in the Catechism and Collects, and he recommended the same plan in regard to the teaching of the Catechism, the object of which as he pointed out was to teach every child that it was *God's child through Baptism; that God loves it; Christ died for it; and the Spirit helps it, enforcing the inquiry.*

'Is it a good child of God,' by teaching it to believe the Creed, and to obey the law as set forth in the Commandments.

Third, Show the child how it can keep good, viz., through Prayer, through the Word of God, and through the Sacrament.

He next referred to the Collect as forming part of the lesson, and in this connection he advised all teachers to get the object and purpose of, and the Christian year itself, thoroughly in to mind, and to apply the Collects to it, reminding them that the Christian year, as arranged by the Church, was probably the most beautiful and effective means, other than the divinely inspired, for bringing the facts of our Lord's Life and Teaching before us systematically and completely.

The second paper on the programme was one by Mr. Curtis on "Progressive Teaching," in which he urged as means to this end a more thorough classification of the scholars, and greater attention to the course of study to be pursued, pointing out how essential these were in the ordinary school for secular education, and urging, notwithstanding objections and difficulties, a more thorough recognition and adoption of these in Sunday-school work.

Following each paper remarks were made by different members present.

A feature of the meeting, however, to be regretted—and not only so, but condemned—was the absence of anything churchly in the music (words or tunes) sung. It surely is not fulfilling the injunction that "Example is better than precept" to use the wretched ephemeral compilations so widely scattered, in place of the Church Hymnals proper, and to attach thereby to the whole meeting a sectarian character, and we sincerely hope that the committee shall take care to have better preparation made for succeeding meetings. It does not suffice merely to instruct the children in the principles of the Church, but they should be enforced in actual practice.

It would also seem that some form of prayer, or service for opening and closing these meetings is desirable. Whilst on this occasion most suitable Collects from our Prayer Book were used by the Rev. E. A. W. King, (who was called upon by the Chairman to "lead us in prayer,")—it has not always been so, and if a form was provided it would be in accordance with the theory and practice of the Church.

FREELIGHTSBURG.—The annual Missionary

meeting in favor of Diocesan Missions was held in the Bishop Stewart Memorial Hall on the evening of the 15th inst. The deputation consisting of the Revs. Frank Allan, Rector of St. Armand West, and L. V. Lariviere, of St. Hyacinthe, was greeted with a fair audience. The addresses were marked by clearness of thought and purity of diction, expanding before their interested hearers the motives, ends and necessities of missionary enterprise. Emphasis was given to the great mission of the Church of England as reflected from the past, illustrated in the present, or bearing on the future. The music by the choir was in sympathy with the spirit of the speakers. The offertory amounted to \$7.

The Rev. W. Percy Chambers, B.A., of Bolton Centre, has consented to exhibit here the new magic lantern and some views of English scenes, on Thursday evening the 25th instant, in the Memorial Hall.

SHAWVILLE.—The harvest festival of St. Paul's Church, Shawville, was held on the 4th inst. The Church was tastefully decorated for the occasion. At an early hour the Sunday school children began arriving at the church and at the same time busy workers were arranging tables and preparing dinner at the agricultural grounds. A good congregation attended the service of thanksgiving and an earnest and practical sermon was preached by the Rev. A. B. Given, from St. James 1.17. At the close of the service the choir, the two Sunday schools and congregation formed in order and marched to the grounds, making with their bright banners a pretty and orderly company. Justice done to the good things provided by the ladies various games were indulged in, those apparently most interesting to the company being egg races, first by girls and then by boys, provoking great merriment. These were followed by several tugs of war, in which almost the whole company of men and boys became engaged. By this time the fine weather of the morning had passed away, and snow was falling rapidly. Outdoor sports had to be abandoned and the company gathered in the dining hall and made themselves jolly over the novelty of a harvest home in a snow storm. The choir and the children sang, speeches were made, then all joined in the National Anthem, and the day concluded with refreshments, bountifully served out by a score of charming young ladies, and busy gentlemen. The receipts for the day amounted to about \$60. It is expected that a good furnace will shortly be placed in the church thus doing away with the long tried and faithful old stoves, and, it is hoped, making the church more comfortable during the cold winter days.

BROME CORNER.—The annual missionary meeting was held on Tuesday evening Oct. 23rd, at St. Johns church.

DEANERY OF BROME.—Missionary meeting in this Rural Deanery will be held as follows: Brome Corner, Tuesday evening Oct. 23rd at 7 o'clock; Iron Hill, Wednesday afternoon Oct. 24th at 2 o'clock; West Brome, Wednesday evening Oct. 24th at 7 o'clock; East Farnham, Thursday afternoon Oct. 25th at 3 o'clock; Adamsville, Thursday evening Oct. 25th at 7 o'clock. Addresses will be delivered by Rev's J. J. Scully, G. Osborne Troop, (of Montreal), H. A. Meek, and R. L. Macfarlane.

(Continued on page 6.)

DIOCESE OF ALGOMA.

SHIGINANDAH.—Missionary work in Algoma.—The Bishop of Algoma arrived at Shiginandah on Tuesday, the 2nd of October, and on the following day started in a sail boat to visit the Indian Mission at White Fish River Reserve. (I may mention that the sail-boat used by his Lordship was given by the Grace Church Sun-

day school in Toronto, to the Mission at Shiginandah). It was a very cold day, the wind light and for the most part unfavorable, so progress was comparatively slow, but toward evening it improved slightly, and the last part of the journey was made with a good wind that was nearly a storm.

The Indians were very glad to see their Bishop, and to show their regard they put up a tent for his accommodation, covering the floor with mats, and building a fire in front to make it look pleasanter, for the evening was cold; then having placed the rugs inside we made ourselves as comfortable as circumstances would permit. In the meantime preparations for Divine service were made in one of the Indian cabins; mats were laid down and seats placed, and when all was completed quite a large congregation of Indians gathered to worship with their Bishop. In fact every person in the village came to Church with the exception of one old woman who was too feeble to come out at night.

The service commenced with singing, then followed the Evening Prayer; then the address from his Lordship about the necessity for the new birth, John iii. The sermon was full of illustrations, simple and effective, explaining and improving the teaching contained in the text. The Indians listened with devout attention to the words of their Bishop. Mr. Frost, from Shiginandah interpreting.

After service we retired to the tent, It was a cold night, and towards morning a rather heavy rain came on and the Bishop's pillow unfortunately happening to be near the canvas the rain came through upon or rather under his Lordship's head, still in spite of some unpleasantness we managed to get some sleep.

In the morning the rain came down harder than ever, so that we were compelled to stay, although we had intended to resume our journey along the North Shore at an early hour in the morning. After dinner the rain abated, so we started on our way, but head winds prevented us; we stayed on a rock to deliberate, and decided to return to Shiginandah, lest we should be too late for Sunday. We resume our tour on Monday D. V.

The Bishop proposes to make Huntsville, Muskoka, his headquarters for the coming winter, and will move there with his family, about the first week in November. He requests that all communications by mail be addressed accordingly.

DIOCESE OF HURON.

