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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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THE PASTORAL LETTER OF THE HOUSE OF BISHOPS OF THE PRO- TESTANT EPISCOPAL CHURCH OF THE UNITED STATES,

Delivered at the General Convention held in
Chicago last month,

Is of such general application, and deals with so many matters of equal interest to the Church in Canada, that we devote the space usually given to "Ecclesiastical Notes" to it; giving the letter almost in full, but breaking it up into paragraphs under heads which we supply. We sincerely hope that it will be carefully read, and that it may come as a Message from the great Sister Church to the members of the old Mother Church in this land.

"Brethren, beloved of the Clergy and Laity, grace be to you and peace from God our Father, and from the Lord Jesus Christ.

The assemblage of this great council of our Church, always an occasion of very deep interest, becomes increasingly impressive and important, with the growth and extension of the Church and the added duties and claims of the day. Life is now so active and intense, the world moves on with such rapidity, that three years cannot elapse without changes of magnitude. The Church, like a mighty river issuing in the remote past from the everlasting hills, flows onward from age to age, through unfamiliar regions and amid varying scenery.

Of the progress made by our country we are impressively reminded by the spectacle presented to us in this great city, with its magnificent buildings, hurrying crowds, and immense business transactions. Standing here where, within the memory of living men, the wilderness was almost untrodden except by the foot of the savage, the marvellous increase, whereof this is a specimen, which astonishes the stranger, and which is contemplated by the citizen with pride and exultation, may well awaken the anxiety of the patriot and the solicitude of the Christian. In what a momentous period of the world we are living! In what a land is our lot cast! What immense responsibilities press upon the Church! In these novel circumstances and untried conditions she is brought face to face with new emergencies and perplexing problems. She has opportunities of unexampled usefulness, claims multiplying and cogent, a stewardship solemn and tremendous.

Shall these broad and fertile regions be the abode of an intelligent, righteous and Christian people, united not only under one form of government and assimilated in various social agreements, but also bound together by faith in one Redeemer, and by the principles which He came from heaven to establish? Shall there be a power for good contending constantly and successfully against the various forms of evil and tendencies to corruption, that are already working with baneful potency, and which, unchecked, will develop with terrific energy? Can the national heart be kept sound, and the national life pure, where there are influences abroad so fraught with danger?

SPECIAL TEMPTATIONS OF THE AGE.

RAPID INCREASE OF WEALTH, THE CONTEMPT OF LAWFUL AUTHORITY, AND THE SPREAD OF UNBELIEF.

"Among the most obvious and alarming of these perils we instance the temptations incident to a rapid increase of wealth, the contempt of lawful authority, and the spread of unbelief.

INCREASE OF WEALTH.

That the increase of riches, and the means of indulgence consequent thereupon, are hazardous, not only to the spiritual life of the Church, but also to the tone of public morality and the highest interests in the State, needs little argument to prove. History abundantly confirms and illustrates the warnings of the divine word. Great nations, intoxicated with success, lifted up with pride, enervated by luxury, inflamed with covetousness, have fallen from their early and purer state into corruption, decay, and ruin. Under the conditions of modern civilization, new dangers spring from the inequalities of the social state, the increase of poverty, discontent and pride being as marked as the accumulation of fortunes and the growth of luxury. How shall this discontent and misery be remedied, wealth recognize its stewardship, affluence own the brotherhood of man, and the less favored and successful of the community be rendered cheerful and contented with their lot?

As a people we glory in liberty. Largest freedom inspires our institutions and our policy. Before the law all are equal. No invidious distinctions or privileged classes are recognized.

LIBERTY NOT LAWLESSNESS.

But liberty is not lawlessness. Nay, disregard of law and right is productive of the worst of tyrannies, whether it be exercised by an autocrat or by a multitude. How vitally important that this freedom, which we so dearly prize, be kept inviolate, and that people who have the right of self-government be capable of governing themselves and acquire those habits of self-restraint and cheerful submission to authority which are indispensable to security, order, peace, and stable prosperity.

UNBELIEF.

With the enlargement of knowledge, scientific discoveries, activity of the press, fearless speculation and facility of propounding and urging the wildest theories, it is no marvel that unbelief should be rife and widespread. A period of prosperity and sensual indulgence tends naturally to irreligion and materialism. It is not surprising, therefore, that infidelity should raise its head, should vaunt its superiority to what it represents as the fables of an ignorant age, seek to subvert men's faith in the Word of God, declaim against the institution of Christianity, and venture to question the very existence of the Lord God Omnipotent.

Neither is it the open enemy that we have most cause to dread, but the insidious, lurking foe, creeping into our schools, colleges, and homes, infecting to a large extent the litera-

ture of the day, and spreading its latent poison in many unsuspected ways.

These and other unhealthy influences, which will be presented for our fuller consideration, threaten our peace and life. When we look them fairly in the face, we might well tremble for the Church and the country if we had only human weapons to wield in this warfare. But blessed be God, we have something better than the arm of flesh in which to trust, something better than philosophy, education, learning, policy, or physical force. We have the word and spirit of the living God.

THE CONQUERING AGENCY.

There is one agency that has encountered successfully enemies as mighty as those now arrayed, and triumphed over difficulties and obstacles as formidable as those with which we are now confronted. The Gospel has not lost its power. The Son of God is riding forth, conquering and to conquer. He must reign till He has put all enemies under His feet. And to the task set before us, as a part of the Church of Jesus Christ, to extend His reign over this fair, broad land, and to make this American republic submissive to His sway, we address ourselves hopefully, because we trust and believe that He is present with us. We feel as did the Holy Apostle at Ephesus, "a great door and effectual is opened unto me of the Lord, and there are many adversaries." The door is great indeed. Never was a Church called to a nobler work or impelled by sublimer motives. How much of the future destiny of this mighty nation may depend upon our fidelity, our diligence, our godliness and zeal, our consecration of energies, endowments, capacities of teaching and impressing the masses of our land! This great door and effectual is opened to us by the Lord, and all the powers of darkness cannot close it. Shall we draw back and decline to enter, or retreat before these adversaries? In the past we confess that we have fallen far below the measure of our duty. We have been unprofitable servants. The Lord might have closed the door and removed the candlestick, and our mouth would have stopped.

Instead He has been graciously pleased to accept our imperfect service, to give a large increase for the seed sown, to double our talents, and open a still wider door. Surely we serve a kind and bountiful Master. Let us not mock Him with the mere promise and semblance of obedience, and while, to the call to work to-day in the vineyard, we answer, 'I go, Sir,' in reality go not.

NEGLECT OF THE FAMILY.

In our warfare with the adversaries of the Gospel, and with the growing evils of our time, we have imperfectly used many instrumentalities within our reach; but among them all none has been so much neglected as the family. We have worked for and through the Church. Our care has been for the individual, or for society as an aggregate of individuals, or for the State as representing the order of society. Meanwhile the family has been so loosely guarded that our hold upon it has been enfeebled, and its Christian tone has degenerated.

As the original mould in which all human

life is cast, and within which authority blending with love first touches the will and lays the foundation of character, the family, not the individual, is the true unit of society and of the Church. As such both reason and revelation require us to treat it. Unfortunately for it, and for the Church and the nation, we have not done so. Overmastered or beguiled by the spirit of the age, we have drifted out passively on the current of individualism, until we are now called to face the consequences of a wrong theory and a worse practice touching the very source of the strongest formative elements of the Church and of the State.

HOUSEHOLD RELIGION AND MORALITY.—MARRIAGE.—DIVORCE.

That household religion and morality have changed, and are still changing, for the worse, is recognized by all Christian people as one of the dark omens of the time. The causes are not far to seek. Two theories starting from opposite premises, but both alike the product of the anti-Christian and secular tendency of the day, have been eating like moth and rust into the domestic conscience, and thus sapping the very foundations of home life. The one theory declares the individual to be the supreme unit of society, and so demands for every individual complete and equal freedom. It affirms all discriminating legislation based upon differences of sex to be degrading and tyrannical. It teaches that, as the only ground of marriage is the consent of the contracting parties, so the continuance of marriage is rightfully dependent on the continuance of mutual agreement. It declares that any other view of marriage converts it into the worst bondage known to our law. Admitting no power or privilege or disability in one sex not common to the other, and claiming for woman an absolute control over her patrimony and acquisitions, as well as over her person, it does not hesitate to affirm as one of its ultimate dogmas that there is "no more reason why the woman should take her husband's name in marriage than why he should take hers." Thus the Christian law of the household is not only disparaged, but denounced as a degradation of woman and a social tyranny.

The other theory—an outgrowth of a school of political economy rather than of any settled philosophy of social life—starts from the radically opposite principle of the subordination of the individual to the State, and insists upon a modern equivalent to the old pagan doctrine formulated by the speculations of Plato, which placed marriage absolutely under the sanction and supervision of the State. Both theories substitute the idea of contract for that of moral law as embodied in a solemn covenant, the former turning upon the freedom of the contracting parties to define and limit obligation; the latter upon the inherent subject matter of the agreement as defining the duty and prescribing the duration of the covenant. Both theories encourage an unlimited facility of divorce. Both theories loosen the ligaments and corrupt the inmost fibres of home life by robbing it of its religious sanction.

Separation in any form should be regarded, and is regarded by the Church, as a last and dreadful expedient, only to be justified by the gravest considerations, and, as it were, conceded to the unfortunate beings whose position constrains the grant of such relief. But no separation carries with it the right to seek another alliance; nor, except in one case, can a subsequent marriage be permitted. After parties have been lawfully joined together, according to the will of God, divorce with permission to marry again is not conceded by the Church, unless the ground of divorce be adultery, and in that case the guilty party is absolutely excluded from marrying again during the lifetime of the other, and to the innocent party only is permission conceded to contract another marriage.

MAMMON WORSHIP.

Another cause of domestic degeneracy is to be found in that gross materialism of the time which rises to fever heat in the greed for riches, and for the things that riches command. This "accursed hunger," this consuming fire, has in countless homes burnt up the habit, and burnt out the heart, of prayer, and with these even the inherited traditions of Christian living. Fathers have become too busy in the service of Mammon to serve God as priests in their own households; and mothers are learning to think more of "a social career," than of the divine beauty and tenderness and power of Christian motherhood. Parental authority stripped of its nobler attributes, with no Christ in it to guide, no worship to consecrate it, gradually abandons the cares and duties of home discipline, and the children grow up obedient to no law but that of passion and caprice, devoted to no ends in life beyond the range of their own selfishness. With this drift of the family, this loosening of its sacred bonds, this drying up of the sources of its parent inspirations, this matter-of-course surrender of the life of the spirit to the life of the world, the flesh, and the devil, we cannot wonder that, in spite of our stupendous accumulations of wealth, the impoverished missionary treasury of the Church threatens a reduction of the already meagre stipends of the Cross; we cannot wonder that we search in vain among our Christian households for candidates for Holy Orders who shall recruit the wasting ranks of our clergy; nor that our young men nurtured by such a parentage, instead of being attracted by the sacrifices inseparable from a true priesthood in the Church of God, are, like so many Demases, turned away from it by the love of the present world; nor further that the commandments of the law of righteousness are forgotten, or that the Lord's Day is profaned, or that intemperance and licentiousness reap their harvest of death at the very heart of a civilization, so many of whose homes, whose schools, whose riches, and even so much of whose poverty, know not God.

Verily there is a cry on the earth, in the air, and from the heavens, to work while it is called to-day, before the night cometh wherein no man can work. Fellow-laborers with Christ, it is well that we see clearly on what lines we are to work in His name, and how we are to wield the power of His truth and the grace of His kingdom. Society at large, the State, the Church, are indeed to be the objects of our solicitude. In and through the Church we are to leaven all life with the Incarnate Word.

FIRST CALL.—CARE FOR THE FAMILY.

