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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—1. ph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLESIASTICAL NOTES.

THE Bishop of Durham has just laid the foundation stone of a new church, to be erected in Sunderland, which is being built at the sole cost of His Lordship, as a thank offering for the blessings vouchsafed to him during his seven years' episcopate.

ON Monday, 2nd Nov., the Duchess of Teck, accompanied by the Princess Victoria, paid a visit to Spitalfields, to open the new Mission-hall and Working Men's Club in connection with the parish Church. Among those present were noticed the Earl and Countess of Meath, and the Countess of Iddeleigh and Lady Ellis.

The new mission hall occupies the site of one of the old Huguenot refuges. For many years it was known as the "Patent" Chapel, being one of the chartered Huguenot places of worship. The Royal arms with the French quarterings, found in good preservation, have been carefully regilded, and were to be seen above the chairs occupied by the Duchess and her daughter. The chapel was last occupied by the United Methodist Free Church, and when they could no longer hold their own in such a neighbourhood, the Rector of Spitalfields became the purchaser of the building and its freehold site. The inducement to purchase was increased by the fact that the Secularists were much anxious to obtain a place in those parts, but their design was happily frustrated.

A series of special Church Sunday Afternoon Musical Services has been arranged to take place this winter in the Bishop Lee Memorial Church, Manchester. The course will include the *Messiah*, *Creation*, *Elijah*, *Hymn of Praise*, *Gaul's Cantata*, *The Holy City*, and other musical productions. There will also be a special service for men only, at which a choir of 100 men will perform, led by a military band; and a service for women only, with a lady organist and some eminent local artistes. Popular hymns and a short office will precede and conclude each service. The preachers will be the Dean and Archdeacon of Manchester, the Archdeacon of Macclesfield, and Canons Woodhouse, Kelly, Maclure, Lloyd, and Beechey, and the Rector of the parish, the Rev. E. Bigoe-Bagot. At the first service Handel's *Israel in Egypt* was sung before an immense congregation, and the pulpit was occupied by Canon Birley, chaplain to the Bishop of Manchester.

A NEW altar is shortly to be placed in Lincoln Cathedral through the generosity of the Bishop of Nottingham.

A marble tablet has been erected in the parish Church of Biddeford to the memory of the late Rear-Admiral Bedford Pim, that town being the birthplace. An international monument to the late admiral is also in hand. It has been liberally subscribed for exclusively by the pilots of the principal ports of Her Majesty's dominions and of the United States of America, and will take the shape of a memorial window and brass, which are to be placed in the Seamen's Church in Bristol, in testimony of the respect felt by the pilots for the memory of the late admiral, and in grateful remembrance of the ser-

vices rendered them throughout a long series of years.

THE offerings collected in Truro Cathedral at the consecration amounted to £1,736 3s. 11d.—viz, Consecration Service, £1,640 11s. 4d.; Evensong, £60 2s. 5d.; Service of Praise, £35 3s. 2d. The collection on the occasion of the laying of the foundation stone on May 20, 1880, was £1,591 19s. 1d.

THE Bishop of Ripon's services for men and women at Her Majesty's Prison, Wakefield—when twenty five males and ten females were confirmed—cap the Bishop of Bedford's visit to the common lodging house. In the men's chapel, where some 600 or 700 prisoners occupied the body of the building, and took a deep interest in the proceedings, the ceremony was most impressive. The men answered clearly and firmly the question put to them, and after the laying on of the hands they were addressed by the Bishop from St. John xvi, 33: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

THE new Bishop of Western Texas was, like his predecessor, an officer in the Southern army during the war. He is the youngest son of Capt. James S. Johnston, of Church Hill, Miss., and was born in 1843. It is understood that he has accepted the appointment to Western Texas and is to be consecrated at Trinity Church, Mobile, on the Feast of the Holy Innocents, by Bishop Wilmer, Bishops Dudley and Harris assisting.

THE seventh annual festival service of the Choir Guild of the Diocese of New Jersey was held Tuesday, Nov. 15th, in St. Paul's Church, Camden. This guild is composed of choirs from St. Mary's, Burlington; Christ Church, Elizabeth; Christ Church, Bordentown; St. Stephen's, South Amboy; St. Peter's, Perth Amboy; Trinity, Princeton; St. John's, St. Barnabas, St. Andrew's, Camden; St. James', Long Branch. The assembled clergy and choristers on this occasion numbered over 200. Stainer's Mass was sung with organ and orchestral accompaniment, the processional being Sullivan's "Onward Christian Soldiers," followed by an antiphon and Psalm 122. The Celebrant was the Rev. H. H. Oberly, precentor of the guild. The Bishop of the Diocese pronounced the benediction, the guild receding singing "O mother dear, Jerusalem."

*The Lutheran*, commenting on the sermon and address of the Rev. Dr. Brooks, recently delivered in Philadelphia, heads the article "Adrift." The editor thinks it strange that such teaching should go "unchallenged in the presence of the highest dignitaries of a powerful church," and congratulates the Lutheran body upon having definite and explicit statements of doctrine to which all are required to conform who minister in Lutheran pulpits.

BISHOP Harris and three of his clergy, and a driver, started from Alpena, (Michigan), early Monday morning, 14th, to visit two mission stations out in "the Bush." When distant about twelve miles, a woman ran out of a log

house they were passing, and excitedly begged that one of them should come and shoot a deer, her husband being sick in bed. Bishop Harris got out of the wagon, took the rifle which the woman had got from the house, and cautiously approached the river. The deer was in the reeds on the other bank and raised its head, when the Bishop fired, sending a ball through the heart of the animal, and he fell dead in his tracks. Returning the rifle the Bishop left the grateful woman, to take the canoe and get her venison; and with his admiring, though astonished, presbyters, drove on his way rejoicing.

THE Rev. W. Hay Aitken has just concluded a successful mission in Luton. The parish Church has been crowded night after night for a fortnight, and many have been led to Christ. There has been great blessing also in the addresses to believers and to busy men.

THE restoration of All Saints' Church, Dodinghurst, has been made at a total cost of £2,500, towards which the Rector, the Rev. F. Stewart, has given £2,000. The organ too is the gift of the Rector's wife. The altar and service-books have been presented by members of the Rector's family. All the work has been carried out by men employed by the Rector, under the direction of Messrs. St. Aubyn and Wadling, architects, of Lamb-buildings, Temple, London. The Church was reopened on All Saint's Day, the Bishop of St. Alban's being the preacher.