LONDON.—The Rev. Richard D. Freeman died after a short illness on Thursday, 11th instant. He officiated in Glanworth and Lambeth on Sunday, Sept. 30th, but was then in feeble health. Of him it may truly be said: "His end was peace," "Blessed are the dead which die in the Lord." At his own request the body was laid in the little churchyard at Glanworth, where the funeral took place on Monday, the 5th inst. The following clergy attended: Ven. Archdeacon Marsh, Canons Newman, Smith, Davis, and the Rev. R. Hicks, besides several young men from the Christian Endeavour Society of St. Paul's. The corpse was met at the church door by Revs. Messrs. Smith, Davis and Hicks. The Revs. Mr. Smith and Mr. Hicks read the service, and Canon Davis delivered an address from I. Cor, xv, 57: "Thanks be unto God which giveth us the victory, through our Lord Jesus Christ." The chancel, pulpit and desk were draped, and a large circle of parishioners and friends were assembled to pay the last tribute of respect to their departed pastor whom they dearly loved.

KINCARDINE.—The Rev. T. Hill having been appointed Rector of St. John the Evangelist Church, London, the Bishop's Commissary has appointed the Rev. M. Turnbull, of Listowell,

to this parish. The change will not take place until November.

LONDON.—A ten day's Mission has just been concluded in All Saint's Mission Chapel by the Rev. O. Brydeman, of Hensall. Much interest was taken in these services by those who attended, and we trust a great deal of good may be the result. Canon Richardson hopes to continue the work later on.

THE Right Rev. the Lord Bishop of Huron sails from Liverpool on Thursday next. Mrs. Baldwin's health, it is reported, is quite or nearly restored. Her stay at Schwarback, Germany, has been most beneficial, and she is now in comparative good health. The public generally will be pleased to hear of His Lordship's return, especially under those circumstances.

WINGHAM.—Thanksgiving services were held in St. Paul's Church, on Sunday. Appropriate sermons were preached by the Rev. W. J. Taylor, Rector of Trinity Church, Mitchell. On Monday evening Mr. Taylor delivered a lecture in the public hall to a good attendance.

CHATHAM.—The Rev. N. Forneret, of Hamilton, preached in Christ Church last week. His sermon was much appreciated, and he is always a welcome visitor to this parish.

PETROLIA.—The Rev. F. B. deLom, who has been in England on a leave of absence for 12 months, has just sent over his resignation, as Mrs. deLom's health is not improving. The Rev. Lieut.-Col. Rowe is doing duty here until an appointment may be made.

MITCHELL.—The annual Harvest Home and Thanksgiving supper in connection with Trinity church was held recently in the town hall, and was a most gratifying success both in attendance and from a financial point of view. The hall was appropriately and beautifully decorated throughout, reflecting great credit on those who had charge of that part of the work. The platform, especially was a blaze of flowers and fruits. If the harvest of this year can be judged by the quantity and quality of the good things provided for this entertainment, truly there is great cause for thankfulness for this most abundant harvest. After the inner man had been fully satisfied the long tables were cleared away and the programme commenced by singing the opening hymn "Come ye thankful people, come, raise the song of harvest home." After which Rev. Mr. O'Meara, of St. Mary's, led in prayer. The rector, who acted as chairman, in a few remarks gave all present a most hearty and affectionate welcome. An excellent anthem by the choir was then rendered, after which Rev. Mr. Edmunds of Haysville, was called upon for a speech. He expressed himself as being glad to see his many friends again and thought they were equally as glad to see him. Mrs. Taylor and Miss Dent rendered a duet very sweetly, when Rev. Mr. Stafford was announced as the next speaker. After a short but pithy speech Mr. Blows was invited to "Speed on his Bark," which he did in an excellent song. Rev. Mr. O'Meara then delivered an entertaining address in the course of which he gave an interesting account of an "At home" among the Indians of Manitoulin Island, where his father was for twenty-five years a missionary. Then followed an anthem by the choir, a song by Miss Dent and a duet by Misses Lou Dennison and Amy Taylor. The Rev. W. J. Taylor expressed his delight at the success of the gathering, at the manifestations of unity in the parish, and at being surrounded by so many earnest workers. The entertainment was brought to a close with the doxology and benediction.

#### DIOCESE OF QUEBEC.

QUEBEC.—The Rev. James Hepburn, M.A.,

the able and devoted Missionary Incumbent of Magog and Georgeville, has just been nominated by the Lord Bishop of Quebec and accepted by the Board of Concurrence of the parish as Rector of Richmond and Melbourne. The Rev. gentleman has, we understand, taken the offer into his serious consideration; his removal if he accepts, will be a great grief to every section of his extensive and important mission.

There are we understand several important and desirable parishes in the Quebec diocese vacant at this moment. It will be remembered that in this Diocese the whole of the Missionary's salary is collected by the Diocesan Board and paid to the clergyman by the Board and not by his people. Provision is also made for enforcing full and punctual payment of clerical salaries in the case of self-supporting parishes. The Widows' and Orphans' of the clergy are also very liberally provided for. Applications for these vacancies or for information about them may be made to the Venerable Archdeacon Roe, Bishop's Commissary, Bishops College, Lennoxville. The following are details: The Rev. Thomas Blaylock, Rector of Paspebiac and New Carlisle has been appointed to the Mission of Danville in succession to the Rev. Isaac Thompson, removed to a mission Church in New York city. Mr. Blaylock's resignation of his large and important parish on the Bay Chaleurs has been compelled by the failing health of one of his children. Mr. Blaylock, well-known in the Eastern Townships for his successful Missionary work in founding the parish of Island Pond, will receive a warm welcome at Danville. The Rev. John Kemp, B.D., for many years the devoted Missionary and affectionate pastor of Leeds, has been peremptorily forbidden by his medical adviser to continue his pastoral work and retires on a pension. This regretted retirement leaves vacant the large and important mission of Leeds. The Rev. George Thompson, M.A., Rector of Levis, has also been compelled by failure of health to resign his parish and go South to try the effects of a milder climate; thus Levis also is vacant. Mr. George Thompson's services at Levis were warmly appreciated and his departure is universally regretted there, and Rev. Mr. and Mrs. Thompson both received quite an ovation at the G.T.R. depot on their departure. The Rev. Thomas Chapman, M.A., for 40 years Rector of Dudswell, and 40 years of the most unselfish devotion to the material as well as moral interests of the country, is also obliged by failing health, to retire on a pension at the close of this year. Such a number of vacancies occurring in one year has never happened before and we pray may never occur again in the history of our good Diocese.

The chime of bells for St. Matthew's Church arrived from London on board the Steamship "Nestorian," on the 18th inst.

The Dean of Quebec acknowledges with thanks the sum of one hundred dollars from a Churchwoman towards the funds of the Church Society.

The Bible-class for youths and young men, conducted by the Dean of Quebec, will not meet till Sunday week, October 28th, at the usual time and place.