But just now because of past neglect of its claims and of its safeguards, as well as because of its inmost hold upon all that lies beyond it, whether society or the Church, our first and most urgent call is to care for the family, and to build it up anew on the foundations originally built of God and consecrated by the Saviour of men. To this end these are the things we are to do. In opposition to the false theories concerning the relations of the sexes and the nature of the marriage bond, the people of God must be taught, as they have not been, that the family, not the individual, is the unit of society, and that the family creates the State, rather than the State the family. Without citizens there can be no State, and without the family there can be no citizens. The law of the household must determine, not be determined by, legislation of the State which affects the well-being of the family. The essentials of domestic life have been ordained and established by the will of God, and underlie the constitution of society. These it is the function of civil government to protect and regulate, but not to change.

PARENTAL AUTHORITY.

Again, parents are responsible to God first and to the State afterward, for their children,

There must be authority in the household commensurate with this responsibility, and neither Church nor State may rightfully or safely interfere with that authority or with the responsibility bound up with it. How far the State has done so, and with what results, it does not fall within our province to inquire. But of the Church's action in this regard it is our duty to speak. It has been her purpose in all the agencies she has sanctioned for the religious training of her children to provide helps, not substitutes for fathers and mothers in the foremost task which God has laid upon them. That these helps have ceased to be what they were intended to be, and have become something else, thereby devolving upon others outside the home the work which God means shall be done inside the home, very largely explains the widespread decay of domestic religion and morality now so pregnant with disaster to the Church and to the Nation. To stop this decay, to plant again in the old soil of home the germs of a healthier growth, to restore the family to the divine orbit of its power, to readjust on the old basis its relations to the Church and to the State, is by every consideration the most pressing problem of the day.

EDUCATION.

As one way of dealing with this problem, the time has come when the Church of God must change her attitude, must take higher, stronger, more definite ground in regard to the education of the young life intrusted to her, as well as of the young life in the broader sphere of the Nation. She has a message to deliver, a duty to discharge in this matter. Too long already have both been held in abeyance. At the close of this first century of her own and of the country's history, so full of solemn warnings, as well as of great achievements, let her voice go forth, declaring that, whatever others may do, she cannot without protest and resistance allow the salt of Christ's Gospel to be cast out, little by little, from the education of the children of this land; that she cannot without utter disloyalty to her divine commission acquiesce in what has grown to be the policy of the day on this subject, which, because of its inability to agree upon the fundamentals of religion to be taught in the public schools, has lapsed into the perilous heresy of modern secularism, that these schools can best do their proper work when giving no religious teaching whatever. We are the friends of these schools, sustained by such liberal expenditure; and because we are so, we desire all the more to see them placed on the only basis which will be at once enduring and beneficent. It is not to be denied that we are confronted with tendencies in the training of the children of the Church and of the nation which indicate changes in the feeling and opinion of this generation as dangerous as they are profound—changes which strike at the Church's hold upon the loyalty and love of the children now being nurtured in her bosom, and threaten to inflict an incurable wound upon the moral interests of the nation. We are drifting into an apostasy from the eternal law of righteousness, the supreme factor in the making of public and private character, which can end only in an eclipse of the noblest hopes and franchises of a humanity redeemed by the precious blood of the Son of God.

There are those who regard the present widening divorce between education and religion as so general and pronounced as to render it a hopeless task to resist it. They seem to think that the thing which is, is that which shall be. We do not accept this conclusion. Already the secular spirit has gone far enough to disturb the equilibrium of the nation's life, to say nothing of that of the Church's life. The day of reaction is inevitable. The old forces in the training of mankind, and the old proportions in which these forces must sooner or later combine, will re-assert themselves. Man cannot live by bread alone, nor by brain power alone.

Any citizenship, however cunningly built upon its material and intellectual side, must topple over and go to pieces if it refuse to recognize the image of God in the soul, and to obey the law of education which God has rooted in that image and clothed with a supreme sovereignty over the life of the flesh and the life of the intellect.

VISIBLE UNITY.

With hearty thanks to Almighty God, your bishops recognize an increasing desire among Christian people for that unity for which our Lord prayed on the night before His crucifixion, and which He declared to be the visible evidence before men of the truth of His Gospel.

For this unity the Church has never ceased to labor and to pray, and now, especially, she is called upon to stand with open arms and earnest pleading, ready to yield to the utmost in any matter of human ordering or any choice of human will, so that she may join heart to heart with all who desire to stand upon the unchanging basis, without which no external unity is possible, and with which, amid great diversities, unity is founded as on a rock—that is, the unchangeable faith as expressed in the Creed of Nicea, the two Divine Sacraments, the open Bible, and that Apostolic order which is the witness and keeper of these to the end of time.

These things are the deposit committed to the Church of God, not for her own sake, but for the sake of all men. For all men she holds them in trust, and in these latter days pleads anew in deep love and all humanity that all who name themselves with the name of Christ would draw near and see, and with one mouth pray for that Apostolic unity and peace which is found alone in the Apostle's doctrine and fellowship, and rests secure upon the foundation of Apostles and prophets, Jesus Christ Himself being the head corner-stone.

RELIGIOUS DOUBTS AND CLASS STRIFE.

And yet your bishops feel keenly that the differences which separate Christian folk are not the things which lie nigh the heart of the people. Thousands are asking in doubt—some of them in despair—Is there any revelation? Is there any guide? Is there a God? We fear that much of the strife which has arrayed class against class is the result of the teaching of misguided men, that the Bible is a myth, God a name, and religion a superstition; and feeling a profound sympathy for these men of toil who have filled our cities with creations of beauty, we know that they cannot afford to give up the Gospel of the Son of God. Their wildest dream of brotherhood has never compassed anything so surpassingly beautiful as that, by the appointment of God Himself, the poorest laborer may become "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." This brotherhood gives to the poorest man the inalienable right to appeal from the injustice of man to that God the Father who always hears the cry of His suffering children. It tells the rich man that the very condition of his fellowship with Jesus Christ is that he shall become the poor man's brother. The Gospel has not one law for capital and another law for labor. The truest political economy sustains the noble maxim of St. Paul, that "No man liveth unto himself." The voice of our Divine Master speaks through all the centuries, "Make to yourselves friends of the mammon of unrighteousness: that when ye fall, they may receive you into everlasting habitations." Our time, our talents, our wealth, are a sacred trust, not to be used in idle luxury, in wanton waste, or selfish indulgence, but used by us as stewards who must give an account to God. The problem which perplexes the wisest is solved by the Divine law, "Love thy neighbor as thyself." These are not days to preach platitudes about doctrine, or to philosophize about religion. The Church must, in

the spirit of Christ, be the mediator to reunite these sundered bonds. The rights of labor are primary rights, with which neither the tyranny of mobs nor the oppressions of capital may interfere. The rights of capital are not less sacred, to enjoy the reward of honest labor and wise forethought, and use it for the benefit of others. Every form of misfortune has, by virtue of the Incarnation, a claim to the help of its prosperous brother. We cannot know how far-reaching is that awful truth until that day when our Lord shall say to each one of us, "Inasmuch as ye did it to the least of these My brethren, ye did it unto Me."

RESPONSIBILITY OF THE CLERGY.

Brethren of the clergy, an awful responsibility rests upon us. Our office is an offence to men and an insult to God if we forget that the very terms of our commission are to represent Jesus Christ. The burdens which rest heavily on the people are not the gains which have repaid business ventures, but the vice, the crime, which follows in the train of sin, and which costs this nation more than all its schools, charities and churches. Sin, and the evil which flows from it, can be cured only by the Gospel of the Son of God. For a time bayonets and police may protect our property and guard our homes. But no nation has ever survived the loss of religion. Whenever the tie that binds man to God is broken, all other ties are snapped asunder. Take from men all sense of accountability to an unseen power, all obligation to an eternal and unchangeable standard of right, limit men's horizon by the grave, admit no tie between man and man but selfishness, and then might will be right, and the armed force, which alone can protect the inalienable rights of the freeman, shall itself be constant menace to his liberty. Your bishops are devoutly grateful for all which loving hearts are doing to bind up these wounds and heal this strife. We affectionately urge those over whom the Lord has made us shepherds to give personal service, personal efforts, to stay this flood of infidelity which is sweeping over our land. We cannot silence these gainsayers by arguments about religion. They have scoffed, and will scoff, against Christ and His Church. But the Christ who dwells in your hearts, the Christ who speaks through and works with you, none can gainsay or deny.

MISSIONARY WORK.

We rejoice, beloved in the Lord, that during the session of our General Convention now closing, so much time has been given to the consideration of the subject of missions, for beyond a controversy this is the great work laid upon the Church by her Lord, and therefore this is the subject of paramount importance to be considered by her leaders in council. You will learn from this our epistle, as from other sources, the measure we have been led to adopt for the furtherance of our work at home and abroad. We have amended the constitution of our Missionary Society, we have provided for the appointment of a special commission for the conduct of our work among the colored people of our country; we believe that our machinery is well ordered, but, alas! what we need is not more, or more perfect, machinery, but fire, the moving power of an earnest spirit, which will give time and care and money to make success possible. Must we not in honesty confess that during the past triennium of our Church's life the action of this missionary spirit has not been so powerful or so constant, so regular or so vigorous, as to keep the wheels ever in motion, and to justify larger enterprise of missions? At the beginning of the current fiscal year of our society, its managers, our agents, men who have given long and faithful service in the conduct of our missionary affairs, found it necessary to reduce the scanty stipends of our devoted missionaries, because, taught by

experience, they feared their inability to pay them if continued at their former rate. True, the fear was groundless, true that in response to the earnest appeals of the Board of Managers the flagging interest of the Church was roused, and the contributions before the year ended showed no falling off, but an increase in the amount given, and, better still, in the number of parishes contributing. Yet the managers have acted as honest trustees were bound to act. They could not make appropriations of money which the Church had failed to put in their hands. And the result has been necessarily a contraction of our missionary work, and we cannot but fear positive suffering in the homes of many brave and self-denying men.

Men of Israel, help! Soldiers and servants of the Prince who has prevailed with God for our salvation, arouse to the consciousness of the crisis that is upon us, and do all that in you lies, that before this first quarter of our year shall have ended, the treasury shall receive such gifts that its custodians may be enabled again to provide for the support of missionaries who have been withdrawn from the field, and to restore to the good soldiers of Jesus Christ the part of their ration which necessity compelled to be taken away.

Among cheering evidences of interest in this great cause, we are happy to notice the effort made by zealous laymen to commemorate our centennial year by pledging the sum of one million dollars, by individual subscriptions of five dollars each. Such an addition to our missionary treasury would be productive of immense good at this time, and be a fitting thank-offering on the part of a Church so highly favored. We commend the Missionary Enrollment Fund to the general and hearty co-operation of our people.

Brethren of the clergy, suffer the special word of exhortation to you in this behalf. It is because our people know so little of the details of our missionary work that their interest in its progress is so slight, and in consequence their offerings so small. Labor, we beseech you, to reform this ignorance; regularly, at stated intervals, preach to your largest congregation of the battle and the soldiers; seek to place our missionary periodicals in every family; that so our people may come to realize that the missionaries are but the advance guard of the one great army to which we all belong. Then will their welfare and success be watched for and prayed for, and helped by hands that are willing, because hearts are aflame. Interest in missions can come only from knowledge of missions, and knowledge must come from the painstaking instruction of the pastor to his flock.

[The Pastoral then refers to the local question of work among the colored people of the States, and to the Mission in Liberia; and after referring in touching terms to the voids made by death since the last meeting of the Convention, concludes:—]

CONCLUSION.

We bid you farewell, dear brethren, with sincerest affection, and pronounce the benediction you crave with our whole hearts. Many of us, in the ordinary course of Divine Providence, will not meet each other again in future councils. May we part in undissembled love and good will, and with earnest purpose to give ourselves more fully to our Saviour's work. In our respective spheres of duty, may we look with an eye single to our great Exemplar, and when the Master of the house cometh and knocketh, be ready to open unto Him immediately.

