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The Church Guardian

OF MONTREAL.

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

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ECOLESIASTICAL NOTES.

SUFFRAGAN BISHOPS are prohibited in the P. E. Church in the U.S. by Canon.

TRINITY CHURCH, Buffalo, was consecrated by Bishop Coxe on Sept. 20th, when about 100 Clergy were present.

THE total contributions of the Diocese of Massachusetts in 1891 for religious purposes amounted to nearly \$900,000.

ARCHDEACON DENISON has in the press a sequel to his "Notes of My Life" since 1879, which promises to be of unusual interest.

IT is intended to erect in Worcester Cathedral a memorial to the late Bishop Philpott; £900 have already been raised in the diocese.

THE Ven. Archdeacon Farrar, who has of late been suffering from ill-health, intends shortly to resign the chaplaincy of the House of Commons.

THE Dean and Chapter of Ely have received promises which amount to almost £5,000 towards the sum necessary for the repairs of the Cathedral.

IN the Diocese of New Hampshire preparations are being made no less than four—perhaps six—parochial missions of from eight to sixteen days duration.

THE sum of £4,801 has been expended on the general work of restoring the Church of St. Mary-on-the-Hill, Chester, beside gifts from the Duke of Westminster.

THE Rector of St. Paul's Church, Hickman, Ky., has a class for Confirmation of which three-fourths are grown persons coming from the various Christian bodies.

BISHOP SMYTHINS of Central Africa has received an anonymous donation of £1000 towards the fund for the creation and endowment of the Nyassa Bishopric.

THE Queen has promised the sum of £50 and the Prince of Wales twenty-five guineas to the fund being raised for the repair of the Church of St. Martin's-in-the-Fields, London.

THE C.M.S. have pointed out to the English government the danger in which the Society's Missionaries will be placed should Uganda be evacuated by the British East India Co. Bishop Tucker prophesied that, in such case the missionaries and their converts would be murdered.

THE restoration of the Lady-chapel at the east end of Lichfield Cathedral, which has been going on for some years, is now practically completed. The valuable old stained-glass windows have been taken out and re-leaded.

THE foundation stone of a new Church of St. Oswald, Small-heath, Birmingham, was laid last month by Mrs. C. Wriothsley Digby, of Meriden hall. The new building will be erected at a cost of £4,831, towards which £3,070 has been subscribed.

BISHOP HUNTINGTON consecrated the new Church of St. Thomas, in the little village of Van Etten, N.Y., on the 20th Sept. It is the gift of Mr. Thos. E. Smith as a memorial of his saintly wife. 12 persons were confirmed and while there the Bishop received a petition from over 20 Methodists living a little distance from the village to send some one to instruct them in the Church.

CAMBERWELL has just received a munificent gift. Mrs. Gooch, a former resident, and widow of a well-known banker, has undertaken to endow a new parish, to be known as All Saints, North Peckham, and to build a Church, parsonage, club-house, and mission buildings, at an estimated cost of £30,000, in memory of her husband. The Church will be erected in East Surrey Grove. The endowment will be £450 per annum. In addition to mission buildings and schools, the gift includes a convalescent home at Margate for the sick poor of the parish, the population of which is 8,000.

THAT "cathedral car" in North Dakota is a great success. At many places along the line of railway where it is left for services there is not a room large enough to hold twenty persons; and over and over again ninety have crowded into the car, which seats seventy; and often the congregation is larger than the whole population of the village. Not only the people of churchless neighborhoods, but the railway employees are described as asking affectionately when "their cathedral" is going to arrive.

The Bishop adds: "My custom is to do all the work necessary in the car with my own hands. It would be very unlike a missionary in this new Northwest to bring a uniformed porter on my journeys. It would give unreality to the work. So I prepare the lamps and light them; I sweep the floor and make my own bed and distribute the leaflets, and make the fires, and put the seats in order. About half the time it falls to my lot to play the organ. I find all this no hardship; often I have three or four hours on my hands while waiting for service time on

a side track, and many come to see me then, and feel disposed to look on me as a working man like themselves."

THE corner stone of what is said will be the finest Church mission house in the world was laid on October 3rd at the corner of Fourth avenue and Twenty-second street, New York, by Bishop Williams, of Connecticut, as Presiding Bishop of the Episcopal Church in America. For several years the Episcopal Mission Society of America has been planning to erect a home that would surpass anything of the kind in existence. Such men as J. Pierpont Morgan and Cornelius Vanderbilt early volunteered munificent gifts, and not long ago the amount necessary to begin operations was ready to be paid into the society's treasury.

The new building will be the centre of activity for the missionaries at home and abroad. It will be seven stories high and built in a steel frame filled in with brick. It will be grand in proportions, warm in color and commanding in size.

THE Bishop of Jerusalem has a scheme in hand by which he hopes to place the representation of the English Church in the Holy City on the same platform as that occupied by the Roman and Greek churches. He wishes to build a college and chapel on a site now offered for a limited period on favorable terms. The buildings would be occupied by the Bishop and a staff of clergy, whose chief duty would be the study and comparison of Eastern and Anglican Christianity, with a view to minimising the points of difference. They would translate works of eminent leaders in both Churches, and try by every means in their power to bring the ancient Church of Jerusalem out of present error and ignorance back to its early purity. Dr. Blythe is moved to this attempt by three powerful reasons. 1. The unwavering belief of the Archbishop of Canterbury that to the Eastern Christians is committed the evangelization of the East, for only natives of those mystic lands can enter into the strange imaginings of the minds of these peoples. 2. The earnest desire of the Patriarch, the same who requested the restoration of the Bishopric in 1887, for the establishment of the college. 3. The indisputable fact that the English Church appeals with stronger attraction to the Jewish race than does any other form of Christianity. At present our Church has no firm foothold in Jerusalem, we hold service, as wayfarers, in mission rooms, in the home city of our religion. The Bishop wants to present to the Jews the settled, stately order of a cathedral service, offered in a chapel built on approved architectural lines. The idea is based on extended experience of the idio-syncrasy of

Eastern Jews, and the Bishop is not overlooking the realities for Ritualism. The Hebrews, who are thronging back to their own land, show a desire to respond to the advances of the English Church when she appears in due order and dignity. The Roman and Greek Churches are well housed, and we should certainly not be behind them in taking an established position in our mutual ancestral home, and on that ground no doubt many persons will support the scheme and send liberal donations to the Jerusalem and the East Fund at Messrs. Coutts & Co., London.

GENERAL CONVENTION NOTES.

The General Convention—the Great Council of the Church in the United States—sembled in triennial meeting at Baltimore, Md., on the 5th of October inst., the first proceeding being service in Emmanuel Church, corner of Reid and Cathedral Streets, on the morning of that day. The Bishops present (including the Bishops of Fredericton and Niagara from the Canadian Church) numbering in all some 60, went in full robes in procession from the hall adjoining to the Church, many of them also wearing the hoods of the colleges from which they had received degrees. It seems worthy of note, however, that on such an occasion as this the wide-awake Church in the United States should lose an opportunity, in such a city as Baltimore (where the Roman communion exercises so strong an influence by its pomp and display) of impressing the multitude, sectarian and otherwise, which surrounds it, by failing to have in its orderly, reverent and imposing procession all the Clerical and Lay delegates attending the Convention. Yet so it was; to the loss, we are convinced, of considerable influence, since there is no denying the fact that people are largely impressed by what *they see*; and a procession of lay delegates followed by 208 clergy in their robes and hoods, and they again by the 60 or more Bishops composing the House of Bishops of the Convention, would undoubtedly have exercised much greater influence than that of the Bishops *alone*, though that *was* a procession imposing and impressive. Then, too, the effect in the Church itself of this immense white robed order of the priesthood must have influenced largely, alike the service itself and those who attended it.

A processional hymn was sung as the procession of Bishops advanced up the centre aisle. The Bishop of Minnesota began the office for the administration of Holy Communion, the Epistle being read by the Lord Bishop of Fredericton and the Gospel by the Bishop of Maryland. The sermon, an exceedingly able and noteworthy one, was preached by the Rt. Rev. the Bishop of Alabama (Dr. Wilmer) from the text of John vi, 68, "Then Simon Peter answered him, 'Lord, to whom shall we go, thou hast the words of eternal life.'" The Holy Communion was then administered, the Bishop of Minnesota acting as Celebrant and the Absolution being pronounced by the Presiding Bishop, the Ven. Rt. Rev. Dr. Williams, of Connecticut. The musical part of the service was rendered by the choir of Emmanuel Church, assisted by members of the St. Cecilia's Guild, and it is needless to say, was exquisitely beautiful; but,

nevertheless, we missed the surpliced choir of men and boys which seems particularly suitable and desirable at such a grand Churchly function as the opening service of the great Council of a National Church.

The House of Deputies (corresponding to the Lower House of the Provincial Synod of Canada) holds its sessions in the Church itself, a custom which has been observed for many years, but in which it appears to us, notwithstanding the character of the work in which the House is engaged, and the admirable order kept, there is, nevertheless, much which seems to detract from the sanctity with which the Church ever surrounds the buildings set apart by her for the service of Almighty God; and again we venture to think that the Church in the United States thus loses an opportunity of enforcing Churchly teaching.

The delegations from the various dioceses are seated in the church according to dioceses, each having its particular place plainly indicated by a large placard visible throughout the building, the arrangement conducting alike to order and expedition, since the chairman is enabled at once to announce a member who wishes to speak and does so systematically in some such form as "the Deputy from the diocese of _____" as each member rises to speak. A more admirable chairman than the Rev. Dr. Dix, Rector of Trinity Church, New York, who was again chosen unanimously as the presiding officer of the House of Deputies at the present Convention, it would be hard to find. Dignified, prompt, kindly, but firm, he maintains order and directs with much ability the proceedings of the House. He is ably assisted, however, by the Rev. Dr. Hutchins, the General Secretary of the Convention, himself possessed of great administrative and organized ability, and who has most ably filled the position of Secretary for a number of years past.

The House of Deputies itself embraces within its number men of the highest eminence both in Church and State, and is remarkable to a stranger for the number of men in advanced years, that is, who have past the meridian of their life. In this respect it differs, we think, from our own Provincial Synod in which there are comparatively a far greater number of young and middle aged men. On the floor of the House of Deputies are found such men as the Chief Justice of the Supreme Court of the United States, Judge Davis, a member of the Geneva Award Commission, Judges of State Courts and lawyers of eminence in the various cities of the United States; and among the Clergy, men whose names are familiar the world over for theological learning and great spiritual power. To meet and interchange views with such a body of men and to listen to the debates which take place in the House, and observe the manner in which the business is transacted, is a privilege and an inspiration in itself. Earnestness of purpose, absence of partisanship and a common desire to advance the interests of Christ's Holy Catholic Church seem to pervade the whole assembly.

The Deputation sent from the Provincial Synod of Canada was received by appointment on Thursday, the 6th of October, at half past 11 o'clock a. m. The previous day it had been resolved by the House of Deputies that the House of Bishops should be respectfully invited

to be present in that House when the Deputation from the Church in Canada was received. This, we understand, has not been customary, but the reception accorded to the Deputation from the Church in the United States having been by both Houses of the Provincial Synod, it was felt that like courtesy was due to its representatives. The large number, however, of the Upper House (consisting of over 60 bishops) manifestly made it difficult to comply fully with the wish of the House of Deputies, but the House of Bishops appointed a special deputation of a dozen or more prominent members of that body, headed by the venerable and beloved presiding Bishop himself (the Rt. Rev. Bishop of Connecticut) to attend and introduce in solemn procession the delegates from Canada, which was received as it passed up the main aisle of the Church by this large and influential body standing, and on reaching the platform the members of the deputation were received by the presiding officer of the House and severally introduced to the meeting as follows: (1) As representing Newfoundland, the Lord Bishop of Newfoundland; (2) as representing the Provincial Synod of Canada, the Rt. Revs. the Lord Bishops of Fredericton and Niagara, the Rev. Canon Mills, B. D., of Montreal, and Dr. Davidson, Q. C., of Montreal, Lay Secretary of the Provincial Synod, all of whom were accorded a most cordial and attentive reception, and on the conclusion of their addresses upon motion were heartily accorded by the presiding officer, seats upon the platform then, and whenever they chose during their stay in Baltimore to attend the meetings of the House.