LORD Shelborne has been conducting what we may presume to describe as a vigorous Church Defence Campaign in Wales. For this he deserves the gratitude of all Churchmen, and we trust his Lordship's example will have the effect of rousing other laymen of eminence to embark upon this great and necessary work.

We are assured, says the *Family Churchman*, (London, Eng.), that the result of the Mission of Bishop's Maclagan and Wordsworth to the Old Catholics is eminently satisfactory. The union of the two Churches, therefore, is coming to be regarded as likely to be effected before long. What the Old Catholics desire, however, is that the Archbishop of Canterbury should consecrate one of their Bishops. This point will be decided at the next Lambeth Conference.

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## VISITING AS PART OF A CLERGYMAN'S WORK.

A Paper by the Rev. R. Hewton, of Maple Grove, read before the Ruri-Decanal Chapter of the District of Quebec.—(Continued.)

II. We come now to Regular Pastoral Visiting. This branch of Parochial work stands next in importance to visiting the sick.

My rule is to visit everybody under my charge regularly twice a year. In those visits a great deal may be done, but it must be done with tact. Apply the rule of common sense however, and we need not fear the result. If we bear in mind that we are doing Christ's work and endeavour to do it as He would have it done, we cannot go far wrong in this part of our duty. As a rule it is not a difficult matter to lead the subject of conversation into the desired channel. I generally read a portion of Scripture, catechize the children, make a few remarks suitable to the occasion, and pray in accordance therewith. I have seldom found apathy very prominent at such times. The first visit may not be so successful as desired, but in nine cases out of ten, the second or third will break through the icy barrier of indifference. At all events watch for opportunities. If we do we seldom watch in vain. An opportunity may arise when we least expect it for speaking some comforting word, some cheering portion of Scripture, which shall help lighten the burden of some heavy laden heart. Some weary soul, through God's help may be led to Christ, by a kind and loving word spoken in season. Who can tell how much may be done by such visits? God works in a silent mysterious way and we know not when He may be making the greatest use of us, His unworthy servants. If our hearts are filled with love to God, what is there we shall not be willing to do, in order to lead to Christ, His lambs that are straying amid the pomp and vanities of this wicked world, seeking to quench their thirst at dry fountains. Out of the fulness of a loving heart we should bear our faithful testimony to them, and lead them to the haven of rest to find their peace in Jesus which He alone can give. We ought, remembering the declaration we made before we were ordained, the solemn responsibilities we took upon ourselves, and the exhortation given us at that time, to make it the grand object of our pastoral visiting to provide spiritual life and devotedness among our Parishioners. Life and interest is what we have to awaken. This gained and we have made considerable advancement in our work.

I am one of those who believe in beautiful services in the worship of God. Make the ritual as beautiful, solemn, impressive and attractive as we can. "Worship the Lord in the beauty of holiness." Let it be seen that it is not a dead formal thing—a dumb show. Our public worship is the principal thing, but it is not enough. The services will benefit only those who attend them. They may be the grandest, the most solemn, the most devout and hearty, and the preacher may set forth the words of truth and soberness with inexpressible power and pathos of voice, but if the careless and indifferent do not attend how are they to be edified?

What is to be done then? Why, if they do not come to us we must go to them. "Go ye into the highways and hedges and compel them to come in." Our Church services do not cover all the ground. We must go out into the field where the work is to be done. The work to be done is saving men's souls, the conversion of sinners, the careless and indifferent whom no services can reach.

We may meet with many disappointments. The work may be discouraging—almost hopeless perhaps,—but whom do we serve? We may meet with coldness, hardness, want of

appreciation. Need we never look behind for a solution of this difficulty? May there not be a little fault on both sides? What is the relationship between priest and people, teacher and taught?

These are questions which every clergyman may be called upon to answer for himself in connection with the results of his work. The circumstance which influences more than any other the success or otherwise of a Pastor's work is the relationship existing between the clergyman and people. We are sometimes too ready to turn towards the congregation for the explanation of the cause of that lack of acceptance which in some cases characterizes our sacred functions. Oftentimes it is not indifference on the part of the people that is to blame so much as some want of sympathy between the leader and led—between shepherd and flock. If the clergyman throws himself heart and soul, into the daily lives, the trials and troubles, and the happiness of his congregation, if he is ever holding out the right hand of genial friendship and hospitality, and going in and out amongst them as a loving sympathizing friend, and not always endeavouring to impress upon them his dignity and importance, and their littleness, there must of necessity arise a feeling of real respect, deepening daily into a firm and lasting affection which nought will or ever can dissolve, and which must go a long way towards influencing the spiritual lives of the people, as well as confirming them in an unswerving faithfulness to their religious duties.

III. This brings us to the third head. Sociable or Neighborly visits.

These seem to be a great waste of time, but they are expected of us, and we must yield to some extent to the demand. I will not say that people are just in these demands, but nevertheless there is the fact that we are expected to visit in a sociable way. Of course, do our very best and we cannot satisfy people in this respect. The Congregationalists call their minister the *Teaching member* of the Church. We are expected to be also the *visiting member*.

But these neighborly visits may not be altogether the waste of time they seem. The clergymen may do much good in this way. He may take this opportunity of engendering a kindly feeling towards himself, which will be of great value to him in his sacred ministrations. He may have many opportunities of dropping the good seed without appearing to do so. If he take an interest in the temporal concerns of his flock, he will find them more accessible for the advancement of their spiritual welfare. It is his duty to enter into their pleasures, moreover, with the view of elevating and refining them. Of course he will not in this case forget that he is the clergyman—the spiritual pastor. His manner and speech will be such as become his character and position. I do not mean by this that there will be any prudery and undue stiffness about him. In short, let him be all that characterizes a true gentleman, and he need not be afraid of doing anything except doing wrong or doing nothing.

The clergyman should be an example to his flock in every sense of the word, and in order to effect this he must be an educational influence in their sociable life.

He will be following more closely in his Master's footsteps, if he be found in the Marriage Feast Chamber as well as in the sick room, as a man "in the world," though not "of the world."

A great deal has been said and written concerning the clergyman's position in society, but nothing with greater truth and force than the following, which I quote from "Evan's Bishopric of souls."