Finally, brethren, we commend you to God and to the Word of His grace, which is able to build you up, and to grant you an inheritance among all them that are sanctified through faith in our Lord Jesus Christ."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—Notes of Women's Christian Association work, read at the Annual Meeting, Oct. 25th, 1886:—Greater advances have been made in Association work the past year than in any previous one. The Women's Home property has been purchased, enlarged, and thoroughly renovated. The improvements are all paid for, the money to perform the work having been collected by R. W. Frazer, Esq. The institution still enjoys the highly valuable services of Miss Bently as Matron. The Poor House has been visited regularly by Miss Pryor, and occasionally by other members of the Association; the Hospital by Miss Kerr and others; the Prison by Mrs. R. W. Frazer. Visiting on Albermarle and adjoining streets has been faithfully continued by Mrs. J. H. Symons and Mrs. R. D. Clarke, assisted somewhat by other ladies. The necessity for more visitors is very urgent. Miss A. Johnson has been very active in visiting in Dartmouth, and has secured several inmates for the Home. Miss Tremaine has been a constant leader of the Tuesday meeting in Albermarle street, the visitors assisting. The Night School has never been such a success, ably superintended by Mrs. F. Bezancon and Mrs. C. C. Blackadar. The number of pupils exceeded one hundred. The teachers numbered twenty-one. Contributions to the Home have been cheerfully given, and increased interest manifested in the reformatory work among women in which we are engaged. The time approaches when our Home will receive the same favor from the charitable in the distribution of their means as other institutions enjoy.

FANNY S. PRYOR,
Sect'y Women's C. Ass'n.

PERSONAL.—The Rev. H. J. Winterbourne has returned from England.

The Rev. Mr. McKenzie assumed charge of Alberton, P.E.I., last week.

The Rev. H. C. Lowe, who has recently been working at Cornwallis, has been appointed Chaplain of the Bishop's Chapel.

The Rev. J. R. S. Parkinson is to lecture at Springhill, N.S., on Nov. 25th, on "Eighteen Centuries of History and Work in the Church of England." G. R. Leckie, Esq., managing director of the mines, will take the chair at the lecture.

HALIFAX.—*St. Paul's*.—A concert was given in Argyle Hall last week in aid of the Sunday-school, in which some of the best talent in town took part. Artistically and financially it was a great success.

THE CHURCH ARMY IN HALIFAX.—Last week the Lord Bishop licensed, in St. Paul's Church, the new Army captains as lay readers. The Bishop said some people will no doubt say that this army is nearly the same as the Salvation Army, so called, but they are materially different. In the first place, one objection to the Salvation Army is the woman officers. That was contrary to the laws of God as he understood these laws. Women have a great influence, especially in religious matters. But the proper way to use that influence is not by marching through the streets at the head of a body of men, but in a modest way. Although the Salvation Army might do good, shall we sin, or do that which is evil, that grace may abound? The Church Army has no female officers. They have the same object in view—to attract the masses. The Salvation Army lives by excitement, but the Church Army know it is no use to wake up the people unless you keep them awake. They have no conception of a non-communicant church. The Salvation Army have nothing to fall back on.

This is one of the great advantages of the Church Army. Some people will say, "You are copying the Salvation Army." Perhaps we are, but we will take the good without the evil. There is a certain class of society which cannot be reached in the ordinary way. The object of the Church is to reach those classes, and we are not above adopting the methods of the Salvation Army, without what we regard as its evils. We do not claim that our organization is perfect. We believe that they will do good work, and ask your co-operation. Some portions of the Salvation Army have given offence to some. Sacred things have been mixed up with the ludicrous. Anything that tends to weaken the feeling of reverence should be put down. It will be the duty of the officers to do all they can to advance the interests of the Church. They are to consult the Rector on all things, and do nothing contrary to his will. We are at liberty to dismiss them at any time. They eschew tobacco in any form, as well as being total abstainers. He was very thankful that this work has been commenced in Halifax. The Church has not done much of this class of work, and the Salvation Army and others have cast it in our teeth. He had felt for some time that this work should be done. When the present Rector of St. Paul's (Dr. Hole) arrived and expressed his desire to go into this work, he promised to do all he could to aid him. He (the bishop) placed the Inglis School at his disposal, and was glad to say that that place would be the centre of the work. The army will preach wherever they can get an audience. In reference to the big drums, he said we will consider the feelings of others as well as ourselves. However, all such things were for the Rector to decide. He would watch the work with interest, and if anything objectionable was being done, he would use his authority to stop it.

After singing a hymn, the two captains, supported by Rev. Drs. Hole and Partridge, stood at the rail, when they were addressed by his Lordship. He said:—"Under the orders of the Church, it is necessary that candidates should be examined before being licensed to preach, but in this case we will suspend the rule, as you come to us well recommended, and have gone through the course of training. I will watch your work with interest. The people will judge by you, the first who have labored here. You have an important work. I hope you will be able to carry it out, and that it will be fruitful." He then put the following questions to the candidates:—

Q.—"Dost thou desire to receive our authority to perform the duties of an officer of the Church Army in this Diocese; and wilt thou devote thyself to the performance of these duties honestly and faithfully?"

A.—"I do so desire, and will so devote myself, the Lord being my helper."

Q.—"Dost thou unfeignedly believe all the canonical scriptures of the Old and New Testament?"

A.—"I do believe them."

Q.—"Dost thou heartily accept and steadfastly purpose to conform to the doctrine and discipline of the Church of England in Canada?"

A.—"I do."

Q.—"Wilt thou then in thy teaching and work as an officer of the Church Army submit thyself to the direction and guidance of the Rector of the parish in which thou mayst be licensed to serve, and to the general control of the Bishop of the Diocese?"

A.—"I will do so."

The Bishop then gave them their licenses, and brought the proceedings to a close with prayer.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Peter's*.—Rev. Richd. Harrison, after two months' ministration re-

turned to Toronto, Oct. 20th; Rev. E. A. Harris, curate of Mahone Bay, succeeded him as Priest in charge. It is expected that in a few days it will be definitely known who has been chosen as priest incumbent.

DIOCESE OF FREDERICTON.

PETITCODIAC.—On Tuesday, the 2nd Nov. inst., at the church here, the Rev. B. W. Roger Taylor was married to Miss Louisa Ritchie. The Rev. Mr. Willis, assisted by Canon Medley, officiated. An efficient choir was in attendance, led by Mrs. Geo. Murray, of St. John. The best men were Mr. Max Murdoch, of Montreal, and Mr. C. Robertson, and the bridesmaids were Miss Lottie Barnes, of Hampton, and the bride's sister, Miss Berta Ritchie. There were also present a large number of guests, who after the ceremony were entertained to a sumptuous luncheon in the Mansard Hotel. The bride wore an ivory white satin dress, with train, and trimmed with white brocade, with a long veil of Brussels net, pearl colarette, and head-dress of orange blossoms, etc. The first bridesmaid wore dove-colored cashmere, trimmed with reddish plush, and the second cream-colored cashmere, with old gold plush trimming. The presents were of great variety and of considerable value.

DIOCESE OF QUEBEC.

(Too late for last week.)

QUEBEC.—*Ordination Service*.—St. Matthew's Church, Quebec, was the scene of a very solemn and imposing service at Matins on All Saints' Day. There was a very large attendance of both clergy and laity, the sacred edifice being crowded to overflowing. At this service, the Rev. Lennox Williams, B.A., son of the Bishop of Quebec, and Curate of St. Matthew's, was advanced to the Priesthood. The Lord Bishop performed the solemn ceremony, at which the following clergymen were present in the church: Revs. Drs. Allnatt and Rowe, Rev. Messrs. Housman, Fothergill, VonIffland, Petry, Richardson and Smith. The sermon was preached by the Rev. Dr. Rowe, who took for his text, "Blessed are the peacemakers." A large number of the congregation remained to partake of the Holy Communion. The attendance of members of the clergy and choir was so large that the chancel was unable to accommodate them all.

On the evening of All Saints' Day, after evening prayer, there was a large, profitable and enjoyable meeting, in the Parish School-room, of the Lay Helpers' Association in connection with St. Matthew's Church. Addresses and music by the choir formed a principal feature of the meeting.

NEW CHURCH WANTED.—Mr. W. H. Kennedy, of Nicolet Falls, P.Q., has been in town during the past week, soliciting subscriptions towards the erection of a small church edifice at Kingsey Falls. There are some nine Church families in this locality, who have no proper place in which to hold service, the apartment in which they are ministered to by the Rev. Isaac Thompson having to serve occasionally as the village ball-room. The Church residents are mostly families with very limited means, yet they have proved their earnestness in this matter by subscribing \$28 for the purchase of a church site, and the deeds of purchase of the lot in question have consequently been signed in favor of the Lord Bishop of the Diocese. Mr. Kennedy's success has been, so far, in excess of his expectations, but a large additional amount will be required before the Church people of Kingsey Falls be able to meet in their own house of prayer.

Mr. H. F. Wallace, one of the trustees of the building of Trinity Church, Quebec City, died

on Sunday last, after only a few hours' illness. Mr. Wallace was a zealous member of Trinity Church congregation, quiet, unobtrusive, and respected by all who knew him.

DIocese OF ONTARIO.

LYNDHURST.—The regular meeting of the Rural Deanery of Leeds was held at Lyndhurst on Tuesday, the 26th ult., at which there were present Revs. Grout, Tighe, Low, Wright, Osborne, Codd and Jones. Service was held in St. Luke's Church at 7 p.m. the Rev. I. Osborne being the preacher. Holy Communion on Wednesday at 8 p.m. The meeting was held in the Rectory on Wednesday, when letters of regret at not being able to be present from the Revs. Messrs. Auston, Crawford, Nimmo and Hague were read. After a full discussion of the appointed subjects for debate, the meeting adjourned. The next meeting is to be held in Farmersville in February, Rev. F. Todd to be the preacher. There was a full service on Wednesday evening at 7 p.m., when addresses were delivered by the Revs. Messrs. Codd, Grout, Osborne, Jones and Tighe.

WEST WINCHESTER.—This thriving village, situated in one of the most fertile townships of Eastern Ontario, has a prosperous future before it and promises to become a very important town. In the past, owing to want of railway communication, it has been at a disadvantage, but now its inhabitants rejoice to see the ballast trains of the C. P. R. Short Line at work, completing the highway which is to connect them with two oceans. The projected line of railway from Ottawa to New York all pass through West Winchester, and there is a rumor of a Union Depot being built between that company and the C.P.R. To the latter company the Township of Winchester granted a bonus of \$15,000; a good evidence of enterprise. Farmers and business men of the Lower Provinces intending to settle in Ontario could not find a better location than this Township, the fertility of which is proverbial. With all this outward prosperity, however, there is something wanting, and to Churchmen it is a serious want. There is no Church—no Anglican Church. The Church services are conducted in a hall; this is depressing and detrimental to the Church's growth. In the past many families, originally Churchmen, have passed over to the denominations through want of the regular ministrations of the Church. The Church services are now held weekly here, and a suitable place of worship has become an absolute necessity if the Church would hold her own. Lately a strong appeal was made to the people by the incumbent urging them to take steps at once to open subscription lists and secure a site for a Church. Considering the numerical weakness of the congregation the appeal was not altogether in vain. About \$300 were at once subscribed, with good prospects of the amount being doubled. This is encouraging, and gives the incumbent confidence in appealing to Churchmen at large to help him in the work. It is a necessary work in a promising field. Our little band of faithful Churchmen have done what they could, and will do more. Will other friends of the Church help us? All amounts contributed will be acknowledged in the Church papers. Address. Rev. R. Wyndham Brown, M.A., South Mountain; or Herbert H. Bradfield, Esq., Treasurer Building Committee, West Winchester, Ont.

I heartily endorse Mr. Brown's appeal, which is deserving of the consideration of all good Churchmen who desire to see the Church keeping pace with new openings.—J. S. Lauder, Commissary of Bishop of Ontario.

LAKE TALLON.—November 2nd and 3rd were busy days among the settlers here. They came out from all directions, to help at the "bee" for raising the new English Church, which so many

have looked forward to since last fall. Two acres of land was secured by the Rev. Mr. Bliss some few weeks ago, in a commanding position near the new railway station. One acre was a gift from Robt. Spottswood; the second acre was purchased. The land about here is excellent and has increased in value lately. There is considerable talk of silver and iron mines in the neighbourhood. Some specimens have been taken away for examination. Mr. Bliss spent several days here superintending, and saw the walls completed before leaving. It will be a large building, the majority of the settlers in this end of the township belonging to the Church, and it is hoped to have it completed before Christmas. The people have worked well and have been much encouraged by Mr. Bliss promising to double the services and open a weekly Sunday-school when they had the Church.