MILITARY FUNERAL.—Little Trumpeter Hugh Nicholson of "B" Battery, whose sad death from an accident occurred on Tuesday evening, was buried with military honors yesterday morning. The cortege left the Citadel at 10.15 o'clock and proceeded to the English Cathedral, where a choral service was held, at which the Very Rev. the Dean and the Rev. Mr. Petry officiated. After the service the funeral cortege reformed and proceeded to Mount Hermon Cemetery. Col. Montizambert, Major Short, and other officers of the Battery were present; representatives of other city corps were in attendance in uniform. The

High School boys, with many of whom the deceased had been a favorite, were out of school to attend the funeral. The gun carriage which bore the body was preceded by the firing party and band. On the coffin were the helmet and bugle of the deceased, and then came his North-West riderless pony with boots reversed, led by a couple of gunners. A number of floral emblems covered the coffin and others were carried by some of his former comrades. A wreath was placed upon the coffin by United States Consul Downs, as the procession passed the United States Consulate. Immense numbers of people turned out to see the cortege pass through the streets, and testify to the popularity of the little trumpeter who was undoubtedly the pet of the regiment, and a favourite with all who knew him.

SNAREBROOK.—The proceeds of the sale of articles of the St. Peter's Children's Guild amounted to \$39. Considering the very wet weather on that day, this result is highly satisfactory and will be an encouragement to the children.

#### DIOCESE OF MONTREAL.

CHRIST CHURCH CATHEDRAL.—Very Rev. Dean Norman, of Quebec, occupied the pulpit of Christ Church Cathedral at both services Sunday. There were large congregations both morning and evening. The services were musical throughout, but simple and congregational. Dean Norman took for his morning text the following passage from the 11th chapter of St. John: "Take ye away the stone." The sermon was an eloquent and impressive one and dealt chiefly with the power of parents to remove the spiritual difficulties from the paths of their children. The new conductor and choir seem to be doing well.

At the close of the evening service, Dean Norman addressed the men and boys of the choir, and spoke in high tones of the musical excellence, and at the same time thoroughly Anglican and congregational character, of the cathedral services in which he had taken part. He considered the service in every respect devotional and good.—*Gazette*.

ORMTOWN.—The Lord Bishop of the Diocese lately made his annual visit to St. James' parish, and held a Confirmation in St. James' Church, at which sixteen young persons were presented by the Rector, the Rev. A. D. Lockhart, for that Apostolic rite. Although there have been larger numbers presented on some former occasions, when confirmations were not held so frequently as at present; yet as some of the oldest members of the congregation remarked at the time, they never witnessed a more interesting and devout class of candidates than the present. All seemed to feel deeply the great solemnity of the service. Some of them lived as much as twelve miles distant from the church, and others eight, and yet they had been most regular in their attendance in the vestry of the church for months, to be catechized in the doctrines of the Church, and receive instruction in the Christian life. They were addressed by his Lordship in his usual solemn manner; also by the Rev. F. Renaud, Rector of St. Johns, and after the laying on of hands, the Bishop preached a very eloquent and impressive sermon, which was listened to with the deepest attention by the large congregation. The Holy Communion was afterwards administered, the Rector and the Revs. Renaud and Gomery assisting the Bishop in the distribution of the sacred elements, when nearly fifty of the congregation, including all the candidates who had been confirmed, communed. It might here be stated that all the young ladies, with one or two exceptions, of the newly confirmed were dressed in white, and wore neat little white caps. The hymns, from hymns A. & M. were all heartily sung by the choir, including, "Onward Christian Soldiers,"



as a processional. Miss Lockhart, the daughter of the Rector, presiding at the new pipe organ, which for the first time had been used in the church. The church was very much in need of this new instrument, and during last winter a very successful concert was held to obtain funds to pay for the same, which with what had been collected at weekly offerings by the young ladies of the congregation amounted to a considerable sum. A few days before the Bishop's visit, a Harvest Home Festival was celebrated in connection with St. James' Church. The day was everything to be desired, being one of the most beautiful of the season. The Church was beautifully decorated with flowers, fruits, grain, &c., by the wife of the Rector, and the young people of the congregation. The service, which was the form of Thanksgiving for the ingathering of the Harvest, was held at 11 a.m., and was conducted by the Rector, assisted by the Rev. N. P. Yates, of Franklin Centre. The Rev. Canon Fulton and the Rev. H. Gomery were also present. The Rev. G. Rogers, Rector of St. Luke's, Montreal, preached an eloquent and appropriate sermon on the occasion. The singing of the appropriate hymns and chants by the choir was remarkably good.

After the service, the people, with the clergy, adjourned to the grounds in rear of the church, where a bountiful repast, which had been provided by the congregation, was partaken of. During the afternoon, the fine cornet band from Huntingdon, which had been engaged by the Committee, played a selection of excellent music. Games, races and other amusements were entered into and enjoyed by numbers of the young people, while overhead floated a number of splendid flags, kindly lent by Henry Morgan, Esq., of Montreal. All present seemed heartily to enjoy themselves, and after an early tea had been served, separated, feeling that a happy day had been spent in thanksgiving to the bountiful Giver of the Harvest, and in the social intercourse of friends. The net proceeds from the Harvest Home amounted to upwards of \$70, which after paying the band and other necessary expenses, left a handsome sum to go towards the new organ fund.

**DIOCESE OF NIAGARA.**

**MOUNT FOREST AND NORTH ARTHUR.**—The Rev. R. S. Radcliffe, Rector of St. Paul's, leaves this parish in a few weeks for the United States, where he has received a unanimous call to the Rectorship of All Saints, East Saginaw, Michigan. This Church has only been built for 29 years; has a population from 5,000 to 10,000 to work amongst; a surplice choir of over forty strong; three live guilds in good working order, and the Church holds about 500. When Mr. Radcliffe sent in his resignation to the vestry of St. Paul's, Mount Forest, the following resolution was unanimously carried by a standing vote:

Moved by Mr. Wm. C. Perry, seconded by Mr. Thomas Wood, That this meeting having received the resignation of our beloved Pastor the Rev. R. S. Radcliffe, desires to express their sorrow and regret that circumstances have arisen that he has deemed it in the interests of the Church to transfer his labours to another field, and we also desire to assure him of our entire confidence and deep appreciation of his untiring zeal and interest in everything pertaining to the welfare of this parish and community at large, and we earnestly pray that God will abundantly bless him personally, and all his efforts for the welfare of souls committed to his charge in whatever part of the vineyard he may be called to labor.