"Let but the clergyman be faithful in ministration, diligent in visitation; careful in adding to the treasures of his heart and he will have a

clear view of the bounds to which his time and the solemnity of his character confine him; he will be sober and vigilant, so as at every moment to be alive to the inconsistency of the man of the congregation with the man of company—of the man of visitation with the man of visits."

"He will not forget where and what he is; as a guest at table, he will remember that he is a minister of God's Holy Word and Sacraments, an instructor of the living, a consoler of the dying; and thus he will never be lost sight of in the mere minister to man's amusement; even the stranger will discover his office, not by his clothes, nor yet by unseasonable intrusion of subjects too solemn for the occasion; but by that indescribable propriety, that modest dignity, that gentleness and severity, which is derived from the habitual exercise of his profession."

"Such a character does indeed sanctify society,—all that he says tends to useful information, and he often finds occasion to drop something, which falling as good seed, may in time yield good fruit."

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**THE BISHOPRIC.**—No answer has as yet been received from the Archbishop of Canterbury stating whom he and the Archbishop of York and the Bishop of London had decided upon as the successor to the late Bishop. It has, however, been rumoured that a brother-in-law of the Archbishop of York has been selected. This may or may not be; but no letter has as yet been received explaining the errors or informalities in the papers, mentioned in the Archbishop's telegram received while the Synod was in session.—*Recorder*.

**AMHERST.**—Last Sunday, Rev. W. C. Wilson, Rector of All Saints, Springhill, took the duty at Christ Church. There was the usual morning and evening service, and two celebrations of the Holy Eucharist and nearly forty communicants. Mr. Wilson also delivered two admirable and impressive sermons. Prayers are said daily, morning and evening during the season of Advent. Rev. C. C. V. Brine, deacon in charge, officiating.

**LOCKEPORT.**—The following is from the *Parkstone Reminder*, a weekly paper printed in Parkstone, Dorset, G B:

The Rev. Simon Gibbons, Rector of Lockeport, Nova Scotia, preached on Sunday evening last one of his very interesting and characteristic sermons, descriptive of Missionary work among the English speaking population of British-America, and made an earnest appeal for assistance towards the needs of his large and extremely poor Parish in Nova Scotia. He also addressed the congregation of the Chapel of the Holy Angels in like manner in the afternoon. The pecuniary result was that £11 18s in all was collected for his Missions, £2 9s 8d of this being given at the Chapel.

**WINDSOR FORKS.**—St. Michael's Church after being closed for several weeks, to admit of painting, &c., was reopened on Sunday, the 20th. Owing to the unfavorable state of the weather there was only a small congregation present.

The walls of the nave have been blocked and painted in three tints, while the chancel is painted with a dark red, with gold bordering. The seats, pulpit, doors, &c., have also been brightened with a new coat. Altogether the little church now presents a neat and attractive appearance. It is due to the contractor, Mr. Van Mulder, to say that the members of the congregation are well pleased with his execution of the work.

**PERSONAL.**—The Rev. Simon Gibbons, Locke

port, (Church of England), has returned by the "Sarnia" last evening from a visit to England.

Rev. Canon Brock, D.D., President of King's College, is about leaving Windsor, says the *Hant's Journal*, on a short tour to several cities of the Eastern States, in the interests of the College.

ADVENT SERVICES.

HALIFAX—*St. Paul's*—Second Sunday, Dec. 4th; a.m., Rt. Rev. the Lord Bishop of Newfoundland; p.m., the Rector. Third Sunday, Dec. 11th; a.m., Rev. F. H. Almon; p.m., the Rector. Fourth Sunday, Dec. 18th; a.m., Rev. F. H. W. Archbold; p.m., the Rector. On the Sunday evenings in Advent the Rector purposes to preach a course of four sermons on 2 Tim., iv. 7, 8. First Wednesday, Nov. 30th; p.m., Rev. J. Scandrett Edwardes. Second Wednesday, Dec. 17th; p.m., Rev. F. R. Murray. Third Wednesday, Dec. 14th; p.m., Rev. F. Partridge, D.D. Fourth Wednesday, Dec. 21st; p.m., Rev. F. H. W. Archbold.

*St. Luke's Cathedral*—Holy Eucharist: daily, 7.30 a.m.; Sundays, 8 and 10 a.m.; third Sunday, 11.45 a.m. Matins: daily, 9 a.m.; Sundays and holy days, 11 a.m. Litany and intercession: Wednesdays and Fridays, 12 (with reading.) Evensong; daily, 5 p.m.; Sundays, 7 p.m. Mission Services: *St. Luke's* hall, Tuesdays and Thursdays, 8 p.m.; Cathedral, Wednesdays, eight p.m.; Fridays, 7.30 p.m. Instructions on the Holy Eucharist on Saturday at eight p.m.; Dec. 3rd, "In the heart;" Dec. 10th, "In the home;" Dec. 17th, "In the church." Sunday matins: Dec. 11th, Rev. H. Lancaster; Dec. 18th, I. Poole. Sunday evensong: Dec. 11th, Rev. F. Almon. Wednesdays: Dec. 7th, Rev. Dr. Hole; Dec. 14th, Rev. N. R. Raven; Dec. 21st, Rev. Dr. Partridge. Tuesdays, Thursdays, and Saturdays, the Rector; Fridays, the Curate.

DIocese OF FREDERICTON.

ST. JOHN.—The Annual meeting of the Girls Friendly Society in connection with the Church of England Institute, was held in the rooms of the Institute on the afternoon of the 29th ult., the President, Mrs. W. H. DeVeber, in the chair. The report presented showed that during the past year four members have been married and have left the city; there are now seven honorary members, 20 associates, and 50 ordinary members of various classes of working girls. The treasurer reported a balance on hand of \$24. Each associate member then made a report of the girls with whom she was connected, and a donation of a pair of blankets from the funds of the society was made to an associate for a sick member in straightened circumstances. The following motions were carried:—

1. That new members should only be introduced at quarterly meetings, and that an appropriate prayer should be added to the usual closing prayer.
2. That a Vice-president should be added to the officers of the Society.
3. That badges should be provided for the members with the G. F. S. motto, "Bear ye one another's burden," and Mrs. G. F. Smith, and Miss H. Peters were appointed to attend to these matters.

The Officers for the ensuing year were then elected by ballot: Miss Murray, President; Miss F. M. Smith, Vice-President; Miss H. Peters, Secretary-Treasurer. Mrs. Brigstocke kindly consented to continue as teacher of the Bible-class.