DIocese OF HURON.

LONDON.—The Sunday-school Convention was not as well attended as it should have been. The papers read on the various subjects were very good, and the discussions interesting; but the closing remarks of the Chairman, the Right Rev. the Bishop of Huron, on each subject, were most profitable and helpful to teachers. If we had less law-making and law-changing, and more conventions where Church work generally might be discussed, it would be better for the diocese.

LONDON SOUTH.—*St. James'.*—The winter's programme of work in this parish has been completed. Besides the Sunday work, there are the services on Wednesday and Friday evenings; Friday afternoon Bible class for women; fortnightly meeting of the Women's Auxiliary Missionary Association, and a Literary Society chiefly for young men. These various organizations are all well attended, and helpful to the growth of the parish.

ST. THOMAS.—On Sunday, Nov. 7th, ordination services were conducted in Trinity Church. The Deacons advanced to the Priesthood were Rev. T. H. Brown, of Merlin; Rev. A. F. B. Burt, of Alvington; Rev. E. W. Hughes, of Lion's Head; Rev. F. G. Newton, of Bothwell; Rev. John G. Farthing, B.A., of Durham; Rev. Richard Shaw, of Lucknow; and Rev. W. H. Wade, of Burford. Lieut.-Col. Rowe was ordained Deacon. Ven. Archdeacon Marsh preached in the forenoon, and Bishop Baldwin in the evening.

MITCHELL.—The Rev. Mr. Ker commenced his duties in Trinity Church on Sunday, Oct. 31st. The congregations were large and much pleased with their new Rector.

The Bishop has made appointments for Confirmation and other Episcopal duties through the country parts of the Diocese, which will occupy his time until Christmas. He is as hard at work as ever.

The Executive Committee meets in the Chapter House, London, Dec. 16th.

ATWOOD.—The new English Church, St. Alban's, will be opened with special services on December 12th and 13th. There will be three services on Sunday, the Lord Bishop of Huron preaching, and in the morning administering the rite of Confirmation to a number of candidates. On Monday evening there will be a special public Thanksgiving service, the Bishop and a number of prominent clergymen giving addresses. The contributions at all services are to be devoted to the building fund of the Church.

A CHURCH CASE.—Stimson vs. The Synods of the Dioceses of Huron and Toronto will be re-

cognized as a somewhat famous suit by the clergymen of the Anglican Church for arrears of an allowance out of a commutation fund. The High Court held, affirming the judgment of the Chancery Division, that the plaintiff was not entitled to recover anything, as he had ceased to do clerical duty, engaged in secular pursuits, and had not put himself in the hands of the Bishop as being available for duty.

LISTOWEL.—The annual Harvest Festival of Christ's Church was held on Sunday and Monday. The Church was decorated with grain, fruit, flowers, &c., also with appropriate texts. Rev. Mr. Cook, of Palmerston, conducted the services and preached. On Monday evening, the Lord Bishop of Huron preached, his sermon being marked with that deep earnestness and ability which characterizes all Bishop Baldwin's sermons. Revs. J. T. Wright and A. K. Griffin assisted Rev. Mr. Turnbull in the services.

Rev. Mr. Saunders purposes issuing a monthly publication in connection with St. James' Church, Ingersoll. It will be devoted to matters of interest to church goers generally.

STAFFA.—The new Episcopal Church in this place is fast drawing towards completion and by the middle of next month will be ready for opening. The edifice promises to be both neat and comfortable, and ecclesiastical in appearance.

SARNIA.—The Rev. T. R. Davis, Rector of St. George's Church, has organized his winter's work as follows, in addition to his Sunday's duties:—Monday evening, literary and musical society; Wednesday evening, cottage meetings; Friday evening, service and teachers' meetings. The Rector called together a few of the leading members of his congregation to see what could be done about reducing the debt on the church, a few evenings ago. It was decided to adopt the plan of subscriptions extending over a period of five years. Over \$3,000 was subscribed on the spot. One member, already noted for his liberality, gave \$1,000. A committee was appointed to canvass the whole congregation, and from the success already reached it is hoped the debt will be very largely reduced. The work in this parish is cheering.

SOUTHAMPTON.—The Church people of this place have suffered heavy loss through the great fire which swept through the town. Their church was burnt to the ground. A high wind raged all the time of the fire. Fortunately there was a small insurance of \$1,000 on the building. The Presbyterians have most generously offered the use of their church for the time being, and it is hoped that by spring a new edifice will be in the course of erection.

LONDON.—The Clerical Association of the city held a meeting at Bishopstow on Monday evening, the 8th inst. A fair attendance of the clergy was present, and a profitable evening spent. The 15th chapter of St. John v. 1-3, were considered, after which matters of business were discussed. The meeting adjourned, to meet again early in December.

A very largely attended meeting of the Chapter House congregation was held in that edifice on Monday, the 8th inst., at which the Rector, Rev. Principal Fowell, presided. After a business-like consideration of the matter of securing a lot upon which to erect a new church, it was decided to purchase a lot on the corner of Wellington and James streets from the Warren University, and arrangements having that object in view will be entered upon. The site is an exceedingly eligible one, and gives satisfaction to all concerned.

DIOCESE OF MONTREAL.

LACHINE.—The regular annual meeting of St. Stephen's Guild was held at the Rectory on Thursday, 4th inst. There was a good attendance. The following officers were elected:—President—The Rector; Vice-President—Miss J. Wilgress; Secretary—Miss E. F. Wilgress; Treasurer—Miss Bastable. The rules of this Society have been amended and improved, and, together with a brief opening office, are being printed for distribution among the members. The ladies have done good work in the past, for which they merit the deepest gratitude of the whole parish. Their present labors are for the augmentation of the school-house fund.

The Rector's cottage services have been resumed, and are being well attended by a grateful and appreciative people. Short sketches of Old Testament characters, with a printed application of the lessons taught by each, are forming the subjects of the Rector's addresses.

Tuesday evening services of prayer and praise at St. Stephen's Church are drawing good numbers. After each service a congregational practice of hymns is conducted by the Rector.

We must not omit to mention that the annual Harvest Home service was held at St. Stephen's Church on Sunday, 17th Oct. As usual, the decorations in vegetables, grain, fruit and flowers were beautiful. The special features of the service were the singing, under the leading of Mrs. Thorneloe, and the sermon by the Rector of Montreal, the Rev. J. G. Norton, an eloquent and instructive discourse appropriate to the occasion, and deeply heart-searching. We were all so delighted with the good Rector of our See city that we look hopefully for a repetition of his visit to us.

MONTREAL.—St. George's.—On Sunday, the 7th inst., the Manchester Unity of the Independent Order of Oddfellows, assembled as a corporate body to attend divine worship at this Church. The Church was filled with the Oddfellows and their friends, the order of service being full Choral Litany. This was excellently rendered. The Dean sang the litany according to the usage of the Church of England (in choirs and places where they do sing), and the grand swell of the choir reinforcing the supplications of the minister, was certainly more conducive to solemn worship of the Almighty than the ordinary way of rendering the Litany as practised generally in our churches. The Ven. Archdeacon Evans delivered an address, encouraging the Society of Oddfellows in their good work.

DIOCESE OF ALGOMA.

PORT SYDNEY, MUSKOKA.—The following donations are gratefully acknowledged for the month of October:—Miss Hamilton, London, Ont., \$3; Walter Chapman, C.E., London, Ont., \$5; Mrs. Sullivan, Toronto, \$3; Miss Wheelwright, Toronto, \$1; St. James' Sunday-school, per Grant Helliwell, Esq., \$60. Also, books, papers, etc., for distribution from various friends.

Our new parsonage is nearing completion, and we find ourselves taxed to the utmost to meet the heavy drain upon our resources. The necessary "extras" are proving a large item, and we earnestly hope our friends will not allow us to be stopped in our work when so near the end. At our late Harvest Service here, a very handsome offertory was made towards our building fund, amounting to upwards of \$40. Since then, donations in labor, lumber, etc., toward new fencing have been made; also a large quantity of wood for church and parsonage, so that while we look to our friends for assistance, we are not unmindful of our own responsibilities, so far as we can discharge them.

We hope soon to report ourselves entirely

recovered from the fire of 1881 that so completely desolated our Church property on the Parsonage grounds.

DIOCESE OF QU'APPELLE.

The Bishop of Qu'Appelle desires to acknowledge with many thanks, a donation of twenty dollars from "Anon.," Halifax, for the benefit of the Diocese of Qu'Appelle.

SERMON ON UNITY OF THE CHURCH WHICH IS CHRIST'S BODY.

Preached by the request of a Member of "The Church Unity Society" by the Rev. Isaac Brock, M.A., President of King's College, Windsor, and Canon of St. Luke's Cathedral, Halifax; in Christ Church, Amherst, and in St. Luke's, Annapolis Royal, and published by request.

(Continued.)

We may not, however, pass by without special notice the fundamental element of the Church's unity, to which St. Paul here directs our thoughts. "One God." True, we believe, as these very verses show, in one Father, one Lord Jesus Christ, a one Spirit, the Holy Ghost; yet these three persons are one God. This doctrine of our faith is alone not contrary to our reason. Will any, therefore, reject it? To such I would say: Look within. Can you explain the mystery of your own being? What are we? Body, soul and spirit, and yet one man, made therefore in some sense, even yet, in the likeness of the Holy Trinity. Can we understand the mystery of our own being? Can we then expect by searching to find out God?

The Church, therefore, which is Christ's body, owns one God, the Father of all, who is above or rather "over all." This marks God's supremacy over His creatures.

"Through all." This marks God's omnipotence pervading and working through all.

"In you all." This marks God's continued indwelling in the Church.

Perhaps, however, in these three prepositions—over, through, and in—we may see another of the allusions to the Holy Trinity with which the epistle abounds.

God is "over all." This points to His sovereignty as God the Father.

God is "through all." This points to the co-extensiveness with the whole nature of man of Redemption by God the Son.

God is "in you all." This points to His indwelling by God the Holy Ghost.

And yet all these are the work of the Father. It is He who in direct sovereignty is over all. He who is glorified in the filling of all things by the Son. He who is revealed by the witness of the indwelling Spirit.

Such, then, are the fundamental elements of the Unity of the Church, which is Christ's Body, as brought out by St. Paul in my text.

In the one Body—the Holy Catholic and Apostolic Church—there dwells one Spirit—the Giver of Life. Before all its members is one glorious Hope—the Resurrection unto everlasting life at the second coming of Christ. Over the Church rules one Lord, Jesus Christ our Redeemer; one ancient Faith, contained in the Holy Scriptures, summed up in the Creeds, is confessed by all its members; one Baptism, with water and the Holy Ghost in the Name of the Holy Trinity, admits to the fellowship and privileges and grace of this one Body; and one God and Father of all, over all, through all, and in all, is owned by the members of this Body of Christ, this Family of God, this Temple of the Holy Ghost—THE HOLY CATHOLIC AND APOSTOLIC CHURCH.

III. Alas! Is it not sad to think how grievously the fair form of Christian unity has been marred by "our unhappy divisions." In Apos-

tolie days, and for many centuries after, the Church of Christ was one—many members, but one Body. The Holy Catholic Church in all the world was one.

It is so no longer. In the tenth century the Western Church separated from the Eastern. In the sixteenth century the Western Church itself was divided. Doubtless these separations and divisions, owing to the corruptions of the Church and other causes, were almost unavoidable; they are not the less to be deplored.

But will any one tell me that since the sixteenth century there have not been many needless—many sinful—divisions? There are some persons who seem to glory in the divisions of Christendom. They point with pride to the multiplying of Christian denominations, instead of being deeply humbled before God for our want of Christian unity.

But what has been the result of our unhappy divisions? Let us face the sad fact which stares us in the face to-day as the result of the divisions of Christendom.

