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# The Church Guard

W H Naylor 1895  
SHAWVILLE Que

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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## ECCLESIASTICAL NOTES.

THE first Christian Church which was founded in Rome itself was a Greek Church and not a Latin Church.—*Coit.*

MOSHEIM declares that it is proved to a demonstration that no legates from Rome, but devout men from Asia, established Christian discipline among the ancient Britons.—*Coit.*

THE nine hundredth anniversary of the foundation of the Collegiate Church, Wolverhampton, Eng., was observed last month. As a worthy memorial of the Wulfrun Noningentenary, it has been decided to erect and endow a new parish church for the town.

THOUGH the past year has been one of the hardest, financially, through which the United States has ever passed, the contributions to the missionary treasury of the P.E. Church from Sept. 1 to May 1 were in advance of those received during a corresponding period of the preceding year.

AT Canterbury Cathedral, behind several iron deed boxes, a number of bundles have lately been discovered, carefully wrapped in sheets of parchment. On examination they were found to contain a vast number of important historical documents and letters extending over a space of 700 years.

By her violent and unmitigated exclusiveness, Rome has put herself in a state of separation from the Catholic Body of Christ, and become a mere anti-Catholic separatist and nothing better. Mr. (later Cardinal) Newman understood this well enough when he was an independent thinker and had not put on the strait waistcoat of Popery. "They" (the Romanists as he then habitually called them) "cut themselves off from the rest of Christendom."—*Coit.*

*The Interior* (Presby.), Chicago, says: "One cannot help being impressed with the inefficiency of the Salvation Army in giving to those who attend their meetings anything that is of solid and lasting value. With their drums and bugles they gather large crowds, but the exhorters give no instruction. Listening to them one evening, we could not help thinking what an opportunity there is here for a preacher, for some one to tell these people about Christ."

THE East then it is, and not the West, which has founded our religion; given it its most venerable and abiding names of Christian and Catholic; inaugurated its commencement; disseminated its principles; spread far and wide its blessings.—*Coit.*

THE Church Missionary Society's Medical Mission Band, begun 45 years ago by sending out Dr. William Wilton to Foo Chow, has now

25 medical missions in connection with the society. The last returns show 3,947 in-patients and 30,247 out-patients for the year, with 5,458 medical visits to the homes of the people, and 12,331 operations performed.

CHRISTIANITY in Britain is quite as old as Christianity in Italy,—so old there that Christianity in Rome could give it no aid whatever; for being in swaddling clothes, it had to struggle for so much as simple existence.—*Coit.*

THE Welsh farmers have made the startling discovery that disestablishment will not abolish that part of their rent charge called "tithes." It must be paid just as before as a part of rent, the only difference being that the proceeds will be given to secular boards to squander, instead of the religious objects to which they were devoted by the donors. Tithe is not a state tax, but an endowment given by individuals piously disposed.

THERE is not a shadow of credible proof that Christianity was brought into England either from Rome or by Rome. . . Rome could not have been the patron to whom her thanks are due.—*Coit.*

MR. R. SCOTT MONCRIEFF, the Special Commissioner in Palestine of the Society for the Relief of Persecuted Jews, describes a visit made lately to a series of Jewish abodes in Jerusalem. Few were above ground—they were underground, in cellars and caves, wholly out of sight. In courts behind houses were steps leading down to lower courts, and from these he went down to others still lower, where were dark places, piercing the debris, fragments of passages and chambers in solid masonry of past ages under old houses, among the foundations of ancient Jerusalem. There, in holes and caves accessible only by tortuous underground passages, were the abodes of these poor creatures, where light and air cannot enter, save foul air from open drains and refuse water.

FRANCE as well as England is indebted for her religion not at all to Italy or to Italian emissaries. . . Lyons, and Lyons in direct connection with Oriental Christendom, is the channel through which Christianity penetrated France. . .

THE EAST then, and not Italy, not the head of an Italian Church, may claim the honour of giving Christianity to those countries which are now the head of all civilized nations. France and England have in consequence little to thank Rome for.—*Coit.*

"THE FORUM," an American monthly magazine, is justly severe on the irreverent methods adopted by revivalist preachers to attract persons to their meetings. 'Among them,' it says, 'there is a lively competition in announcing well in advance the titles of sensational lectures

and sermons—'The Burial of an Ass' and 'Choosing a Partner' may be mentioned as samples of such titles. Yet, in spite of all these desperate expedients, religious life could hardly be more dead than it is wherever they are adopted.' This is bad enough in America, which is the home of sensational revivalism; but we are sorry to say that the same irreverent methods for drawing a congregation have been lately introduced into Bandon. During the week beginning Monday, 9th April, a revivalist preacher delivered Evangelistic Addresses (?) on the following subjects: 'Births, Marriages, and Deaths,' 'A King in a Fix,' 'A Highway Robbery,' 'Fearful Storm—Great Loss of Life,' 'A Great Earthquake with Glorious Results.' We cannot understand how any number of intelligent Christians could listen to such profane babblings, or how the promoters of such meetings could think that they are furthering the Gospel of Christ by such silly trifling with holy things.—*From the St. Peter's, Bandon, Parish Magazine.*

IT was Rome which began the great schism that divided the East from the West. . . . She has stamped schism as a hideous and indelible fact on the Church's history for more than a thousand years.—*Coit.*

TO ALL WHO WORSHIP IN THE HOUSE OF GOD.

Come in good time to kneel down in private prayer to God, Who is our Sanctifier, Redeemer, Creator.

Remember the profession which you made unto God in your Baptism.

'Pray with the spirit, and pray with the understanding also; sing with the spirit, and sing with the understanding also.—1 Cor. xiv, 15.

Say aloud (not in whispers) all Creeds, Responses, and Amen. (*See Rules in Book of Common Prayer.*)

Kneel down in public prayer. Stand up in public praise.

Hear Sermons, according to these words of God to His Missionaries: 'He that heareth you heareth Me, and he that rejecteth you rejecteth Me.'—St. Luke x, 16.

Every one who has been confirmed by a Bishop is to receive the Lord's Supper at least three times every year. (*See Rules in Book of Common Prayer.*)—*Selected.*

THE Evangelical party in the Church of England have lost a great leader and a devoted disciple by the death of Canon Hoare, vicar of Tunbridge Wells. Canon Hoare's life has been one long record of diligent pastoral work. After graduating from Trinity College, Cambridge, as Fifth Wrangler, in 1834, he was ordained, and for ten years served two curacies. His first living was St. John's, Holloway, but he remained there only twelve months, and removed to Christ Church, Ramsgate, of which parish he was vicar for six years. In 1853 he was promoted to the important Vicarage of Tunbridge Wells, which has been the scene of his many labours ever since. Canon Hoare was a thoughtful man, and his theological works have had a

large circulation among the followers of the Church party to which he was so ardently attached. His forty-one years' incumbency of Tunbridge Wells, and his deeply earnest spiritual nature, gave him almost unique power in his parish and neighbourhood, which have for many years been a strong centre of Evangelical work and thought. His mother was sister to Elizabeth Fry, and his father was connected with the great banking firm of Messrs. Hoare. He has been an Honorary Canon of Canterbury for more than twenty-five years.—*Church Bells.*

### THE CHURCH AND HARD TIMES.

The Church has not caused the hard times for a single soul, and yet it is made to suffer because of the hard times, for some members who are not generous but selfish, and not constrained by the love of Christ, are only too ready to refer you to the prevailing hard times as their latest excuse for doing nothing for the Church of Christ and His cause throughout the world.

When times were the best they were not generous with the Church, but always fabricated some excuse for giving the least possible. In fact they always robbed God, and never with grateful and loving hearts recognized Him as the giver of all good. When they were prospered, they congratulated themselves, and never felt under any special obligations to God and wondered why He was so kind to them, but as soon as trouble comes then they think of God and wonder why He is punishing them.

Let us be honest and conscientious in our Christian profession and practice, and as we have freely received from God, so let us freely give, for we cannot rob Him and prosper. It is this "withholding that tendeth to poverty," and against which He has warned us.

Think of the misery of thousands who have brought wretchedly hard times upon themselves by sin, who have lost not only their money, but their friends, their character, self-respect and hope in God and the hereafter. Let us who enjoy the safeguards and consolations of religion be willing also to contribute toward the support of our religious privileges and not begin with our religion to curtail expenses. Our religion has saved us many hurtful extravagances, and we should recognize this fact with love and devout gratitude to God, and not pretend to make the hard times an excuse for our unfaithfulness. Let each one do what he is able. That is the divine standard, and every one can attain unto it.

Of course, we need bread, but "man shall not live by bread alone." Our souls must feed on the bread of Heaven, which alone can satisfy them. Hence be true and faithful to your Church, for it makes none poorer, but saves many, many from poverty, and enriches all with divine and eternal blessings.

Let no one make the fatal mistake of neglecting their church because of inability to contribute toward its support, for if you are suffering from the distress of the hard times, how much you need of the sympathy and love of Christ, who for your sake became poor, that you through His poverty might be made rich. None are poorer than He, for He had not where to lay His head. Improve all the means of grace that you may be rich in spiritual experiences. The Church is your best friend.

Let all be kind to the poor. Do all you can to cheer and help them. Many are not responsible for their condition.—*Young Lutheran.*

### THE CANTICLES AT MORNING AND EVENING PRAYER.

By THE REV. E. I. GREGORY, M.A., Vicar of Halberton, and Probendary of Exeter.

(From the Church S.S. Magazine, London.)

THE BENEDICTE.

(Continued.)

Or, look again at the great "Wisdom" chapter of the Book of Job. It was no careless observer who had noted that gold chiefly lay on, or close to, the surface, whilst for silver, a mine must be opened, and a shaft sunk "away from where men sojourn."\* The Psalmist too, the Naturalist of his day, loved to dwell upon the habits of the creatures around him: the lion seeking his prey at night, and returning at dawn to his den: the goats sheltering among the high hills, and the feeble conies amid the rocks.† He notes also the growth of vegetation, and the coming in of spring; and the singing of the birds,‡ and how man, in obedience to the law laid upon him, "goeth forth to his work and his labour until the evening."§ The sea too is full of mystery for the Psalmist: the sea, with the ships upon its surface, and the wealth of life in its waters; and as he observes all these things, he draws, it is true, no lessons or conclusions as to adaptability for purpose, no surviving of one here and another there; the laws governing creation, which men are still engaged in working out, with infinite pains and care, have no special existence for this old lover of nature; but there is one law, which he is sure is working, and one conclusion to which he certainly comes,—"These wait all upon Thee . . . Thou hidest Thy face, they are troubled: Thou takest away their breath, they die and return to their dust. Thou sendest forth Thy Spirit, they are created, and thou renewest the face of the earth.||

But it was not only with the earth and its productions that the ancient Israelite busied himself. He was an astronomer, as well as a naturalist. Already in the earliest days he had noted the motions of the stars, and their order in the sky. "Canst thou bind the sweet influences of Pleiades," the Lord asks Job, "or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide the bear with her train?"\*\* For many an Israelite the sky, with its great ruler of day, and its multitude of stars at night, had an irresistible attraction. And as he looked at them, there were two thoughts impressed upon his soul, the littleness of man, and that there was one Rule and one Will laid upon them all. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him? and the son of man, that thou visitest him?" "The sun knoweth his going down"; "The heavens declare the glory of God, and the firmament sheweth His handiwork."††

Now, in all this there were no really scientific deductions made. The time for these had not come. The phenomena were observed, and well recorded; but the reasons for things, and the laws which God had imposed upon all the various parts of creation, whilst they were observed in their working, were themselves hidden. The command to "subdue the earth" was as yet

\* Job xxviii. 4, R.V.

† Ps. civ. 20—22, of. Prov. xxx. 26.

‡ Ps. civ. 14, 12, cxlvii. 8, of. Song of Solomon ii. 12, 13.

§ Ps. civ. 23.

|| Ps. civ. 27—30.