The meeting then adjourned.

This Society is doing good work amongst working girls and their employers. A bright pleasant room is open every Tuesday in the Church of England Institute, to the members

from 7.30 to 9.30. Associates are always present, and the girls are taught writing, singing, knitting, cutting out or embroidery if there is any aptitude for it. The annual fee is but 25 cents. The Associates pay 60 cents. The St. John branch is connected through the Diocesan Branch in Fredericton, with headquarters in Toronto. There are numerous branches in the States so that wherever a girl goes she can, if a member, have an introduction to helpful associates and pleasant friends. The one indispensable requisite for membership in England, Canada, and the United States, is a good character.

NEWCASTLE.—The regular meeting of the Deanery of Chatham was held in the parish of Newcastle, on Monday, Nov. 21st, and two following days. There were present Rev. Rural Dean Forsyth, W. J. Wilkinson, E. B. Harper and J. H. S. Sweet, Rector of the Parish. Four other members of the Chapter failed to put in appearance; one of whom, the valued Secretary of the Deanery, the Rev. A. F. Hiltz Rector of Derby, being confined to his bed by a sharp and severe illness brought on by his faithful and arduous services in his unwieldy and extensive mission. Much sympathy was felt for him, and many hopes were expressed that his life might be spared. In the course of the Chapter the following resolution was carried unanimously:—Resolved, that the members of this Chapter, having heard with great sorrow of the illness of their brother, Rev. A. F. Hiltz, Rector of Derby, desire to place on record their sincere sympathy with him in his trouble, and to express a hope that he may speedily be restored to health."

The first service in connection with the Deanery meeting was held in the pretty and well appointed Church of St. Andrew, on Monday morning, when the Rural Dean preached an instructive and earnest sermon from the words, "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fear."

On Tuesday morning there was a celebration of the Blessed Eucharist at 8.30. The Rural Dean being the celebrant, assisted by the Rector of the Parish. The Chapter met for business at 10 a.m.; the Rev. J. H. S. Sweet was appointed Secretary *pro tem*. The minutes of the last meeting having been read, amended and conjoined, Romans v., was read in the original and discussed. The afternoon service was taken up principally in the reading of Ps. xiv, and lxx, and in the discussion it called forth. This ended several matters of importance were considered, and the following resolutions named:—That, subject to the will of the Rector, the next Deanery meeting be held in the Parish of Dalhousie, on January 23rd; that the Rev. Geo. Peters be the preacher, and that the Revs. J. H. S. Sweet, and E. B. Harper prepare papers on subjects assigned. The Rev. A. F. Hiltz was re-elected the Secretary of the Choral Union Association, and in connection with that Association the following resolution was unanimously adopted:—"Resolved, that a vote of thanks be conveyed by this Chapter to the Rev. Canon Brigstocke, Rector of Trinity Church, St. John, for the able and instructive sermon preached by him in September last in St. Mary's Church, Chatham, on the occasion of the Annual Choral Union service of the Deanery."

In the evening, prayers were said at 7.30 p.m., by the Rev. E. B. Harper, the lessons being read by the Rev. W. J. Wilkinson. The Rural Dean, kindly taking the place of one of the absent brethren, gave a very instructive address on the necessity of cultivating Personal Holiness. On Wednesday the Litany was said at 10 a.m., and at 7.30 p.m., the Deanery service proper was held. Prayers were said by the Rural Dean; the lessons read by the Rev.

W. J. Wilkinson, and the Deanery sermon (a very powerful one, well thought out and well delivered, preached by the Rev. E. B. Harper, the lately appointed Rector of Weldford. During the morning of this day the Rector, accompanied by the Rural Dean, drove to the Parish of Derby, and administered the Holy Communion to their suffering brother.

ST. JOHN.—*C. of E. Institute*.—Rev. L. G. Stevens, rector of St. Luke's Church, lectured before the Church of England Institute, in Trinity Sabbath-school room, on the evening of the 28th last, on "The Parson's Trials and Triumphs." Rev. Canon Brigstocke presided. At the close of the lecture, Rev. Canon DeVeber moved a vote of thanks to the lecturer. The attendance was large, and the lecture most entertaining.

SALISBURY.—Work on the new Church is progressing rapidly. It is hoped that it may be ready to open on Christmas Day. On Dec. 1st, the Ladies' held a bazaar and high tea. Proceeds were in aid of Church funds.

ST. JOHN.—The funeral of the late Shadrach Holly, Esq., took place on the afternoon of 23rd Nov., from the deceased's residence, Douglas Road. Notwithstanding the inclemency of the weather, and the bad state of the streets undredged of persons, representing all classes of citizens, turned out to pay their last tribute of respect to the memory of the deceased. Rev. L. G. Stevens, Rector of St. Luke's, of which Church Mr. Holly was a consistent member for many years, officiating. The Portland police force, the Mayor, and corporation of Portland, Mayor Thorne, of St. John, Recorder Jack and the members of the Alms' House Commission preceded the hearse in the procession to the Church. The pallbearers were Hon. David McLellan, Messrs. James Manchester, H. W. Miller Edwin Fisher, R. A. Gregory and John A. Chesley.

DIocese OF MONTREAL.

BROME.—Commencing with St. Andrew's day, Nov. 30th, services are being held regularly on Saint's days in St. John's Church.

A service was held on Thursday evening, Dec. 1st, in St. John's Church, when an able and interesting sermon was preached by Rev. J. J. Scully, Rector of Knowlton, on the subject of the Coming of Christ and its relation to the Christian warfare. Services will be held on the remaining Thursday evenings in Advent with the following clergy as preachers. Rev. W. P. Chambers, B. A., Dec. 8th; Rev. H. R. Meek, Dec. 15th; Rev. Rural Dean Smith, Dec. 22nd.

The members of the Guild of St. John have since their organization held four very successful entertainments in the school room. The programmes have included vocal and instrumental music, readings, recitations, *tableaux vivants* and dialogues, followed by serving cake and coffee. For the manner in which our people have done their parts to bring the efforts of this young organization to a successful issue great credit is due them. The immediate object for which the Guild is working is the purchasing of a new organ for the Church. Already negotiations have been entered into with the Krans Organ Co. for a really superior instrument to cost about \$130, which will be used for the first time on Christmas day.

A Christmas tree is to be given the scholars of the Sunday school in the School room on Christmas Eve.