The afternoons of the first and second days were devoted almost entirely to the consideration of the proposed amendments to the Prayer Book which, if we rightly understand them, are marked by a strong conservative character, and also by this that they seem to tend to bring the American Prayer Book still more closely into harmony with that of the Church of England.

As in the Provincial Synod of Canada, the third day of the session is devoted entirely to the consideration of Missionary work, and it was our privilege to be present during the whole of a day whose proceedings will long linger in remembrance and be an inspiration. The House of Bishops attended as a body in the House of Deputies, and owing to the advanced age of the presiding Bishop, the joint deliberation of both Houses was presided over by the Ven. Bishop Clark, Bishop of Rhode Island. Addresses were delivered by Bishop Nichols, of California, as to the work upon the Pacific coast; by Bishop Garrett, of Northern Texas, as to work in the southern part of the United States; by Bishop Talbot, of Wyoming and Idaho; by Bishop Dudley, of Kentucky, speaking largely in regard to the work among the colored population of the south; by Bishop of Minnesota, a well-known apostle of the Indians, in behalf of the Indian population; by Bishop Hugh Miller Thompson, of Mississippi, on work in the Mississippi Valley, wherein he considered the great future and centre of the American nation to be placed; and in the evening by Bishop Hare, of South Dakota, in regard to the work in China and Japan.

After the reading of the general report of the Board of Missions by the Rev. Dr. Langford, the chairman stated that it was usual to receive the next announcement, viz: that of bequests and legacies by departed sons and daughters of the Church, standing; whereupon the whole body as well Bishops, and Clerical and lay delegates, as the large number of people present in the Church filling the galleries, rose to their feet and listened to a long list of bequests and legacies made during the past three years; and it finished in one voice and with a fervor never to be forgotten there rose from the large assemblage at the call of the presiding Officer, that

grand and ever touching hymn beginning "For all Thy saints O Lord." Tears we brought to the eyes of many as they remembered those resting in the peace of Paradise, whose work was done; realizing, though but in some feeble way, the truth of the words

"O blest Communion, Fellowship Divine,
We feebly struggle, they in glory shine
Yet all are one in Thee, for all are Thine.
Alleluia."

It seems to us that the foregoing is a practice which might well be followed in the Church in Canada; and further, that the custom of introducing between the speeches bright missionary hymns, such for instance, as "Jesus shall reign where'er the Sun," and "All people that on earth do well," sung as in this case with magnificent organ accompaniment and a full choir in attendance for the purpose, and joined in by the whole audience (in this case some 1200 people) is so inspiring that it might well be introduced on the Day of Missions in the Provincial Synod.

Indeed, it strikes us that instead of holding our present *missionary* meeting in St. George's schoolroom as we have done, it would be well to have it in a Church where the accompaniments, vocal and instrumental, and the inspiration of the place itself might be present.

THE WOMAN'S AUXILIARY.—1200 women from all parts of the United States and, if we mistake not, having also representatives from Japan and China, met on the morning of the 6th October in St. Paul's Church, Baltimore, for the celebration of the Holy Eucharist. Bishop Paret of Maryland was the celebrant and gave the address to these holy women, and thereafter their regular meetings proceeded in an adjoining hall. The sight of the service must have been inspiring indeed, but it was solely for the members of the Woman's Auxiliary. The offertory—devoted to what is known as the enrollment fund, that is, a fund intended to reach \$1,000,000 and having as its object the spreading of the missions of the Church—was taken up, and realized the magnificent sum of \$17,000. All honor to the women of the Church in the United States who have given not merely their labor and their love but their means, for the extension of Christ's Church. The association was formed only 21 years ago in this very city of Baltimore, and now counts its members in nearly every diocese in the country, and has collected and expended in mission work since its formation no less a sum than \$3,623,505, and its report showed that over \$1,000,000 had been contributed in the last three years and \$350,047 within the past year. We hope to be able to add some further particulars as to its work, and as to the General Convention in our next number. But these few facts may we trust serve to stimulate our readers to still greater earnestness in the work given us in Canada to do, for the *one* Holy Catholic, Apostolic Church.

BROTHERHOOD OF ST. ANDREW.

According to previous announcement, the seventh annual Convention of the Brotherhood of St. Andrew in the United States, was held in Boston from September the 29th last to October the 2nd inst. inclusive, the opening service taking place in Emmanuel Church at 10 a.m. on the former day, when a charge to the Brotherhood was delivered by the Bishop of Central New York, the Rt. Rev. Dr. Huntington. The Church was filled in every part. In his charge the Bishop, with that clearness and force of language which is characteristic of all his addresses, outlined the history, aims and objects of the Brotherhood. Bishop Huntington is well known not merely in the American Church but through-

out the Anglican community as one of the deepest and most original thinkers of the day; and every word of his in such an address as that to the Brotherhood is worthy of consideration. He spoke of the sacred character of the work undertaken, insisting that it should be done along the lines outlined by the Church, counselling the Brotherhood against being led away by mere generalities of the doctrine, sometimes taught as superior to The Faith once for all delivered; and he urged upon the members of the Brotherhood singleness of aim and holiness of life in conformity with the simplicity of its two rules of obligation.

After the service the business meetings were held in Association hall. Fifty dioceses in the United States were represented and an earnest address of welcome was made in behalf of the Brotherhood of Massachusetts by Secretary Gordon. Canada was represented by a Deputation from several of the Brotherhoods; Mr. Waugh of Toronto reporting hopefully of the prospects of the Society in Canada and of its increase in numbers.

Mr. W. C. Sturgis, of Christ Church, New Haven, was elected President and Mr. G. H. Davis of St. Lukes, Germantown, Philadelphia, Vice President for the present year; the General Secretary being Mr. Joseph R. Barroll, of St. James Church, Chicago.

Mr. J. L. Houghteling, of Chicago, read the annual report of the Council referring to the work which has been done during the year past by that body, and stating that since the last Convention in St. Louis, 196 new Chapters had been formed; the total number of Chapters at the present time amounting to 756 in the United States. The Report concluded by reminding the brothers that "the power to set things right lies not in the machinery of the Brotherhood but in the manhood of its members," and it recommended that renewed attention to the first principles of the Association be given and that every brother lay to heart the obligations which he has undertaken, and steadfastly purpose by God's help during the coming year to keep in loyalty to his Master and to the Brotherhood and its two rules (1) "To pray daily for the spread of Christ's kingdom among young men and for God's blessing upon the labors of the Brotherhood." (2) "To make an earnest effort each week to bring at least *one* young man within hearing of the Gospel of Jesus Christ.

As a sample of the work which the Brotherhood has done and may do, it appears from the appendix to the report of the Council containing statements from 455 Chapters that "329 report special efforts to bring young men to Baptism, Confirmation and Holy Communion; 431 report special work in welcoming young men to Church services and Bible-classes; 318 report special effort to visit young men in their homes; 311 report Bible-classes, 124 taught by clergymen, 173 by laymen, 14 by women; 291 report distributing cards of welcome to services; 219 report 381 men acting as lay readers; 84 report 134 men preparing for Holy Orders; 134 report work in Missions; 183 report hotel work; 23 report visiting sick and poor; 109 report organizations among boys for the purpose of training them for brotherhood membership; 85 report visiting hospitals, prisons, etc., and talking with

innates; 24 report that they maintain parish papers; 41 report work in Church choirs; 11 report building three mission churches and many others helped in similar work; 20 report Young Men's Clubs or reading rooms; 26 report classes in Church history; 6 report that they have conducted Church services during a vacancy in the rectorate; 9 report visiting ships; 11 report repairing and caring for Church property; 15 report supplying railroad stations with framed cards announcing hours of Church services; 7 report Cottage services; 4 report maintaining Employment bureaus; 7 report Special meetings or classes for the discussion of Social questions; 5 report making a house-to-house canvass of the district near the parish Church; 111 report that work was suspended in whole or in part during the summer; 297 report that work was not suspended during the summer."

Canada was also further represented at the Brotherhood by the Lord Bishop of Nova Scotia, who delivered a devotional address at one of the evening sessions in the Church of the Advent, in preparation for the Corporate Communion which took place on the morning following in old St. Paul's Church at 7 o'clock, when the large Church was completely filled, and over 700 men joined in the Holy Eucharist.

Addresses were also delivered during the session by the Rev. Father Huntington upon "The Kingdom"; by Bishop Hugh Miller Thompson of Mississippi on the "Discovery of the New World"; by Bishop Brooks of Massachusetts, and a profound and striking sermon by the Rev. R. A. Holland of St. Louis, Miss., of which the *Churchman* of New York says that it "will remain as a permanent contribution to the Church's armory in the battle for the truth." This sermon will, we understand, be printed and probably will obtain wide circulation.

The "Anniversary sermon" was delivered by Bishop Brooks on Sunday morning, in Trinity Church, from the text "For their sakes I sacrifice myself," and addresses were delivered during the day in various parishes of the city by lay members of the Brotherhood.

The total number of Chapters represented in the Convention were 341 with 806 delegates and 75 visitors, making a total of 881 persons attending at the Convention.

Earth to Earth Burial.

The Rev. F. Lawrence, vicar of Weston York, contributed a paper on the "Disposal of the Dead" before the Congress at the Sanitary Institute of Great Britain at Portsmouth. He said earth-to-earth burial was in accordance with sanitary law and had never been proved to be productive of evil results. The fact was that the earth-to-earth system was a quasi-cremation effected naturally by the action of the air and earth in a manner regardful of the public health. It was not that mode which was harmful, but the disrespectful, unnatural, irrational, so-called burial in durable coffins and vaults. He submitted that a perishable coffin must take the place of that now in general use. The Legislature could concentrate in the Local Government Board the control over cemeteries now divided between that board and the Home office, and it also remained for the Church in her corporate capacity to exact a proper use of the churchyard remaining to her, and thus set an example to cemetery authorities.—*Times*, Sept. 16th, 1892.

INFALLIBILITY.

HOW FAR, AND WHERE, MAY CERTAINTY OF TRUTH
BE EXPECTED IN THE TEACHING OF
THE CHURCH ?

By the Bishop of Qu'Appelle.

[CONCLUDED.]

But there are doubtless many other matters not defined in the Creeds, about which we would desire to know the positive truth, and concerning which it is also well for us to be instructed "for our soul's health." (Baptismal Service). Such questions, for instance, as the exact meaning of "Inspiration," "Predestination," the "Future State," the doctrine of "the Sacraments," "Absolution," &c., &c.

But it is certain that on all subjects beyond those contained in the Creed we must be content to have only that ordinary measure of assurance which can be gathered from the teaching of the branch of the Church to which we belong, as expressed in the Liturgy and other formularies, of the Pastors who are set over us in the Lord as the duly authorized exponents of that teaching, from what appears to have been received by the Church "everywhere, at all times, and by all," according to the golden rule of S. Vincent of Lerins, and from the testimony of Holy Scripture read with a mind for the illumination and guidance of which the Holy Spirit has been faithfully sought.