**CHIPPewa.**—The quarterly meeting of the Ruri-decanal Chapter of Lincoln and Welland was held at Chippewa, Monday and Tuesday, Oct. 8th and 9th. There were present: Very Rev. Dean Geddes, Rev. Rural Dean Gribble,

Canons Ball and Houston, R. Cordner, E. J. Fessenden, A. W. Macnab and T. Motherwell. At Evensong on Monday evening Rev. R. Cordner preached a most appropriate sermon on the Christian ministry, from II Cor. iii, 15-16. There was an early celebration on Tuesday morning. The morning session was most profitably spent in the consideration of St. John xix, 7-28. In the afternoon the report, resolutions, and the part of the Encyclical of the Lambeth Conference on Intemperance were discussed. It seemed very clear from a comparison of the first resolution on Intemperance with that on Purity, in the former of which the Conference was careful to say, that while commending the report they do not pledge themselves to all its statements and opinions; while in the latter they earnestly commend this report, and add that it expresses the mind of the Conference on this great subject, which resolution was also carried unanimously that there were mere things in the report on intemperance which did not commend themselves to the Conference as a whole. It appeared to the Chapter that those parts of the report especially which attribute all that has been done to check intemperance to the work of Temperance societies were objectionable. Surely the increased zeal and spiritual life of the Church, and the care which has been taken to impress upon men the meaning and obligation of the Baptismal vow, and the careful preparation of candidates for Confirmation must be regarded as having had no small part through God's grace in the work. The Chapter therefore felt thankful that the Lambeth Conference had guarded themselves from a full acceptance of the report. They were pleased too that subjects had been referred to in the resolutions and Encyclical of which no mention was made in the report. They felt very strongly the preparation of the Lord's Supper, which was involved in the substitution of unfermented grape juice for wine, and were glad that the Lambeth Conference has declared such a substitution to be unwarranted by the example of our Lord, and an unauthorized departure from the custom of the Catholic Church." They also marked the words "wine diluted or undiluted" as giving a warrant to the undoubtedly primitive use of the mixed chalice. And it was thought that the objection which is sometimes raised that the use of wine in the Holy Eucharist has led some to intemperance, might be answered by the mingling water with the wine. Surprise was expressed that the Conference made no special mention of the great work which has been done by the Church of England Temperance Society.

**DIOCESE OF COLUMBIA.**

**ESQUIMALT.**—St. Paul's.—Services of Thanksgiving for the ingathering of the Harvest commenced in this beautiful little Catholic Church on Sunday last, Oct. 7. There were celebrations of Holy Communion both at 8 and 11 a.m., the latter being choral. A good number of communicants were present at both services. The preacher being the Rev. W. W. Bolton, rector, delivered an eloquent sermon to a crowded congregation.

The Church had been very appropriately and tastefully decorated for the festival by members of the congregation. Around the font were arrayed many beautiful flowers, small sheaves of wheat, apples, pears, &c., many beautiful banners being hung on the walls. But it was on the altar, as most fitting, that the greatest care had been lavished; the beautiful arrangement of the flowers, corn, &c., amidst the numerous lights on the retable, made the altar look grand indeed. The celebrant was vested in the principal vestments of the priest, "alb. and chasuble." The hymns (Chopse) "Harvest Carol," *Agnus Dei*, *Benedictus*, &c., were well taken up by the congregation. Esquimalt is a small village, but the Officers and crew of H.M.S. "Caroline" crowded the Church. Evensong being said at 5 p.m., I was unable to be

present, but a second evensong at 7 p.m., in the parish mission room, Victoria West, your correspondent was present, Mr. Bolton again taking the service and preaching; this room is also used by the Methodists in the afternoon, this a very plain service having been started by Mr. Bolton in August last; the room will hold 60 persons and every seat was taken, and the service is a congregational one from the start, there being no choir; but the Canticles and hymns went with a swing and seemed to gladden the heart of every one present, notwithstanding there was amongst the congregation Romanists, Methodists, Presbyterians, and of course Anglicans. The little room was decorated with choice flowers, and only one ear of wheat which the good lady who placed it told me she picked up on the sidewalk; I am sure she must have been pleased that she did so, when she heard Mr. Bolton describe in his sermon the story of the Missioners going to Brittany, how the stormy weather had spoiled the wheat they were taking with them, and after the good men had built a Church and raised a spire a robin was seen one day perched on the cross with an ear of wheat in its mouth, and how one of the men threw a stone and frightened the bird, which made the bird drop the wheat to the ground, how the grain was planted year after year by the Missioners until the one ear became a million; so let us hope that there is a glorious future in store for the Victoria West Missions. I am pleased to tell you that out of the 60 persons present, including 10 children, 46 coins found their way into the plate that night amounting to \$10.15, the highest number of coins in one night amounted to 53 and the amount \$12.20. I mention this because I have just read in the CHURCH GUARDIAN the amount and number of coins given at St. Mary.

The Mission room is over a blacksmith's shop, and I think might well put some of our Victoria Churches to shame, some holding 600 and the offertories on an average Sunday evening does not exceed that amount. But then the pews are rented, and the seats in the Mission having no backs are all free.

**CONTEMPORARY CHURCH OPINION.**

*The Scottish Guardian*, referring to Prof. Shield's article the Historic Episcopate, which has appeared in many of the Church Magazines and papers on this side of the Atlantic says.

Written originally by a Non-Conformist, for a Non-Conformist journal, the article nevertheless bears the most emphatic testimony to the value of the Episcopate—in its widest sense—as furnishing the only possible basis on which to work out the desiderated union. No other church system, says Prof. Shields, "is at once so large and so cohesive." In and through Episcopacy, the principal Christian denominations may secure "comprehension without compromise, concord without concession, unity without uniformity, oneness amid variety." It would be difficult to frame a more comprehensive summary, or one more entirely to the point.

Sectarianism, or rather sectarian rivalry, has been often regarded as one of the most conclusive proofs of abundant religious vitality, and zeal. Happily, views are changing in regard to this. The recent Pan-Presbyterian Synod has condemned internal schism, at least among Presbyterians themselves, and by implication, among others also. This gives promise of better things to come. Meanwhile there are, as the Professor points out, common foes who must be resisted at all costs. Leadership must be sought, capable of marshalling "both the extreme right and left wings of the church militant" to the fray. A Dissenter writing for Dissenters admits that it is in the Historic Episcopate that such leadership will probably be sought and found!



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

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

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## DECISIONS REGARDING NEWSPAPERS.

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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.

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

## CALENDAR FOR OCTOBER.

Oct. 7th—19th Sunday after Trinity.

" 14th—20th Sunday after Trinity.

[Notice of St. Luke]

" 18th—St. Luke. Evangelist.

" 21st—21st Sunday after Trinity.

" 28th—22nd Sunday after Trinity.

St. Simon and St. Jude. A & M.  
Athanasi'n Creed. (Notice of  
All Saints.

## PAROCHIAL MISSIONS.

REV. GEO. R. VAN DE WATER, D.D.

(From the Church Review for October.)

Every clergyman asks himself the question sooner or later in his ministerial work. "What can be done to supplement the ordinary ministrations, and reach two classes of persons—those who need quickening in their spiritual lives, and those who have never been awakened to newness of life in Christ Jesus?" He knows full well that there are men and women whom he meets daily, to whom he preaches constantly, who for years have remained as indifferent to the demands of the Gospel as though they lived in heathen lands, and were beyond the reach of Gospel ministrations. It is useless to praise the merits of the Prayer Book, or discourse eloquently upon the advantages and beauty of a liturgical service, or assert the superiority of the Church over other religious systems; the truth forces itself upon one that notwithstanding all these things, these people are uninfluenced in either the direction of holy living, or devotion to Christian work.