It is simply this: We are in the closing years of the nineteenth Christian century. More than eighteen centuries and a half have passed since the Ascension of our King to His Father's throne, since the commission was given by Him to the Apostles and their successors which implied that the whole world was to be won to Christ. And what proportion to-day of the human race owns the allegiance of our Risen Lord? Barely one-fourth.

Jesus Christ, on the night before He was crucified, prayed to His Father that His people might be one, that the world may believe that the Father sent the Son.

Christ's people now are not one: therefore the world does not believe that the Father sent the Son. This is the sad, the startling, result of what some glory in—the divisions of Christendom.

Doubtless the Church's Head will in His own time and way heal the divisions of His Body, the Church. Doubtless the time will come when He will make them to be of one mind in His now divided House. Men have tried not to heal, but to ignore these divisions. They have signally failed. The work must be left to our All-Wise King in Heaven. He will bring us together in His own time, not on any basis of compromise which would ignore either Apostolic doctrine or Apostolic order, but on the deep, broad and holy basis of His own truth and love.

IV. Meanwhile, upon us as members of the English branch of the Holy Catholic Church—one of the present of the great historic Churches which can trace its origin up to Apostolic times—devolve certain obvious duties in connection with this subject of the unity of Christ's Church. Allow me to point out some of these duties before I close:

(1.) And first in reference to our separated brethren. Let us take opportunities of kindly and courteously giving to them information as regards our position as a Church. Some of them would welcome this information, and in some cases through God's blessing this information may be the first step towards a return to that Mother which their forefathers left. Witness, in support of this, this cheering fact: Many of the ablest Bishops, most successful Presbyters, and most intelligent lay members of our Sister Church in the United States, have come into the Church from the various Christian denominations as the result of a thoughtful and thorough examination of her clauses.

And if any ask how may we best convey this information to our brethren outside the Church who may desire to obtain it? I venture to answer—By advising them to read such a book first as "The Double Witness of the Church," by Bishop Kip, of California. Bishop Kip joined the Church, as he told me himself, from the Congregational body, from conviction in mature years. His book, which consists of a series of lectures, given at Albany, N.Y., is

pre-eminently courteous in its tone. Every Churchman should read it, and then lend it. After this book has been read and pondered, I would venture in the interests of Christian unity to recommend another—Sadler's "Church Doctrine and Bible Truth"—which will serve to show the entire harmony between the Prayer Book and the Bible.

(2.) In reference to the unity of Christendom generally, a plain duty devolves upon us, which every Christian man, woman and child can fulfil—we can pray for it; we can ask God, for Jesus Christ's sake, and by the power of His Holy Spirit, to bring about this unity.

Do you lack words—suitable words in which to pray for this unity? Then use the prayer which you will find in your Prayer Books:—

"O God the Father of our Lord Jesus Christ, our only Saviour, Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord; that as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one Lord and Father of us all, so may we henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee: through Jesus Christ our Lord. Amen."

(3.) Once more in reference to unity amongst ourselves in our own branch of the Church Catholic. It is surely our plain duty to cultivate the spirit of love one towards another, and to banish as far as in us lies the spirit of party. Nothing is more destructive to unity in a Church than party spirit. In our own branch of the Church there ever have been and will be different schools of thought, because our Church is nobly free and nobly broad; but there ought not to be the bitterness of party spirit among those who love one common Lord, and are working for the good of one common Church.

With slight variations arising from local circumstances, we have the same difficulties to contend against, and the same duties to accomplish.

In overcoming these difficulties, and in discharging these duties, may we be strengthened by the same Spirit, cheered by the same Hope, braced by the same ancient Faith. May we all cling to the same Lord, and own the same God and Father—

As over us all in the blessedness of His Fatherhood;

As through us all in the pervading power of His Redemption; and

As in us all in the indwelling grace of the Holy Spirit.

So doing, we shall be helping forward in our own sphere the Unity of Christ's Church, by endeavoring to maintain, in our own more limited brotherhood of the English Church, "the unity of the Spirit in the bond of peace."

EDITORIAL NOTES.

THE long winter evenings are rapidly approaching, and again the question arises what shall be done to make them pass pleasantly and profitably. We would venture to suggest as one means the formation of a Reading or Literary Club in every parish or mission, which might meet once a week, and the chief object of which should be to read through some standard work in regard to the Church, her Constitution, History and Progress. Such a work as "Little's Reasons" or Holes' "Eighteen Centuries of the Church" would furnish, if read chapter by chapter, material for two hours or more of profitable entertainment. We would suggest that the chapter should be read aloud by some member, and opportunity be

given for discussion. This practice would develop the elocutionary and debating powers of the members, and be beneficial beyond the mere hour or more in which the members were actually together. A small membership fee would secure one or two good books which would suffice for the winter's meetings. The books so obtained would form the nucleus of a good Parish Library.

TEACHERS' ASSISTANT.—We have received from Messrs. Rowsell & Hutchison, Toronto, the first number of "The Teachers' Assistant," a new Sunday-school help issued by the Sunday-school Committee of the Diocese of Toronto, and intended to accompany the Institute Leaflet for Church Sunday-schools, prepared by the same Committee. We heartily congratulate the Toronto Committee on the large and increasing circulation of the Institute Leaflet, which now warrants the publication of this Teachers' Assistant, fulfilling a want felt by many, and rendering the whole scheme more complete. If the first number be any guarantee for the future, Sunday-school teachers will find this little magazine very helpful in preparing the lessons. The Advent number explains and illustrates the lessons for the four Sundays in Advent, giving a sketch of each lesson, which is followed by a list of the lesson topics, hints to teachers, and explanations of words and phrases. These are put into such a shape as to be readily available by teachers, and are well adapted to make the lesson both interesting and profitable. There are also notices of recent books, and a list of books of reference for Clergy and teachers. The typographical appearance of the "Teachers' Assistant" is excellent, and it is furnished at only 30 cents per annum for the thirteen numbers in the year. It is impossible for the Committee to issue the Teachers' Assistant at so low a rate unless the number of subscribers be large.

THE Committee therefore announce that it rests with the Clergy and teachers whether they can issue the second and subsequent numbers. We sincerely hope that every clergyman will settle this matter by arranging that every teacher in his Sunday-school shall subscribe for or be supplied with the Teachers' Assistant for the year beginning with Advent.

Now that Advent is approaching, and Church workers are getting seriously to work, we strongly recommend the Clergy to put into the hands of their parish helpers the little manual called "Helps to Prayer for Church Workers." We recently noticed and commended these helps as admirably adapted for the purpose, but omitted to state that they are a reprint of prayers prepared by the Bishop of Truro for use in the parish of St. Peter's, Eaton Square. They are printed in red and black, and are well got up. The Rev. J. D. Cayley, Toronto, will forward to any address on receipt of price, at the rate of \$2 per 100.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

A number of letters from Correspondents have been crowded out for want of space.

MULTIPLYING PAPERS.

To the Editor of THE CHURCH GUARDIAN:
DEAR SIR,—We clergy have lately been favoured with the respective organs of the Board of Domestic and Foreign Missions, and of the

Toronto branch of the Church of England Temperance Society, with intimations that if we care for the missionary work of the Church of England in Canada we must spend our dollar on its paper. Is it not a mistake to divert from the columns of the CHURCH GUARDIAN the contents of these papers? Is it not poor policy to start a new paper when the CHURCH GUARDIAN could have been used for and rendered more beneficial by the addition of these papers' matter. There is at present a Temperance column or two, and a Mission column or two. Instead of spending a not insignificant sum upon two new papers, would it not be more advantageous to the Church in general to help make more beneficial and more paying the good Church paper we have at present—the CHURCH GUARDIAN?
PRESBYTER.

THE LATE FAREWELL DINNER IN MONTREAL.

DEAR SIR,—At the Farewell Dinner given in Montreal in honour of the Rev. Dr. Stephenson some wise sayings on the subject of unity were uttered, and some that were otherwise, and which conflicted with the published sentiments of the distinguished guest, who, to use his own language, "longs for an honourable union with the grand historic Church of England—the Mother of us all." I shall not repeat the wise sayings, but remark upon the unwise utterances of two of the speakers.

Mr. S. E. Dawson, speaking on behalf of the Athenaeum Club, said at the close of his speech, that "he did not care much for unity, if it meant uniformity, for there was no uniformity in nature and there could be no uniformity in form." The latter issues a contradiction in terms, and the former is not quite true, for there is unquestionably an uniformity of plan in nature. It is true that in nature there is an infinite diversity of forms, but they all emanate from one supreme will and result in infinite beauty, and universal harmony. In religion there is an immense variety of beliefs, diverse, adverse, conflicting and antagonistic, but there is no beauty in all this diversity, although so much admired, and no harmony, as there is in nature, but universal strife and discord. But the Book of nature was never intended as a Book of faith and practice to the Church. The Book of Revelation was given for that purpose, and it sets forth and enjoins, both in the old and in the New Testament, unity and uniformity, and for this blessed object the Great Head of the Church sent up to Heaven His fervent, sublime and ever memorable prayer.

Another speaker was the eminent Christian scientist, Sir William Dawson, whose lofty genius we all so much admire, but he was rather misty in his views of Christian unity, which consists, according to his opinion, "in men of different beliefs and diverse creeds uniting in action together for the common good." For some particular good they may possibly so unite, but not for the general spiritual welfare of mankind. Conflicting creeds, antagonistic faiths, separate expensive organisations, separate costly churches and colleges are utterly incompatible with and impossible to unity of action, and this is true in matters of religion, as in science, politics and medicine. That there are great and serious differences, whether real or imaginary, between the ministers of the various denominations at Montreal as well as elsewhere is undeniable. And if they all meet at a Farewell dinner and eat together, smile one upon the other, and make post prandial charitable speeches, all this does not remove their differences any more than it removes or closes their separate churches and colleges or prevents distinctive teaching. The appeal for unity by our Provincial Synod was needed, and we want real union in faith and sincerity, which can be seen, read and known of all men, and such as the Divine Master prayed for.

Yours respectfully,
JAMES CHANCE,
The Rectory, Tyrconnell, Nov. 6th, 1886.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1950. For Business announcements See page 14.

Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR NOVEMBER.

NOV. 1st—ALL SAINTS' DAY.
 " 7th—20th Sunday after Trinity.
 " 14th—21st Sunday after Trinity.
 " 21st—22nd Sunday after Trinity.
 " 28th—1st Sunday in ADVENT.—Notice of St. Andrew.
 " 30th—St. ANDREW, A. & M.

THE CHURCH OF ENGLAND NO SEPARATIST.

By THE BISHOP OF SOUTHWELL.

The Church of England stands the one Church which has never separated from any Church or person. I speak of this, because, while many points of our Church's position have been cleared up to her people by better information lately, their answers on this point seem still uncertain. *The Church of England has never separated from any one.* Some people say this is not true; others say so much the worse for her. The first mean, she separated from Rome, and she drove out Nonconformists; the second mean, some that schism is glorious. Dissent for Dissent's sake is noble, every man is his own Church; others, that Christians ought to form a perfect Church of saints on earth, and come out from the unclean thing and be separate from the world. Now I fancy that I observe some weakness in Churchmen's replies to such positions. The history of Church endowments is a little better understood than it was and the relations to Church and State. Men will be able to deal with cavillers about the word *established*, though, indeed, had the Church been established by Legislature, I see no discredit that would attach to that form of national acceptance, any more than to its acceptance by chieftains, kings, and Witenagemots. It would still mean, not *making*, but *accepting* the Church doctrines and system. Still, as a fact, the word was first introduced in documents as a big word, not to express "set up by law," but to express "fully settled, recognised, and existing." Recent discussions seem to have cleared up fogs from these questions of temporalities. But when the Church is called only *one sect* among many, or is said to have taken the place of a Romanist Church, or is said to have itself seceded from Rome, or is said to have been the creation of Henry VIII., or of Acts of Parliament, these statements are rarely met on the

historical facts as fully and directly as they should be. They touch another set of minds from those which harp on titles to property; but the minds which they perplex derive perhaps the most help to their conscience and knowledge. And yet the case of the English Church is as plain and complete in this respect as in respect to its property. We have got used now to old historic references, and when flaws are alleged in our title-deeds we have learnt not to surrender to opponents' claims without examining them. The strange thing is that popular delusions have been so far allowed to be created and pass current, that it seems incredible that they have been delusions.