And the truly wise man will assuredly always be ready and willing to defer his own judgment to that of the general body of which he is but a single member, and will further consider that the Church Universal is more likely to be right than any particular branch thereof. It is quite true that, as we said at the beginning, our faith *must* rest ultimately on an act of our private judgment. But that does not mean that we must necessarily exercise that private judgment in every matter, or that we must necessarily decide everything for ourselves. "We have the choice whether we will exercise our private judgment in one act, or in many" (Professor Salmon, "Infallibility of the Church," p. 47). "In claiming the right of private judgment we acknowledge the need of human teaching to enjoin that judgment." And we may determine once for all that it is most reasonable that the individual should submit his judgment to that of the body of which he is a member.

"Submission to the authority of the Church is the merging of our mere individualism in the whole historic life of the great Christian brotherhood; it is making ourselves at one with the religion in its most permanent and least merely local form. It is surrendering our individuality only to empty it of its narrowness" (Gore, "Roman Claims," p. 51). And on the same principle also it is most reasonable that a part of the body—a mere local Church—should submit to the judgment of the whole. The appeal of our Church at the time of the Reformation was from a mere part—the Church of Rome—to the whole Catholic Church. By the judgment of a free council, truly representative of the whole Catholic Church, our Church would be still willing to abide.

But upon questions in regard to which there have always been differences of opinion in the

Church, it would be no part of the duty of even such an Ecumenical Council to give a decisive judgment.

We may, indeed, very earnestly desire that we could have more definite and certain knowledge on all subjects, we may feel that it would be an inexpressible comfort to our souls could we have more clear certainty. But if it does not seem to have been Christ's will to give any means for obtaining that certainty in matters beyond those that were absolutely necessary for the stability of His Church and the salvation of men's souls, we must not only be content with our present state of trial and imperfect knowledge, but believe that it is somehow assuredly good for us.

Where God has not given the help of an infallible living authority, the true Catholic is content with a reliable authority. He accepts Revelation as God hath been pleased to give it in the Holy Scriptures, in the testimony of the Catholic Church, in his own conscience' (Berdmore Compton, "Infallibility"). The real fallacy of the modern Roman position lies in the assumption that because it is necessary for us to know the certainty of the truth on *some* things, e.g. whether our Lord was truly God, therefore it is necessary that there should be a living authority able to teach the truth infallibly on *all* subjects that men desire to have solved.

The Rev. C. Gore, in his late Bampton Lectures (on the *Incarnation of the Son of God*), has admirably pointed out that while Christianity must be authoritative, authority must be of two kinds—the despotic and the fatherly. The former, aiming to produce simply servile acquiescence and obedience, works through explicit commands and dogmas. The latter, seeking to produce "conformity of character, sympathy of mind, intelligent co-operation in action," delights in half-disclosures, stimulating the mind and the will. This is the higher method, and it was that of our Lord. He taught rather by suggestion than by full disclosures of the truth. "Even His triune Being is rather overheard, than heard as a distinct announcement." "He gave few tenets in a formulated shape" (Dr. Latham). He trained His disciples to do a great deal for themselves in the way of spiritual effort in apprehending truth. Christian authority, then, as (1) a higher sort of reason, stimulates and develops in each of its subjects the faculty of reason and free judgment; and (2) as educating men for worship is not satisfied with bare acceptance of dogmas and obedience to rules, "refuses to do too much for men—refuses to be too explicit, too complete, too clear, lest it should dwarf instead of stimulating their higher faculties" (pp. 195-198).

Thus, then, to the taunt (as is supposed) against the members of our Church, of the Romanist, "Where have you an infallible voice to assure you of the truth of what you believe, or to tell you what you ought to believe?" we can answer, "We have it sufficiently in the voice of the Church when it was yet one—still living amongst us the Truth once delivered to the saints is enshrined in the Creeds. The faith and knowledge which was sufficient for the early Christians to live by, and to die with, is sufficient for our guidance. For the rest, if Christ had intended us to have an infallible guide in all things, He would certainly have given us one

very plainly. Since He did not do so, we cannot accept one of man's creation, it is better to have only a dim light than a false light to walk by. And if sometimes we are bewildered and almost overwhelmed with perplexity, we will take it as part of the yoke and the discipline that He intended us to bear for our eternal welfare."

After all, this state of perplexity and doubt in things that we feel that it would be helpful to us to know more clearly, is only similar to our moral trials. Who does not often wish—yes, with deepest agony of soul—that he could be free from the temptations that assail him to do what his conscience knows to be wrong? Who does not feel that it would be inexpressibly good for him if God had made it impossible for him to sin? "Oh! that I had wings like a dove, for then would I flee away, and be at rest." But we know that it is impossible; we know even that God can, and does, bless us even through temptation, faithfully endured, "for when he is tried he shall receive the crown of life." And so we ask for grace to endure to the end. And so, also, if it is not God's will to save us from the trial of mental perplexities as to the Truth, we are sure that He will bless us as we look to Him, and trust Him, for His guidance amidst them.

WHY AM I A CHURCHMAN.

Qu'Appelle Messenger.

[Continued from Sept. 14th Number.]

I am a Churchman—

V. BECAUSE THE CHURCH STILL HOLDS "THE FAITH ONCE DELIVERED TO THE SAINTS," "WHOLE AND UNDEFILED."

Whole—in all its completeness, as distinguished from the broken and partial truths held by the schismatic bodies.

Undefiled—without additions, free from the errors which the Church of Rome has allowed to be added to the Faith.

A sound and true Faith is certainly a necessary mark of the true Church, and of the very essence of its Unity. The Faith is "One" as the "Body" is "One." There have been, before now, bodies of Christians that have had all the organization of the true Church, as duly ordained and commissioned Bishops, Priests, and Deacons yet guilty of schism owing to a departure from the Faith "once delivered to the saints." All the early sects were episcopal in their form of government.

This "deposit" or "form" of the Faith was delivered to the Apostles by the teaching of the Holy Spirit, according to the promise of our Lord that he would "lead them into all the truth." Very early this "Faith" was enshrined in forms called Creeds used by converts in making their profession at baptism. These forms at first differed slightly in expression in different places, but all declared exactly the same truths. In the 4th century (at the Council of Nicea 325 and at Constantinople 381) these various Creeds were collated and made more definite to counteract various errors that had arisen, and the Creed which we now call the Nicene (with the exception of the Filioque clause) was set forth as that which most truly and fully expressed the

"Faith," as it had been held from the beginning according to the testimony of all parts of the Church. This was done by the Church when as yet all parts were in full communion with one another, and able, therefore, to come together in Councils.

The Creeds thus sanctioned by the undivided Catholic Church have always been considered a full and sufficient expression of the Catholic Faith "as it was once delivered to the saints," in all things that were necessary for salvation.

Our Church faithfully maintains these symbols as a necessary, and a sufficient standard of Faith and test of Orthodoxy.

She uses, as the Catholic Church has ever done, the Apostles' Creed as the Creed of Baptism, and the Nicene Creed as the fuller expression of her Faith in the highest Act to her Worship—the Holy Eucharist. She refuses to exact any other test of membership or requirement of faith as necessary to salvation. And thus she continues steadfast in the Apostles' doctrine.

The schismatic bodies of modern Protestantism have for the most part, if not entirely, ceased to make public use of these confessions of the Catholic Faith (as indeed it is only natural that they should have done, as the article "One Holy Catholic and Apostolic Church" would have borne continual witness against their dissidence); or, they interpret the latter clauses, "The Holy Catholic Church, Communion of saints, forgiveness of sins," in a sense entirely different to that which they bore when they were inserted in the Creed. Moreover, on many other points, as, e.g., as regards the doctrine of the Sacraments, the Ministry, and they deny much that the Church Catholic has ever held as the Truth, though not expressed in the Creed.

On the other hand, the Church of Rome has added to the Faith of the Catholic Church. Since the council of Trent she has added certain things, no less than fourteen Articles, as necessary to be believed in order to salvation. Twelve of these Articles are comprised in what is known as the Creed of Pope Pius IV., issued just after the conclusion of the Council of Trent, in 1563, and two, referring to the infallibility of the Pope, decreed in the Vatican Council of 1870, and to the immaculate conception of the Virgin Mary, decreed by the Pope in 1854, have been added since. The Creed of Pius IV., which is added to the Nicene Creed, and which is required to be confessed by all persons admitted into the Roman Church, concludes with these words: *I [A. B.] do at this present freely profess and sincerely hold this Catholic Faith, out of which no one can be saved.* There is another form of this creed which "is authorised by the Holy See for the whole of Christendom, and is the form constantly used in Rome for the reception of Protestants and Schismatics into the Catholic Church." [See Dr. Di Bruno, Catholic Doctrine, p. 225, note.] This creed makes him who confesses it say "knowing that no one can be saved without that Faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches, against which I have greatly erred," &c., . . . I now profess that I believe," &c.

Whatever may be the truth or error of these added Articles, it is most undeniably certain that

they were never required before the Council of Trent of any Christians as necessary to be believed for salvation. Therefore that Church, contrary to her own principles, for she constantly asserts that no addition to the Faith of early Christianity should be made has separated herself from the Catholic Faith as held and required by all ages of the Catholic Church up to the 16th century.

Therefore it can be most truly said "There never was a Roman Catholic Church till it was created by the Council of Trent."—(*Bp. Coxe, Institutes*, p. 135.)

Whatever errors, whether in doctrine or practice, were commonly or even generally received in the Church before the Reformation, none were incorporated into the creed or required to be believed as necessary to salvation. There were frequent differences of opinion expressed by persons in full communion within the Church concerning all of them. Dr. Field, in his standard work, "On the Church," goes further, and states, and fairly proves his statement, that "None of the points of false doctrine and error which the Romanists now maintain, and we condemn, were the doctrines of that Church, constantly delivered and generally received, but doubtfully broached and factiously defended by some certain only."—*Dr. Field, Of the Church*, 73, c. 6.

Of our Church, on the contrary, even with regard to matters not included in the creed, it may be most truly said, she teaches what was taught by the primitive Church, i.e., of the first four centuries. She does not leave any doctrine an open question which was not so left by the Catholic Church in the first ages;

She does not tolerate any teaching which the early Church condemned;

She does not deny anything which the early Church affirmed.—*Vide The Papal Claims*, p. 187.—*Bishop Seymour*, of Springfield U. S. A.

It may be most confidently asserted that our Church now believes and teaches what the Church, over which Gregory the Great, who sent S. Augustine to England, ruled, believed and taught, far more closely than the Church of Rome now believes and teaches. Therefore, even if it could be proved, which it cannot, that by sending S. Augustine the Church of Rome obtained jurisdiction over England; the Faith that he then introduced was far more like that which we now possess, though undoubtedly some errors had already begun, than the present faith of the Church of Rome.

But since the Roman Church continually confidently affirms that it is *we*, and not *they*, who have departed from "the primitive teachings of Christianity," and that the Church has no power to add anything to the deposit of faith delivered to, and taught by, the Apostles, it may be well to examine this question a little more closely.

To be Continued.

The first number of the "Church Unity Quarterly" (Church Publishing Co., Bible House, N.Y.) just issued, contains the able paper of Bishop Seymour on the HISTORIC EPISCOPATE. The subscription is only 30c. per year. We wish it, most heartily, success.

News from the Home-Field.

Diocese of Nova Scotia.

Wednesday, September the 21st, was a red letter day for the Church people in the little village of Walton which is so picturesquely situated on the shores of the Basin of Minas.

The occasion was the celebration of the Jubilee of that portion of the parish where regular service had been begun just fifty-five years ago by the Rev. R. J. Uniacke, the then Rector.