\*\* Job xxxviii. 31, 32. "Mazzaroth"; i.e., "the signs of the Zodiac."

†† Ps. viii. 3, 4, civ. 19, xix. 1.

understood in a very limited sense. That it should include the subjection of steam and electricity and sound to the service of men, never entered into the thoughts of the ancient observer. But of one thing he was profoundly convinced. There might be mystery; as he looked closer and closer, he might exclaim, more and more, "O Lord, Thy thoughts are very deep";\* but at least everything was a work of the Lord:—"The earth is the Lord's, and the fulness thereof"; "and the heavens are the work of His hands."†

"Look how the floor of heaven  
Is thick inlaid with patines of bright gold;  
There's not the smallest orb which Thou behold'st,

But in his motion like an angel sings,  
Still quiring to the young-eyed cherubims:  
Such harmony is in immortal souls;  
But whilst this muddy vesture of decay  
Doth grossly press it in, we cannot hear it."

Such words bring out very clearly to us the purpose, the true purpose, of the Holy Scriptures. It is to lead men up to God; to teach them that a great purpose was running through all the history of the world until the fulness of time came. Yet other things might come in to promote this teaching, which would sometimes be expressed in the words of an unscientific observer as he marked the phenomena around him, and sometimes of necessity, from man's want of experience, in the language of metaphor and imagery.

But of one thing we may be quite sure, that, if with the ancient Israelite we can say, on the one hand, "O Lord, how manifold are Thy works, in wisdom hast Thou made them all," and on the other, "Thy Word is a lantern unto my feet, and a light unto my path," the will and the power of God expressed by the one passage are not contrary to the other. The moral law and the natural law (if so we may call it for the sake of distinction) are alike the offspring of the same Divine Will, and if they have ever seemed to us contradictory, or if in conveying to us spiritual truth the God-inspired men of the Old Covenant appear to have taught physical impossibilities, let us remember that we have certainly misread our lesson, and have either misunderstood the purpose of the instruction, or the conditions under which it has been given.

Since the days of Galileo some steps have been made in appreciating this, and the theologian on the one side, and the (so-called) scientist on the other have come to see how God speaks in manifold ways to men. We are slow to learn this lesson. Yet we are learning it. It no longer shocks us as Christians to know that the earth goes round the sun, nor that the rocks beneath our feet are of so vast an age. We have learnt that the divine and heavenly teaching of the sacred Scriptures was necessarily conveyed in language, and with illustrations, adapted to the knowledge and comprehension of the generations of men to which those Scriptures were in the first instance addressed. Nay, more, we are beginning to see how God is revealing His deep thoughts to men in these days, and whilst hiding many things from us—the mystery of sin—the mystery of life—the mystery of pain—is yet stowing unto us some things which reveal His power and Godhead. These revelations cannot, and will not, affect the great revelation made once for all of the Word of God, the Word made flesh, and dwelling amongst men. Yet, to the seeing eye and the hearing ear, they have a wonderful power of bringing God home to us in His love and goodness.

I dare say we have all noted, and perhaps pondered upon, the wonderful cycle of awakening life to which we are accustomed, year after year, in the vegetable world. It is this awaken-

\* Ps. xcii. 5.

† Ps. xxiv. 1, cii. 25.

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## PERSEVERANCE.

ing which makes the early spring so full of interest. At no time of the year are there so many changes: "every day," as it has been well said, "and almost every hour shows some old favourite coming to cheer and delight us with the same beauties as before, and yet not the same; and as I go round my garden I try to puzzle out some of the mysteries of the long sleep, and the awakening of plants, and always with the same result, that it is all a mystery which has hitherto utterly defied our research."

And these mysteries are not in garden life only: they are all around us. Yet even so, as we look at these things, mysteries as they are, they bring God very close to us; they show—to speak with all reverence—something of the mind of God. Take a flower, examine it, notice its peculiarities—what are they for? You cannot tell. But wait a little, and presently the visit of a little insect to it will speak whole pages as it were of God's bounty and love and power. Or why does that beautiful convolvulus from South America open its great white blossoms, with their pale, delicate scent only at sundown, to wither and die as the sun rises once more? We are puzzled why so much beauty and sweetness should be lost, as it seems, in the darkness of the night. But if we look at it in that darkness we shall see the little moth flitting round it which finds its food there. Truly—and the deep spiritual truth of the Apostle's words is not lessened, but made wider by the thought—"all these worketh the one and the same Spirit, dividing to each one severally even as He will."\*

But to return to our Canticle. If we have at all entered into its spirit, or at all dived into the deep thankfulness animating the souls of those three youths, then the more we learn of God's works the more fervently shall we join with them in singing, "O all ye works of the Lord, bless ye the Lord, praise Him and magnify Him for ever." Again and again shall we see the wondrous truth of our Lord's teaching—"Whosoever hath, to him shall be given, and he shall have more abundance;"† and again and again shall we be convinced that the Psalmist's words are true, and always will be true—"The Lord sitteth above the water flood: the Lord remaineth a king for ever."‡

\* Cor. xii. 11, R. V.

† St. Matt. xiii. 12.

‡ Ps. xxiv. 10.

## FORM WITHOUT FAITH.

"The man who frets impatiently under the little crosses and disasters of our passing day—who abandons himself to despair when his visions of prosperity on this side of time are scattered by the hand of misfortune into nothing—who feels that all is lost, because the earthly portion upon which he set his heart is lost—who, differently reckoning from Paul, reckons himself an outcast from hope and happiness because of the clouds that sit on this temporary scene—he may try himself by those marks, and learn how little indeed it is that he lives by the power of a coming world—learn how, after all, when his faith is brought to a really practical test, it is found most woefully to fail him, and especially learn how possible it is to have quite the form of sound words, and to have all the notions and phrases of the Evangelical system, without being impregnated with that faith which is 'the substance of things hoped for, the evidence of things not seen.'"—*Chalmers on the Romans*

Many "for a while believe, and in time of temptation fall away." St. Luke viii. 13. Pray God to "stablish, strengthen, settle you."

1. "Cast not away your confidence" in God. Heb. x. 35. *Believe that God is your Father, and that He loves you. If you fall away do not despair. You ask, What can I do? The answer is, Do what the prodigal did, "He arose and came to his father." St. Luke xv. 20. But is God your Father? Yes; not only by creation, but by regeneration. You were baptized: that was your new birth. You got life then. As you live in the world from day to day, you do many things; you work and take food: and all these things you do and are able to simply because you are alive, and because God gave you life at first. Just in the same way you live in the Church as one of its living members. You believe, repent, work, and receive Sacraments; and all this you can do because God gave you new life in Holy Baptism. So, if you fall from God, and if by God's grace you come back to God, and are converted—your conversion means simply that God is giving you back what you received at your Baptism. You got life then; you have been losing your life by sin; now the Holy Spirit renews your life. You do not get another new life, but the baptismal gift of life is renewed. So all your life remember this. Do not trust to what you do when you turn to God, but plead what God did for you at the Font. Everything good that comes to you must be traced back to the new life that was given to you there. All that I have said shows with what good hope you can return to God. For it is returning, coming back. You are not come to a stranger whom you have never met, but to a Father who long ago made you His child and now bids you return to His arms. And besides, this thought will prevent your straying; for think,—when you sin, you rebel against your Father's love and care. "Remember, therefore, from whence thou art fallen; and repent and do the first works." Rev. ii. 5. Begin to do the good things that you "have left undone." Beware of delays. Come back, come home before you get worse. The longer you wait, the harder it will be to repent.*

2. *Never give up your Church for any one. Go to Church and nowhere else. Keep this rule; do not wander even once for the sake of friend or companion. It is dangerous to trifle with your soul. Thank God that he has given you a place in His Church—not in any sect founded by man, but in the old Church, which has lived for many centuries, and has really been God's appointed witness for the truth in our land. You partake of the Sacraments that are necessary for Salvation. St. John iii. 5; vi. 53. The Church teaches you in the "Preface" to our Ordination Service that according to the Bible, there have been three Orders of Ministers,—Bishops, Priests, and Deacons." And in "the Collect" for the Ordination of Priests, she says: "Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church." You have the blessings of union with the Church, the Body of Christ; you have the Sacraments which He has ordained; and you have ministers who receive their authority from the Holy Ghost. And these Ministers give you both the Bread which is the Body of Christ and the Wine which is the Blood of Christ, as the Lord and His Apostles gave that Holy Sacrament. St. Luke xxii. 19, 20; 1 Cor. xi. 26. You must not, even in thought, give up your birthright. On the contrary, you should give information to those who are prepared to receive it, and offer them a share of your privileges. But do not argue about religion. And always remember that those whom you think most wrong may be nearer to God*

than you are, spite of their disadvantages. But for yourself, you must not falter. "Continue in the things which thou has learned, and hast been assured of, knowing of whom thou hast learned them." 2 St. Tim. iii. 14.

3. *Read and Study the Bible.* A few verses read thoughtfully before your prayers will prepare you for seeking the presence of God. Attend Bible Classes and Instructions, and ask help, if you need explanation or advice. For private reading, take one of the Gospels, or find the daily Lessons in the Calendar at the beginning of the Prayer Book. The Epistles and Gospels give you a large number of short readings: those for Saints' Days, which you will find next before the Communion Service, are used only on one day in the year at Church. Remember, the Bible is God's book: and it is all true, of course, as it was written by God's inspiration. Some parts of it are above our knowledge. But we must believe now, and hope to know more hereafter.

4. *Try to understand your Prayer Book, and all it teaches you.* See how it leads you to God, and keeps you near Him by all its holy services. Note how it exalts the Bible: a great part of it is out of God's Word. It gives you prayers for use, and in your own language.

5. *Never neglect your Private Prayers.*

6. *Wherever you are, however often you move from place to place, always claim your place in Church, and make yourself known to one of the Priests.* Do not get disheartened if you are alone in a strange parish. Look at once for a church where you can receive the Holy Communion in the early morning and in the cool of the day. Get a letter from the Priest of your old parish; go to one of the Priests after service, or at some other time, and tell him who you are and where you live. He will call on you, or you will know some of the people at Church. One thing you will do, of course: and when you do it, you will not feel alone. As a communicant of the Church of England, you have a right to receive Holy Communion from any of her Altars, and thus keep up your union with the Lord Jesus Christ and all His members. Let no trouble, business, distance, family care, opposition of ungodly friends, or anything else, keep you back from Communion. If your difficulty is in yourself, and if you need advice for your soul, do not be afraid to speak to one of the Priests. True, he is a stranger. But you can soon mend that. Make yourself known to him and perhaps you soon may know him as a friend.

7. *One thing more. Nothing keeps our souls right with God so well as doing Work for God.* Work saves us from brooding over our troubles and repeating our sins. We must not simply seek salvation for our own souls; let us save ourselves in the best way by seeking and saving others too. But even if you do not teach in a Sunday School or visit any one as a regular duty, you may do much—perhaps quite as much or more—in a quiet way, as you have opportunity. You may have neighbours who do not know the need of public worship, or have not been taught the special blessing which they might obtain in the service of the Church: talk to them, and try to correct the mistakes that do so much harm. Take your part in this Divine ministry—to "bring into the way of truth all such as have erred and are deceived;" to "comfort and help the weak-hearted; to "raise up them that fall;" and to "strengthen such as do stand." All this takes time, and it takes patience too. But it is worth while. Think what the love of God has done for you. And think what that love may enable you to do for Him. —*From Plain Words.*

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## News From the Home Field.

### Diocese of Fredericton.

PERSONAL.—The Venerable Archdeacon Brigstocke, D.D., Rector of Trinity church, has obtained three months leave of absence, in order to visit the old country. He has been twenty-one years in St. John, during which time he has only been once in the Mother land. Hearty good wishes from many friends will follow him.