There are six delusions with respect to the Church:

1. It is a *delusion* that the Church of England was ever *Roman*, or ever acknowledged, as a *Church*, any subjection to the Pope, or any other relation but that of an *independent English Church* (or Churches) established by the preaching of missionaries from Rome, accepted by kings and people of what we call England.

2. It is a *delusion* that the Church of England *seceded or separated from Rome*, as indeed she could not if she was always independent of her. She was, in fact, so insular that she had no occasion even to protest, as the German Protestants at Spire. She renounced certain mediæval errors promulgated from Rome, and at a certain stage in her reform the Pope desired all English who would follow him to withdraw from attending English Church services, and so the Pope made a (not very large) *Roman schism* in England, which remains till this day in our English Roman Catholic bodies.

3. It is a *delusion* that the Church of England was a *different Church after the Reformation* from before, any more than England is a different country because she has abrogated the slave trade, or had a Reform Bill, or than a drunkard's personal identity is lost if he reforms.

4. It is a *delusion* that King, Queen, and Parliament either *reformed* the Church or *ordered* that the Pope should no longer be her head. **THE CHURCH DECLARED**, what she has repeatedly testified on occasions of encroachment, that the Pope never had any more authority over her than any other foreign Bishop. Civil enactments maintained that declaration, at home and abroad, in secular action upon it.

5. It is a *delusion* that the recognition of the Royal supremacy meant or means any *spiritual headship*, or anything else than what had always been asserted—that the clergy of England, as well as the laity, are subject to English law, without appeal against it to a foreigner like the Pope; that the last appeal of all alike is to the Sovereign. It is strange, in the face of the very strong words of Henry and Elizabeth, that any delusion on this exists.

6. It is a *delusion* that *Parliament* settled the Church of England, or even that the Church is *subject to Parliament* now, except in matters affecting personal or property rights. The Church reformed her errors *herself*; her Prayer Book and her Articles are her own work. The Act of Submission, which is the limitation of her action, is in theory no more for her than for Parliament itself. It requires Convocation, as the Conqueror required, to be summoned by the Sovereign, as Parliament itself must be, and it requires that canons must have Royal assent for their enactments, just as Acts of Parliament themselves must have it. That has been the relation of councils and princes since Christianity was a recognised religion. Personal and property rights cover a great deal of ground, and civil compulsion in such matters can only be derived from Acts of Parliament, but Church authority is often of as much importance as civil force for obtaining action in Church matters, and the limitation upon that is not Parliament, but the Crown, as it has always been in England, at least since the Conquest.

In these six statements of delusions have I been repeating stale and elementary facts of Church history? To such a body they ought to be familiar, and I hope they are. But I repeat and repeat—*the Church of England was never Roman, but always national—has never changed, but been always herself; has never made any schism from any one; but every schism from her has been made by others.*

The Church of England made no schism from Rome, though Rome did from England, nor has the Church of England made any schism from Nonconformists. Her principle is reform, or, if you can't, secede. They form sects and advocate schism, and whether they are right or wrong in doing so is the question *with them*, not whether they do so. For one moment let me speak of the word "sect." Words are dreadful things—like the tongue itself, a little member, but a world of iniquity. You will hear people say the Church of England is only one among many sects, not meaning that the Church is one and the sects many, but that the Church is a sect like the others—with no intention to disparage her thereby—which shows an instinct that she ought not to be a sect. Probably the phrase is due to pure misuse of an obscure word, as if sect meant quite a different word, section—*i.e.* part or division—whereas *sect* means "following," the followers of some individual teacher *against received thought* usually upon some particular question. The sting of the word lies in *this* meaning, which does not apply to the Church, which *represented the received thought*, from which followers of individual teachers separated upon particular questions—the Brownists, on Mr. Browne's idea of congregations; the Quakers, on Mr. Fox's idea of externals in religion: the Wesleyans, on Mr. Wesley's idea of Methodist spirituality; and so with the long list of "ites" and "ists" and "ans" affixed to proper names, all separated from the Church, which held the common truth, as followers of some one man or some one question. So they are sects in the true meaning of the word, which the Church is not. There ought to be no offense in this. It is unnecessary to be always talking pedigrees: but on the occasions where a pedigree is the question, it must be talked about. Sects are sects, and, whether rightly or wrongly, *have made schisms*, which is *NOT TRUE* of *the Church*. Churchmen ought to be quite distinct that the Church of England does, as a matter of historical fact, stand on an *absolutely different level from the sects which have separated from it.*

I do not propose to discuss this level as if reunion were possible; the uncompromising spirit of Baxter at the Savoy Conference is a spirit in Britons still. But I will offer two remarks, one historical, the other practical, and I offer them for our own consideration rather than for others. I put aside the stock recriminations as to the causes of Dissent, whatever truth there be on each side, one imputing all blame to Church apathy and unspirituality, the other to vanity, pique, self-will, love of power, or quarrel. Let us hope that each may rise above these faults now. But I observe that the argument "it is primitive" is put in the place of the more undesirable argument "I choose," for both the chief aims which have led to Dissent—*i.e.* both for the Puritan aim at perfection in a church of canonised saints, and for the Independents' aim at liberty from authority in Independent congregations. On this historical issue I offer this consideration to you. The *test of a custom's existence* must be *its recognition when first asserted, argued, and decided.* Now these two aims were, if not the very first two, among the very first issues raised and settled by the early Christians. As soon as Christians arose who desired to separate into a body of more perfect saints than the whole Church, that question was discussed. As soon as Christians arose who claimed to associate independently as they liked in a place where a *parokhia* was organized, that question was dis-

cusSED. In both cases the view was decided *not* to be the Christian rule or custom. It was *not* that it was *unwise* to have such customs, nor *only* that Scripture authority was against them; that tares and wheat were to remain both together until the harvest to be separated by better than earthly judges; that the Churches of St. Paul's Epistles present that principle; that the instance, I am of Paul, I of Apollo, I of Christ, was met indignantly by Paul with, "Is Christ divided?"—but "*we have no such custom in the Church of God.*" Not only is the spirit of the New Testament clear against both principles of division, but the judgment pronounced on the first appearance of the two ideas was in each case that it was *not* the *custom* of primitive Christians. Churchmen ought to be quite distinct on this historical point, that whilst independent loyal churches in separate territories form the Church's law of the independence of national Churches—French, English, Italian, &c.—there is *no primitive case or authority either for hostile Christian bodies in the same place, or for Pharisaical churches within and above the Church general.*

The Church is sadly miscellaneous in her true belief. It is her very duty to be open to every grade of soul, so far as each soul will enter in, not to a social club of saints, but an educational body to make all men better saints to become sinners, not to say they are righteous and to despise others. She may ask the Puritan, Have you got your saints, whom you can trust with your money and your family, angelically above cheating, self-indulgence, cruelty, and spite? She may ask the Independent, Have your separate congregations held their people, without splits and subdivisions, carrying your own principle out to absurdity? Have your separate congregations no need of congregational unions and of chief visitors in pay of a large organisation very like the Church? Have your bodies greater freedom, except for some deacon's own will? or are deacons and congregations better fitted to make articles of faith than general or national councils, or are they better standards of liberty and truth for preachers? She might even ask, Can men who read the story of old Browne, or the other founders of sects, see any signs of exceptional wisdom or revelation on which to exalt them above the united belief of Christian centuries? She may ask these questions as to the wisdom and success of their choice.

But she would ask better, in my judgment, if the higher spirits which have seceded could not have found their place in the continuous Church without a breach with the great brotherhood and with the past? Whether the spiritual good worked by them has not been worked by the common spirit of good, in teaching and devotion, which existed in them while within the Church, and has been the life of the Church itself? And then let her ask herself whether the needs which caused over-hasty breaches in the past may not wisely be met in the Church for the future, to the avoidance of these weaknesses and positive evils which have been due to division, and have marred all the good done by those who have divided? It is true that saints require inner circles for happiness and their strongest life, to help one another, even to be a help to those in less complete Christian sympathy with their piety. Souls yearn for complete sympathy and union, at least at times and seasons. But cannot their need be better satisfied by an one within the Church; for higher aims and for help in deeper religious earnestness, associations, guilds, brotherhoods, societies, without the negative side of condemning or excluding the less sympathising from all communion in one Church, so far as they like to have it? This is not forming churches within the Church, or dividing Christians, but making platforms on the same ladder of the Church to which all its members may mount as soon and as far as they can keep on the same level of Christian advance upward.—*Conference Address.*

A CHRISTIAN LAYMAN'S DAY.

By THE REV. JOHN GOTT, D.D., DEAN OF WORCESTER.

So many words of this Congress have been given to clergy and theologians—yesterday morning was wholly given to the efficiency of the clergy—that I have asked our President's leave to speak a few simple words to laymen. Those who have spoken before me this morning have mounted up with wings as eagles, for it was their nature. Perhaps for me some place may be found to sweep a crossing in the crowded street, for there my life has been given me. May I try to describe a common Christian's day, not a Sunday, but a simple working day; not a saintly layman, as some I know who keep the seven hours, give nine-tenths of their money in charity, and devote their lives to God, but the usual man of business, working hard in that state of life to which it has pleased God to call him; for a common layman's common day, if it be Christian at all, is it not a true chapter of the devotional life?

1. *Let him rise early.* For such was the model life. Our Lord did so, and saints wrote it for us to copy.

It is rather difficult for us all, very difficult to some, therefore it signs the Cross on the beginning of the young day, and gives it a touch of sacrifice.

Before breakfast is the only time a busy man can call his own, the fore and afternoon belong to his public and private affairs, and the evening to society or home life; but before breakfast I am a king.

In that first hour I would give my first fruits to my Lord, and the whole day grows holy in a way. It will know its dedication; it has gathered a calmness; it has felt a real leisure which does not easily forsake its master; the leaven of the morning rises the whole lump.

2. *The daily service* in public or private is an indescribable help where it may be had.

As "matins" is a word of the priestly language, and "evensong" of the mother tongue, I suppose the latter was the layman's daily service through the centuries of the growth of England. But business began much earlier in those days. My father, a merchant of these parts, was always in his mill at six o'clock when I was a boy, but as hours changed he read four chapters of the Bible always before breakfast.

In town life there is always some early morning service near at hand, and if there be not, any true parish priest is thankful to open his church if he knows that two or three of his people will gladly meet him there.

To pray daily together has been the Christian rule always and everywhere—for men in earnest, I mean—and the experiences of whole races of men is no trifling inheritance to us.

In no other way can we drink in so much of the waters of life, the living oracles of God, the inspiration of the Holy Spirit—not only in quantity, but in systematic arrangement, for the daily lessons omit the chapters more difficult to understand, and repeat those that bear most on the practice of a Christian life.

So the Church measures out the faith in due proportion, allots to each main act that God the Father, Son, and Holy Ghost has done for us a season of its own, and through the closing month of every year setting before us the close of the world and the last day, and Him Who returns to reckon with His servants.

There are no such prayers as these—so old, yet so buoyantly young; so catholic, yet so reformed; those Glorias that make us one with the Church of the martyrs, and breathe over us the breath of the first three centuries; these

forty collects that connect us with greater fathers of the Church, and make us one congregation with Gregory the Great and the Yorkshire slave-boys; that Litany which was first heard amid the crash of a falling world, while it transfigured the ruin of the Gothic invasion into the throes of the new birth of the Church, and those later prayers of the English martyrs and reformers, the General Confession and Thanksgiving, and Laud's Prayer for Parliament, never more needed than now.

And what is the daily service? Is it not the common prayer of Christendom, the family prayers of the nation, the confession of those sins, the pleading of those wants, the offering of those thanks, which are common to us all; the great antidote to religious selfishness.

When those who can come to the house of Christ represent those who cannot and even those who will not, the sick, the over-worked, and those out of reach are with us in the spirit, as we bear their sorrows and temptations before our common Lord.