This day being the festival of St. Matthew, in whose honor the parish is named, it was chosen by the Rector to commemorate this important event.

The day's proceedings commenced most appropriately with a celebration of the Holy Communion at 7.30 a.m., when the rector—Rev. K. C. Hind, M.A.—was the celebrant, and the Rev. H. A. Harley, M.A., rector of Pictou, assisted. Quite a large proportion of the communicants assembled at this early hour to join in this solemn Eucharist, offered up in gratitude for the Church's ministrations and Christian privileges that the parish had enjoyed during the past half century.

Mattins were said at 11 a.m., when the prayers were read by Mr. C. G. Abbott of St. Mark's, Halifax, and the lessons by the Rector of Pictou. After the third Collect in the morning service the clergy marched down to the door of the Church, where a beautiful new font was solemnly dedicated to God by the Rector. On returning to the chancel Mr. Hind gave a short but appropriate address with reference to the solemn events of the day.

In the afternoon the Church people held a picnic at a beautiful spot on the banks of the Walton river, and a most pleasant and merry afternoon was spent. Led on by their good Rector, the children indulged in various games and made the neighbouring woods resound with shouts of joy. After a bountiful repast had been partaken of, which was kindly provided by the parishioners, it was time for the evening service and all hurried back to Church.

A large congregation had assembled and the service was most hearty. The sermon was preached by Rev. Mr. Harley from the text Heb. X 25: "Not forsaking the assembling of yourselves together, as the manner of some is." The preacher spoke of the great blessings derived from public worship and traced the continuance of the custom among the Jews and among Christians of all ages. He was listened to with great interest throughout by the large congregation, many of whom remembered with gratitude Mr. Harley's devoted ministrations among them some years ago as lay-reader.

The offertories, which reached a considerable amount, were devoted towards the expenses of the new font.

The hard-working Rector and the parishioners generally have done much towards the adornment of their pretty little Church, and its appearance reflects great credit on their good taste and ideas of propriety. The visiting clergy were most hospitably entertained by several Church families.

ROSETTE AND MOSCHELLE.

The Harvest Festivals on the 25th ult., at St. Paul's Church, Rosette, and St. John's Church, Moschelle, were well attended, a large and attentive congregation filling the former building, while the Church at Moschelle was full to overflowing; and though many extra seats were provided, many could not gain admittance. Both churches were beautifully trimmed and decorated with ferns, forest leaves, fruits, vegetables and flowers, and where both were so well adorned, 'twere hard to say which bore off the palm. The Rector's sermon in the afternoon was from Gen. viii., 22, and in the evening from Jer. v.,

24. We missed from the choir of the Parish Church the talented and painstaking organist, Miss Lizzie Healy, confined to the house by temporary indisposition, but her place was ably supplied by Miss Mary Whitman; and not a little was added to the effectiveness of the choir by the voices of Miss Mollie Robinson of St. John, and Miss Seraph Spurr, of Round Hill, and also by the cornet played by Mr. Geo. McLachlan of Lunenburg. The singing also and chanting at Moschelle, under the direction of Miss Gertrude Jefferson, were pleasing and well rendered.

This parish, under its rector, the Rev. H. D. deBlois, Rural Dean, is now in splendid working order, the congregations large and attentive, the number of communicants constantly increasing, the Bible-classes well attended, the Churches all out of debt, and the salaries promptly paid, and great praise is due to all concerned for its present efficient state.

Diocese of Quebec.

SHERBROOKE.

On Tuesday evening 4th October, a reception was held in the Church Hall, Montreal Street, by the Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec. The congregation of St. Peter's, and of the Church of the Advent, East Sherbrooke, turned out in large numbers—notwithstanding the wet evening—to greet their new chief pastor. An address of welcome was read and presented to the Bishop by the Rev. Canon Thornloe on behalf of the congregation, to which his Lordship made an exceedingly felicitous reply. Each member of the parish was presented by the Rector to the Bishop, who won the hearts of all present by his free and affable manner. During the evening a superabundance of delicious cake, coffee, etc., was passed round, while a choice and select programme of entertainment was being rendered by several members of the choir, consisting of songs, and instrumental selections. The hall was very tastily decorated with flags, evergreens, cut and potted flowers, and the committee of management deserve great credit for the pains and trouble they took to make the affair a success.

COOKSHIRE.

On Friday evening last a Confirmation and Harvest Service was held in St. Peter's Episcopal Church, Cookshire, by the Lord Bishop of Quebec. The Church was very tastily arranged with autumn fruits. Fourteen persons were confirmed. The Ven. Archdeacon Roe, Lennoxville, and Rev. Messrs. Colston and Chapman, of Marbleton, and Fuller of Robinson, took part in the services; after which a number of those present were presented to the Bishop at the Rectory, by the Rev. Mr. Robertson, the Incumbent. The Bishop's sermon and his deep interest in his new work most favourably impressed all present.

EUSTIS.

The Right Rev. the Lord Bishop of Quebec, held a Confirmation service at Eustis on Wednesday evening, 5th Oct., when sixteen candidates were presented by the incumbent, Rev. I. M. Thompson. His Lordship also preached a very instructive and practical sermon which was highly appreciated by the large and attentive audience present.

BISHOP'S COLLEGE, LENNOXVILLE.

On Tuesday, 4th October, the Right Rev. the Bishop of Quebec visited Lennoxville. On the previous evening the Bishop preached at the Harvest thanksgiving service in the parish church. The rector, Rev. Prof. Scarth, conducted the service, assisted by Archdeacon Roe, Principal Adams and Canon Thornloe. The Bishop's sermon was eminently practical, and showed how a partial failure in the world's crops affected

many more than the inhabitants of the particular portion actually affected. He pointed out what the effect would be of a universal failure in one year, namely, universal starvation. He showed how, behind the laws which we acknowledge, there is room for a personal power and will. He said we should not only be thankful for temporal blessings, but also for the spiritual blessings which we received in God's harvest field.

On Tuesday morning a service of dedication was held in the partially restored chapel, which has been roofed and floored, but not as yet plastered or seated. Chairs were introduced. The altar was beautifully decorated with flowers. The principal conducted the service, which was choral Communion, preceded by two dedicatory prayers read by the Bishop on entering the church by the west door. The dean of Quebec read the Epistle and the Archdeacon of Quebec read the Gospel.

The Bishop preached from the words "And it was a feast of dedication, and it was winter." He briefly reviewed the Jewish feasts, with the history and objects of each. The one in the text was the latest in its foundation. He pointed out how our Lord had observed the Jewish commemorations with religious regularity, and it was well to follow His example in commemorating first the great events of His own life, and also such an event as the setting apart of a chapel or church. He said that the work had been begun in good form; all that was now wanting was that we should make an effort to raise the remaining sum that was needed to complete this beautiful chapel. He hoped that by prayer and by work they would strive to hasten the completion of the fabric. It is interesting to note that during the day a sufficient sum was promised to render the plastering a matter of fact, and this will be started at once. Further contributions will be received by the principal.

At 1 o'clock the Chancellor entertained the Bishop and members of convocation with the visiting clergy at lunch, at the close of which the health of the Bishop was befittingly proposed by the chancellor, Mr. R. W. Heneker, D.C.L. The Bishop was received with cheers and made a short reply. The principal then proposed the health of the Chancellor. Both the toasts were received with enthusiasm.

At 2.45 a special convocation was held in the Bishop Williams' hall. The principal, Rev. Dr. Adams, in presenting the Bishop for his degree, referred to the names of Bishop Mountain, the founder of the college, and the late Bishop Williams, being so thoroughly identified both with the college and the school. The Bishop then received the degree of D.D. *jure dignitatis*, and the Chancellor read a short address expressive of the pleasure he felt in welcoming the Bishop, whom he was sure would be a working member of the university. The Bishop made a brief reply, in which he thanked the university for the honor it had done him, and he noted the fact that Lennoxville had been the first university to offer him the degree, though his own University of Cambridge would have been glad to do the same had his appointment taken place during its session. This honor will be reserved for some future visit to England. The Bishop spoke of the work of religious education as being one of those nearest to his heart. He expressed his determination to follow in the steps of his venerated predecessors, and trusted that the future might be a time of solid development and growth, both for the church and the church university in this province. He concluded by saying that he was about to entrust three of his own sons to the college school, under Mr. Petry, and in closing asked for a holiday for both college and school.

The Dean of Quebec, in a short address, expressed his joy in welcoming the Bishop. He said the best way to make the Bishop's visit beneficial was that all, both teachers and taught, in college and school, should endeavor to do more than had ever been done in promoting

solid and earnest work. He hoped to be able to resume his duties as examiner, both in college and in school. After the speeches were concluded the principal presented to the Bishop many of the ladies and gentlemen present, including members of the staff and students, the head master presenting the school staff. The day went off very well, the Bishop creating much enthusiasm by the practical nature of his addresses, and his thorough geniality in private life.—*Gazette*.

Diocese of Montreal.

MONTREAL.

The Rev. Canon Ellegood, M. A., Rector of the Church of St. James the Apostle, preached in the new Grace Church, Point St. Charles, on Sunday morning last to an overflowing congregation. The present Grace Church parish was in earlier years under his pastoral care.

PERSONALS.—The Rev. Canon and Mrs. Mills have been in Baltimore the last week, Canon Mills being one of the deputation to the General Convention. They left for Washington on Saturday afternoon, Canon Mills having accepted an invitation to preach for the Rev. Dr. Elliott, who was one of the delegation from the Church in the United States to the Provincial Synod.

Dr. Davidson, Q. C., another of the deputation, spent Thursday and Friday in Baltimore, returning to Montreal on Sunday morning last.

The Dean of Montreal left last week to fulfil an engagement as special preacher at one of the colleges in the States.

The Lord Bishop of the Diocese preached in St. George's last Sunday morning.

The Rev. Dr. Borthwick occupied the pulpit in St. John's Church last Sunday evening. There was a large congregation; but what has happened in regard to the rendering of the service? Does the morning duty exhaust the whole strength of the choir? It certainly seemed so last Sunday evening, and the service utterly lacked the heartiness, steadiness and clearness which characterized it in years gone by, and made it well understood and appreciated by the people.

FRELIGHSBURG, QUE.

The annual "Harvest Home" of the parish of St. Armand East occurred on the 6th of October. The Bishop Stewart Memorial Church was made more beautiful with its altar-table illuminated by brilliant flowers and the chancel decked with living plants, grain and products of divers kinds. The nave partook in lesser degree of like embellishment every where indicative of an intelligent and devout "Joy in Harvest." The Memorial hall was also put in bright holiday form with pillars trimmed with the gorgeous leaves of autumn and its walls covered with flags and festoons etc., etc., presenting a striking effect, surpassing even many a happy remembrance. The service began at 5 o'clock with a festive musical programme heartily rendered by the choir. In the regretted absence of the Rev. E. S. Stone, B.D., rector of St. Matthew's Church, Enosburgh Falls, Vt., the Rev. W. P. Chambers, M.A., of Knowlton, fulfilled the duty of "Special Preacher" and gave a practical address. Canon Davidson took the first part of the service. The lessons were read by the Rev. G. Johnson, rector of Dunham, the Rev. F. Allan, M.A., rector of Philipsburg, taking the final prayers. The congregation was large and offerings were formed for the Rector to the sum of \$20. At the close of the service the assemblage adjourned to the hall where the ladies of the congregation had added to the bright surroundings the most attractive feature for hungry, healthy mortals of amply spread tables, burdened with choicest of culinary achievements. Here weariness or languor found no place, and fair hands found pleasure in renewing supplies

and greeting successive comers. The feast being concluded, after some time of social intercourse, the lecturer of the evening, Rev. Mr. Chambers, appeared with his equipage of magic lantern, etc., and soon bright scenes upon the canvas replaced the departed light of the brilliant hall. Far more than an hour with one or two musical selections interspersed, the lecture portrayed the history of the church, and communicated in pleasing form profitable instruction. The proceedings closed with warm thanks to the lecturer and all the parochial workers, and the singing of the national anthem and doxology after brief remarks by the Rector. The substantial results of immeasurable good will and christian zeal was indicated by the net proceeds amounting to \$32.71 which added to the offerings in church of \$23.33, made a total of \$56.04. The absence of the Rev. Rural Dean by unexpected hindrance, was regretted.