The other class of which we speak—those living in open sin, or if not this, actually opposing the Gospel by their indifference and unconcern, seem to demand something other than the regular methods and ministrations to awaken them out of their sleep, and force upon them the conviction that life in Christ is the only life eternal. Both classes therefore demand something extraordinary to reach and influence them. Thinking of these things, the clergyman who is as earnest as he is devout, will continue to search for some agency, which can be

utilised to the well being of these two classes of individuals. He will never be satisfied to say, if all that is being done fails to influence certain persons, they must remain in their sins. The meaning of "compel them to come in" will be appreciated, and besides ringing the bell and ministering to those who come to church of their own free will and accord, he will seek to inaugurate methods of work that will force the listless out of their listlessness, and make sinners see the error of their ways.

The Parochial Mission is such an agency in Church life and work. It seeks merely to reach those who are not influenced by the regular ministrations. It assumes, what everybody knows to be true, that the best things become common by frequent repetition; that the thunder shower clears the atmosphere, where the ordinary storm cannot do it so well.

The objection that anything novel in the way of spiritual work is to be feared because likely to be erroneous, can apply only to doctrine. If anything other than the old Gospel be preached, blessings cannot follow such preaching. But no such objection can for a moment be urged against the adaption of the Gospel to special needs, unusual surroundings, extraordinary emergencies.

The common sense that will allow a rubric to be overlooked, or even a canon to lose for the moment its binding force, when the occasion demands the breach in observance, is the common sense that will not oppose the few changes in service, and the unusual observances incident to a properly conducted mission. The thing is here, has been here as a latent force some time, is now beginning to be utilized for the welfare of the Church, the good of man, and the greater glory of God. Stripped of all its methods and means, in themselves of small importance, and changeable in nature, the Parochial Mission is merely a united effort on the part of priest and people to supply the need of those about them with the riches of Christ Jesus.

The preparation for the Mission by prayer, private and public, by extensive advertising of services and distribution of appropriate literature, by appeals from the pulpit and the press to the careless and Godless to attend the services and meetings, by house to house visitation, and any other approved methods looking to the end aimed at, is in itself a blessing to any parish. Before the Mission begins, an awakening has taken place, the revival is evident. During the progress of the services, the hospitality shown to strangers by the regular parishioners, attendance of those who do not ordinarily attend a place of worship; serious interest taken in holy things by professors and an evident concern felt by those who hitherto have passed holy things by on the other side, the children feeling that in any manifestation of God's favor on a parish, they share with others the providential goodness, saying prayers together in behalf of those who seek the prayers of the faithful for their own or others needs, the hearty singing of easy and worshipful hymns, the earnest preaching of simple truths in simple style, the conversational after-talk which aims to press home to the hearts of the hearers the truths that have been dwelt upon at length in the sermon—all these things increase the earnestness and zeal of the faithful, and bring the hitherto Godless and unconcerned to a condition of mind that the Holy Spirit can operate on them with success.

The after-work of a Mission is no less fruitful in good results.

The simple device of cards distributed through the pews on the last few evenings of a Mission will secure to the Rector a large number of names and addresses of men and women who are willing to testify that the Mission has been a conscious blessing to them, and to promise that henceforth they will become soldiers of Christ, or else be better soldiers than ever they have been before.

Then, the distribution of these names among the several organisations of the parish, looking after the special needs of each, until as it were all have been brought to the Altar, and there receive the grace that enables them to do all such good works as God has prepared for them to walk in, this work will go far to give life to a parish and make it plentiful in good deeds.

Never has there been held a Parochial Mission that has had thorough preparation, and been properly conducted by one who loved his Church enough to conform to her ways wherever this could be done, but the results have been satisfactory.

The Mission has been abused by men who thought it would work miracles, who dreamed that in a week the Mission would do what they had failed to do in years, who looked to it as a last resort to float both the parish and themselves into a sea of unwonted prosperity.

The Mission has always been approved by those who went about their work in a spirit of consecration and prayer, and all through the services showed a loyalty to the Church so consistent with a quiet earnestness to do all things possible for the extension of the Redeemer's Kingdom. I personally have found it difficult to exercise patience toward the bearing of those who think they have done their whole duty when they have rendered stated services, and preached the Gospel to those who voluntarily have come to Church.

There is too much self-pleasing in this attitude to suit one who believes there are souls all about us, who, unless we get at them and save them, will be lost.

When the Saviour said "Go out," "Compel them to come in," it is not difficult to imagine some unbelievers in Mission methods saying, "Oh, if they won't come in, let them stay out."

Had they spoken their minds, it is even less difficult to imagine the Saviour of men rebuking them in words something like these:

"There will be some among them who will go into the Kingdom before you, and some among you will be cast out."

## DEFINITIONS AND UNHAPPY DIVISIONS.

Much has been said and written lately on the reticence of the Bishops assembled at Lambeth in conference respecting "our unhappy divisions on the subject of the Holy Sacrament." To our minds, the reticence of the Conference was a most happy circumstance, not merely because any attempt to introduce any fixed settlement would have produced still greater divisions, (and certainly any mention of the subject, any attempt to enforce greater uniformity of opinion without such fixed settlement would have been unwise); but also because we do think such settlement in every sense undesirable and impossible, because it has never yet been attained, nor is it an attainment to be desired. Our reasons for thus thinking are these: The Church Catechism, as at present rendered, as well as the Service of the Holy Communion, seems to us to be as clear and definite upon the subject as it is possible to be without presumption. Socrates Scholasticus, writing in the year A.D. 439, speaks always of the "sacred mysteries" when he speaks of the Sacrament, and the whole tone of the writers of the primitive Church is so far apart from modern attempts to define what is undefinable, that the result is sometimes very painful to those who have been accustomed to receive the Sacrament as a spiritual mystery, an outward and visible sign of an inward and spiritual grace. Have not all schisms, heresies, and falling away from the faith arisen chiefly from the attempt to define too much. It began in the Apostolic age, for St. John had to denounce it. St. Paul had