LACHUTE.—*St. Simon's*.—On Sunday, 13th of November, a very interesting Thanksgiving service was held. The music was good and the sermon better. Although as yet only a Mission parish there are great signs of progress, and

there are hopes that in the not far distant future the Diocesan Mission Fund will be relieved from contributing to its support, and thus enable the money to be expended in a more needy place.

On the 29th the annual Missionary meeting was held, Rev. M. O'Sullivan, of St. Andrews, gave a very able statistical address on missions, their rise, progress, present condition and future progress.

Rev. L. N. Tucker, of St. George's Church, Montreal, followed with a resume of the first establishment of missions by the Apostles in Antioch, Corinth, and the known world of Ancient History. In concluding a very interesting address he drew attention to the origin and progress of our special French Canadian Mission of Sabrevois.

Proceedings were brought to a close by a short speech from the incumbent, Rev. W. Sanders, who while pointing out the special duties of the congregation and their privileges adverted to the happy relations that had so far existed between parson and people.

The speeches were interspersed with hymns suitable for the occasion, and a good collection, and the benediction concluded a most enjoyable evening.

The Sunday school in connection with St. Simon's Church is in a flourishing condition, and thanks to the members of the congregation has been put on a sound financial basis for the year just commenced.

The Ladies' Aid in connection with the Church have resumed work for the winter.

Proceeds are always in aid of the most needy work of the parish.

Collections and subscriptions received at the Synod office, since last published statement:

For the Mission Fund:—Sutton \$1.50; West Farnham \$7.69; Noyan \$5.50; Stanbridge East, \$9.25; Iron Hill \$1.36; L'Eglise du Redempteur \$1.50; Glen Sutton \$5.60; Clarenceville \$4.60; River Desert \$9.11; Lacolle \$2.10; Napierville, \$1.90; Hammingford \$5; Aylmer \$10; Knowlton \$12.45; Boscobel \$7.30; St. Andrews \$5.60; Sorel \$15.28; Thorne \$11.92; Leslie \$4.80; St. Armand East \$4.55; Brome \$1.25; Buckingham \$4.54; Onslow \$19.50; Longueuil \$53.65; Upton \$1.56; Adamsville and E. Farnham \$8.60; Onslow \$12; Franklin and Havelock \$8.20; Lachute \$10.73; Coiteau du Lac \$2.49; St. John the Evangelist Church \$7.25; Chambly 13; Rougemont \$2.65; Aylwin \$2.25; Christieville \$26.82; Aylmer \$5.35; Hull \$2.60; Rozan \$9.

For City Missionary Fund: Grace Church \$12.50; St. Thomas \$15; Cathedral \$76.32; St. Matthias \$10.

For Algoma Bishopric: Grace Church \$12; Onslow \$6.45; Clarendon \$8.

For Widows' and Orphans' Fund: Edwardstown \$1.10; Rev. E. G. Sutton \$5; Rev. W. Windsor \$5; Rev. G. Forsey \$5; St. Hyacinthe \$5.35; St. Jude's \$4.50.

For Superannuation Fund: C. W. M., per the Bishop, \$10; Sabrevois \$1.24; Rev. Jean Roy \$10; Lachute \$17.01; St. Armand West \$2.45; Kildare and DeRamsey \$1.31; St. Matthias \$13.86; Franklin and Havelock \$2.65; Longueuil \$10.42; St. Thomas \$6.94; St. Martin's \$7.28; Bedford \$2.50; Buckingham \$2.61; Clarendon \$4; Chambly \$3; Rougemont \$2.00; River Desert \$1.71; Rev. H. Plaisted \$5; Alleyne \$1; Christieville \$1.84; Hull \$2.35; Aylmer \$2.65; Hammingford \$1.50; Cathedral \$10; Onslow \$2.20; Rawdon \$2; Henry Bulmer, E. q., \$25.

For Halifax Cathedral: River Desert \$1.37.

For Protestant Insane Asylum: St. Matthias \$44.83; Lacolle, additional, \$1.

(To be continued.)

DIocese OF ONTARIO.

UPPER OTTAWA MISSION.—Among your readers are many friends of the "Upper Ottawa

Mission;" therefore, with your kind permission I should like to give a brief account of impressions formed during a recent visit paid to that arduous and most extensive field in the diocese of Ontario. Some imagine that in this Eastern jurisdiction the trials of early pioneer work have long passed away, but that this is a mistake may easily be shown by a visit to North Hastings, North Frontenac, or to that large tract of rocky country stretching along the banks of the "Grand River" from Pembroke to North Bay, and now known as the "Upper Ottawa Mission." The distance, speaking roughly, is one hundred miles, over which are sprinkled tiny detachments of English Church people, who before the arrival of the present devoted Mission priest, the Rev. C. Forster Bliss, six years ago, had no one to speak to them concerning Christ and His Church, nor to celebrate for them the mysteries of religion. Now, in seven centres the people are gathered together to join in the worship of Almighty God according to the manner of their ancestors, and to have the faith of their fathers, which some of them had well-nigh forgotten, explained simply and fully. At each of the several points I found good congregations, and from all I heard expressions of gratitude to the authorities of the diocese, and to the friends of the Mission for enabling them to enjoy the privileges of religion. The character of the country is such that the probability is that the work will always be dependent on outside help. The settlers are too widely scattered to be able ever to maintain the services of the Church unaided, while those who might assist more largely, viz: the railway employees, are so migratory in their habits as to be of little assistance in a pecuniary way. If it were not for a lively faith, and a devoted heart, the Missionary would, I am sure, have departed long ago. It remains then, for us, who dwell in more favoured localities to sustain his hands, and enable him to continue his work, by helping him to meet the liabilities he has incurred in erecting the Mission Church and House at Mattawa, and to pay the heavy running expenses occasioned by the peculiar nature of the Mission, and the salaries of two candidates for Holy Orders, who work under him as lay-assistants. Funds are also needed towards the erection of a Church at Petewawa, where there is a good congregation of settlers, who were without pastoral supervision until Mr. Bliss came down ninety miles to visit them a year ago. I consider the worst here most promising, and it is to be hoped that in the near future the Bishop may be able to see his way to form it into a separate Mission in conjunction with Chalk River. When this is done Mr. Bliss will be able to extend his ministrations to two other small settlements which are too far from the present centres for the people to attend the Church's services. It is a grand thing to know that the Church is caring for Her sheep who are scattered in the wilds, for it shows that she is working in the way appointed by Her Divine Head. Five hundred souls, almost lost among the rocky hills, are as dear to Him as the same number gathered together into a compact parish, and there can be, but little doubt, that the splendid condition of our Mission is to be attributed under God, to the fact, that our people are realizing that it means the Gospel is preached to the poor.