"Wherever two or three are gathered together there am I in the midst of them." Therefore our daily service is the presence of God in our streets, and the sense of that presence overflows more and more into all our daily life. The presence of God is the life of our environment, and our consciousness of it is the holy sense by which we touch, and handle, and taste, and absorb it.

When I was a young curate and very ignorant of the interlacings of things human and divine, I asked a merchant as he walked away from church how he managed to find time for the daily service. *Without it I could not stand the strain and temptations of so large a business in these difficult times.*

3. *Work.*—Is there not often a mistake about this? Can it be the main hindrance of one soul if it be "that state of life to which it has pleased God to call us?"

Surely He means to save us neither from it, nor even in spite of it, but by it. It is from no ignorance of its temptations, or indifference to its high pressure, that seem to have risen to their fullest height in our time. I have grown up and lived my days in a commercial air, and always in and out of professional and working men, and still it seems clearer and surer to me that the citizen's work is that state of life to which it has pleased God to call him, and that competition which calls out all his enterprise and talents, and those temptations which summon to the rescue all his forces of conscience and spirit, are the helps by the way that his Lord has carefully provided him. The lives of merchants and professional men, of artisans and mechanics, of their wives and daughters, are second to none in the living calendar of the saints of God.

Divorced from religion a business career is barren enough, but if its skill is touched with prayer and its toil endured for God—if it be begun each day "in the name of the Father, and of the Son, and of the Holy Ghost"—if it be considered as part of our Church life—aye, an integral part of our last and next Holy Communion—then the desk and the loom are the living body of our spiritual life, the hands and feet of our soul.

Such simple habits as these are found helpful to some man:—

(a) Forecast the day's duties—the things and words due from you to God and your neighbor especially those whom you meet in business; forecast the temptations and opportunities of the coming day.

(b) Realise yourself as the servant of your Lord. Who provides by your brain or hands, food or clothing, iron or gold, law or knowledge for His children. "Behold the servant of the Lord, be it unto me according to Thy word."

(c) Recollect this sometimes during the day, say at twelve and three, which have been hours

of recollection on the church clock ever since Good Friday.

(d) Look on each client or customer as your fellow member of Christ, in whose injury you suffer, in whose success you rise, for "If one member suffers the whole body suffers with it."

(e) Examine your business day and its items before the lamp of God as you prepare for sleep, the sister and type of death.

Two prosperous merchants, intimates of mine, were sitting with me after dinner; one asked the other why he remained in business. "Because I have expensive tastes which I could not otherwise gratify. But why do you?" to which the other answered, "I could live in the same style if I retired to-morrow, but I should not be brought into relationship with so many working men whom I can help.

4. *Study.*—The mind also is a throne of God. We read of men having "the mind of Christ." We read of the spirit of wisdom, understanding, and knowledge. My mind is a trysting place between my Lord and myself.

Therefore the brain must be prepared to receive Him, cultivated for heaven—the lay intellect as well as the priestly. You can hardly measure the true faithfulness of your understanding until you have dealt with it as an organ of God.

Henry Martyn was Senior Wrangler, but he says that his thoughts and studies, as well as his love of music and of nature, shone with a new and brighter light as soon as the grace of God began to move in his intellect.

(a) In these days of boundless magazines and teeming newspapers, may I put in a word for a standard book? Magazine articles are only samples, and I would not clothe my body in a dress of patterns sewed together. And there is no sewing-machine for the patchwork of the raiment of my mind. As for the standard book, it matters little what it or its subject is. Anything is good that interests you and assimilates with your understanding. It is food and clothing for the Christian brain, not new knowledge, that I am thinking of. I would render a good account of my mind to my Lord, and I would that it should render a good account of me.

(b) And yet there is no study, no cultivator, no inspiration for the intellect, like the Queen of Sciences. Surely theology is part of a Christian gentleman's education—the ripper self-education of his manhood. It is given to few to become a theologian, but a true and balanced understanding is within reach of every gentleman and lady. An intelligent interest in the thoughts of the great English divines; trained instinct that can detect, as a man by tapping a cask, the hollowness of false doctrine; a thirst for the deep waters of the River of Life; a sense that Christianity has treasures costlier than conversion and more beautiful than the mere foundations of the Faith. Sometimes the author by one's side may be a divine, not a controversialist, but a father of the Church. These are parts of our ancient inheritance that every age has increased, till its splendour dazzles us to-day.

The Archbishop of Canterbury, in his Primary Charge, which I would urge all thoughtful Christians to read, writes:—"There ought to be in these days a quiet association of able men, thinkers and readers, both lay and clerical, ready to visit our towns and villages, and to lecture on Church history and Church biography. In one diocese, that of Oxford, a board of education, under the presidency of the Bishop, has established a system of lectures on the Scriptures, Prayer Book, and Church history at twenty centres in the diocese, with about 850 attendants."—*Special Education of the Laity.*

And yet it is not so much that the intellect may grow more intellectual, as that the mind and spirit may grow equally together more

receptive of the mind of Christ, a brighter reflector of the divine light, that I urge on you some little study of sacred letters.

I have done; and yet I have said nothing of *Church Work*, without which Christian manhood can hardly gain its full strength.

Speaking as a parish priest, I have known nothing, save the Sacraments, help my inner life so much as helping others in their troubles of intellect or of ignorance, in their sorrows or temptations; and I would not have this means of grace to be the monopoly of the priesthood.

I have known the doubts of a powerful lay mind gain their solution in the task of teaching a class of working men.

If a boy becomes a man as he feels the sorrows of his people, and bends his back under the burden of his town or his country, a Christian child becomes a *Church man* as he feels the sins and the hope of his race, and rises to help and strengthen, for he knows that the world is saved by the living touch of man and man, by true contact between heart and heart.

I have said nothing about *Family Prayers*, but the head of the house, whether he be a priest or no, is the patriarch of his family, charged with a divine responsibility, trusted with something more than the food and clothing, the wage, and the behaviour of his household.

I have said nothing about *Society*, and yet we surely owe a debt to our equals. Christianity has something to add to the refinements of life; she alone holds the crown for the graces and pleasures of conversation and the beauty of friendship.

Nor have I said anything of a Christian lady's share in all this; yet they have more time than men; but I am more jealous for my brethren than my sisters, there is more need to be so, and "in Christ Jesus there is neither male nor female, but all are one." Whatever applies to the man belongs to the woman in Christ.

Only I would plead that there is such a thing as a churchman's day, and there is such a man as a spiritual layman. God made him for Himself, gives him His own beauty, and lays much of His helpfulness upon him.

As I finish my paper there rises before me the form of a young Yorkshire squire, well known to many of us, at whose open grave some of us have stood this week—a keen sportsman and a welcome guest, whom you meet at daily service whenever the hounds met near enough to his home, whom your eye followed as he walked down to teach his farm lads on Sunday morning, his vicar's right hand and his people's brother, whom all the country side will mourn and miss for many a day. But, as for him, he has begun another day in the eternal Church of Christ.

FOOTPRINTS.

A farmer went out in the deep winter, when the snow was thick on the ground, and he took his little boy with him. By and by they came to a very steep hill, and it was dangerous climbing, for the snow concealed a great many ugly gaps into which they might fall, so the father went ahead, and the little boy elimed after him. When they had gone this way some distance, the little fellow called out:

"Father, be sure you take the right road, for I am stepping in your footprints!"

"My son stepping in my footprints!" thought the father, and she thought troubled him, and made him think, and at last made him pray and become a good man; for he thought, "If my son is following me, surely I should be following Christ."

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

FAMILY DEPARTMENT.

A LUCKY MISTAKE.

CHAPTER III—"PEEPING BACK."

(Continued.)

Rebecca looked at them suspiciously. At first she had thought Lily's getting the flour was a mock kind action, but as she looked at them now, both convulsed with laughter, she became very angry.

"I wouldn't have believed it of you."

"Oh, Rebecca, we did not mean to hurt; but your nose was so temptingly near, we could not help it;" and here they were off into fresh peals of laughter.

"And when I was making some soup for your poor sick brother;" this was said very reproachfully.

"We'll help you," exclaimed Leo, seizing the spoon.

But Rebecca rushed at him. "Put that down, Master Leo; the soup is spoiled enough without that."

"Did not it smell good?" he asked saucily.

"Sarah, take Miss Lily up and change her wet things. She's in a shocking mess. Her box has come by this time."

This was turning the tables with a vengeance. Lily did not want to come in. She had turned back the leaf of her book on mischief, she felt; so she might as well have a good look. She made a rush at the door, and Sarah made a clutch at her as she passed, but Lily was too quick. She was out of the door in a moment.

"Bring her in at once, Sarah. You are a good boy to stay, Master Leo."

But this praise was bestowed to soon. She had hardly spoken when he shouted, "Run, Lily, run!"

Away flew Lily through the yard where the snow had been swept away into the garden beyond. Sarah followed; she was close upon her, when she bounded off through the fresh untrodden snow.

Shrieking with delight, Leo had joined in the chase. For a few moments Sarah kept up the race, then she gave in. The snow was too much for her.

"You'd much better come back, miss," she called out.

For answer came a snowball.

"Oh, what fun!" shrieked Leo. "I'll help Lily."

Snowball after snowball was levelled at the unfortunate Sarah. This was too much, so she turned and fled, leaving the children masters of the field.

"Look out, Lily; she's coming round by the side path to catch us."

"Hush! Rebecca's with her. I hear voices," said Lily, putting up a warning finger. Snowballs in hand they stood, when round the corner came two figures. Without waiting to see who they were, they flung snowball after snowball, for they had piled up several for use beside them.

"You young rascals!" an angry voice was heard to say; and to their horror they discovered that, instead of Rebecca and Sarah, they had been snowballing Mr. Johnson and a strange gentleman.

One had hit the stranger full in the face, and as he brushed the snow from his whiskers with one hand, he shook the other at his assailant. "I'd pack them off home by the next train, if I were you, Mr. Johnson!"

Poor Mr. Johnson was busy wiping his neck, and as Lily walked up to him, he said, "I did not think this of you, Lily—I didn't really."

"Oh, we did not mean it for you; indeed we did not. We thought it was Rebecca and Sarah;" and she wound her arms around him, and looked up lovingly into his face. "You are not angry, are you?" she pleaded.

"No, no; it was only a joke, I know. No harm done, eh, Scott?"

Dr. Scott began to laugh. "Poor Rebecca how will she like this sort of treatment, I wonder? So these are my patients—brother and sister?"

"Are you a doctor? have you come to see Roy?" and Lily gazed at him in fear. "Is Roy ill?"

"He's managed to get a cold, that's all; he'll be all right soon, but you must be good and not disturb him."

Lily gave a sigh of relief. "Only a cold," she said reassuringly to Leo. "People often have colds; we even do."

"I want to hear why you wanted to snow-ball Rebecca?" he asked, amused at their excuse.

"She wanted Lily to go in: and it was all because she scalded her nose."

"Scalded her nose!"

"Yes, in the soup." Here they both began to laugh. "We saw her poking over the saucepan, and you know her nose is so long; well, we gave it a little poke, and in it went."

"It was so tempting, we could not resist," explained Lily.

"So you wanted to cool it with snow?"

"Yes, yes, that's it; we'll tell her the doctor said it was good for it."

"I beg you'll do nothing of the sort."

"Did not we aim well?"

"If you tried to hit my nose you certainly succeeded," remarked Dr. Scott, as they walked towards the gate.

Here they parted from him, and as they walked back to the house Lily said, "You won't send us back by the next train?"

"There's no train that's going," said Leo, in a low voice; but Lily heard the words.

"But I don't want him to wish to," and she slipped her hand into Mr. Johnson's as she spoke.

"No, my dear, I don't wish to"; but, Lily, you must not give Rebecca trouble, or get into mischief—not more than you can help, I mean."

"It's dreadfully hard not to get into mischief sometimes—at least, what grown-up people call mischief and we call fun; but I'll try, I really will."

"Turn over another new leaf, Lily," suggested Leo, teasingly.

Mr. Johnson who remembered their conversation of the night before, said encouragingly, "Lily has still got hold of the leaf she turned yesterday. She has only peeped back; it's the same leaf to-day I think."