to reprove the backsliders of his day, who failed to perceive the Lord's presence, or the reverence due to him. While thus we think it one of the first duties of a Christian to avoid all such questions, we do not think it right to have slippery, unreal faith about this matter; but when, at the Reformation, the Church in England was divinely inspired to refuse all authority which was not based upon Holy Scripture, she very wisely left a large margin for individual responsibility. Thus we, for our parts, do not suppose any member of the English Church is prepared to deny that our Saviour meant what He said, when He said: "Where two or three are gathered together in My Name, there am I in the midst of them." Now if we believe this, and believe that the solemn invocation of our Lord does thus secure His presence "even unto the end of the world," how dare we poor mortals presume to define the manner of His appearance to each soul present. To one He comes to convince of sin. "If I wash thee not, thou hast no part in Me." To another weary soul He ministers refreshment and strength; and they go away refreshed, for they have "drunk the Heavenly Vine, new in the Heavenly Kingdom, where all things become new, and old things, old trials, and temptations are passed away, simply because Christ has taken up His throne to reign within them, and govern them as subjects in His Father's Kingdom of Heaven." Those who go in simple faith, because they have been bidden by their Lord to go, know well that to each soul there is a different revelation, as of old where Mary of Magdala saw a gardener; the travellers, a fellow-wayfarer; and even by the Sea of Galilee it was given to the faithful eyes of St. John alone to recognise his Lord, and say to his fellow-fishermen, "It is the Lord." So is it now. To some the Lord's Supper is a fellowship and brotherhood, and certainly there may be some colour for this interpretation, but this is not the only, or chief, if at all, the view of the English Church. All who meet are "one family in Christ," but they meet in obedience to their Lord, to commune with Him, to present themselves to Him for service, sacrifice, or cleansing, rest, or teaching, as He shall see best. Who, then, in a sacred mystery unites all in His mystical body here upon earth, or in His nearer presence, with those passed on before. Thus, then, it seems impossible to define clearly what the Sacrament is, saving only that it is a Sacrament, and must be approached with due reverence and that repentance and preparation commanded in the preparatory offices, so simple and clear. As to the divisions respecting ritual, and so forth, they are unfortunate; but certainly so long as the very simplest ideas of Christian morality exist, they must in time give place to Christian unity and concord. No one can suppose that a real Christian can imagine that His Saviour is only present when a certain dress is worn or not worn; in short, that he, in any sense, is other than a servant of Christ, when he ministers for Him at His Table. In time, the reaction against all irreverence will disappear, and there will come the happier time, when it shall be said no longer of elaborate ritual, costly dresses, or other sensual applicances. "See here is Christ," but in such an hour as ye think not, He shall appear. Who not only was "meek and lowly in heart," but is so still in His members, whether they be crowned monarchs or poor peasants. One thing only closes the door against the Saviour of the world, He who is the giver of all unity, concord, and freedom, and that which bars the doors against Him is pride of heart—pride in our own wisdom, and supposing ourselves to be wiser than our Lord. Those who love the English Church may be thankful that in the midst of so many heresies, infidelities, and superstitions no change was made, or as appears, attempted, in the citadel of the Service Book for Common Prayer. As to the

rest, Bishops, Priests, Deacons, and Laity must each give account individually for the vows they have taken and kept.—*Family Churchman.*

### ON EPISCOPAL GOVERNMENT.

SELECTIONS FROM THE WRITINGS OF DR. SARAVIA.

Saravia now enters upon an important question, namely, the Principle of the Apostolic Succession. It had been objected, amongst hundreds of similar objections to Church Order, that the form of Church Government established by the Apostles ended with their lives; and therefore, as a consequence, any body of men calling themselves Christians were left entirely at liberty to adopt any form of government they pleased; and if not satisfied with any old one, or any existing one, to devise entirely a new one. Saravia, therefore, now exposes this fallacy. He writes:—

"There is neither Scripture proof, nor reason, nor authority of the Fathers, to shew that the form of Church government established by the Apostles ended with their lives. Neither is it any thing to the purpose to assert that the Apostles possessed extraordinary powers; for on the same ground it might be made appear, that no one has in these days authority to baptize or to preach the Gospel. Whatever gifts possessed by the Apostles were extraordinary, could not, it is asserted, be left by them to their successors. The same reasoning would serve to prove that no power either to preach the Gospel or to baptize could be bequeathed by them. I should wish some cause to be alleged why the form of Ecclesiastical government which existed under the Apostles should have now ceased, any more than the preaching of the Gospel, and the administration of Baptism, and the Lord's Supper. For the authority to do all these was equally extraordinary with the authority to rule the Church.

It would be the same thing to say, that, after the day of Moses and Aaron, the Priests and Levites had not the same authority as they had had, because their vocation had been extraordinary. Exactly, therefore, as the Priests and Levites handed down to their successors the same method of government as Moses and Aaron had established, so also the Apostles and Evangelists were an ensample and law to us, their successors, of perfect Ecclesiastical government; and as our Saviour said concerning the Jewish Priests, that they sat in Moses' and Aaron's seat, so may it be said of Bishops, that they sit in St. Peter's seat and St. Paul's, because they succeeded them in the same office of governing.

Again, the command to preach the Gospel and the mission to all nations were so given to the Apostles, that they must be understood to be binding on the Church also. The injunction to preach the Gospel to all nations of unbelievers had respect not only to the age of the Apostles, but to all ages to come till the end of the world. In the last chapter of St. Matthew, when the Lord says, that 'all power had been given Him in heaven and in earth,' and commanded the Apostles to 'go and preach to all nations,' He added, 'And, lo! I am with you alway, until the end of the world;' which cannot be understood as referring to the Apostles only, but to all; our Saviour bidding all be of good cheer, and promising to be with them. This promise cannot be disjoined from the precept preceding, and it consequently appears that Christ commanded His Church to provide that the Gospel should be preached to unbelievers, after the departure of the Apostles, according as opportunities of time, place, and persons, should admit. Had it been designed that the authority of the Apostles should

be temporary, it would have been a personal and particular gift, nor would they have associated with themselves fellow-workers in the Apostolic office for the work of the Lord, to which they had themselves been appointed.

Knowing, however, that their Ministry, and whatever authority they had received, was given to the Church rather than to any particular individuals, they appointed men to be their partakers in the Apostolic office, who, they well knew, would also be their successors. A work so great as theirs could not be accomplished by so few as they were. The command of our Lord was binding on the Apostles, so far as the duration of their mortal powers should extend, for that brief period, to wit, which they were to live after receiving the Holy Ghost; but the Lord did not limit to that period His promise of aid, nor the mission to unbelievers. The Apostles had then need of many helpers and co-operators in the work of the Lord, which not being able themselves to finish, they left for their successors to carry on. If the Apostolic commission had departed hence to Heaven with the Apostles themselves, and the Bishops whom they appointed to be their successors had conceived that they were no otherwise concerned in the propagation of the Gospel than by attending to their several Churches, the Kingdom of Christ would never have been so extended as it was.

"Why need I advance the examples of the Fathers of the Primitive Church? With what zeal, with what labour, and finally with what blood of martyrs, Churches were planted and watered is so well known, that a bare allusion to it must be sufficient.

"Too great, in my judgment, is their levity and presumption, who, in our days ridicule as an Anabaptist dream the doctrine that the Church has now, though not Apostles, yet Apostolic men. But let those persons look to it. Even now, after the lapse of fifteen centuries, the Gospel has not yet reached to all nations. I need not enumerate how many, never visited by the Apostles themselves, have in this interval received Christ as the Lord, on the preaching of pious men, the successors of the Apostles in this duty. My conclusion is only this, that their embassy, and the command they received to preach the Gospel, remains in full force, and perfectly binding on the Church, so long as there shall be nations ignorant of the Lord.

"The fact that none are now-a-days\* sent to nations ignorant of the Lord, does not prove that there exists no authority to send them, but shews a lack of persons fit to be sent: or, at all events, a lack of zeal for the extension of Christ's kingdom.

"But inasmuch as the judgment of an individual may be rash and erroneous, it is requisite that the Church interpose its authority; for since Apostolic authority is necessary herein, if the Church have it not, neither has she authority to send men, however capable she may find them. No one can confer on another what he himself has not. The person who is sent (call him Apostle, Evangelist, or Bishop, as you please) needs no less authority, than that given to Timotheus or Titus when they undertook the like office.

"The Church hath therefore this authority, and it is denoted by the keys, which the Lord gave not so much to Peter and his colleagues as to the Church, that the Church might at all times do what it could do then, commit, namely, to fit persons the commission to preach the Gospel with Apostolic authority."