Diocese of Ontario.

ERNESTOWN.

The Anglican harvest festival at Odessa was a brilliant success, and a good round sum was realized for Church repairs.

STAFFORD.

The Rev. Charles O. Carson was inducted by the Rev. Rural Dean Bliss, into the charge of St. Stephen's Church, Stafford, the other day, in the presence of a very large congregation. He has received a very hearty welcome from the people of the parish.

BROCKVILLE.

A letter received by W. H. McConkey, Brockville, from the Rev. E. P. Crawford, of St. Luke's Cathedral, Halifax, states that Mrs. Crawford had by stepping on the end of a piece of iron, which flew up and struck her between the ankle and knee, sustained a very serious injury.

Brockville Recorder: "At Trinity Church last night, the pastor, Rev. Dr. Nimmo, delivered a sermon which was the subject of much favorable comment to-day in all quarters. The subject, 'Religious Excitement,' is one affording unbounded scope for both argument and fact, and seems to have been handled by the doctor in a way which pleased all his auditors.

Diocese of Toronto.

Harvest festivals have been the order of the day. In the country, most successful services were held at Kettleby and Nobleton (Rev. E. W. Sibbald), at King, (Rev. F. Heathcote) and at Newmarket (Rev. Canon Farncomb). Tasteful decorations, good congregations, and hearty singing marked the different services.

In Toronto, St. Mary Magdalene kept them on Thursday 22nd Sept. A "Te Deum" closed a bright service.

At St. Matthias, on Wednesday 28th Sept., Prof. Clark preached on St. Michael and All Angels. At the end of the service the Benedictus was sung, four "cantors" singing the first part of each verse, choir and congregation joining in the refrain "Praise Him and magnify Him forever."

The congregation of St. Thomas, Toronto, are to be congratulated on the fact that they have started building their new Church. The new Church of St. John, Evangelist, Portland St., is about eight feet above the ground. Mr. Eden Smith is architect for both these Churches.

We understand that Canon Sweeney of St. Philip's is going away for several months, on account of his wife's health.

Rev. E. A. Oliver of St. Simon's, has been ordered to California on account of his health, which has completely given away.

Diocese of Huron.

KIRKTON.

ST. PAUL'S CHURCH.—The annual harvest thanksgiving services were held in this Church on the last Sunday of September, at 7 p.m. Appropriate hymns were rendered by the choir, and the sermon was preached by Revd. F. R. Ghent, of Granton. The Church edifice was tastefully decorated with fruits and flowers, grain and vegetables, giving a good object lesson to the eye of gratitude to Almighty God for His goodness in bestowing such a bountiful harvest.

A liberal offertory was presented. On the Monday evening, September 26th, a successful entertainment was given in the town hall, at which there was a goodly crowd present; and, after a sumptuous dinner and tea, the choir of St. Paul's Church rendered an interesting musical programme, which was interspersed with addresses by the Chairman, Rev. H. D. Steele, incumbent of the mission; Rev. F. H. Fatt, of Exeter; and Rev. Wm. Hutton, Methodist minister at Kirkton. The very satisfactory sum of \$36 was realized for the needful enlargement of the Church sheds.—*Laus Dei.*

THORNDALE.

Harvest thanksgiving services were held here on Sunday, Oct. 2nd. The Church was prettily decorated. The Rev. W. J. Taylor was the preacher, and his sermons were highly appreciated. On the Wednesday evening a service of sacred song was given in the Church; it was well rendered, and was a success. The Rev. W. R. Seaborne is serving this Church faithfully and energetically.

MILLBANK.

The Rev. Mr. Taylor, of St. Marys, gave a lecture upon "Habit," before the English Church congregation in Millbank, on Monday evening, in the town hall, which was well filled. The Rev. Mr. Bridgman was chairman.

Diocese of Algoma.

We learn that the Bishop of this diocese has improved in health and expects to be able to leave Sault Ste. Marie about the 10th of the present month, for England with his son. He will likely spend the winter in the south of France.

Diocese of Qu'Appelle.

MEDICINE HAT.

The Lord Bishop of Qu'Appelle arrived from Maple Creek on Sunday and preached in St. Barnabas Church at evensong, taking his text from "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," (Jer. VI. 16) and "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," (1st Peter III. 15). His Lordship in the course of his eloquent sermon said that as this was the last opportunity he would have of addressing them from that pulpit, he would urge upon the congregation their duty to remain in the "old paths," not solely from accident of birth or mere liking of the form of service, but from solid conviction of the faith of their holy religion, valuing their privileges and being zealous in good works.

On Tuesday afternoon at 6 o'clock, His Lordship consecrated the new cemetery. The land, of which about four acres has been fenced, was bought from Mr. Cruickshank and slopes down to the Seven Persons' valley. It is a beautiful spot, about a mile and a half from town. It is intended to plant it with shade trees and otherwise improve it. The service began by singing the hymn "Brief Life is Here our Portion," and then the whole congregation with the Bishop and Rev. W. Nicolls at the head, proceeded

round the cemetery reciting the Penitential Psalms. Standing in the centre of the plot the Bishop consecrated the cemetery, and read other prayers, the ceremony ending with the hymn "Forever with the Lord," and the benediction.

A farewell reception was given by the ladies of the congregation in the evening of the same day, during which glees and songs were sung and refreshments served. The Rev. W. Nicolls then on behalf of the congregation testified to the general regret with which the news of the Bishop's resignation had been received, and briefly reviewed the work which had been done in the diocese during his Lordship's episcopate. Messrs. Cochran and Fatt, in speaking for the laity, took occasion to repudiate the slightest sympathy with the views expressed by certain anonymous writers in the "Free Press" and "Leader," and expressed the sorrow of the whole congregation at the Bishop's departure. His Lordship in responding stated that it was with deep regret he had placed his resignation in the hands of the Archbishop of Canterbury, but he felt that the work had reached a point in the diocese which required the strength and energy of a younger man than himself. He said the parish was to be congratulated upon being the first town in the diocese to have a cemetery, and trusted they would do all they could to keep in order and beautify the resting place of their loved ones. His Lordship stated that as mention had been made of certain correspondence about the bishopric in the papers, while he deprecated that style of communication, yet he took the occasion now to deny emphatically the insinuation made by one writer that there was any difference between himself and his clergy. He said it would be one of the brightest spots in his memory to think with what perfect unanimity the clergy and he had worked together. In closing His Lordship with deep feeling stated he would ever remember the kindly words and warm hospitality of his people in Medicine Hat. After "God Save the Queen" had been sung the meeting dispersed, the Bishop shaking hands with everybody as they left the hall.

The Bishop returned east on Wednesday morning. He leaves his diocese next month, and after a trip through the Southern States, will return to England in January.

DIOCESE OF RUPERT'S LAND.

PORTAGE LA PRAIRIE.

The annual "Harvest Home Thanksgiving services" were held in St. Mary's Church on Sunday and were largely attended. The Church was decorated with grain and flowers and presented a very pretty appearance. Each pew was adorned by a small sheaf made up of different kind of grain and grass, the chandeliers were prettily trimmed while the chancel, pulpit, etc., looked handsome indeed. A cross of pure white flowers was greatly admired.

In the morning Rev. A. C. Garrioch occupied the pulpit and in the evening the service was conducted by the rector, Rev. S. Macmorine. The hymns were all of a joyful, thanksgiving nature and the service was enjoyable throughout. Mr. Macmorine took for his text the 47th verse of 41st chapt. of Genesis "And in seven plentiful years the earth brought forth by handfuls." Mr. Macmorine told of the fertility of Egypt and compared Manitoba to it. Thrift he considered an indispensable adjunct to prosperity. It is also needed fully as much in religious matters as in worldly affairs. It is a sacred duty to be thrifty. A fatal mistake made by many of the farmers in this country after a bountiful harvest is the buying of more land, the indulgence in more luxury and becoming extravagant while neglecting to pay their honest debts to their fellowmen and leaving the matter of owing anything to God for his goodness out of the question altogether. The sermon was listened to very attentively and was followed by a nicely rendered anthem by the choir as the thanksgiving offering was being taken up.

THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYNS. W. PENTREATH, B.D., WINDSOR, MARI

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
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CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

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

CALENDAR FOR OCTOBER.

OCTOBER	2.—16th Sunday after Trinity.	
"	9.—17th Sunday after Trinity.	
"	16.—18th Sunday after Trinity. (Notice of St. LUKE.)	(No-)
"	18.—St. LUKE, Evangelist.	
"	23.—19th Sunday after Trinity. (Notice of St. Simon and St. Jude.)	(No-)
"	28.—St. SIMON and St. JUDE.	
"	30.—20th Sunday after Trinity. (Notice of ALL SAINTS.)	(No-)

FRIESTHOOD INDELIBLE.

(FROM BISHOP NICHOLSON'S CONVENTION ADDRESS)

With great regret, and with feelings of shame and mortification, let me report that notices of twelve depositions from Holy Orders, during the past half year, reached me, from several Bishops of the American Church; most fortunately none of them coming from within our own Diocese. The rapid increase of these degradations, each year, is alarming, and calls for some notice. It shows the larger need of carefully weeding out, in our theological seminaries, all students, during their several years of preparation, who seem in the least degree to show any moral or mental unfitness for the work of this high and mighty office, of the Eternal Priesthood in the Church. We should stop at these beginnings, and send off these young men before they reach their graduation, or attain the gift of Minor Orders. Doubtless, more exact care, and more thought and determined discipline, shown at this preparatory door of the ministry, would spare us many a shame, and spare the

Body of Christ many a deep humiliation. Here let me add, that in many of these notifications sent around to the Dioceses, of deposition from Holy Orders, occurs the peculiar phrase, "for reasons not affecting his moral character." I question gravely whether this phrase can ever be rightly or accurately used to describe such a case. I question whether from any reason whatsoever, a man *can* abandon the Priesthood without having the matter most gravely affect his moral character. Priesthood, according to every scriptural and historical tradition, conveys and confers an *indelible* mark on the recipient, one *never* to be wiped out, or washed away; an mark as indelible and as ineradicable as that of Baptism. Deposition does not, and cannot, as some loosely think, get that mark out of the soul, or remove it, or erase its awful responsibilities, and put the man back again as a layman. Deposition, degradation from Holy Orders, that worst punishment which the Church has for her unfaithful clerics, is only a permanent suspension from the exercise of the *outer functions of the ministry*, after all; the removal of the right, publicly and privately, to exercise these functions; the public unfrocking of the Priest; but in no sense does, or can, even deposition *un-priest* the man. The inner gift he has received, is one called in Holy Scriptures, the *Eternal Priesthood*; and in no sense can a human act of mere discipline remove that divine, eternal, and indelible mark. How, then, any man can ask for deposition from Holy Orders, and place it on the ground of matters "not affecting his moral character," is more than I am able to see. In my judgment the result of such an awful step, even though the assigned reasons be not those of a criminal or gross character, do most largely affect his inner moral character and standing, before God, and before men, for all future time and eternity. Let us devoutly pray God, that in our midst, such unwholesome examples, and such ugly and untoward influences, within the Body of Christ, specially within these higher ranks of those who have the active care of souls, may begin to cease. Select your young men for the sacred ministry, in your several cures, as you will, and as God opens the way, my reverend brethren; and begin to train them for Holy Orders.