### Diocese of Quebec.

#### QUEBEC.

The re-opening of the Quebec French Anglican Mission, corner of St. George and Richelieu streets, took place, when a small congregation of worshippers were gathered on Sunday, Aug. 5th, together with the Rev. Mr. Lariviere as pastor. Miss Hull presided at the organ. The service was hearty, interesting and instructive. The pastor preached from Romans xiii. 8: "Owe no man anything save to love one another: for he that loveth his neighbor hath fulfilled the law." Services will be held weekly in this chapel on Sundays at 11 a.m. and 7 p.m.

INTOLERANCE.—Quebec city was on Monday night, 6th Aug, the scene of disgraceful riotous demonstrations, as unprovoked as they were cowardly.

A French Baptist mission has recently been established in this city with its headquarters in a building on Bridge street, not far from its intersection with St. Joseph street, and belonging to a Mr. Samson. Yesterday's *L'Electeur* contained a reference to this mission and erroneously called it the Salvation Army. The item was of a nature to excite the passions of the lawlessly inclined, and last night a mob estimated to have contained some 5,000 persons, gathered round the place and an attack was begun upon it with stones. The missionary inmates of the place at the time of the attack were Rev. Mr. Burwash, Grande Ligne, general evangelist; Mr. C. W. Grenier, Grand Ligne missionary; Madame Grenier, Mlle. Desjardins and Mr. Taylor. The attack was a fierce one and windows and doors soon yielded to the shower of stones poured upon them. The poor preachers cooped up there, without any means whatever of defence, could not venture out and were held prisoners, until after some time a force of police came along and cleared the crowd away somewhat. Seeing this, the mob, robbed of its prey here, began to seek another, and away it went up to the building at the corner of George and Richelieu streets, which is now occupied by the French Anglican mission, with the Rev. L. V. Lariviere, pastor. Services here are conducted according to the Church of England rubric, but in the French language. This place too was somewhat wrecked, the windows, etc., being destroyed. By the time that the police got this far the rioters had moved on and were at the Salvation Army Barracks, on Palais Hill. Here another fusillade of stones took place and the property of the army sustained very considerable damage. The girls who occupied the place were obliged to flee and likewise the very few men who were present. The police here also arrived too late to make any arrests, and hearing that the gang had again made for the Grande Ligne mission house on Bridge street, they started in cabs for that place, where they arrived just in time to prevent a second riot. The streets were cleared as thoroughly as possible and the missionaries were then escorted to their homes by the police, to prevent any further violence being offered to them.

There is every reason to fear a recurrence of

the trouble, and the fact that a similar disturbance led to rather serious results a few years ago, gives rise to the gravest apprehensions on this score. If the police are unable to cope with the rioters in town, to preserve the peace and to protect all law abiding citizens in worshipping according to the dictates of their own consciences, they should say so at once and the military will be called out to do so for them. As it is, the taxpayers will have quite a bill to foot as a result of the night's riot.

The item in the *L'Electeur* referred to above is as follows:

"In view of the approaching visit to Canada of its General, the detachment of the Salvation Army in this city has resolved to make a supreme effort to secure proselytes.

"Yesterday, some of these soldiers, in shirts, accompanied by some officers, in silk hats, went down to St. Roch's and installed themselves in a house on Bridge street, near Joseph street.

"Then arose the sound of the tambourine and songs to Jesus.

"The passers-by, astonished, stopped and a resolution was quickly formed to dislodge the mountebanks.

"And in the twinkling of an eye the lamps were blown out and the men and women fled as best they could, forgetting in their haste their tambourines and oriflames.

"The Salvation Army girls have short memories. They will remain quiet if they know what is good for them and not attempt the conquest of the population of St. Roch's."

One of the preacher's at the building attacked in St. Roch's attributes most of the night's troubles to the above item and said so to one of the police officials.

### Diocese of Montreal.

#### CHELSEA.

On Sunday, Aug. 5th, the Lord Bishop of Montreal held a Confirmation in St. James' church, Hull, when fifteen candidates were confirmed, chiefly young ladies. The candidates were very devout in demeanor, and all took the Lord's Supper. The Ven. Archdeacon Naylor addressed the candidates, and the Lord Bishop preached a most eloquent, heartsearching sermon, with the old time *vim*. This was not expected after his severe illness. His "natural force" seemed "not abated." The other clergy present who took part in the services were the Rev. Aaron A. Allen, and the Rev. Rural Dean Smith, rector of the church. The organist and choir rendered the music and singing with remarkable taste and devotion. On the 6th inst., a Confirmation took place in the beautiful little church in Chelsea. Thirteen candidates, chiefly young ladies, were here confirmed. The Rev. Walter King, of Poltimore, Portland, being present with seven candidates. This amalgamation was effected in order to save the energies of the Bishop. The services were very impressive—so remarked a layman afterwards. Here the good Bishop gave an affecting and solemn address to the candidates, beginning with the asseveration that he "knew that Jesus was standing by him." All were evidently very much impressed. The music and singing in this church was also sweet and devotional. The Archdeacon then delivered a characteristic, loving, telling sermon on the words: "What shall I do then with Jesus?" All the candidates took the sacrament of the Lord's Supper. The Rev. Rural Dean Smith was expected to be present, but was deterred by the death on Sunday night of his aunt. On Monday evening, after the services, the good Bishop, accompanied by the much loved Archdeacon of Clarendon, took train for Kazubazua, therefrom to drive to Aylwin, reaching Aylwin about 9 p.m. We are all pleased and rather astonished at the Bishop's energy and pluck.

#### HUDSON.

The Oaks, Hudson, the residence of the Rev. J. Pyke, incumbent, was the scene of a happy and lively gathering on Tuesday last, the 7th inst., when the Sunday-school children in the mission assembled for an afternoon entertainment. About sixty children were present, besides the clergy and teachers. They amused themselves in various ways till 5 p.m., when refreshments were served on the lawn under the oaks. Cards with appropriate texts were given to each child. After singing the Doxology, "Praise God," they were dismissed with the benediction, apparently well pleased. The Rev. J. Carmichael is now in charge, and is assisted in the schools by the incumbent, Mr. J. J. Gibb and Miss Cleghorn.

#### RURAL DEANERY OF CLARENDON.

We have lately had amongst us our beloved Father-in-God the Bishop, whose visit has been most refreshing to the pastors and to their flocks. I send a few notes of the services in this Parish of Portage-de-Fort, adding also brief references to those in three neighbouring Parishes, which I had the happiness to attend.

Sunday, July 29, was a red letter day in the annuals of St. GEORGE'S, PORTAGE-DU-FORT. For not only had we the pleasure of welcoming the Bishop, which we are all and always glad to do, but we had the good fortune to have him on a Sunday, "when the most number of people come together." And not only so, but in addition to the services of other years, we had this year, what is rare in country Parishes, the solemn Ordination Service, Rev. J. H. Bell, a Deacon of this Rural Deanery, being there ordained Priest.

At 7.30 a.m. the Bishop and five clergy said Mattins quietly together in the Church, that the chief services of the forenoon might not prove too long by reason of too many offices together.

By 10 a.m. the Church was well filled, the Confirmation candidates arranged in their places, and as the Choir sang Hymn 305, the Bishop and Clergy coming vested from the Parsonage, were received at the Church door by the Wardens and passed on to their respective places. The said clergy were: Rev. Canon Mills, Ven. Archdeacon Naylor, Rev. H. Plaisted (Curate of the Parish), Rev. J. H. Bell, and from the Diocese of Ontario Rev. J. H. Shaw (Cobden).

The Church itself was carefully adorned with flowers by devoted hands of the congregation.

Ven. Archdeacon Naylor having read the Preface, the 'Curato' presented the candidates for the "laying on of hands"—who after hearing solemn words of counsel from the Bishop, sealed their Baptismal Vows, and received the sacred rite. Hymn 349, "My God accept my heart this day," fittingly ended this and prepared for the next, the Ordination Service.

Rev. Canon Mills, of Trinity Church, Montreal, gave a grand sermon on the text, "Preach the Word," and at the proper place, as Examining Chaplain, presented the candidate "to be admitted to the order of Priesthood." After the space for silent prayer the beautiful "Veni Creator" was sung kneeling, followed by the Bishop's Prayer, and the central Act of the Ordinance—the solemn Imposition of Hands by the Bishop and attendant Priests, upon the Head of him then admitted to the "office and work of a Priest in the Church of God."

The Holy Communion Service begun before, was now again taken up at the Nicene Creed, and very gratifying it was to any earnest Christians, and to the Pastor of the Parish in particular, to see so many "draw nigh and take" the most comfortable Sacrament, it being in all charity to be hoped that they who obeyed in the outward visible sign, had likewise hearts for the inward Spiritual grace. After the Bene-



diction, was sung kneeling Hymn 191, having the words, "Jesus my Lord I thee adore, O make love Thee more and more," and so ended the solemn service—the "worship" of the Great Spirit—unseen yet ever near.

The other service in the Parish was at CLARKE'S STATION, where on Wednesday, Aug. 1, a Church yard was consecrated and service held in a new (as yet uncompleted) church, for which a former Rector, Rev. E. McManus, had raised some funds. The Church (48 x 24 ft.) stands now a frame building almost complete as to wood work, but needing to be bricked without and seated and otherwise furnished within when funds will permit. It is to be called by desire of Rev. E. McManus St. John's Church. The service here too was very earnest and impressive—the consecration of the ground without, Confirmation and Holy Communion within—12 candidates being confirmed and a gratifying number receiving Holy Communion. The congregation of this Church is indebted to Ven. Archdeacon for a beautiful Rose Window at the East End—and the Pastor likewise feels grateful to many friends in Montreal who gave him aid towards the building.

Tuesday, July 31.—A beautiful service was held in St. Paul's church, SHAWVILLE, parish of Ven. Archdeacon Naylor. There were 25 candidates, among whom young men were not wanting, who received the "Laying on of Hands," after an earnest address by Rev. W. A. Fyles, of Quyon. The Bishop's sermon was specially earnest, on the words, "Be thou faithful unto death."

After the service, the incumbent, who for so many years past has worked so faithfully as Rural Dean for the interests of his deanery, was presented with robes of office, apropos of his having been recently appointed by the Bishop to the office of Archdeacon of Clarendon. The Bishop prefaced the presentation by saying that it was in accordance with Scripture to acknowledge publicly the faithful performance of duty—testifying to the aid that he himself had received from Mr. Naylor in years gone by, when work was more arduous than now. Rev. H. Plaisted, as secretary of the deanery, read the address written by the new Rural Dean, (Rev. R. Smith, himself, unable to be present), and the Archdeacon made a touching reply, ending thus: "My Lord Bishop I love and highly regard my brethren. It is good to know that one is also loved; that God may ever bless and prosper them, is my prayer, and may God grant it."

Thursday, Aug. 2.—The Bishop visited St. Stephen's, THORNE WEST, and consecrated both church and churchyard, administered Confirmation to candidates presented by Rev. J. L. Flanagan, and gave words of counsel to the parishioners; brief addresses being also given by Venerable Archdeacon Naylor and Rev. H. Plaisted.

Friday, Aug. 3.—A new stone church at THORNE CENTRE, Rev. J. N. Coffin, incumbent, was used for the first time, though like that at Clarke's, it is not sufficiently completed for consecration. An address from the Bishop and the Lord's Supper formed the service in this church, after which Mr. Johnston entertained at dinner the Bishop and visiting clergy. In the afternoon, the Archdeacon took the Bishop back to Shawville, from which point he would take train to visit other parts of the deanery.

## Diocese of Ontario.

### LEEDS RURAL DEANERY.

The twenty-fifth regular meeting of the Chapter of the Rural Deanery of Leeds was held in the parish of Lyn on Tuesday and Wednesday, July 31st and August 1st. The following clergy were present: The Ven. the Archdeacon

of Kingston; the Rector; Rev. Wm. Wright, Athens; Rev. T. J. Stiles, Iroquois; Rev. C. J. Young, Lansdowne; Rev. Wm. Moore, Lyndhurst; Rev. G. H. P. Grant, Newboro, and Rev. L. B. Stephenson, Kitley.

On Tuesday evening a service was held in St. John's church, when the Ven. the Archdeacon preached a very instructive sermon.