From this Saravia goes on to shew that Apostolic authority is no less necessary for maintaining and confirming Churches already established, than for planting new ones. He writes:

"I have often wondered what can have induced pious and learned men to think, that the office of the Apostles and Evangelists has ceased

\*The deadness of the Church of England in respect of Foreign Missions after the Reformation, and when in the hands of the Puritans, is very remarkable.

in the Church, and that there are now no Pastors and Bishops with Apostolical authority, to whom the brotherhood of the Presbytery is subject in things pertaining to the good government of the Church; for they hereby make the authority of the Apostles to have been in such a sense extraordinary, as not to have been transmitted to their successors. The circumstance that the names Apostle and Evangelist have not been retained by the Church, is no sufficient proof that the authority has vanished with the names.

"If any one will diligently examine the last days of the Apostles, and of St. Paul in particular, he will easily find, that the Apostolic regimen cannot have ended with the Apostles themselves. We may judge of the other Apostles by what Holy Scripture tells us concerning St. Paul, since there is no doubt but that they resembled him, and were anxious for the Church of Christ to their latest hour, whenever it was that He removed them from this life to His kingdom in Heaven. The second Epistle to Timothy, written by St. Paul towards the close of his life, evidences the care which he even then exercised over the Churches. In it he makes mention of his fellow-workers, some of whom he states that he had sent to different Churches, and others he summons to him as necessary for the same office; as though, being now on the eve of his departure from this life, he would give them his last instructions concerning every thing connected with the welfare of the Church and expedient for further edifying the many which were but newly founded. This his last will and testament he wished to commit to them: but it would have been a vain wish, if, the Apostolic authority was to end with himself, or to be confined within the limits of the districts each of those whom he summoned, had already under his care. For all whom St. Paul there mentions, such as Titus, Mark, Luke, Crescens, Tychicus, Timotheus himself, and many others, were St. Paul's coadjutors in his Apostleship: to them he had committed the care of many Churches, nor can they all, like Demas he mentions, have cast it off during his life, much less after his death.

"They became then heirs (as they had before been partners) of the Apostle's labours and authority. No doubt but the other Apostles had in like manner their companions and helpers, to whom at their departure they committed the care of the Churches with the like authority.

"Now the authority with which these the immediate successors of the Apostles carried on the work of the Lord, could no more expire with them than with the Apostles themselves, so long as the Church had any existence. As they succeeded the Apostles, so were they succeeded by others, to whom if they did not themselves commit the trust they had received from the Apostles, the Church, inheriting the Apostles' authority, committed it."

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

**SPECIAL NOTICE.**—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

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

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

## FAMILY DEPARTMENT

### ALL SAINTS' DAY.

BY THE LATE JOHN CAVARLY MIDDLETON, D.D.

A wondrous beauty clothes the hills,  
And far and wide the landscape paints;  
A heavenly quiet falls, and fills  
The blessed summer of All Saints.  
Glory of crimson, scarlet, gold,  
On every side attracts our eyes.  
And speaks of glories manifold,  
Most beautiful, beyond the skies.

Not transient, like the autumn leaves  
That quickly fade and fall away;  
God's never-ceasing presence gives  
A beauty that can ne'er decay.  
And there the everlasting hills  
Reflects the radiance from the throne  
That all of heaven with glory fills.  
More wonderful than earth has known.

Tongue may not tell, nor heart conceive,  
Nor hath it dawned on mortal eyes,  
What they who in the Lord believe  
Find waiting them in Paradise!  
The gates of pearl—the jeweled wall—  
The sea of glass—the streets of gold—  
The emerald bow, but, more than all,  
The face of Jesus they behold!

All cares are ended, sorrows past,  
No pains afflict nor griefs dismay:  
Resting with Thee, dear Lord, at last,  
Thy hand has wiped all tears away.  
Oh, for one single look within  
The gates of pearl exceeding fair!  
But better far that rest to win  
And with Thy Saints the glory share.

Lord of the living and the dead,  
In whom our loved ones still abide,  
'Neath us Thine arms of comfort spread  
And draw us closer to Thy side.  
And while we lean upon Thy breast,  
Enlarge our hope, increase our faith,  
And whisper of that perfect rest,  
That endless life, that follows death.

Who in the Cross of Jesus trust  
But fall asleep—they cannot die;  
And while we mourn above their dust  
They reign with Thee, dear Lord, on high!  
In Thine own presence grant them rest,  
And from the radiance of Thy throne  
Shine on them, Lord, and make them blest,  
For thou hast claimed them for Thine own.  
—Church Rector.

## HALF A DOZEN HEROINES.

A STORY IN ONE CHAPTER.

By the Hon. Katherine Scott.

There was a dulness about the town of Hornside which could only be described, like the Egyptian darkness, as a dulness that "might be felt."

There was one straight street, which contained square, grey stone houses, neither imposing nor ugly. There was a very grey, plainly built church, and a still more plainly built, dull-looking "Mechanics' Institute." There were shops at one end, but many of these had wire blinds, and concealed their charms like city warehouses. The men hung about listlessly at the corner near the inn, where stood the 'bus when it was not slowly grinding the station; and past the inn there was a street leading to the non-fashionable part of the town, where the boys loitered playing marbles, and the mothers looked unkempt and weary.

The house with which we are chiefly concerned stood at the end of the street, and a

little back, with a tiny strip of garden in front. It was a low house, with a sloping, red-tiled roof, and seemed the one and only remains of a picturesque beauty which it was reported had at one time belonged to the whole street, but which it certainly no longer possessed. The red-roofed house had belonged to a mysterious old bachelor, who was rarely seen, and whose death only caused a commotion in Hornside from the many suppositions as to what would be done with St. Hilda's.

The bushes grew very tangled in front, the little bricked path grew green with moss, and the jasmine over the door wildly luxuriant, before any of the numerous reports as to its future were fulfilled.

At last, on a showery June day, the 'bus from the station ground along the road, unusually loaded with boxes, stopped at the little gate, which had ceased to be any particular colour, and deposited the boxes and two ladies.

The genteel elderly ladies of Hornside peeped from behind their blinds, the young ones invented commissions which would oblige them to sally out at once, in spite of the damp, and the maids-of-all-work would gladly have made an unbidden afternoon attack on their respective doorsteps to gain a view of the arrivals at St. Hilda's.

How strange that they should have arrived so unexpectedly, and with apparently no preparations whatever!

True enough, there were no preparations whatever; the elder of the two produced a key, unlocked the house-door, and requested the 'bus-man to deposit the boxes in the bare little hall; the younger stopped to gather some of the straggling jasmine, which caused the opposite neighbour, Mrs. Black, to exclaim—

"Bless my heart—gathering flowers to furnish an empty house! I wish my spectacles would enable me to see in, and see whatever they can be going to do. Two women and boxes set down like that! strange folks, and no mistake!"