But above all things, see to it that only those of mental and moral strength are selected. This "Eternal Priesthood" of the Church is surely meant to be neither an Asylum for pious imbeciles, nor a Reformatory, where those who have evidently sown some wild oats, may perhaps have the large helps to lead the higher and the better life. In your young candidates for the Priesthood, seek first the *deeply religious nature*, untainted with ugly sins, and "unspotted from the world."

Then, look for the *scholarly and accurate mind*. Then, discover the imprint of the ingrained and well-mannered *gentleman*. Then, the men of great *physical industry*. Here, I think, you have the fourfold ingredients which shall ever make the strong and telling Priesthood, the workman who "needeth not to be ashamed."

Let us note, in passing, that rumors are gathering on every side, of an intention, of certain restless spirits in the Church, to propose a new Canon, at the coming session of the General

Convention, in October, designed to effect some quick and comfortable mode of *egress* from the ranks of the Ministry, back again to the status of the layman, to be made on behalf of those who happen to find this priestly yoke of Christ not easy, and His burden not light. So the ever-recurring and periodical attack on the old Catholic doctrine of Holy Orders is to be renewed again, but this time along a new, and seemingly fair, and most ingenious line. It is the same old and inveterate attack on Church doctrine, though each decade it seems to come up dressed in newer shapes, and hid under the spacious guise of some broader Churchmanship, sprung from within the Body, too. But the inner motive ever remains the same—the wreck of all true Catholic doctrine, and the introduction of some popular phase of modern sectarianism in lieu thereof. Let us stigmatize this project as it deserves to be stigmatized—as only another cunning invention of the devil. "An enemy hath done this." Make it hard to *get into* Holy Orders; hard through study, self-denial, and severe application. But, in God's Name, make it harder to *get out*. Make men realize, when they assume these awful vows of the Priesthood, that the Church knows of no divorce therefrom. Otherwise, our Ministry is not a *divine* and permanent Order at all. It remains then but a *human* institution, made only for some temporary and shifting convenience—like the Ministries of these hundreds of changing sects about us. Perhaps to be forewarned, in regard to this coming issue, is also to be forearmed.

THE EVIL OF SECTARIANISM.

REMARKABLE TESTIMONY FROM A WELL-KNOWN AND PROMINENT WESLEYAN.

The Earl Nelson in his 'Home Reunion Notes' in the last number of *Church Bells*, gives the following extracts from a speech of the REV. HUGH PRICE-HUGHES, a leading WESLEYAN METHODIST divine of England, signalling the importance of the evils of division, and the greatness of the work which all who really desire unity are seeking to restore.

(1.) *As to patience and forbearance in entering on the great work.*—'Everything that has happened since I came to Grindelwald has convinced me, thus confirming a long-existing conviction, that a great many of our unhappy divisions are mainly the result of misunderstanding. We must not be quick to resent any expression of opinion that does not agree with our own conviction. We must be willing to hear those who differ from us with silent respect, and not be in a hurry to answer until we are quite certain we understand them, because I believe our differences have been so grave that we do not even understand one another at present.'

(2.) *Disunion an unspeakable curse.*—'I strongly believe that our present differences are an unspeakable curse, and that they greatly hinder our influence..... That there is no conceivable reform that the Christian conscience demands that would not be conceded by any Government at Westminster if we were but *united* in our demand. The truth is that the Christians of England, though perhaps a minority, are still so powerful a minority that they hold England in the hollow of their hands, and if we cease to quarrel with ourselves, and un-

anxiously quarrelled with the devil, we could control the British empire.'

(3.) *Disunion in the Foreign Mission Field.*—'There is one other blessing that would at once arise from union: we should avoid on the mission field that waste of money, time, and strength, and that awful loss of moral power which arises from the fact that the heathen is perplexed beyond measure when he discovers that these Christians, who speak of the same God and worship the same Christ, are divided one from another.'

(4.) *No 'rest and be thankful' policy.*—'If, in our Lord's prayer for unity, He was simply referring to *spiritual* unity, I do not see why He should pray at all—that was an accomplished fact. There was no occasion, no possibility, of prayer in relation to spiritual unity. Spiritual unity exists in spite of us; we can neither create nor destroy it, and it could not be a subject of prayer even on the part of Christ Himself. When He prays, He prays for something that does not exist, and this conclusion seems to imply that the object of it all was that the world might believe that Christ was sent of God.

'I am of opinion that the world, the sceptical world, will never believe in us until we sufficiently believe in Christ and in one another to present a united front to all evil. Our disunion has an awful effect on the outside world [that is implied in the prayer of our Lord], and I cannot imagine anything that would tend more to convince the world of the miraculous power of Jesus Christ than such an exercise of self-suppression and humility as would enable us to restore a divided Christendom to the position which it ought to occupy. Spiritual unity exists in spite of us all, but our business is to build up upon that business such a manifest and visible unity that the world may believe in it.'

THE AUTHORITY OF THE CHURCH.

FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEBRASKA.

Few things are more conspicuous in the religious life of our time than the tendency to reject theology, dogmas, creeds, and catechisms, as unnecessary to religion, and injurious to the freedom and delicacy of devotion. This is not the case only with those who disbelieve the dogmas they are trying to abolish, for that would be natural and inevitable, but we see those who have professed a belief in the articles of the Christian Faith, and who yet lay no stress upon positive doctrine, find in it no help for their spiritual life, and would gladly, if they could, leave it out of sight altogether. They wish to cultivate religious emotions, but they are impatient of the intellectual side of religion. They shrink from the very name of dogma.

When one school of theologians makes the whole of religion to consist in the sense of dependence, and another finds that all Christianity is summed up in the word "love," it is evident that there is serious danger of the Catholic Faith losing its finely proportioned organization, its delicately articulated system of independent truths, and becoming a formless succession of vague emotions, on the ever-changing opinions of individuals. If this dislike of dogma, the impatience of men when the whole counsel of God is declared to them from the pulpit or

elsewhere continues, even as we meet it to-day, to say nothing of its further development, we must understand that it means a complete change in our religious life; for nothing can be more certain than that for more than eighteen centuries Christianity has been a faith in certain truths, the Church has been an organization depending upon that faith and held together by a common belief, worship has been the common relation of believers to the God whom the intellect, as well as the heart, revealed to men.

When men talk of dogma and object to it, that it does not help the religious life of the soul, and profess to leave it on one side, and to cultivate the emotions only, they forget two things. First, they forget that, whatever they may say or think, these doctrines which make up the Faith once for all delivered to the saints, and which formulated in our creeds, have been echoing through the ages as the Church has declared them, are true. God has so revealed. He changeth not, and truth, His truth, cannot be shunned or overlooked without dreadful loss. We are not free to pick and to choose what we shall believe.

The Christian Faith is not a mere casual collection of unconnected truths, some of which we may take and some reject; nor is it a mere feeling of trust which we may indulge in as a comfortable satisfaction while disregarding the awful and solemn truths upon which such trust, if it have any foundation more sure than the shifting sand, must always rest. It is a system, an organic whole in which each truth is connected with the rest, so that to leave out one article of the Faith is to weaken and distort, if it does not absolutely falsify, the others. Moreover, it is a system developed from the fact of God manifest in the flesh, which indeed supplies the emotions, and without which all deep religious feelings would in the end die out like a fire without fuel.

There are those within the Church and out of it who arrogate to themselves the right of setting themselves above truth, not confining themselves to the lawful human task of judging whether a statement be true or not, not willing with the light that the Church offers, as the keeper and the witness of the truth, to search the Scriptures whether these things are so, but choosing from the doctrine of Christ as this Church has received the same, certain dogmas, which they take as their servants, the ministers of their sentimentality. The Faith is to them not master, but a slave. They divide it, and disregard it, not because it is false, but because they do not like it. They presume to say of what God has revealed and of what the Church has taught: "These are the essentials and these are non-essentials."

The faith which the Church has and does hold, and requires us to accept and teach, has no such distinctions. They may be made elsewhere, but not here. The accidents of Christianity are one thing, and may change, as the ritual of the Church with varied pious customs may alter, as the outward circumstances of the Church may vary; at one time it may be rich, at another poor; at one time honored, at another persecuted. But since it is the Body of Christ, in itself it cannot change; its Doctrines, its Orders, its Sacraments, must be as unchangeable as God Himself. If we are loyal to the Church, we

must take upon us the full responsibility of the Faith and Orders which she has set forth, and through all the ages has with undeviating steadfastness proclaimed. We must bow to it as our ruler and our master.

It is because Christian doctrine is the revelation of the character of God, that every part of it is connected with the whole. All those truths that we now call abstract and unpractical, the doctrines of the Blessed and Adorable Trinity of the awful mystery of the Incarnation and Atonement, are wonderful manifestations of God's nature. Even the less strictly theological truths of the Christian system, the Catholic teaching of justification by faith, of grace and free will, of the Fall of Man, of final punishment, are all declarations of some aspect of God's character toward us, of His love, His mercy or His justice, descriptions, as far as man can describe, of the Divine Person. Dogmatic religion is a systematic account of God's actions, and in one mysterious truth of His nature as He is in Himself apart from us. The Articles of the Creed, the definitions of the Catechism, are but the various fragments of the infinite reality that man has been allowed to gather, and which the Church has preserved. "Broken lights" it may be, but "broken lights of Thee," and therefore our little systems do not "have their day and cease to be," because being rays of the Eternal and Unchangeable they also like their source, "are same and their years shall not fail." "Heaven and earth shall pass away, but My word shall not pass away."—*Living Church.*

WHAT IS REQUIRED.

There are some to whom the present looks dark and the future darker, as they observe the drift of things in the world and in the Church. We are not of that number, but hopeful for the coming day and grateful for what the Lord is now giving us richly to enjoy. Still it cannot be concealed and should not be forgotten, that the Church demands to-day an increased loyalty, fidelity, and consistency on the part of the clergy and laity: that peculiar dangers do undoubtedly threaten, and that among the crying needs of this hour are a revival of faith in the character and mission of our Church, a more intelligent knowledge of Church principles, and an uncompromising resolve to hold aloof from ill-judged movements and dubious experiments, and to work only on Church lines and in the Church's ways, for those objects which are included in her divine commission. It is melancholy to see our people wasting time and force for popular schemes and general movements, when they ought to be and might be seeking the same ends under the invocation of the Holy Trinity and with the official approval of Christ as the Head of the Body. The Church, let us always remember, is a religious society, *not* dependent on the creation or will of man, organized in apostolic times, and having a definite relation to the human race and to every great movement of the age. To her, first, is our allegiance due; work done in and through her is sure of its reward; let that be the leading principle of our action, the idea on which we form and carry on our lives; the starting point in our activity, the end to which our best efforts will be directed. So may the Lord prosper and bless His servants to their day.—*Dr. Dix, in Trinity Record.*

Family Department.

THE SILENT LIFE.

We lead two lives, the outward seeming fair
And full of smiles that on the surface lie;
The other spent in many a silent prayer,
With thoughts and feelings hidden from the eye.

The weary, weary hours of mental pain,
Unspoken yearnings for the dear ones gone,
The wishes half defied, yet crushed again,
Make up the silent life we lead alone.

And happy visions we may never show,
Gild all this silent life with sweet romance;
That they will fade like sunset's clouds we know,
Yet life seems brighter for each stolen glance.