The members of the Deanery assembled at the Rectory on Wednesday morning, and a profitable discussion on the new scheme for holding missionary meetings ensued, and on other topics.

The Rev. T. J. Stiles stated that having been appointed to the Rectory of Iroquois, and thus severing his connection with the Deanery, he had with regret to tender his resignation as Secretary-Treasurer, which position he had held for four years.

On the motion of the Rural Dean, seconded by the Archdeacon, it was moved that he be elected an honorary member of the Deanery. This was unanimously agreed to.

The Archdeacon of Kingston moved, seconded by Rev. C. J. Young: "That inasmuch as the Rev. T. J. Stiles has felt it his duty to sever his connection with the Rural Deanery of Leeds, the members of the Chapter desire to place on record their grateful sense of the services he has rendered as Sec.-Treasurer for the past four years, and the Chapter beg to assure our brother of the good will and affectionate regard which will ever accompany him in the new sphere of work to which the providence of God has called him."

The motion was unanimously carried, all the members standing.

On the motion of the Rev. Wm. Wright, seconded by the Archdeacon, the Rev. C. J. Young was appointed Sec.-Treasurer of the Deanery.

After some further business the meeting adjourned to meet again at Athens on the 6th and 7th of November, but before doing so unanimously voted that the sum of \$10 be set apart from the funds of the Deanery wherewith to purchase a testimonial for the Rev. T. J. Stiles.

Evening service was held in St. John's church, and addresses were delivered by Revs. L. R. Stephenson, Wm. Moore, C. J. Young and Wm. Wright.

It is expected that by next Christmas His Grace the Archbishop of Ontario will be able to call together the Synod of the new diocese of Ottawa for the choice of a bishop.

## Diocese of Toronto.

### ASHBURNHAM.

The annual Sunday-school picnic of St. Luke's church was held Wednesday week, when a large number of children with their parents and friends went per steamer City of Peterborough to Jubilee Point. The day was fine and the ride on the boat was much enjoyed. On arrival the children partook of a hearty dinner, followed by the adults, who likewise did ample justice to the liberal supplies of provisions contributed by friends. The Rector paid a visit to Mr. Kenrick and the St. John's choir in their pleasant camp, and found that although unrivalled in town, they were literally sung out of their tents, by an unsurpassed and unregenerate, but powerful choir of mosquitoes. After dinner a number of the prizes for which were distributed to the winners by Lieut.-Col. H. C. Rogers on the homeward journey.

### ORILLIA.

St. James' church Sunday-school had its annual picnic in the last week in July, when the children enjoyed a happy day under the direction of Rev. Canon Greene, the Rector; games,

games, and other amusements occupied the time. A large number of the congregation also were present.

### LAKEFIELD.

The Lord Bishop of Toronto visited St. John's church on the last Sunday in July and confirmed fourteen persons. He preached both morning and evening to large congregations.

### HAULTAIN.

The Bishop of Toronto, Right Rev. Dr. Sweatman, consecrated the new church here last month, and administered Confirmation to six persons presented by the Rev. Canon Harding. Matins was said by Rev. F. Hartley, and at the celebration the Bishop was celebrant, assisted by Canon Harding. The church had been tastefully decorated with lovely hot house flowers, while Mrs. Foster, Mrs. W. G. Stone and other ladies supplied choice cut flowers for the altar vases. The special music during the morning was well rendered by both choir and congregation, assisted ably on the organ by Mrs. Booth, of Austruther. The Bishop, clergy, choir and visitors were afterwards entertained at luncheon by the ladies of the congregation.

## Diocese of Niagara.

### GUELPH.

The St. George's Bible Association held their annual picnic on Thursday, Aug. 2nd, at Mr. Iles' bush, near Arkell. The thunder-storm and heavy rain of the morning were discouraging, but about noon a little blue sky appeared, and the party started in carriages to their destination. The weather became lovely, bright sun and pleasant breeze, and, on arriving at the camping ground, they found that the heavy rain had not got there and the ground was perfectly dry. Later on some arrived by the G.J.R., which passes through Mr. Iles' woods. About 70 were on hand, and a capital dinner was spread on a green knoll. Having done full justice to the good things that were in ample profusion, all hands devoted themselves to amusement. Baseball attracted many, swings delighted others, while in shady nooks some of the graver sort devoted themselves to literary pursuits. At 7 there was tea, sandwiches, cakes, etc., and about 8.30 the start was made for home, where all arrived in safety after a delightful outing. Along with St. George's clergy and the Association, there were present Mrs. Hogg, Miss Ross and Mrs. Gausby, together with some members of the Farnham church and choir, who were heartily welcomed. On their way back hymns were sung; Mr. Ross taking a leading part, and as they entered town "God Save the Queen" was rendered right loyally.

## Diocese of Huron.

### DEANERY OF MIDDLESEX.

The Sunday School Association of the Deanery of Middlesex held their usual quarterly meeting in the Church of the Hosanna, Hyde Park, on Tuesday afternoon and evening. The session opened at 3 p.m., the president, Rev. Canon Smith, in the chair, supported by the vice-president, Mr. C. H. Armitage. Among the clergy present were Revs. Principal English, A. H. Rhodes, W. M. Shore, S. Gould, W. L. Armitage, G. B. Sage and Prof. Sherwood. Laity were Messrs. J. G. Wright, R. S. Hannah, S. Grigg, J. Nicholson, A. S. Hannah and others from the city, and a large number of teachers and friends from both city and country, the church being well filled at both sessions.

The proceedings opened with a hymn and prayer, led by Rev. Mr. Gould. After reading and confirming the minutes and the Chairman's address of welcome, Rev. W. L. Armitage gave an admirable address, taking as his topic, "Some difficulties in the way of successfully carrying on the work of Sunday Schools," pointing out that the results aimed at are the forming and developing of the Christian character.

Among the difficulties instanced were discipline, the kind of literature placed in the hands of the scholar, and too much teaching instead of drawing out from the scholar. The speaker dwelt at some length upon the necessity for sowing the seed of the Word of God, on which alone the Spirit of God works.

In the discussion which followed, Rev. Mr. Shore referred to the old Jewish custom of children asking questions. This was also the practice in the Primitive church, and he thought it would be well to follow the same now.

Rev. Mr. Sherwood, speaking of literature, said books were one's nearest friends. As a man or woman was careful in the selection of companions, so should we be in the selection of books. The speaker alluded to the novel reading as pernicious in its effects, and nothing should be used in Sunday Schools which would lead to such habit.

Mr. C. H. Armitage did not apprehend much danger from the class of books used in most libraries, and thought that good seeds were often sown by such means.

Mr. Wright asked what remedy was suggested. It was all very well to point out a danger, but how is it to be avoided?

The President explained that there is an excellent depository at the Synod office where library books, carefully selected by committees of the S. P. C. K. and R. T. S. Societies before being sent out, could be obtained at low rates.

After further discussion a hymn was sung, and was followed by an admirable paper by Mrs. E. N. English on the subject of "The Relation of the Sunday Schools to Missions," in which it was pointed out that the teacher is a true missionary engaged in a work of high order, and alluded to many discouragements against which the teacher has to persevere. The duty of engaging in foreign work was also pointed out, and the ways in which this could be done—by joining one of the various branches of the Church of England Missionary Society of Canada, by giving a definite sum—say 20 cents each—toward carrying on mission work. The paper was of a very helpful character, and was well received.

In the discussion which followed, Revs. S. Gould, A. H. Rhodes, W. M. Shore, and Mr. S. Grigg took a leading part, action on the suggestions made by Mrs. English being deterred until the evening session.

The question drawer was then opened, the answers being given by the Vice-President, Mr. C. H. Armitage, and were of an interesting character, proving an attractive feature of the programme.

The meeting adjourned at 6 o'clock to the grounds of one of the members, where a sumptuous repast was supplied in great abundance by the ladies of the congregation.

At 8 o'clock the evening session was begun by singing a hymn and prayer, led by Mr. S. Grigg. The Rev. G. B. Sage then gave an earnest practical address on "Temperance in connection with Sunday School work," showing the evil effects of the use of alcoholic liquors, and our duty in relation thereto. This was followed by earnest discussion, and resulted in a resolution being carried by a unanimous vote in favor of the establishment of a Junior branch of the Church of England Temperance Society in each parish, the President stating that, as one of the organizing Secretaries of the Society, he would give any assistance in his power.

The Rev. Professor Sherwood then gave a

capital address on "Some Encouragement in the Work of the Teacher," and in clear, forcible terms urged the duty of parents and church members to encourage the teacher.

Mr. Brown, of Port Huron, also gave an excellent address on the work of Sunday schools, after which the question drawer was opened and created much interest.

The Misses Dowell and Symons sang a duet in pleasing voice and with much acceptance, adding much to the enjoyment.

Rev. Mr. Gould moved a resolution referring to the committee the advisability of a deputation being appointed to visit the various schools and to give missionary address or instruction. Carried.

The President tendered the sincere thanks of the Association to the members of Hyde Park Church for their hospitable entertainment, and to those who had taken part in the programme.

The meeting adjourned by singing the doxology and the benediction.

### Diocese of Calgary.

#### MEETING OF THE DIOCESAN SYNOD.

The Synod of the Diocese of Calgary assembled on Thursday, July 19th.

The proceedings commenced with a celebration of Holy Communion in the Church of the Redeemer (pro-cathedral) Calgary, at 8 a.m. the Bishop of the Diocese being celebrant, assisted by Rev. Dr. Cooper. Most of the members of Synod were present and communicated.

At 10.30 a.m., after Morning Prayer, the Bishop delivered a most earnest, practical and hopeful address to Synod, of which the following touches the points:

After pointing out the impetus church work throughout the Dominion had received by the consolidation of the Church and the formation of the General Synod, the Bishop discussed the relation of the Diocesan and Provincial Synods to the General Synod. Incidentally a most feeling allusion was made to the loss the Church at large and the Diocese of New Westminster in particular had sustained in the death of Bishop Sillitoe, who was so closely connected with the formation of the General Synod, and the Bishop prayed that the successor of the deceased prelate might be a man full of the Holy Ghost and wisdom, able to build upon the foundation so wisely and firmly laid.

Alluding to his own visit in 1892 to England for the purpose of pushing the Endowment Fund for the Diocese of Calgary, the Bishop pointed out the difficulties which lay in the way of securing very large help, but gave figures showing that at present the fund stands with the treasurers of S. P. G. at a total of £2,547-12-3, but with other claimable amounts the sum now available is £4,947-12-3. The Bishop showed how impossible it was that any of the endowment of the Saskatchewan Diocese could be diverted to the endowment of the new see.

The formation of a Diocesan Book Depository in Calgary had been made possible by a gift in 1892 of £50 from a friend in England, and already excellent results had been attained. The Bishop requested the Synod if it seemed wise to take over the venture and appoint a committee to carry it on.

The See House was still a thing of the future, but his Lordship urged the Synod to endeavour to secure a grant of land for the purpose. The amount raised by the Bishop in 1888 would be handed over when required. Meanwhile the cost of the Bishop's residence amounted to nearly \$700 per annum, a large item out of the income.

The school site, valued now at \$3,000, the Bishop would transfer to the Synod if the latter would pay expenses of transfer.

Referring to the wonderful progress made in the period since Synod last met, the Bishop gave the following facts: There were now 15 licensed clergy in the Diocese and three more were expected to come in before the end of the year, to take charge of Sheep Creek, Pine Creek and Mitford, respectively. Other districts were in charge of lay-readers. Edmonton had become self-supporting. Clergy had been placed at Innisfail, Red Deer, Beaver Lake, and at Sturgeon River a lay-reader had lately taken charge. Churches had been erected at Mitford, Innisfail, South Edmonton, Bowden, &c. The school house on the Blood Reserve, formerly belonging to the Methodists, was now the Parish Church. In each of these cases the S. P. C. K. had granted most valuable aid. Parsonages had been built at Macleod and Pincher Creek, one was in course of erection at Innisfail and the C. M. S. were building a new house for the Missionary at the Blackfoot Reserve.