TYENDINAGA.—The work of rebuilding the Parsonage of Christ Church, Tyendinaga Reserve, commenced early in the season, has been steadily prosecuted until it is now almost completed and ready to be occupied by the incumbent and his family. An inspection of the building shows that the work has been properly performed. The rooms are large and airy, and but few clergymen in Ontario will find themselves more comfortably housed than the Rector of Tyendinaga. The parsonage is most admirably situated, Nestling amid beautiful

trees, convenient to the church, adjoining the stateliest grove in the Bay of Quinte, a prettier site for a residence could not be desired. Encouraged and pleased with their exertions, the building committee and members of the congregation decided to show their satisfaction, by holding an "at home" at the parsonage before the Rector should take possession, and Thanksgiving Day, Friday, 18th Nov., was selected for this purpose. Large numbers, including a contingent from Deseronto, attended and were cordially welcomed by Rev. G. A. Anderson and Mrs. Anderson, and were soon made to feel themselves at home. About 7 o'clock dinner was announced. The ladies of the Reserve have long maintained a reputation for providing the best "spreads" in this section, but on this occasion they completely eclipsed all former efforts, the table fairly groaning under the load of delicacies with which it was adorned. Three times the tables were filled with guests and still the supply of provisions held out against the repeated assaults. After dinner the tables were removed. The Rev. G. A. Anderson, Missionary of the Reserve, being called to the chair, in a brief address narrated the steps taken at different vestry meetings towards the inception of the work of renovating Christ Church and rebuilding the parsonage. He expressed his gratitude for the many acts of kindness shown him by the people of the Mohawk Band, and his pleasure at seeing so many friends from Deseronto. Speeches, intermingled with vocal and instrumental music, followed, from Chief Annostkal, Dr. Oronhyatekba, Rev. Robert Atkinson, Chiefs Solomon Loft and Wm. Green, and a motion was passed expressing the thanks of the people of the Tyendinaga Reserve and adjoining district to the Christian people of Great Britain and Ireland, and especially to the Colonial and Continental Church Society and New England Company, for their kind sympathy and generous assistance in aiding in the erection and restoration of churches, schools and parsonage for the Mohawk Reservation.

The remainder of the evening was very pleasantly passed with music and conversation. Much pleasure was occasioned by the ceremony of giving an Indian name to Rev. Robert Atkinson. With much mystic and pompous ritual, in which Mr. Jos. Picord acted as master of ceremonies, the reverend gentleman was named "Kanonsasch," (New House). At a late hour the meeting was brought to a close by singing the National Anthem.

DIocese OF MACKENZIE RIVER.

McLEOD.—As many of your readers have little idea of the progress made during the past few years by the Church in Southern Alberta, and having lately visited the churches south of High River, a brief description of them may be interesting. There are only three organized parishes in this district, although there are besides them two missions on the Blood and Piegan Reserves. The first Church visited was that of St. Augustine's, Lethbridge. This building, which was only completed this summer, is I believe the first brick church erected in the Northwest. The external appearance is plain but not unpleasing, and would I think look well if it had a spire, and it is to be hoped that the congregation will before long be in a position to make this addition. The interior, however, is very attractive, the furniture being of oak and very handsome, as are the altar, cloth and the frontals of the lectern, reading-desk and pulpit. I was informed that this Church is said to have the handsomest interior of any church in the diocese. The ceiling of the nave is pretty, but rather low; and the walls and the arched roof of the chancel are plastered. Services are regularly held here at 11 a.m. and 7 p.m. each Sunday, with early celebrations at 8 a.m. on red letter days. There are two Sunday celebrations in each month, the first being at the 11 o'clock service, and the

second at 8 a.m. The congregations are not large, but there was a fair attendance in the evening. The Missionary in charge wore no cassock, but went up the aisle in long surplice that dragged under his heels, which was probably the cause of its having a soiled appearance. The singing was very fair. The choir who are seated in the chancel turning to the East to recite the Creed, while the clergyman recited it staring blankly at the northern wall, which seemed very much out of place; he being the only person in the church who had not taken the eastern position. In other respects the service was a pleasing one and was joined in by the congregation in a hearty manner.

The next Church visited was that of Christ Church, McLeod. This Church was also erected this summer on the site of the old church, which was destroyed by fire about a year ago. The building is of frame and very neatly finished, and will undoubtedly have, when completed, a very neat appearance. At present it is sadly in need of a porch for the western door and foundation, and the congregation purpose shortly erecting one, surmounted by a spire. In this church, although the congregation generally do not appear to be as advanced Churchmen as those at Lethbridge, the service was in many ways more decently and orderly conducted than it was at that place. The incumbent also wearing a cassock and neat surplice, presented a more seemly appearance. Services are held here regularly, except on the first Sunday in the month, when the incumbent has to hold service at Pincher Creek, at 11 a.m. and 7 p.m. Communion is celebrated twice a month after morning service. The congregation is good, and appears to be rather larger than that at Lethbridge.

**PINCHEE CREEK.**—St. John's Church at this place has been erected for several years, but there is no missionary regularly in charge. Services are held here on the first Sunday in the month by the incumbent of Christ Church at McLeod, and on the third Sunday the Missionary from the Piegan Reserve. The Church itself presents, from a distance, a very attractive appearance, the high Latin Cross on the top of the beltry attracting attention, and presenting a marked contrast to the crosses adorned with the Roman emblematical titles, &c., usually seen on churches in the territories. A close examination shows that the Church has never been clapboarded, being built of upright boards and battens, which seems curious to those accustomed to the Eastern fashion of building. The windows of this Church are very prettily divided, and are in this respect I think superior to those at Lethbridge and McLeod. As I was there on a Sunday when there was no service I can give you no idea of the manner in which they are conducted. The interior of the Church is plain but very neat, and is very creditable to the congregation who are scattered over a large area of country, and were at the time it was built but few in number.

DIocese of Columbia.