Lily said nothing, but she gave the hand she held a grateful little squeeze, and they went back to the house in silence.

CHAPTER IV.—A BRAVE CAPTURE.

Leo and Lily decided they would be very good indeed that afternoon, so the first thing they did was to "make it up," as they called it, with Rebecca. They found out from her that Mr. Johnson liked a quiet read in his study of an afternoon. So when they returned to the room in which he was sitting, Leo ferreted out a book, and settled down

to read in the dining-room; and Lily, also with a book, went up to sit in Roy's room with him.

The day was cold, and darkness set in early, so Lily, who sat on a low chair before the fire, soon found that the small print of her book was difficult to read. She laid it down on her knee, and gazed into the glowing embers until the blue eyes grew heavy and sleepy. She was roused by Leo's hand on her shoulder, and his voice whispered—

"Lily, there's a robber in the house! Come outside and I'll tell you." He glanced towards the bed, in case Roy had heard; but he was in a half-doze, and took no notice of them.

Lily followed Leo out of the room. In a trembling voice she whispered, "How do you know? Are you quite sure?"

"I saw him—at least, I saw his legs going up the stairs. He had no shoes or boots on, so he must be a robber; and he crept up so softly."

"Let us go and tell Mr. Johnson."

"Lily, wouldn't it be grand if we could catch him ourself?"

Lily's eyes opened wide in astonishment at the idea of their capturing a real live robber. It was not a pleasant prospect either, and she shrank back toward the shelter, and comparative safety of Roy's room.

"He's up in the attic," whispered Leo, in a state of intense excitement, not noticing her fears. "We can easily trap him. Come, Lily," and slipping off his shoes to prevent being heard, he darted softly and swiftly up the stairs. Lily followed him; she could not leave Leo in a moment of such danger. She got rid of her shoes also. It seemed the correct thing to do, so she did it.

The attics were immediately above the floor on which their bed-room was situate. There were three rooms on the top floor; two were occupied by the servants as bed-rooms. The doors of these were open, but the third door was closed. The sound of some one moving softly about in there was distinctly heard by Leo as he reached it. To his intense delight the key was on the outside. It was but a moment's work to turn the key, and the robber was a prisoner.

As Lily joined him, she was met with a grin of intense satisfaction and pride.

"We have him now, Lily," he breathed, rather than said.

Together they stood for a minute, perfectly silent, and as they did so heard distinctly some one move about softly, and the sound as of some one who breathed rather heavily, and they also noted that from this room came a most delicious smell of apples.

Leo crept softly down the stairs, followed by his sister. Half-way he stooped, and in a low voice said, "He is after the apples. I did not know they kept them up there." There was a tone of deep regret in his voice for lost opportunities. If they had only known, they might have visited before the thief came, was the thought that flashed through both their minds.

"Let us tell Mr. Johnson now," said Lily.

"No we won't disturb him. I'll go down and see if Rebecca has come in, and get her to send for a policeman. I won't tell Sarah; she is only a girl." He spoke with all the authority and importance of a man.

"What will they do to him?" she asked in a tone of awe, following him close down the stairs.

"Lock him up, of course. You go back Lily and keep guard. Don't let him out on any account."

(To be Continued.)

BIRTH.

MOTHERWELL.—At the Parsonage, Lowville, Ont., on Oct. 15th, the wife of the Rev. T. Motherwell, of a daughter.

MARRIED.

TAYLOR-RUTHERFORD.—On the Feast of St. Simon and St. Jude, in Christ Church, Albion Mines, N.S., by the Rev. D. C. Moore, Rector and Rural Dean, the Rev. Morris Arthur Francis Taylor, of Plevna, Palmerston, Ont., and son of the late General Reynell George Taylor, of Ogwell, Devon, England, to Mary Emily, daughter of John Rutherford, Esq. of Mount Rundell, County of Pictou, N.S.

PICKEN-SMALL.—On the previous day, by the Rev. D. C. Moore, Mr. Jas. Picken (Hoare), to Miss Margaret Ann Small, both of Stellarton, N.S.

DIED.


WILLIAMS.—At "Trafalgar," Cote-des-Neiges, in the 62nd year of his age, MILES WILLIAMS, Esq. (Brother-in-law of L. H. Davidson, Editor CHURCH GUARDIAN).

CHAPMAN.—Entered into rest on the 9th inst., David Perceval, fourth child of David T. and Ella Chapman, aged three years and 8 months.

BURTON.—At Sydney, C. B., on the 25th ult., after an illness of six weeks, Ada Maria, eldest daughter of David Burton, aged 19 years and 7 months.

COOK.—At Lockport, N.S., Hattie, only daughter of Thomas Henry and Sarah Elizabeth Cook, aged 3 years.

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MISSION FIELD.

NEW ZEALAND.

The *Christ Church Weekly Press* of June 18th, contains full details of the terrible volcanic eruptions at Tarawera. Te Wairoa, the village, where the coaches with tourists for the famous Terraces stay, was the head quarters of the Touhourangi tribe, numbering about 250 natives. The settlement contained a number of substantial wooden buildings, occupied by Europeans and Maoris; also two hotels for the convenience of tourists, three stores, a hall, and an Episcopalian church, Mr. Hazard, who with several of his family was killed by the eruption, was schoolmaster. The family were highly esteemed alike by Europeans and Natives. There were seven sons and daughters, most of whom have unhappily perished. Mrs. Hazard and her two grown-up daughters took an active interest in the welfare of the native children, and conduct of the school, which was the most successful native school in New Zealand. Mr. Hazard had been occupied as a teacher in the district for about eight years, and was about fifty years of age. Mrs. Hazard was dug out alive, and comparatively uninjured. She certainly had a most miraculous escape. The falling beams lodged on the cheffiniere, and allowed just sufficient room to save her from being crushed to death. Two children were found dead beside her, her arm being around one of them. Two of the daughters were also rescued, one of them being saved by the exertions of a native woman who kept clearing away the mud with her hands, so as to secure breathing space, and afterwards got her out. The scene was described as most appalling, the side of the mountain being a sheet of flame. All the buildings at Wairoa were demolished, including the native schoolhouse and residence which were ignited by one of the balls of fire which were flying about in all directions. Another account says that there were probably 70 houses in Wairoa, of which not ten remain, starving horses, cattle, pigs, and dogs, were wandering in all directions, as all the best food in the country is covered with mud and ashes. All the bark was stripped off the East side of the trees, and many of them were fallen. An area of 2,000 square miles is covered with three inches and more of dust. It is probably that for 400 square miles the country is totally destroyed, being covered to the depth of three feet and more; 1,600 square miles are much damaged, and the ultimate effect will depend on the nature of the deposit. Cattle and sheep are dying for want of food, and a number of birds were lying about dead. It is said by experts that there is no lava, and that the convulsion was an extraordinary outburst of super-headed steam: the red hot cinders came from Mount Tarawera, and the mud and ashes from Rotomahana. Mr. Humphreys of Wairoa Terrace

Hotel said that all the natives living at Te Ariki must have been smothered. The Tarawera Mountain was rent from top to bottom, and one side of Rotomahana was carried bodily away. An immense geyser shooting water over a thousand feet high was playing in the middle of Rotomahana Lake, while the Tarawera range had eight cones smoking.

Some object to miracles on the ground that any interruption of the course of nature is impossible. But, as "nature" in its widest sense comprises the whole series of God's government of the universe, moral as well as physical, miracles are doubtless included in it. That they were out of the ordinary course of nature is just what they need to be, in order to be fit "signs" to attest a revelation. As man's free will often counteracts the lower laws of nature (say gravitation), infinitely more can God's will introduce for His moral ends a new element counteracting and suspending, without destroying, the action of the lower physical law. Sin has disordered God's world. Supernatural interposition is the Good Physician's gracious remedy. The lower exists for the higher; chemical force for vegetable life; this again, for animal life; and this for the spiritual, the crown of all. To deny the supernatural is virtually to say, "that every atom in the universe resolved from the beginning how they should behave in all possible circumstances." Miracles are not violations of nature's course, but obedience to its Creator's higher laws those of the heavenly kingdom, for which the lower laws exist. Moreover, as Pritchard observes, miracles go on the law of continuity, the supernatural having its analogue in the natural; for instance, the resurrection from death accords with the growth of the plant from the seed, of which the outer husk decays. Since the books of nature and Revelation are from one Author, as we might expect, the style in the latter accords with that in the former.—*Canon Faussett.*

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Temperance Column.

MITCHELL, C. E. T. S.—The usual fortnightly meeting of the Church of England temperance society was held on Tuesday evening last. There was a good attendance, and the programme presented was much appreciated by those present. The new Rector, Rev. Mr. Ker, was installed as President, and on taking the chair, he delivered an earnest and pleasing address, in which he expressed the pleasure he felt at being amongst them, and of becoming a member of such a successful and thriving society. He spoke of the deep interest he felt in the work of temperance, and referred to the evil effects of intemperance he had witnessed in the Lower Province. The address was a very interesting one, and the members of the society feel that in their new President they have one who will prove an earnest advocate and a faithful worker for the cause. The musical part of the programme was given by the Misses Bomberry, Mr. J. Blows, and the choir, interspersed with readings and recitations by Miss Cockram and Messrs. Dowling and Kemp, and brief addresses by Messrs. Flagg and Dowling.

MONTREAL—*Christ Church Cathedral Temperance Society.*—This society held their first concert for the season in the Synod hall, on Tuesday evening, Nov. 9. The rector of Montreal, Rev. J. G. Norton, presided, and there was a large attendance. The rector stated that the committee proposed to hold these concerts monthly during the winter season, and he hoped that all who were with them tonight would come to the next monthly meeting and bring their friends with them. An address on "Temperance" was delivered by Rev. N. Kittson. There was an excellent programme of songs and readings, varied by instrumental pieces. Mrs. Saunderson sang in her usual finished style, Messrs. Barlow and Bennett were both received with applause, and Mr. Murphy's "Battle of Limerick" received a vociferous encore. The choruses with orchestral accompaniment were excellent, "Jingle Bells" receiving an encore. The committee, consisting of Messrs. Capel, Whitley and Kirkpatrick, did their utmost to promote the success of the evening. A number of the members of the Band of Hope were present.

RESPONSIBILITIES.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never through all ages, were he the very meanest of us, have an end! What is done is done, has already blended itself with the boundless, ever-living, every working universe, and will also work there for good or evil, openly or secretly, throughout all time. But the life of every man is as the well-spring of a stream, whose small beginnings are plain to all, but whose ulterior

course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern. Will it mingle with neighboring rivulets as a tributary, or receive them as a tributary, or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of other brooks and rills increase the current of some world's river? Or is it to be itself a Rhine or Donau, whose goings forth are to the uttermost lands, its flood an everlasting boundary line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in either case we know its path is to the great ocean; its waters, were they but a handful, are here, and cannot be annihilated or permanently held back.—*Carlyle.*

The Church Press, N. Y., under the title, *Our Weak Defences* asks:—Why is this Church so strangely afraid of the pencil of the ready writer and the ink of the willing printer? The opponents of religion delight in both, and fill the land with cheap tracts and other works. They are fearfully in earnest, and there are those who do say that they are increasing in numbers and influence. In the meantime, why is the press so little used by the friends of our religion? Our tracts are few, and often weak. It is the present issues, and not dead ones, which are to be met, and this we do not all appear to fully realize. Why not, for instance, better utilise our parish or diocesan papers than with accounts of who "read the Epistle," and "who did not?" A column or two, weekly or monthly, from the best pens in the diocese, of those unanswerable arguments which would be as smooth stones from the brook in the forehead of the modern Philistine who comes out and defies the armies of the living God, could not be better used, and could not fail of being read and reread, handed from house to house, and toll, all in due time, in favor of the right and the truth.

There comes to us special seasons of difficulty, trial and harassment. Times when we need great grace, and seem to have but little. Times when our own weakness, sinfulness and coldness appal and paralyze us even when we think of doing good to others. How comforting at such times to remember that "Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame, He remembereth that we are dust."

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