Of outside aid towards the Church's work the S. P. G. granted annually £1,300 for the two Dioceses, of which Calgary's share was £850—besides which the Society had recently made a block grant of £750 to be spread over three years at £250 per annum, for the development of new work in the Diocese. The C. M. S. still financed the Missions at the Blackfoot and Blood Reserves, and since the Bishop's visit to England had undertaken also the Sarcee Reserve, the S. P. G. grant formerly supporting that mission now going to the Beaver Lake mission.

The Colonial and Continental Church Society gave £100 per annum towards the work at Sheep Creek and High River, while the mission on Peigan Reserve was supported by Eastern Canada to the amount of \$400 annually.

Statements would be prepared of all moneys received and disbursed by the Bishop, to be issued with the Synod Report. The Treasurer of the Diocese would report on funds passing through his hands. The bequest of the late Col. Sumner of \$1,000 for the Home Mission Fund was gratefully acknowledged and a devout hope expressed that many others might follow so excellent an example.

The arrangements made for the publication of the Diocesan Magazine, known as "The Sower in the West," were related and the support and co-operation of all requested. The clergy were urged to send in their reports and returns punctually and to communicate frequently with the society giving them aid.

The Diocesan Woman's Auxiliary had done valuable work in the past and had now undertaken to provide \$300 annually towards the stipend of the Curate to the Rector of Calgary. The Bishop urged the formation of branches of the Auxiliary and the union of existing parochial societies for woman's work, with the Diocesan organization.

In the department of Indian work the progress had been most marked. On each of the four reserves missionaries in priest's orders were now stationed, with, in each case, a fully qualified and competent staff. Boarding-school work had advanced wonderfully, and a total accommodation for 215 pupils now existed.

The testimony of adult Indians to their appreciation of the value of this work was mentioned and the promise that on one reserve at least every child of fit age would be handed over to the mission. The Industrial School at Calgary promised shortly to become a fact, the corporation of Calgary having granted 320 acres of land and the Dominion Government having promised \$5,000. The offer from Macleod of a site and other facilities had been regretfully declined.

The work with the adult Indians was necessarily slow, yet the missionaries continued faithfully to persevere.

The Bishop next took up the question of religious teaching in public schools and showed the view taken by the General Synod as to its necessity. His Lordship suggested an attempt on

the part of Synod to secure legislation on the subject in co-operation with other religious bodies, and urged the appointment of a committee to correspond with the respective heads of these bodies on the subject.

After vindicating his position with regard to several matters, notably as to the appointment of a relative as Diocesan Registrar (an office in this Diocese purely voluntary), in answer to certain charges lately appearing in public print, the Bishop concluded a most valuable and practical address by exhorting all to unity, perseverance and courageous effort to promote the glory of God and the spread of His Church.

(To be continued.)

### Diocese of Mackenzie River.

St. David's Mission, June, 1894.

LETTER FROM BISHOP REEVE.

The following is a summary of an account of two more visits paid by the Rev. J. O. Stringer to the Eskimo last year, which, I am sure, will be read with interest by all who pray for the extension of the Saviour's kingdom throughout the world, and His saving health among all nations:

The first visit was to the Eskimo village, near the mouth of the Mackenzie, which he reached on Aug. 4th. Pitching his tent alongside the chief's camp, in the middle of the village, he stayed there three weeks, and taught the people daily as opportunity offered. A hearty welcome was given him, and he derived much encouragement at the outset by hearing them singing a hymn which they had learnt the previous summer, their voices rising above the noise of the stormy wind and reaching his ears as he approached the village.

They have a good sized, roughly built, log building which is used as a Council Chamber and for other public purposes. In this he held service almost every day. He says: "At first it was an uncertain thing, and interruptions might occur at any moment; but before I left we used to have quite orderly services—singing, reading and prayer,—and sometimes they were hearty. One day in the midst of the service the head of a whale was brought in for all to eat. Some wished to begin at it then and there, but at the word of the chief all refrained. As soon as the last prayer was said, and I told them 'taima' (that will do), a rush was made for it, and it soon disappeared. A choice piece was given to me to cook and eat. The others omitted the cooking. I learnt to like fresh whale whilst there and ate a good deal."

Hunting the grampus is their chief occupation in summer, and last season one hundred and fifty-five were killed. After a day's hunt all would meet in the Council House, and the exploits and adventures of the day would be related with great animation and considerable eloquence. Some of them had said that they would not hunt on Sundays; but one day, when Mr. Stringer was in a tent visiting a sick person, a cry was raised that whales were in sight, and when he came out of the tent all the men were off in their kyaks. Unable to get the others to attend service, and discouraged and disappointed with the day's proceedings, he was just about to retire to rest when a message came to say that he was wanted at the Council. He went "wondering what was wrong, and was surprised to see nearly all the men sitting there quietly." (Their hunt had been quite unsuccessful.) "They said they wanted me to teach them to sing like the Ithiliys (Indians.) So I sat down and we sang and read and prayed for about two hours. They were very attentive and we had a most profitable time. There in the midnight twilight, after the worry and disappointment of the day, I learnt a lesson of trust and patience that stood me in good stead for many a day. 'It is always darkest before

the dawn,' and we often complain at disappointments and discouragements when they may be but the prelude to opportunity and blessing. So the days went on. One day dark and dreary, the next bright and joyful. Many seemed eager to learn. Others were careless and seemed to take no interest."

Amongst other purposes, the Council House was used for dancing. On the night after his arrival, as he was sitting there, a dance commenced which is best described in his own words: "I watched them for awhile, and before I knew it they had turned it into a 'medicine making' performance. So I thought I would see it through. It became wild. Had it not been that the ones who took part were those who were friendly to me, I think I should have been nervous, or in other words scared. When you see a big knife brandished in close proximity to you, and the brandisher going through all sorts of contortions and mimicry, such as few lunatics would be guilty of, you begin to wonder what is going to happen next. At least I did, and several times would have been glad to be out of there; but I thought if I left they would think I was scared, and that would never do. So I saw it to the finish. I think several of them were possessed. Otherwise I don't know how they could have gone through the performance as they did. Perhaps it was just as well that I witnessed it once, but I don't think I shall again."

Having made considerable progress with the language he, on this occasion, took no interpreter with him. He had, therefore, to depend on himself—the best way, probably, of getting hold of the people, as well as of the language. On one occasion when, teaching in a small village on the opposite side of the channel, "one of the men exclaimed with great earnestness, 'Oh! I hope you will be able to teach us all soon. Hurry up and learn our language well, so that we may understand everything. We may soon die, and we are not prepared. Kyeta! kyeta! (Quick! quick!)' Mr. Stringer adds: "Something about the manner of the man, and the eager assent of the others, went through me like a thrill, and I realized what a responsibility rested upon me, and how little I had been doing."

They are fond of singing, and some of them have good voices. Before he left they managed to sing one hymn without assistance; and, he says, "you ought to have heard the shout they gave the night they first sang it alone!"

The chief was very kind, as were some of the others. A proposal was made to erect a hut next summer, several of the men offering to help. This will be a great advantage, as a tent in cold, stormy weather, is far from comfortable.

On August 24th the Encampment was broken up. One party moved up the river about fifty miles, and Mr. Stringer accompanied them. There they had very rough weather and fell short of food. He says: "We had to depend on the Eskimos for fish, and they hadn't many. But we were never in want, although for days we never had food for a meal ahead. It was living from hand to mouth; but, somehow or other, something generally came to the hand when the mouth was in need."

At Mr. Stringer's request, the chief gave him his boy, Kalukotok, to stay with him at Port McPherson for the winter. He is about fifteen years old, seems a bright, willing fellow, and is a good all-round specimen of an Eskimo. If he could be trained for a few years he might be a great help.

The journey back was uneventful excepting for the struggle we had to clear Kalukotok of the vermin. Whew! weren't they plentiful! But I won't particularize. I couldn't find words large enough! The fort was reached Sept. 11th.

(To be continued.)

### Diocese of Newfoundland.

ST. JOHN.

The Rev. J. G. Thompson, senior Curate of the Cathedral, has resigned his position to the great regret of all concerned.

HARBOUR BRITON.

It has been decided to rebuild the church destroyed last winter, and one will be erected to seat about 300 at a cost of \$1,600. The order for materials has been given to a builder in Nova Scotia, and the church will be ready for erection when landed. About \$400 will be required to complete the interior after the building is up, and this has yet to be raised. The new mission boat, *The Dove*, is afloat, but had not been fitted up or made ready for sea in July. She will be an additional tax on the resources of the parish, but is needed in the mission.

TRINITY EAST.

CHRIST CHURCH acknowledges in the last *Diocesan Magazine* the gift of a pair of Altar Vases from England, but adds: "At present the altar looks bare, and greatly needs the symbol of our redemption to deliver its silent message and direct wandering thoughts into a worthy channel."

*St. Clement's church*, at Salmon Cove West, has been greatly improved, and now presents a much more finished appearance, and, with the new lamps, is better adapted for additional services. For this church acknowledgement is made of the gift of a fair linen cloth for the altar, that formerly in use hardly fulfilling the requirements of the rubric.

At English Harbour, *St. Silas' church* bears traces of age and decay, and a new one is the object of our hope and ambition. At present we have received only one contribution of \$2 to this end, but we gratefully acknowledge its receipt from "In memory of 1886," and trust others will follow.

### Special to Subscribers.

WE would call the attention of Subscribers in arrears to the special reduction offered in our advertising columns for prompt settlement. Hundreds and hundreds of dollars are due us: honestly, laboriously and faithfully earned: yet in many cases owing for years. If our friends realized how materially this adds to the labour and anxiety of the work—carried on in reality without remuneration, and for the benefit of the Church—we are sure they would hasten to our relief. We are most desirous of having all subscriptions paid up to date, both that we may honestly and promptly meet all engagements in connection with the paper, and also that we may still further improve it, and bring it within the reach of all. If we were sure of prompt and regular payment by all our present subscribers, we would be inclined to reduce the annual subscription: if present subscribers would aid us by increasing our list to say 10,000 we would be able to bring the subscription down to possibly one half the present price. May we ask our friends to take these suggestions into their favorable consideration and act promptly upon them?

In this connection we might refer to kindly notice received from some—through the Postmaster usually—of 'Paper Refused.' These in almost every instance come from subscribers considerably in arrear, and it is needless to say are unaccompanied by remittance of amount due. Whilst we are ready to discontinue the paper to any subscriber wishing it on payment of arrears, we positively cannot and will not do so otherwise.



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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## CALENDAR FOR AUGUST.

- AUG. 5—11th Sunday after Trinity.  
 " 6—Transfiguration of Our Lord.  
 " 12—12th Sunday after Trinity.  
 " 19—13th Sunday after Trinity. [Notice of St. Bartholomew.]  
 " 24—ST. BARTHOLOMEW. Ap. & M. Athan. Creed.  
 " 26—14th Sunday after Trinity.

## SUNDAY TEACHINGS.

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

### THIRTEENTH SUNDAY AFTER TRINITY.

The *Collect* is a prayer for the grace of service. Power to serve aright, to offer that which is 'true' and 'laudable' is the 'gift' of God. To serve God with a simple motive and in humble faith is to live with 'a single eye.' But by nature man has no power to think a good thought, or do a good work pleasant and acceptable to God: i. Without the grace of God by Christ preventing us, that we may have a good will; ii, and working with us when we have that good will. [Art. X, Prayer Book.] In Holy Baptism the grace of God 'prevents' or 'goes before' to lead us into the path of life—the way of salvation.' In the other Sacraments and ordinances of the Church the Holy Spirit 'works with us.' This is a truth which we need to grasp clearly and firmly, as it lies at the root of all progress in the 'spiritual life.' To habitually bear in mind that 'of ourselves we are nothing' is to show that 'poverty of spirit' [St. Matt., v. 3.] which has the promise of the kingdom of heaven. 'Faithfulness in service,'—in the details of the service of God, is the prayer of the whole Church,—serving not 'out of the world,' but in the midst of all that surrounds us here, calmly, patiently, faithfully, for Love,—this is to offer what is 'true and acceptable in the eyes of our Heavenly Father, St. Matt. xxv, 14-24.