This silent life—we little reck its power
To strengthen us for either good or ill—
Whether we train our thoughts like birds to soar,
Or let them wander wheresoe'er they will.

This silent life not those we love may share,
Though day by day we strive to draw them close;
Our secret chambers—none may enter there
Save that one Eye that never seeks repose.

And if beneath that Eye we do not quail,
Tho' all the world may turn from us aside,
We own a secret power that shall prevail
When every motive of our life is tried.

—Southern Churchman.

HOME, SWEET HOME

BY MRS. WALTON.

CHAPTER II.—CHRISTIE'S IMPORTANT CHARGE.

The dismal lodging-house had a charm for little Christie now. Night after night he returned there, that he might hear his mother's tune. The landlady began to look upon him as one of her regular household. She sometimes gave him a crust of bread, for she noticed his hungry face each night, as he came to the large lodging-room to sleep.

And every night old Treffy played, and Christie crept upstairs to listen.

But one night, as he was kneeling at the attic door, the music suddenly ceased, and Christie heard a dull, heavy sound, as if something had fallen on the floor. He waited a minute, but all was quite still; so he cautiously lifted the latch, and peeped in to the room. There was only a dim light in the attic, for the fire was nearly out, and old Treffy had no candle. But the moonlight, streaming in at the window, showed Christie the form of the old man stretched on the ground, and his poor old barrel organ laid beside him. Christie crept to his side, and took hold of his hand. It was deadly cold, and Christie thought he was dead. He was just going to call the landlady, when the old man moved, and in a trembling voice asked, "What's the matter, and who's there?"

"It's only me, Master Treffy," said Christie, "it's only me. I was listening to your organ, I was, and I heard you tumble, so I came in. Are you better, Master Treffy?"

The old man raised his head, and looked round. Christie helped him to get up, and took him to his little straw bed in the corner of the attic.

"Are you better, Master Treffy?" he asked again.

"Yes, yes, yes," said the old man; "it's only the cold, boy; it's very chilly o' nights now, and I'm a poor lone old man. Good night."

And so the old man fell asleep, and Christie lay down by his side and slept also.

That was the beginning of a friendship between old Treffy and Christie. They were both alone in the world, both friendless and desolate, and it drew them to each other. Christie was a great comfort to Treffy. He went errands for him, he cleaned the old attic, and he carried the barrel-organ downstairs each morning when Treffy went on his rounds. And, in return, Treffy gave Christie a corner of the attic to sleep in, and let him sit over his tiny fire whilst he played his dear old organ. And whenever he came to "Home, sweet Home," Christie thought of his mother, and of what she had said to him before she died.

"Where is 'Home, sweet Home,' Master Treffy?" he asked one night.

Treffy looked round the wretched little attic, with its damp, weather-stained roof, and its rickety rotten floor, and felt that he could not call it "Home, sweet Home."

"It's not here, Christie," he said.

"No," said Christie, thoughtfully; "I expect it's a long way from here, Master Treffy."

"Yes," said the old man; "there must be something better elsewhere."

"My mother used to talk about heaven," said Christie, doubtfully. "I wonder if that was the home she meant?"

But old Treffy knew very little of heaven, no one had ever told him of the home above. Yet he thought of Christie's words many times that day, and he dragged himself about wearily, with his old organ. He was failing very fast, poor old man; his legs were becoming feeble, and he was almost fainting when he reached the attic. The cold wind had chilled him through and through.

Christie was at home before him, and had lit the fire, and boiled the kettle, and put all ready for old Treffy's comfort. He wondered what was the matter with Treffy that night; he was so quiet and silent, and he never even asked for his old organ after tea, but went to bed as soon as possible.

And the next day he was too weak and feeble to go out; and Christie watched beside him, and got him all he wanted, as tenderly as a woman could have done.

And the next day it was the same, and the day after that, till the attic cupboard grew empty, and all poor old Treffy's pence were gone.

"What are we to do now, Christie?" he said, pitifully; "I can't go out to-day, my lad, can I?"

"No," said Christie, "you mustn't think of it, Master Treffy. Let me see, what can we do? Shall I take the organ out?"

Old Treffy did not answer; a great struggle was going on in his mind. Could he let anyone but himself touch his dear old organ? It would be very hard to see it go out, and have to stay behind—very hard indeed. But Christie was a careful lad; he would rather trust it with him than anyone else; and he had come to his last piece of money. He must not sit and starve. Yes, the organ must go; but it would be a great

trial to him. He would be so lonely in the dark attic when Christie and the organ were both gone. What a long, tedious day it would be to him!

"Yes, Christie, you may take her to-morrow," he said at length; "but you must be *very* careful of her, my lad—very careful."

"All right, Master Treffy," said Christie, cheerily; "I'll bring her safe home, you see if I don't."

What a day that was in Christie's life! He was up with the lark, as people say, but there was no lark within many a mile of that dismal street. He was certainly up before the sparrows, and long before the men on the benches in the great lodging room. He crept out cautiously into the court in the gray light, and kneeling by the common pump, he splashed the water upon his face and neck till they lost all feeling with the cold. Then he rubbed his hands till they were as red as cherries, and he was obliged to wrap them up in his ragged coat that he might feel they still belonged to him. And then he stole upstairs again, and lifting the latch of the attic door very quietly, lest old Treffy should awake, he combed his rough hair with a broken comb, and arranged his ragged garments to the best possible advantage.

Then Christie was ready; and he longed for the time when old Treffy would wake, and give him leave to go. The sparrows were chirping on the eaves now, and the sun was beginning to shine. There were noises in the house, too, and one by one the men in the great lodging-room shook themselves, and went out to their work and to their labor until the evening.

Christie watched them crossing the court, and his impatience to be off grew stronger. At length he touched old Treffy's hand very gently, and the old man said, in a bewildered voice,—

"What is it, Christie, boy? what is it?"

"It's morning, Master Treffy," said Christie; "shall you soon be awake?"

The old man turned over in bed, and finally sat up.

"Why, Christie, boy, how nice you look!" said Treffy, admiringly.

Christie drew himself up with considerable importance, and walked up and down the attic, that Treffy might further admire him.

"May I go now, Master Treffy?" he asked.

"Yes, Christie, boy, go if you like," said the old man; "but you'll be very careful of her, won't you, Christie?"

"Yes, Master Treffy," said Christie, "I'll turn her no faster than you do."

"And you mustn't stop and talk to boys in the streets, Christie; they're very rude sometimes, are boys, and they always want the new tunes, Christie; but never you heed them. Her tunes are getting old-fashioned, poor old thing; she's something like me. But you mustn't take no notice of the boys, Christie."

"No, Master Treffy," said Christie, "no more than you do."

"There's one tune they're very fond of," said old Treffy, meditatively; "I don't rightly know what it is; they call it 'Marshal Lazy' [Marseillaise], or something of that sort. I reckon it's called after some man in the wars, may be."

"You don't know who he was?" asked Christie.

"No," said old Treffy, "I don't bother my head about it. I expect he was some lazy scoundrel who wouldn't do his duty, and so they

made up a song to mock at him. But that's as it may be, Christie! I don't know, I'm sure. I expect he wasn't born when my organ was made; I expect not, Christie."

"Well, Master Treffy, I'm ready," said Christie, putting the organ over his neck; "good bye."

And with an air of great importance, Christie carefully descended the rickety stairs, and marched triumphantly across the court. A few children who were there gathered round him with admiring eyes, and escorted him down the street.

"Give us a tune, Christie; play away, Christie," they all cried out. But Christie shook his head resolutely, and marched on. He was not sorry when they grew tired of following him and turned back. Now he felt himself a man; and he went on in a most independent manner.

And then he began to play. What a moment that was for him!

He had often turned the handle of of the barrel-organ in the lonely old attic, but that was a very different thing to playing it in the street. There had been no one to hear him there except old Treffy, who used to stand by most anxiously, saying, "Turn her gently, Christie; turn her gently." But here there were crowds of people passing by, and sometimes some one stopped for a minute, and then how proud Christie felt! There was no barrel-organ like his, he felt sure. He did not care what the folks said about Marshal Lazy; he was, not so good as poor Mary Ann, Christie felt sure; and as for "Home, sweet Home," Christie almost broke down every time he played it. He did so love his mother, and he could not help thinking she was singing it still somewhere. He wondered very much where she was and where "Home, sweet Home," was. He must try to find out somehow.

And thus the day wore away, and Christie's patience was rewarded by quite a little store of pence. How proud he was to spend it on his way home in comforts for old Treffy, and how much he enjoyed giving the old man an account of his day's adventures!

Treffy gave Christie a warm welcome when he opened the attic door, but it would be hard to say whether he was more pleased to see Christie, or to see his dear old barrel-organ. He examined it most carefully and tenderly, but he could not discover that Christie had done any harm to it, and he praised him accordingly.

Then, whilst Christie was getting tea ready, Treffy played through all his four tunes, dwelling most affectionately and admiringly on "Home, sweet Home."

TO BE CONTINUED.

"HE LEADETH ME."

Psalm xxlii.

BY HENRY H. BARRY

In "pastures green?" Not always, sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright, Out of the sunshine into darkest night, I oft would fain with sorrow and affright,

Only for this: I know he holds my hand; So, whether led in green or desert land, I trust, although I may not understand,

Beside "still waters?" No, not always so, Ofttimes the heavy tempests round me blow.

And o'er my soul the waves and billows go But when the storm beats loudest, and I cry Aloud for help the Master standeth by, And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say, "Beyond the darkness lies the perfect day, In every path of thine, I lead the way."

So, whether on the hill-tops high and fair I dwell, or in the sunless valleys where The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead, He gives to me no helpless, broken reed But his own hand, sufficient for my need.

So where He leads me, I can safely go; And in the best thereafter I shall know Why in His wisdom He hath led me so.

Southern Churchman.

BIRTHS

TUCKER—At St. Johns, N.B., on 4th Oct. 1892, the wife of Rev. A. F. Tucker, St. George's, Bermuda, of a daughter.

NEBITT—At the Rectory, Smith's Falls, Ont., on the 8th October, 1892, the wife of Rev. Rural Dean Nesbitt of a son.

DEATH.

GODDEN.—At Trinity East, Newfoundland, on Sunday August 21st, after a long illness, but in perfect peace, Elizabeth, wife of Rev. J. Godden, R. D., aged 69.



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AUTUMN LEAVES.

When the harvest work is over
And the barns are full of sheaves,
Children in the autumn twilight
Gather up the autumn leaves.

Through the forest rays of glory
From the sunset's purple fold,
Flood with splendour field and upland
Wave on wave in lines of gold.

Bathing all the woods in sunlight,
Lake and stream are burnished o'er,
Glories of the dying autumn
Resting upon sea and shore.

Emblem of life declining,
Drawing near its earthly goal,
Life reflected from the future
Sunlight on the passing soul.

Sombre thoughts the autumn bringeth
Of the autumn days gone by,
Of the dusky heat of noonday,
Memories of the morning sky.

Leaves of gold and russet falling
In the twilight's solemn hours,
Tell of hopes and joys departing,
Fading as the fading flowers.

Though our barns are filled with plenty,
Wine and oil and golden sheaves,
Every heart hath its own burden,
Every life its autumn leaves.

Hopes that withered in the morning,
Highlighted ere they reached their prime,
Youth that left us on the journey
Friendships dead before their time.

Then while sunset's gold and purple
O'er the earth its glory weaves,
Let us with the happy children
Gather up the autumn leaves.
(Southern Churchman).

A Place in the World for Every Woman.