Mrs. Black, with her orderly little parlour, her mats, her cushions, and all the little et ceteras which she had accumulated round her in twenty years of solitary gentility at No. 10, High Street, would indeed have been astonished had it been possible for her gaze to penetrate into the privacy of St. Hilda's and see how calmly indifferent the new inmates appeared. The taller but younger of the two was divesting the other of her cloak, at the same time sticking a spray of jasmine into the front of her dress, and bending to kiss the fresh, pretty face.

"Well, mother—many happy returns of the day of your entrance to your own new abode! It looks nice, but let's explore at once. Mother's drawing-room!" throwing open a door on the right. "No! it's the kitchen, and chairs on their heads which had better learn to stand on their feet at once," and before mother had got in, the chairs were off their heads, the table pulled forward, and the shutters opened.

"Exploration No. 2: dining-room and cabin, I think we'll call it. Fuff! but we want air;" and with a mighty struggle the coloured glass door at the end of the little passage which ran through the house was burst open, and the sweet summer air blew in.

"Now for the higher regions; and here's your drawing-room, and what a nice one! sloping ceiling, snug, delightful, and two windows looking over the fields, and 'over the hills and far away,' and only a loop-hole to that very dull street!"

Two bedrooms completed the explorations; and in less time than it would have taken Mrs. Black to prepare for a dinner-party, mother and Dolly had lighted a travelling stove in the kitchen, boiled a kettle, frizzled bacon, and had all the requisites for a comfortable tea—bread, milk, butter, cups, plates, even a clean table-cloth, were spread on the kitchen table;



and the dusty chairs rubbed down with a clean duster, which came out of the same handy receptacle from which all the rest had appeared. Mother, in a black gown, with a white cap, collar, and cuffs, looked as if she had been comfortably residing at St. Hilda's for months; and Dolly, with her Galatea stripe, shining, fair hair, and rosy face, was anything but a travel-stained figure as she stuck her bunch of jasmine into her waistband and seated herself at the teatable.

"Four o'clock, mother. We have four or five hours of daylight to get straight; but we musn't loiter."

"But we must get some tea," said mother calmly, "and lay our plans while we take breath."

"Take breath! That's taken all mine," groaned Dolly, throwing herself back in her chair, as a shrill-tingling bell quivered and quavered through the empty house.

"What can that be? Oh, mother! a visitor! Answering the door did not come into my programme."

(To be Continued.)

**BAPTISMS.**

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ROBERTSON-SUTTON.—On St. Luke's Day, Oct. 18th, at St. James' Church, Hatley, by the Rev. Albert Stevens, M. A., assisted by Rev. M. G. Thompson, M. A., the Rev. Alex. Hume Robertson, Rector of Durham, to E. Jennie Sutton, only daughter of the late Lucius D. Sutton, of Barnston, P.Q.

DONCASTER-RUTLEDGE.—At Christ Church, Amherst, N.S., on Oct. 9th, by the Rev. V. E. Harris, John Henry Doncaster, to Minnie Julia Rutledge.

**DIED.**

LONGMURST.—Entered into rest at Granby P.Q., on 18th ult., Morris Wardley, the youngest son of Rev. Rural Dean Longhurst, aged 13 months.

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Windsor, N.S., Oct. 9th, 1887. 25 1/2

**Sault Ste. Marie Canal.**

**NOTICE TO CONTRACTORS.**

THE WORKS for the construction of the Canal, above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:—

Tenders will be received until Wednesday, the 7th day of Nov. next  
Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after  
Wednesday the 24th day of Oct. next.

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A. P. BRADLEY,  
Secretary,  
Department of Railways and Canals,  
Ottawa, 27th Sept., 1887. } 24-4

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A map of the locality, together with plans and specifications, will be ready for examination at this office and at the Lock-keeper's House, Galops, on and after Tuesday, the 18th day of October instant, where forms of tender may be obtained by Contractors on personal application.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$5,000 must accompany the tender for the works.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

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## MISSION FIELD.

## NEW SOUTH WALES.

Archdeacon King, in a letter to the *Australian Missionary News*, protests against the act of flagrant injustice which has been perpetrated in Victoria, and which the authorities of New South Wales have attempted to repeat, whereby the Chinese immigrants, poor strangers who have complied with our laws, are notwithstanding, by an arbitrary decree, denied the privileges to which those very laws entitle them. What, after all, is the secret of the hatred with which the Chinese are regarded by so many in this community? Men think of their filthy habits, their immorality, their gambling propensities, and so forth. No doubt there is too much truth in these charges. But there are Europeans—both English and Irish—quite as filthy in their habits, quite as immoral and fond of gambling, and a good deal more idle. These habits are not peculiar to the Chinese, nor are they the real cause of the hatred which is so often manifested by our laboring classes. To a great extent the real cause is to be found in their industry, that industry, which when candidly examined sets an example which few in like circumstances among ourselves are ready to follow. One of the first principles of action instilled into the minds of the Chinese youth is the maxim of Confucius, enjoining obedience to parents and care for them in distress. The Chinese laborer, therefore, looks out for an opportunity of helping them, and is ready for a time to leave home and country, to encounter the hardships of residence in a foreign land, to live a life of toil and self-denial, to submit to the insults which, experience tells him, he is sure to meet with in a nominally Christian community; and instead of spending his savings in the public-house, he sends it home to relieve an aged or indigent father, or to gladden the heart of a widowed mother. And so because of his diligence, sobriety, and simple habits, he can live and save on wages which a European laborer is too proud to accept, he is regarded as the scum of the earth, by the idle, the drunkard and the vicious and selfish. Those who love our Lord Jesus Christ surely have no sympathy with this hatred and oppression of the stranger. It is a disgrace to our Christianity and civilization. The Christian Church can only regard the presence of the Chinese in our midst as a providential call to us to make known to them the blessing of the Gospel. Very real success has attended our efforts to obey this call. Many of the Chinese have turned from dumb idols to serve the living God, and have shown by their lives and conduct that their Christianity is genuine. Some are still among us, their number daily increasing; some have returned to China to tell their parents and their cousins of the Saviour whom they have found. Greater results would have been seen, if our people had taken interest in the work and supported it liberally; but the funds

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of our Mission are low, and our Committee often on the verge of bankruptcy. Again the lives of nominal Christians are too often such as give the lie to their profession. The Chinese are shrewd enough to see this, and many of them think lightly of a religion which has so little influence on the hearts and lives of its professors. They are also struck by the injustice perpetrated in high quarters, and by the spectacle of laws scorned by the legislators who enacted them. It is not the first time that Christ has been wounded in the house of His friends, or that the conduct of professing Christians has proved one of the greatest hindrances to the propagation of the Faith.

## BOMBAY.

The Rev. E. S. Gardner, in a letter from Mazagon on July 1, says: "We heard from Mr. Sibbald a sad account of the native Roman Catholic Christians in India. The cholera had attacked one of their villages, whereupon all the people abandoned it, leaving the sick shut up in the deserted huts, and only going every day to take others who were attacked to the infected village, and to see if those left previously were still alive. They then used devil exorcisms to drive the cholera away. Yet these people are the descendants of generations of Christians, going back to the time of St. Francois Xavier. At Thana some complained of the way their priests neglected them. One said they were worse than heathen. Even the Jesuits, who are fast ousting the Goanese, still have to wink at their semi-heathen customs.

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