The *Epistle* declares 'true and laudable' service to be possible only as it is rendered in Christ, through Whom are the 'promises' and Who is the 'Mediator' of the New Covenant. The Law was not 'against the promises of God.' The Law and Gospel were not antagonistic. For if the 'Law had been designed by God as a ministration of Life, He would have made it a ministration of Righteousness and Justification also,' in which case it would have been the very Gospel itself. But the Law was given for a different purpose, viz.: To restrain the Israelites from transgression. ii. To convince them of their sinfulness. iii. To lead them on to see the need of a covenant of grace. Life was indeed mentioned as the reward of perfect obedience, but this was done in order to show the Israelites their inability to obtain that greatest of blessings and favours by their own merits.

The *Gospel* offers a practical illustration of that service which is 'true and laudable.' The Love of God is ever manifested in our love for the brother, not for their merits, but because they are sharers in the 'heirship' of Divine

things. If we love not our brother whom we see, how can we love God whom we have not seen? 1 St. John iv, 20. 'If a man say I love God and hateth his brother, he is a liar.' 'He who loveth God should love his brother also.' Christian Love not a sentiment, but an act or series of acts done to persons in and for God, e.g., forgiveness of injuries, feeding the hungry, clothing the naked, etc. See St. James ii, 14, 15, 16. 'True and laudable service' is a service of 'Love.' 'Thou shalt love the Lord Thy God,' it is a perfect service, 'with all thy heart, soul, strength, mind.'

*First Lesson, M., i Kings, v,* shows an example of the 'gift' of God, well used, in the case of the 'little maid who waited on Naaman's wife,' v. 2. Small opportunities lead, if rightly grasped, to great results for God. The faithful service of the child, so simple, so true, so efficient. The power of her testimony to the honour and majesty of Jehovah. *Elisha* faithful and true in service. His refusal of money or material reward. The dignity of the prophet, his resolution and wisdom. The change of heart in Naaman the prophet's reward for faithful service of his God and zeal for His honour, v. 18. Gehazi, the dark shadow in the picture, the unfaithful servant, selfish, untrue, negligent of the house of his master; his fearful punishment a warning to those who 'serve' but falsely, or to say the least negligently.

*Second Lesson, M., Rom. xvi.* A list of faithful 'servants' of righteousness who rendered 'true and laudable service' in the bonds of Christian brotherhood. All classes—Amphias, Priscilla and Aquila, Urbanus, Julia, Junia, Rufus—probably persons of some eminence and substance—the rest of the 30 names probably freedmen and slaves. All races—Aquila, Jew, Amphias, Roman, Phœbe, Greek. *Serces*—by the 'grace of God'—had received his gift to render to Him 'true and laudable service.' Commended by the Apostle by name for particular services, v. 2, 4, 6, 12.

*First Lesson, E., 2 Kings vi. to v. 24.* Prosperity and development—the place was too strait for the prophet's college—the blessing of God upon the labors of the faithful 'servant.' The sincerity of Elisha further tested by his conduct [see v. 8, 9, 10.] as a patriot and as a prophet. The anger of the world and of evil men aroused by the faithful discharge of duty on the part of those who have authority as teachers, or directors, or parents. The deliverance of the prophet a promise to all who render 'true and laudable service' that they shall not be hurt and need not fear the threatenings of men, for 'they that be with them are more than they that be against them.'

*Second Lesson, E., St. Matt. xxvi, 31.* The grace to render faithful 'service' given in the Blessed Sacrament. The 'gift' of God—His Son. The 'gift' of the Son—His Life—commemorated in the ever adorable Eucharist. O! wondrous mystery, passing all analysis of human intellect or criticism of mortals. 'This is My Body,' 'This is My Blood,' 'Take, eat,' 'Drink ye all of it.' The 'grace working with us' to do faithful service. The neglect of the Blessed Sacrament the cause of the spiritual feebleness and indefiniteness of Doctrine and Life, and low moral tone of Church Life in our midst to-day. 'For this cause many are weak and sickly among you, and many sleep,' spiritually, i Cor. xi., 30. The Blessed Sacrament the antidote for intellectual and moral weaknesses and imperfections especially. Proved to be so by experience over and over again. Many are 'offended' at this view, but it can be proved by experience. 'Faithful service' submits the will,—climax of the ideal life,—a lonely garden; a solitary figure pleading for remission of final penalty. 'If it be possible,' He saw all, and His human nature shrank back appalled at the prospect of 'the death of the Cross.' Hence the sublime beauty of the sacrifice. He

knew all He had to meet beforehand in every detail. No submission to 'blind fate' or to unknown terrors, but the calm, complete resignation of the Will of the Son to the Will of the Father: 'I have power to lay it down,' St. John x., 18. Not taken, but 'laid down' freely. For such resignation gift of grace needed. 'True and laudable service' that which imitates Christ in His sacrifice. Grace working with us through the Blessed Sacrament. See First Evening Lesson.

## CHURCH UNITY.

(From The Diocese of Fond du Lac.)

The unanimity with which the Bishops have pronounced a reciprocity of pulpit ministrations between non-episcopally ordained ministers and ourselves an impossibility, will not injure but strengthen the cause of union. It is most important for their subsequent discussion and re-adjustment that the real grounds of difference should first be plainly accentuated. The main underlying difference is that the Church, in common with the Roman and Eastern Communions, regards the Christian ministry as a priesthood, and the sects do not. It is quite true that a number of Clergy, men of considerable scholarship and renown, have not risen to the spiritual recognition of their full priestly character. But the voice of our mother, the Church, is to be found in her Prayer Book, and there it is plain. In accordance with the New Testament teaching that the priesthood was not abolished, but only under the Gospel that its character was 'changed' (Heb. vii, 12,) the Prayer Book gives the Ordinal for the ordaining of *Priests* and shows what she means by the word 'priest' by using the word 'sacerdos' in the Latin form of her Articles and by her statement in the Institution office that the relation between the minister and people was a 'sacerdotal' one.

The question is sometimes asked, as if it raised a serious difficulty, when did Christ or His Apostles ever call the Gospel ministers, priests?

Now, seeing that the Apostles themselves were not consecrated till the day of Pentecost, Christ could not call them priests until their gathering into His priesthood was perfected. The Holy Spirit had foretold that there should be *Priests*, (Is. lxi, 6,) under the Gospel, and so the Word of God has given the Christian minister that name.

Lest, however, by the immediate use of the old Jewish term "hiereus," the Christian Priest should be confounded with the lower order of the Jewish priesthood, deriving its authority by a natural descent and offering animal sacrifices, the Apostles gave to the second Order of the Christian ministry a title comfortable with the priestly character, yet discriminating it from the Jewish and marking its spiritual descent. They did not take the title presbyter from the Synagogue, for the ruler of the Synagogue was not called a presbyter, but an Archisunagogos, and did neither read nor sing nor preach nor pray. But as a part of the four-fold Jewish organization there was a body of 'elders,' (St. Luke xii, 66; Acts xxii, 3,) exercising judicial and disciplinary powers, and these presbyters were in large measure and at the same time *Priests*. It is important to observe that the title of presbyter did not exclude that of *Priest*, but might include it. And so the Apostles give to the second order of the Christian ministry the title of 'presbyter' or 'elder,' as marking the higher character of their priesthood, its 'better sacrifices,' (Heb. ix, 23,) and its spiritual transmission from Jesus Christ, the great High Priest, who, as the First Born, was *Priest* in His own right, and is our Elder Brother. We preface this to a communication made to the *Southern Churchman*:

## LETTER FROM BISHOP GRAFTON.

In your issue of March 15th you asked me a question. 'Suppose,' you say, 'these (non-Episcopal) ordained preachers should reply: 'We would gladly acknowledge you (Episcopally ordained ministers) as Priests when you point out the place where Christ and His Apostles called ministers priests? . . . Then what would Bishop Grafton have for reply?'

It would depend whether they were asking in a controversial spirit and seeking to 'entangle one in his talk,' or whether it was in the humble spirit of a sincere inquirer. For controversy I have no desire, and am wanting in its needed learning and skill. If accosted controversially, I should unite myself to the silence of my Lord, and let Him speak to the inquirer's conscience for me. If one asked with a humble mind I should try and help him as far as I could, knowing, however, that no words of mine could work any enlightenment or conviction, but only the power of the Holy Ghost. First I would advise the inquirer to emancipate himself from inherited pre-judgments, determined, by God's grace, to follow God's truth, and to search God's Word for that truth, with the constant prayer, not only for enlightenment, but for conformity of life to it. The Word that enters into us and transforms our life is the Word that enlightens and makes us free.

Then for human aid my inquirer had better seek it of those who had been through intellectual and spiritual difficulties like unto his own. If, for example, he was a Baptist, let him read one of Sadler's books—say, that of 'Church Doctrine Bible Truth;' for Sadler, that profound and able Biblical student, was originally a Baptist. If he was a Methodist, I would get him to read one of Canon Hammond's books on 'What is Christ's Church?' for Hammond has had a remarkable career as a scholar, and came through much tribulation out of Methodism. If he was a Presbyterian, I would get him to read Mines' book, 'A Presbyterian Looking for the Church,' or Little's 'Why I Am a Churchman,' seeing both of these writers were formerly Presbyterians. If he is already in the Church, and affected with Broad Churchmanship, let him read Canon Knox-Little's book on 'Sacerdotalism,' in which he so happily answers Canon Farrar; for Knox-Little's mind often faced the fascinating emptiness of Broad Churchism and recoiled into Catholicity. If he was a devout Evangelical—and my heart would go out to him if he was so—I would get him to read Rev. T. T. Carter's book on "Priesthood;" for Mr. Carter, now regarded as one of the most wisely balanced theologians and most saintly of England's Clergy, in early life was an Evangelical.

If the inquirer should ask me what proof I had to give of the Christian ministry being a priesthood, I could only tell him that the way the Holy Spirit led me so to understand the matter was through the fact that the Gospel begins with having a High Priest, Jesus Christ. Unquestionably He is, in an absolute and unique way, our Prophet, Priest and King. But it is with His priesthood as with His other offices of King and Prophet. If He is our High Priest, the very title suggests that there are other priests subordinate to Him, just as there are those who teach or rule in His name. Besides, the Word of God explicitly tells us that the priesthood was not abolished in the Christian dispensation (Heb. vii, 12), but only that the character of the priesthood was changed. According to God's Word, then, the Christian ministry is declared to be a priesthood. Every confirmed member of the Church has a share in it. For as by baptism we are placed in the Church of Christ, by laying on of hands in Confirmation we are gathered into union with the offices of Christ. So by God's Word the title 'Priest' and 'King' is applicable to all who have been baptized and sealed. Those who have

been set apart for special and higher offices in the Body of Christ by Laying on of Hands do not lose their character of priesthood, but receive more of it. God's Word, speaking of Christian ministers, tells us in Isaiah that they shall be called 'priests.' Speaking of Christian times and of the Gentiles, Isaiah says, 'And I will also take of them for priests and levites, saith the Lord.'