The woman who complains that she has no place in the world has only to open her eyes, and in most instances she will readily see what is waiting for her. The fact that she does not like that particular field is no argument against its usefulness for her. Patience Strong, detained at home by an untoward accident when the long wished for European tour was about to come a reality, found opportunities by the score for useful service. If no home duties call, the sign is plain that in some broader field there is, in a happy sense of the word, a career to be sought. The cultivation of some talent may be destined to bring pleasure and profit. The student has a boundless field before him. To many a secluded one the Chautauqua reading courses have proved sources of untold, almost unending delight. If the necessity of self-support exists, there is a large place for the single woman. Good nurses, teachers, artists, musicians, writers, dressmakers, and workers in a dozen more lines of industry are always in demand. None but the inefficient or the unfaithful ordinarily need complain of lack of employment.

With some there is great unwillingness to accept the place for which they have special fitness. The adept in the womanly art of needlework who, despising her talent, aspires to the rewards of an artist's skill, while lacking fitness for such a position, has reason to find herself without a position. Success is to be expected in the line of one's abilities, not always in the line of one's desires. Discontent because genius or great

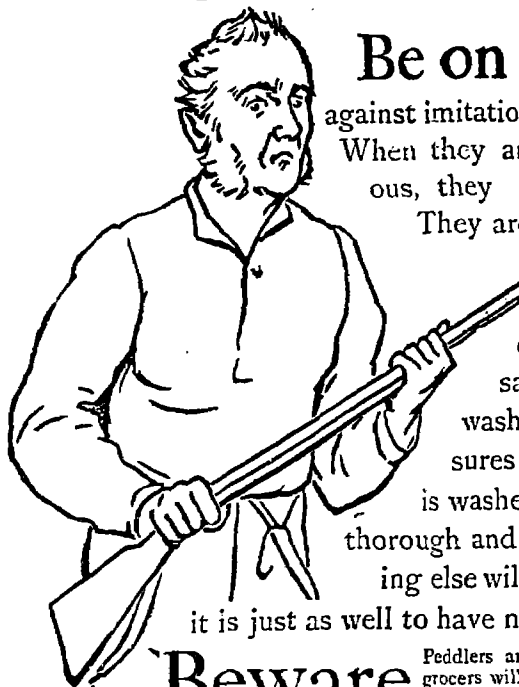
power has been denied is simply an impious fault-finding with the Creator's plan. If all women were great musicians, where were the needleworkers? If all excelled in ministering to the sick, where should we seek our works of art and tasteful decorations? Willing to be placed where one can accomplish most always means happiness and contentment. The oft quoted apothegm, "There is always room at the top," is worthy of the author of Proverbs. "Place aux dames" is the watch word of the century. The single woman, better than her married sister—because, ordinarily, she has greater freedom—is in a position to reap the advantages of the hour. Let her exult in her heritage, and not allow a complaint to pass her lips, in this closing decade of the nineteenth century, that there is no place for her.—Harper's Bazar.

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When we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it and forget its burden. *Maria Hare.*

Erysipelas.

Mrs. Jane Smith, of Maitland, was cured of a grievous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Lintment to the parts affected.

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JUVENILE SMOKING.

It is time (says the *Lancet*) that the attention of all responsible persons should be seriously directed to the prevalence and increase of tobacco-smoking among boys. Here and there, there have been observed expressions of a strong repugnance existing in the public mind against this form of juvenile perversity; but we still lack the support of a general and outspoken objection to its continuance. At the same time we feel assured that no man who has really given any thought to the matter would hesitate in condemning the injurious folly of this practice. Stunted growth, impaired digestion, palpitation, and the other evidences of nerve exhaustion and irritability have again impressed a lesson of abstinence which has hitherto been far too little regarded.

A further stage of warning has been reached in a case which lately came before the coroner for Liverpool. A lad was in the habit of smoking cigarettes and cigar-ends, and, after an attack of sickness, died somewhat suddenly. The *post-mortem* examination revealed fatty changes in the heart, which there was little doubt, as the verdict held, had been fatally supplemented in their influence by the smoking habit referred to. This, of course, is an extreme example. It is also, however, after all, only the strong-coloured illustration of effects upon health which are daily realised in thousands of instances. We have no hesitation in asserting once more our conviction that it is incumbent upon the legislature, in view of its known pernicious effect upon mind and body during boyhood, to restrict this habit by an age-limit which will fall outside this period.

A SOLSVILLE MIRACLE.

ANOTHER GREAT TRIUMPH FOR A CANADIAN REMEDY.

An Account of the Sufferings and Restoration of Philander Hyde—Helpless, Bed-Ridden and Longs for Death—His Recovery From This Pitiable Condition—A Remarkable Narrative.

From the *Syracuse Standard*.

During the past few months there have appeared in the columns of the *Standard* the particulars of a number of cures so remarkable as to justify the term miraculous. These cases were investigated and vouched for by the *Albany Journal*, the *Detroit News*, *Albany Express* and other papers whose reputation is a guarantee that the facts were as just stated. That the term miraculous was justified it will be admitted when it is remembered that in each of the cases referred to the sufferer had been pronounced incurable by leading physicians, and at least one of the cases was treated by men whose reputation has placed them among the leaders of the world's medical scientists, but without avail, and the patient was sent to his home with the verdict that there was no hope for him, and that only death could intervene to relieve his sufferings. When some months later the restoration to health and strength of the former sufferer was announced it is

little wonder that the case created a profound sensation throughout the country. Recently the following letter, which indicated an equally remarkable cure, came under the notice of *The Standard*:

SOLSVILLE, N. Y., June 25, 1892.

Five weeks ago father, (Philander Hyde,) was very low and not expected to live but a short time. He was in such agony that we had to give him morphine to relieve the terrible pain from which he was suffering. The doctors had given him up. They said there was no help for him, and my dear father longed for death as being the only certain relief from his sufferings. One day he saw in the *Albany Journal* an account of how a man by the name of Quant, living in Galway, Saratoga county, and who was afflicted like father with locomotor ataxia, had been greatly benefited and hoped for permanent cure from the use of Dr. Williams' Pink Pills for Pale People. On learning that these pills could be had of the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, and that they were not expensive, my husband sent \$2.50 for six boxes of them. And what a blessing they have been! Father has taken but four boxes of the Pink Pills. He is no longer confined to his bed, but is able to get up without assistance and with the aid only of a cane to walk about the house and all around out of doors. He has a good hearty appetite, his food agrees with him, the pain in the back from which he suffered so long and so terribly has left him. He has no more creeping chills and he appears and says he feels like a new man. The doctors had pronounced his disease to be creeping paralysis and said he could not be cured. How glad we are that we heard about these wonderful Pink Pills, and how thankful we are for what they have done for father. Indeed they have done wonders, yes, even a miracle for him.

Respectfully yours,
MRS. WILLIAM JOHNSON.

The above letter indicated a cure so remarkable as to the worthy of the fullest investigation, and *The Standard* determined to place the facts, if correctly stated, before the public for the benefit of other sufferers, or if unfounded, to let the public know it. With this end in view a reporter was sent to Solsville with instructions to give the facts of the case as he found them. With these instructions he went to Solsville and on Tuesday, Aug. 2, 1892, called upon Philander Hyde and learned from him and from his relatives and neighbors and friends the whole story of his sickness and his terrible suffering, of his having been given up by the doctors, and of his cure and rapid convalescence by the use of Dr. Williams' Pink Pills for Pale People.

It may be of interest to the reader to know that Solsville is a postoffice village in Madison county, N. Y., about 30 miles from Utica, on the line of the New York, Ontario & Western Railroad. It is the station at which to get off to go to Madison Lake, the charming and attractive objective point of a great many picnic and excursion parties. On reaching Solsville the reporter inquired of the station agent, who is also agent there of the National Express Company, if he knew a man by the name of Philander Hyde, and where he lived, and also if he knew a man by the name of William Johnson. "Yes," said he, "I am William Johnson, and Philander Hyde, who is my wife's father, lives with me in that white house over there on the side hill; that's him sitting on the piazza."

When told that your reporter's errand was to interview Mr. Hyde and to learn about his sickness and

alleged cure, Mr. Johnson said: "That's all right; you go right over to the house and see Mr. Hyde and my wife. I will come over pretty soon, and we will be only too happy to tell you all about it."

"Will you walk in?" said Mrs. Johnson. "Those children (who are playing about the piazza) are my twins, and this is my father, Philander Hyde."

Mr. Hyde walked into the sitting room and taking a seat said he would willingly tell the story of his sickness and cure, and had no objection to its being published, as it might be the means of helping to relieve others whose sufferings were the same or similar to what his had been.

His story was as follows:

"My name is Philander Hyde. I am nearly 70 years old—will be 70 in September. I was born in Brookfield, Madison county, where all my life was spent until recently, when, becoming helpless, my son-in-law was kind enough to take me into his home, and from him and my daughter I have had the kindest care. My life occupation has been that of a farmer. I was always prosperous and well and strong and rugged until two years ago last winter, when I had the grip. When the grip left me I had a sensation of numbness in my legs, which gradually grew to be stiff at the joints and very painful. I felt the stiffness in my feet first, and the pain and stiffness extended to my knees and to my hip joints, and to the bowels and stomach and prevented digestion. To move the bowels I was compelled to take great quantities of castor oil.

"While I was in this condition, cold feelings would begin in my feet and streak up my legs to my back and would follow the whole length of my backbone. These spells, which occurred daily, would last from two to four hours, and were excruciatingly painful. I could not sleep, I had no appetite, I became helpless, and life was such a burden that I prayed for death. Why, my dear sir, the pain I suffered was more to be dreaded than a thousand deaths.

"While in this condition I was treated by Dr. Green, of Poolville, and Dr. Nicholson, of Solsville, and Dr. Weed, of Utica. They did me no good. I soon became perfectly helpless and lost all power of motion in my bed."

"On the 24th of February last," said Mrs. Johnson, "we had him brought to our home. He had to be carried all the way in a bed. He was so helpless and such a sufferer the doctors gave him up. They said he had locomotor ataxia and that he could not be cured. They stopped giving him medicine and said they could only relieve the pain, and for the purpose he took a pint of whiskey a day for three months and morphine in great quantities.

"It was while father was in this dreadful condition that we saw in the *Albany Journal* the story of the miraculous cure of a Mr. Quant in Galway, Saratoga county, by the use of Dr. Williams' Pink Pills for Pale People. We had't much faith, but we felt that it was our duty to try them, and so we sent to the Dr. Williams' Medicine Company, and got six boxes of the pills. We read the directions carefully, and resolved

to comply with them as fully as possible. We stopped giving him morphine or any other medicine, cut off all stimulants, and gave him the Pink Pills and treatment according to directions in which each box is wrapped. The effect was wonderful and almost immediate. In ten days after father began taking the pills he could get out of bed and walked without assistance, and has continued to improve until now he walks about the house and streets by the aid of a cane only.

"Yes," said Mr. Hyde, "and the pain has gone out of my back and the numbness out of my legs. I have no more chills, my digestion is good, and I have an excellent appetite," and then after a pause, "But, ah me, I am an old man; I have seen my best days and cannot hope to recover my old vigor as a younger man might, but I am so thankful to have the use of my limbs and to be relieved of those dreadful pains."

Mr. Hyde has continued to take the pills regularly since he began their use, and was on his tenth box at the time he told his story.

Besides Mr. and Mrs. Johnson other people in Solsville confirm the accounts of the sickness of Mr. Hyde and of his most remarkable recovery, and a number of others for various ailments, are using the Pink Pills. The mother of Abel Curtis is using them with satisfactory effects, for rheumatism, and Mrs. Lippitt, wife of ex-Senator Lippitt, is using the Pills with much benefit, for nervous debility.

A further investigation revealed the fact that Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In case of men they effect a radical cure in all cases arising from mental worry overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct

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