**VICTORIA, B. C.**—A well attended meeting of influential ladies and gentlemen was held lately in the school of Christ Church Cathedral, at which a Branch of the Church Emigration Society was formed. Amongst those present were the Rt. Rev. the Lord Bishop. (Chairman), the Ven. Archdeacon Scriven, Rev. Mr. Davis, Mr. E. C. Baker, M. P., Hon. F. G. Vernon, Chief Commissioner of Lands and Works, Dr. J. T. Jones, Mr. P. O'Reilly, Indian office, Mr. J. Jessop, Immigration agent, Mesdames Jones and Scriven.

The Lord Bishop, in opening the proceedings, said that he had always felt that the subject of immigration was of the greatest importance to a young country. The future of any country depended on the character of the persons introduced as settlers, and any society that was

careful in the selection of those sent out from England was deserving of their support. He then asked Canon Cooper to explain the constitution and objects of the Church Emigration Society, which he did at considerable length, referring to the fact that after an existence of nearly two years the society had been officially recognized by the Dominion Government of Canada. It had been adopted by the Provincial Synod of the Church of Canada held last year at Montreal, and it was authorized by the Local Government Board of England to undertake the emigration of orphan and deserted children. From his short residence in British Columbia he had come to the conclusion that there were openings for many immigrants if we could only get the right sort. The classes of immigrants he would like to see introduced, and he was sure they would succeed, were respectable young women as domestic servants, boys from twelve to fifteen years of age as page boys, workers about a garden or on a farm.

There was another class he was most anxious to see introduced; what is called mother's help or lady help. These would be the daughters of clergymen and professional men at home, who were obliged to work for their living in consequence of the hardness of the times. The greatest care should be taken in selecting these young women. They would act as nursery governesses, taking the entire charge of the children and indeed acting as nurses; or they would help the lady of the house in all her household work. About twenty of this class had been already placed in different parts of Ontario. The great difficulty in getting immigrants of this class for British Columbia is the expense of the journey, and he hoped that some help would be given by the provincial government, and that the \$10 subsidy the Dominion Government has lately withdrawn would be resumed, in which case the balance required would no doubt be found in England.

Several valuable speeches followed after which the Branch Society was formed, and the following committee appointed: President, The Lord Bishop of Columbia; members, Hon. J. W. Trutch, C. M. G., E. C. Baker, M. P., Dr. J. T. Jones, the Ven. Archdeacon Scriven, Rev. A. Beanlands, with power to add to their number.

**St. James'**—The work of repairing the Church has made good progress. The exterior has been covered with rustic which now only awaits its second coat of paint. A new porch is also being built.

The Annual Sale of work and Concert in aid of St. James' Church took place on Tuesday, November 1st, and proved a great success.

At five o'clock the sale was discontinued, and in the evening fully 250 people assembled to listen to one of the best concerts ever given in the school. The receipts for the day reached over \$500.

**ESQUIMALT.**—**St. Paul's**—During the past month we have had many visitors both from the Old Country and from in and around Winnipeg, and all have expressed the greatest pleasure at the services at St. Paul's, and given thanks to God that loving hands should have raised so beautiful a sanctuary in this nook in the wide world. We have lately had a gift of a white silk chalice veil and burse from a daughter of the Church who wishes her name to be unknown. It was used for the first time on the occasion of the Harvest Festival. We have a red veil, but no burse to match, and we are in need of a violet veil and burse which will be required for the season of Advent, now so close upon us. Another ever generous friend has sent home for a complete set of book markers, so we may say that we are gradually gathering together a rich store of gifts to God's sanctuary.

The Bishop has very kindly granted a Lay-Readers' License to Mr. Clinton, which will enable him to help the Rector in the services of the Church.

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette*, referring to a debate which lately took place in the united Synods of Dublin, Glendalough and Kildare, touching certain questions in "Sherrin's Catholicism" as to ministerial powers, and strongly objected to by extreme Evangelicals, says:

"The Church does not maintain the episcopal office as a kind of head-piece, or ornamentation work, or aristocratic appendage, but it maintains it, and honours it, and pays for it, in order that it may safeguard the orders of the Church, and hand down the Apostolic grace of the three-fold ministry of Bishop, Priest, and Deacon unimpaired. But if there be no such grace, if one denomination be as good as another, if any pious layman can bless, and absolve, and consecrate with just as much authority as the ordained minister of Christ, then there is an end to the Christian ministry; and we say the time has come to consider with all seriousness the question, What do we want with Bishops, Priests, and Deacons in the Irish Church? It is not a question whether the organization of one "denomination"—to use the favourite term—is better or more perfect than that of another; such perfections or imperfections are of no account in this controversy. The question is a root question; it is this: Whether such a thing exists at all as ministerial grace with its accompanying responsibilities; whether a gift from God accompanies or does not accompany the laying on of hands, carrying with it power and authority to declare and pronounce the absolution and remission of sins; whether, when the Bishop says in the most solemn moments of his life, "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; In the name of the Father, and of the Son, and of the Holy Ghost"—he is mocking God in heaven and the candidate kneeling at his feet, or is conveying a real gift? "This," says Hooker, "is that grand original warrant by force whereof the guides and prelates in God's Church, first His Apostles, and afterwards others following them, successively did both use and uphold that discipline the end whereof is to heal men's consciences, to cure their sins, to reclaim offenders from iniquity, and to make them by repentance just." "When the Bishop's hand is laid on the head of him whom he ordains we doubt not that the *charisma* of God's Spirit is given for the office and work of a Priest in the Church of God"—(Dr. Harold Browne on *Article xxxvi*). "Quis dat frater, episcopalem gratiam," ask St. Ambrose, "Deus an homo? Respondeo sine dubio, Deus." Sed per hominem dat Deus. Homo imponit manum; Deus largitur gratiam." Language like this, however, does not represent the theology that is in favour in the Christian Union Buildings, nor, we must add, with some members of our Synods.

It may be in the minds of some that the form the Christian ministry may assume is only a matter of human convenience and arrangement, and that ours happens to be an episcopal form of Church government. All we can say is that this is not the teaching of the Church, and if it comes to be accepted, let us be honest and truthful and eliminate the ordinal from our Church formularies.

If the Church does not inherit an Apostolic Ministry with Divine sanctions, if it is not the Kingdom of God on earth, duly officered, with distinct functions to discharge, through its ordained servants—"to minister the doctrine and Sacraments and the discipline of Christ as the Lord hath commanded"—we confess we do not know where we stand nor how we are to confront the force of Unbelief. We are but

one of a congeries of broken bodies of human origin and not the supernatural Body of Christ, with a divine authentication from Him.