If my friendly inquirer should say that the name of the second order of the ministry was 'presbyter,' and not 'hierous,' I should say that it did not follow he was not a priest any more than because it was said (Heb. viii, 4,) Jesus Christ Himself should not be called a hierous that He was not therefore a High Priest; the use of the new title only showing the higher character and powers of the Christian priest. For it was but proper that the Christian priest should have a title given him which should discriminate him from the old order of the Jewish priesthood and denote his connection with the High priesthood of Jesus Christ. Hence the Holy Spirit directed the Apostles to use the term 'presbyter' as the title of the second order—a generic term which was used in the Synagogue, but which does not yield us a reason for its application to the Christian minister; for the ruler or elder of the Synagogue was simply a presiding officer, who, by virtue of his office, did neither sing, nor read, nor preach, nor pray. The new title, 'presbyter,' as the title for the Gospel priest, denotes his connection with Jesus Christ, our Elder Brother, to whom, by virtue of His being the first-born, priesthood belonged. Presbyter is thus the title of the Gospel priest, dear to all the ages of the Church, and universally to be found as the official title in Roman, Greek and Anglican communions alike. We conclude, therefore, that priesthood is the title given in God's Word to the Christian ministry, and presbyter the title which shows the connection of Gospel priests with the High Priest, Jesus Christ.

CHARLES C. GRAFTON.

## THE GOSPELS FOR THE SUNDAYS IN AUGUST.

The Gospels for the Sundays in August are equally divided between our Lord's works and His teachings. We have the account of two miracles of healing—that of the deaf man who had an impediment in his speech, and the curing of the ten who were lepers. The latter was remarkable from the fact that of the ten men who were cured, of what was, humanly speaking, a hopeless disease, only one returned to thank the One who had relieved him, and this one was the last of whom such an acknowledgment could have been expected.

We are all too prone to forget to be thankful for benefits received. I once heard a lady whose health had been greatly improved by a journey ask the rector of her parish to return thanks for her. The clergyman remarked that it was only the second or third time in his ministry that such a thing had happened. We often hear the prayer for the sick read in the Morning Service, but how seldom do we hear the corresponding Thanksgiving.

The spirit of gratitude adds a new pleasure to every good gift. We are pleased if we find a fresh flower lying in the street or growing by the roadside, but how much more if the same flower be the gift of a valued friend. Every good gift is from above, says St. James, and every one deserves an act of gratitude. They are so numerous that we cannot recount them one by one. "If I tell them, they are more in number than the sands, (Ps. cxxxix, 18.) But we can cultivate a spirit of thankfulness which will help to make us happy and will be acceptable to God the Giver. "Whoso offereth thanks and praise, he honoroth me," (Ps. l, 23).

But it is not to God alone that we should ex-

press our gratitude, but to our fellow-creatures as well. Many of us, it is to be feared, fail woefully in this respect, and, strangely enough, it is to those who are nearest and dearest that we are most deficient. We thank a stranger for some casual service politely enough, but the benefits of a wife or mother too often meet with no word of appreciation. Their efforts to please are taken as a matter of course when they succeed, but are pretty sure to be sharply commented upon when they fail. A child's goodness is taken for granted; but if a mistake is made the blame is always ready. I once saw a little girl show her copy-book to a visitor at her teacher's request. The child had taken great pains, and the copy was neatly written; but the visitor only remarked that the tail of one y was crooked!

When the hands which have worked for us are stilled and helpless—when the heart is chilled and the ears deaf to our words and sighs, and the patient, helpful spirit is fled beyond our reach, then, indeed, we think with unavailing remorse of all we might have done to lighten the toil, but then it is too late. Too late! There are no sadder words in the language. Let us take care that they do not sometime fall like a knell on our own ears.—*Parish Visitor, N. Y.*

## THE CHURCH'S CREED INTENSELY PRACTICAL.

The Apostles' Creed contains the *Apostle's doctrine*; that is, the substantial teachings of the Gospel of Christ, the Trinity and the Incarnation, the doctrine of the forgiveness of sins, the resurrection of the body, and the life everlasting. Besides, we have the instrumentality through which these come to us, the bridge over which they pass: The "forgiveness of sins" from the Eternal Father, for He alone can forgive sins, and He forgives only for the sake of His adorable Son; the gift of "the resurrection of the body" comes from the Eternal Son, for He is the resurrection and the life; the gift of "life everlasting," the restoration to that condition which our first parents forfeited when they sinned, is from the Holy Ghost, who is the Author and Giver of Life.

These three gifts are so fundamental, that every man and woman on the face of the earth will discover, ultimately if not now, that those are the things which he really needs. *Guilt* suggests the need of forgiveness of sins; *death* suggests the need of the resurrection from the dead; and *banishment from God's presence* suggests the need of the gift of everlasting life. These great gifts come to us, so far as revelation informs us, through the agency of the Church. It may be that there are other means through which God may bestow His gifts to men, but if so, it is not written; and they must trust, therefore, to their own will and wish and desire, who look for what is not revealed in Holy Scripture.

Sin cries aloud for pardon; death, in the sealed lips of the corpse and the perpetual silence of the grave, entreats for resurrection; and the punishment of sin, in the exclusion from the Presence of God, yearns with unutterable desire for restoration in the gift of life everlasting. These are the blessings which Christ came to bring to us, and we know that He did bring them, for we emphatically say so when we recite the Creed, and affirm, "I believe in the forgiveness of sins, the resurrection of the body, and the life everlasting." Here are the supplies for man's essential and profoundest needs; all others are incidental and transitory—they are bounded by time.

These supplies, these supernatural gifts, bestowed by the Blessed Trinity, pardon for sin by the Father, resurrection by the Son, and life everlasting by the Holy Ghost, constitute the blessings of God's Church, "the Palace of the great King."—*Parish Record, Boston.*

## Family Department.

### A BATTLE HYMN.

Jesus, Master, King of Glory,  
Still to Thee we turn for life;  
Conq'ror when the Battle's sorest,  
O sustain us in the strife.

When the *World* is hard upon us,  
And we flinch beneath its scorn,  
Let us learn an earnest purpose,  
From Thy forehead pierced with thorn.

When the *Flesh* is strong, and round us  
All its poisonous vapors roll,  
By Thy lacerated Body  
Dear Redeemer, save the soul.

When the *Fiend* with subtlest temptings  
Lures us to our endless loss,  
Mighty Master strike the Strong one  
With the sharpness of Thy cross.

When the *last dark storm* is gathering,  
And our hearts are swept with fear,  
By the love of Thy dear Passion,  
Master, let us feel Thee near.

So when all at last is ended  
And the Rest is reached above  
May we swell Thy heart's rejoicings  
With the rapture of our love.  
—Canon Knox-Little.

### Over The Sea Wall.

#### CHAPTER VIII. [Continued.]

"BROTHER REGINALD."

"People need never be anxious about me," answered Guy, grandly, as he got off his brother's knee and prepared to depart with Maudie. It was long past his bedtime, and he was really growing sleepy, although he would have scorned to admit the fact had he been charged with it. "I know how to take care of myself. Good night, everybody. I'm going to show Maudie what we got in London for her. I don't think we shall come back any more."

Maudie let herself be carried off in this summary fashion without protest. She had eyes and ears for nobody but Guy in this moment of reunion. Even the dreaded brother had hardly absorbed one fraction of her thoughts. She had forgotten fear and distrust and dislike at once in the joy of Guy's return.

Mr. Douglas looked after the little pair with a kind light in his eyes. I had been "taking stock" of him in a furtive way ever since he had come in, and I was beginning to think that I should like him when I know him a little better, although he was the kind of man who can inspire fear very readily, having a good deal of sternness in his face as well as friendly kindness. One could see at a glance that he was a man who had known something of command. He had it in his air and bearing, and in a direct glance of the eye. There were resolute lines about his mouth and chin that told of strong will and firmness of purpose, and his dark grey eyes, set rather deeply beneath the square broad brow, and fringed with heavy brows and lashes, were unusually penetrating in their glance, although, as I have said, there was a very kindly light shining in them as well. The likeness to the children was plainly visible in the square cut of the face, though the difference in age and in coloring concealed the resemblance a good deal. Mr. Douglas had good features, and was decidedly a handsome man. He was very much bronzed by Indian suns and wore no beard, only a drooping moustache. His figure was tall and well knit, though he was rather thin, and very muscular and wiry. He looked strong and in excellent health, and was altogether a man somewhat out of the ordinary

run. I thought him decidedly interesting, and I was certain Aunt Lois was drawn towards him too.

He watched the retreating forms of the children with smiling eyes until the door closed behind them both, and then turning to us with cordial and easy friendliness, he said:

"And now, ladies, I must first thank you with all my heart for your great goodness to these little charges of mine; and ask you to explain to me, as Guy has not been able to do, how they came to trespass upon your hospitality, and even to claim some sort of kinship with you, as I gather that they do. You will be aware that I know very little about them or their family history, for their mother was a stranger to me, and we never met, so I know almost nothing of her family history. I understood her to say that she had no near kinsfolk to whose care she could leave the children, and of course I accepted the charge of them at once. Is it true that you are in any way related to them?"

Well, it took some little time to explain everything, but Aunt Lois told the story, and I put in a word now and then. We tried to make him see how very fond we were of the children, and how pleased we had been to have them, and he seemed very grateful and quite to understand; but, of course, it was too early to say anything about the future, and I saw perfectly that he never for a moment thought of our having anything more to do with them now. I did not think he had made any definite plans yet about them, but certainly no plan of his evolving would embrace any scheme for leaving us any further responsibility in this matter. I looked once or twice at Aunt Lois as if to suggest that she should say something about that; but she shook her head, and I trusted to her knowledge of the world and to her discretion. As, however, we were sipping our coffee, which had now been brought in, and laughing again over Guy's remarkable escapade, Aunt Lois looked up to say in the most easy way possible:

"By-the-by, Mr. Douglas, I hope you will leave the children with us until you have been some weeks longer in England, and have had time to turn round and get through your own personal business, of which every traveller fresh home from India has a great deal at first. I can safely assure you that we shall regard it as a proof of your friendship and a personal favor if you will do so. After what you have seen and heard to-day, you will not be surprised when I tell you that the little pair have wound their way well into our hearts. We shall miss them terribly when they leave us, and I hope you will be in no hurry to force that day upon us sooner than need be."

His face looked very pleasant, and he replied with an air of relief and cordial gratitude:

"Well, Miss Hay—I believe I am right in so addressing you—I can only reply that I shall be only too happy to take advantage of your most kind offer, if you are sure it is not trespassing too much upon your generous kindness, and that of this 'very old' young lady, who is, as I hear, the actual mistress of the house." And then we all laughed together, and felt as though we were quite old friends. "To tell the truth, I shall be very much engaged for some while to come on private and semi-official business. I have come over with a lot of work to do, which will keep me tied for some weeks to London, and my ignorance of children and their requirements will make the selection of some suitable future home for them a matter of some difficulty to me. Also I have been ten years out of England, and seem to be coming to a new country in many ways. Doubtless I shall pick up my lost familiarity with European fashions fast enough, and you may be willing to give me your valuable counsel and advice as to the best way of disposing of the children when the time comes. But I need scarcely say that if I might

leave them in your care for a few weeks longer—if you are quite sure it is not asking too much—the relief and satisfaction would be enormous."

"Oh, I am so glad you will not take them away at once!" I cried. "The longer you leave them, Mr. Douglas, the better we shall be pleased."

"Even after the experience of independent boyhood you have had to-day?"

"Yes, even after that. We shall know better another time, and not let ourselves get into such a fright. Dear little Guy! and we had made sure he was disobeying us, when he was only—"

Mr. Douglas smiled and shook his head.

"I'm afraid it was only a more subtle sort of disobedience, after all. I don't mean that the child felt it so himself. He would be too young and impetuous to think it out; but he was really doing something that, had he paused to think about it, he must have known would not have been permitted had he asked leave, although it would not occur to anybody to forbid such a madcap prank. There are always boys like that in the world—so inventive that no code of rules could be made which should forbid everything they were capable of imagining. I do not say I was not something of such a young scamp myself in the days that have long gone by. What one must try and inculcate upon that young rascal is an obedience to the spirit of the law—an apprehension of what is meant, whether it is explicitly stated or not. He has plenty of intelligence, and I hope a high instinctive sense of honor—if he is his father's son he will have; but he will have to go through the discipline of life, and be licked into shape at school; and I shall have to find out where to place him, and I should like them to be together for a time if it can be managed."

Aunt Lois and I exchanged glances. We were more and more pleased by the kindly and sensible tone taken by Mr. Douglas. Had I been alone, I should have taken the bull by the horns and boldly made the proposition trembling on the tip of my tongue—namely, that we should keep Maudie, and have a governess here for her, and that Guy, after a little preliminary drilling, should be sent to school in Waltham Sands, and spend his Sundays here until he got old enough to go right away to a big boys' school. There was a very nice preparatory school in that town, whose Principal was a friend of Aunt Lois'. Nothing could be nicer for Guy than such a beginning. But would Mr. Douglas see it? I should have said something straight out, but I saw that Aunt Lois thought it too soon, and I restrained myself. However, we got on capitally with our guest, and seemed to be knowing him better every minute, which was something gained; and the better he liked us, the more ready would he be to listen when the time came.

It was a great point to have secured the children for the next few weeks. Once that matter accomplished, and there was no reason to despair of anything.

Our colloquy was interrupted by the opening of the door and the sudden appearance of Guy, lightly attired in his short night-shirt, his little bare legs and pink feet plainly visible beneath. For a moment Aunt Lois looked almost shocked, but Mr. Douglas and I burst out laughing, and really he did look such a little duck there was no resisting him. He had plainly been fast asleep—there was a look of sleep still in his eyes—but he had evidently awakened with some new idea in his mind, an idea so important that he had felt impelled to come out of his bed in order to unburden himself of it.

"You're not gone then, Brother Reginald? that's all right. I particularly wanted to catch you. I've thought of such a good arrangement, and I thought you'd like to hear about it."

"Well, old man, I don't think you've any business out of your bed at this hour, intruding into ladies' drawing-rooms in this airy attire;

but if they will allow you to speak, I have nothing to say against it." "Oh, they allow anything!" answered the little wretch, in the most patronizing way, as though this attention on his part were rather a favor than otherwise, and that he was undisputed master of the house. (What an idea Mr. Douglas would get of our powers of discipline!) "I thought I'd better come at once, in case I forgot in the morning. Now, listen! Do you remember what I told you this morning when we were arranging things?"

"You told me a good many things, old chap. I don't know which one you mean now."

"Well, listen! Don't you remember I said that Maudie and I had decided that we didn't want you for our guardian, but that we wanted Miss Sea-Gull instead?"

His face quivered as he replied—"Yes, I remember that; though I think it would be better if you were to call Miss Raleigh by her right name."

"Oh, she doesn't mind, and I like 'Miss Sea-Gull' best; and I never can remember the other ugly one."

"Perhaps you never try. And it is not ugly at all; and if it were, you have no business to call it so."

Guy stared at the speaker. He was not used to being taken up so short; but the torrent of his ideas could not easily be stemmed, and he broke out again in his eager way—

Well, but do listen, and don't interrupt like Maudie. It is so tiresome! I've got it all so beautifully arranged now. You see, Brother Reginald, it's like this. I quite like you now that I know you; and when I told Maudie everything about you, and showed her what we had brought her, she said she didn't mind you either, and would do as I liked about it; and so I'm quite willing to have you for our guardian, only I've decided that Miss Sea-Gull shall be our guardianess. She's quite old enough, you know; she's lots older than you, if it comes to that—older than Aunt Lois, and you can see how old she is by looking at her—"

Guy stopped short in surprise and displeasure at our flippancy. Aunt Lois laughed till the tears ran down, and I was nearly as bad, whilst Mr. Douglas, after one attempt to keep his countenance, broke down and laughed with us.

"You young cub!" he muttered under his breath; but Guy had gathered breath again, and was going on full pelt—

"Well, I wish you'd all listen and not laugh. I don't see anything to laugh at. I think Miss Sea-Gull would make a very nice guardianess, and we want her for ours. She's been so end kind to us, and she likes us awfully; and I think we're little enough to want a guardian and a guardianess too; and so I thought I'd better explain how we felt. Now, Miss Sea-Gull, you will be our guardianess, won't you? And then Brother Reginald can come and live with us here, and—"

But the rest of this happy family arrangement was lost, for Mr. Douglas suddenly arose, and lifted up Guy in his strong arms and strode out of the room with him.

"Young men of your immature

years have nothing to do with the settlement of their own future," we heard him say, with sort of grim humor, as he mounted the stairs two steps at a time; "and you have no business to force yourself into the presence of ladies at such unseasonable hours. You must mind your manners, young man, and turn over a new leaf, or else you may chance to find yourself on the wrong side of the hedge one of these days."

"Well, but listen —" "I will listen to nothing, and you must learn to hold your tongue and listen sometimes yourself. So now you know —"

The rest of the injunction was lost, as the speaker passed out of hearing; and Aunt Lois and I, who had been listening to the voices as long as we could hear them, now looked at each other, and lay back in our chairs and laughed till we could laugh no more.

(To be Continued.)

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FULLER—At the Parsonage, Bury, P. Q., on January 15th, 1894, Ethel Marion, dearly beloved eldest daughter of the Rev. H. S. Fuller, aged 15 years, 8 months and 12 days.

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THE S.P.G. SOCIETY'S GRANTS FOR 1895.

[From the S.P.G. Mission Field for June.]

[CONTINUED.]

In the subjoined table the left-hand money column shows the Annual grants as now increased, the middle column the exceptional grants of money for expenditure either during a short term of years or at once, while the third shows amounts which, having been previously voted for expenditure in the year 1895, are, of course additional to those stated in the other columns :

Diocese or Mission.	Annual Grant	Exceptional Grant	Provisionally Voted for 1895.
Montreal.....	340		
Quebec.....	1,250		
Algoma.....	850		
Fredericton.....	850		
Nova Scotia.....	500		
Newfoundland....	2,600		
Rupert's Land.....	1,500	300	
Qu'Appelle.....	800	1,000	
Saskatchewan and Calgary.....	1,309	750	
Caledonia.....	430		15
Columbia.....		100	
New Westminster	600	750	
Nassau.....	500		
Antigua.....	800		
Guiana.....	770		
Windward Islands	100		
Trinidad.....	475		200
Honduras (with Panama.....)	750		
Sierra Leone.....	380		
Capetown.....	1,500		
Grahamstown.....	2,730		
St. John's.....	3,530	1,000	
Natal-Maritzburg	2,175	300	80
Zululand.....	950		
St. Helena.....	275		
Bloemfontein.....	2,000		
Mashonaland.....	300		1,000
Protoria.....	900		250
Lebombo.....		4,700	300
Mauritius.....	870	60	
Madagascar.....	3,750		300
Calcutta.....	3,175	60	
Lucknow.....	2,550	220	
Chhota Nagpur....	2,580	150	400
Rangoon.....	5,280	464	
Lahore.....	2,890	464	
Madras.....	1,3880	500	
Bombay.....	5,475		
Colombo.....	1,200		
Singapore.....	3,710	80	400
North China.....	900		200
Corea.....	150		1,150
Japan.....	2,935		
Perth.....	500	1,150	
Brisbane.....	50	500	50
North Queensland	200	250	
Rockhampton.....		1,000	
Melanesia.....	50		
Fiji.....	250		
Honolulu.....	850		
Constantinople....	300		200
Continental Chap- laincies.....	300		200
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The more accurately we study alcoholic and opium inebriety, the more impossible the assumption of specific remedies appears. The causes are so numerous and complex, and depend on so many conditions that are not understood, that the idea of a specific is an absurdity, with less foundation for belief than perpetual motion or the philosopher's stone.

Inebriety is an insanity, only far more complex, and often dependent on psychical changes of the brain, and the chemical effects from the spirits and drugs used, the effects of which are practically unknown. A specific to reach, or even to neutralise, any of these morbid changes, would require a degree of knowledge that at least a century of progress will hardly reach.

From another point of view, the fact that we recognise inebriety as a disease brings no information of the means and remedies for its cure.

To call inebriety a disease is to say that the morbid changes and processes of dissolution follow a uniform line of events which must be governed by uniform laws. Where these diseased processes begin, and where the use of narcotics becomes a symptom of such changes, or an exploding force that kindles into activity a train of degenerations that have come down from the past; in what direction, and with what force these changes are going on, are the essential factors to know before any remedies can be applied.

There is no other subject upon which there is so little of scientific and common-sense reasoning. The popular literature is altogether a confused medley of assumptions, without support from careful study of facts.

The assumption of specifics is the same faith process, demanding acceptance from the mere statement involved in mystery, and appeals to the emotions. The moralist who asserts that the power of prayer and conversion is a true specific, places the theory of causes and remedy frankly and unreservedly before all. No selfishness, concealment, or quackery masks his efforts. The medical specific, beginning in mystery, clothed in assumptions of new facts, from new sources, and by means now and unknown to science, is infinitely inferior to the prayer-and-pledge specific. Even the legal remedies by punishment, and the methods by political parties, have the virtue of consistency, frankness, and honesty.

Appeals to the testimony of reformed or cured inebriates for evidence of the value of the remedy is the same old delusion which for half a century has prevailed along the line of Temperance work. Some historical illustrations are familiar to all. From 1838 to 1841 Father

Mathew, by his eloquent appeals, secured 5,000,000 total abstinence pledges in Ireland, in a population of 9,000,000. The consumption of spirits dropped over half, and a new era of freedom from the use of alcoholic spirits began. Two years later the consumption of spirits rose to a higher level than before, and all this vast army of reformed men relapsed and became more degenerate than ever.

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The testimony of Father Mathew's disciples, and the enthusiasm of the reformers of the Washingtonian movement, seemed to the unthinking conclusive in proof of the value and certainty of these methods. Reformed men posed as living examples of the treatment in every town of Ireland and America; and yet they all disappeared in a year or more—simply because the remedies were empiric and could not reach the disease.

(To be continued.)

**A GRATEFUL GIRL.**

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From La Patrie, Montreal.

The full duty of a newspaper is not simply to convey news to its readers, but to give such information as will be of value to them in all walks of life, and this, we take it, includes the publication of such evidence as will warrant those who may unfortunately be in poor health giving a fair trial to the remedy that has proved of lasting benefit to others. *La Patrie* having heard of the cure of a young lady living at 147 St. Charles Borromme street, of more than ordinary interest, determined to make an investigation of the case with a view to giving its readers the particulars. The reporter's knock at the door was answered by a young person neatly dressed, and showing all the appearance of good health. "I came to inquire," said the reporter, "concerning the young lady cured by the use of Dr. Williams' Pink Pills."

"In that case it must be myself," said the young girl smiling, "for I have been very sick and laid up with heart disease, and some months ago thought I would soon sleep in Cote des Neiges cemetery. Won't you come in and sit down, and I will tell you all about it?"

The young girl, whose name is Adrienne Sauve, is about 19 years of age. She stated that some years ago she became ill, and gradually the disease took an alarming character. She was pale and listless, her blood was thin and watery; she could not walk fast, could not climb a stair, or do in fact any work requiring exertion. Her heart troubled her so much and the palpitations were so violent

as to frequently prevent her from sleeping at night, her lips were blue and bloodless, and she was subject to extremely severe headaches. Her condition made her very unhappy, for, being an orphan, she wanted to be of help to the relations with whom she lived, but instead was becoming an incumbrance. Having read of the wonders worked by Dr. Williams' Pink Pills, Miss Sauve determined to give them a trial. After using one or two boxes she began to revive somewhat and felt stronger than before. She slept better, the color began to return to her cheeks, and a new light shone in her eyes. This encouraged her so much that she determined to continue the treatment, and soon the heart palpitations and spasms which had made her life miserable passed away, and she was able to assist once more in the household labor. To-day she feels as young and as cheerful as any other young and healthy girl of her age. She is very thankful for what Dr. Williams' Pink Pills have done for her, and feels that she cannot too highly praise that marvellous remedy. Indeed her case points a means of rescue to all other young girls who find that health's roses have flown from their cheeks, or who are tired on slight exertion, subject to fits of nervousness, headaches and palpitation of the heart. In all such cases Dr. Williams' Pink Pills are an unfailing cure. Sold by all dealers or sent by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

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