*Church Life*, (of Cleveland, Ohio), a paper of very moderate tone, thus refers to the Rev. Phillips Brooks:

The eloquent Reverend of Boston and his coteries of familiar spirits who deny that the Historic Episcopate is of Divine appointment, direct or indirect, and consequently not a fundamental principle of the Church, have placed themselves in a position that is, to say the least, unenviable. They admit by their presence in the Church and connection therewith that they are there for reasons of expediency only. That expediency may be the salaries they receive, the social position afforded or the conviction that upon them rests the responsibility of protesting that The Church is not The Church, a Bishop is not a Bishop and a Priest is not a Priest. They submit to rules which compel them to close their pulpits to good and eloquent preachers, not because of any conviction, but because of the Historic Episcopate in which, according to their own admissions, they do not believe. They refuse to allow a secular minister to administer the Holy Communion in their churches, yet say he has as good a right to administer the sacrament as have they. Either the canons of the Church are founded upon a lie or these men deny with their lips what they endorse by their acts.

God's Holy name be praised that there are some people, and priests also in the Church, who believe in the Historic Episcopate without which there is no Church, as we have "always received the same."

If we believed that the Historic Episcopate was not of Divine appointment, then the canon which excludes from our Communion the dissenting ministry might go to the four winds, for it then would be null and void.

Then would we welcome to pulpit and chancel those noble, eloquent, devoted Christian men to whom we are bound by ties of personal affection and a common brotherhood of work for the souls of men.

Then the only reason for the existence of the Church would be removed, and while each parish would retain right and title to its property, the assimilation with other bodies would soon destroy the semblance of exclusiveness. There is only one little obstacle to all this. *The Historic Episcopate is a fact!*

The *Weekly Churchman*, says:

The building of a new cathedral is a matter of which the English Church may be justly proud, indicating, as it does, an activity and vigour very imperfectly measured by the mere expense which the erection of a cathedral involves. Truro Cathedral is a symbol of the new life which is stirring in the Church, and manifesting itself in a thousand striking ways all through the length and breadth of the land. This activity is the more impressive because it is displayed in the face of enemies bent on the disestablishment and disendowment of the Church. In spite of the opposition of open foes, of the defection of old champions, and of the sinister forebodings of faint-hearted friends, the Church goes on calmly doing her work, multiplying her churches, maintaining her schools, and promoting in an endless variety of ways the welfare of the people in whose midst she is placed, as though there were no sound of danger to be heard and no possibility that her work could, in any way, be overthrown. The conduct of the Roman in putting up the site of Hannibal's camp for auction and buying it at its market price at the very time when the Carthaginian leader was just outside the walls of Rome, has always been considered as characteristically heroic; but there is something nobler still in the sturdy way in which the Church pursues her beneficent work in the pre-

sence of her foes. She is unmoved, because "her foundations are on the holy hills;" she knows that, whatever statesmen may do, they cannot disestablish her in the hearts of her faithful children, or disendow her of her most precious possessions.

The *Church Record* (Connecticut), in its last number, remarks:

Of the call for the meeting of the Evangelical Alliance in Washington a writer in the *Independent* says:

"In the 2d Article of the call I noticed this suspicious qualification, relating to the Church's duty in face of 'perils and opportunities.' 'Can any of these be met,' this article says, 'without detriment to any denominational interest? What is all this? Is 'Denominational Interest'—whatever that may mean—to block the way of the Church to the fulfilment of a Divine Idea? Who is this fragile deity that must be handled so daintily lest he be hurt?'"

The same writer says our bishops have asked for Christian unity on the basis of all becoming Episcopalians. "Let us all be one, and you be Episcopalians!" Not exactly. No doubt they say that in order to Christian Unity all must become *Episcopalian*, i. e., all adopt a *real* episcopacy; but they do not say all must become communicants in the P. E. C. of the U. S. A.

By the way. Has any denomination offered yet to sink anything "denominational" for the sake of unity? Anything as precious to them for instance, as the special forms of worship in the Prayer Book are to us? We do not remember any advances on this line. Presbyterians proposed to make the terms of full intercommunion even harder than those proposed by the Bishops. The Bishops did not stand for anything whatever that can be fairly called denominational; for episcopacy is not peculiar to this Episcopal Church, but is held to-day by an immense majority of all the Christians in the world, as it was for centuries by all Christians whatsoever. If episcopacy had no clearer title older than three hundred years; if before that time for a thousand years and more some other form of Church government had prevailed universally, any other form being absolutely unknown, would "Episcopalians" be deemed very gracious if they insisted as a condition of unity, that all who adhered to historic polity should come over to their modern polity? We throw not. When the denominations generally are willing to sacrifice their "peculiarities" as freely as "Protestant Episcopalians" offer to do, unity, as an accomplished fact will be near at hand.

#### HOW TO READ THE BIBLE.

(Thoughts for the Second Sunday in Advent.)

"Of the many ways in which the Bible may be studied, the most difficult, and perhaps amongst educated people not the most common, is that in which undoubtedly it has most to teach us. For the great purpose of the Bible, its supreme task in our lives is the illumination of conscience and the development and education of the spiritual life. And there is surely a striking contrast between the amount and quality of thought devoted, with the utmost keenness and intensity, to the subordinate aspects: the accessory details of its various parts, and the forgetfulness or transcient regard with which this, its one great purpose, its inmost character, supreme and central, seems to be very often slighted. The Bible claims to be God's answer to that instinctive cry of every thoughtful heart in the perplexity and uncertainty of this fragmentary life—'O, send Thy light and Thy truth that they may lead me'—it is offered to us and commended by centuries of experience, as that Word of God, spoken of

with dim hope in the *Phædo*, which will carry a man through life more safely and surely than the best of human opinions. It comes to us as a distinct and certain voice amidst

'Those obstinate questionings  
Of sense and outward things,  
Falling from us, vanishings;  
Blank misgivings of a creature  
Moving about in worlds not realized':

it would speak with us heart to heart; it would teach us to know ourselves, and the real meaning of our lives; it would set our feet upon the Rock of the Eternal and Unchanging Truth; it would order our goings in the way of peace. And we—is it not an experience of the inner life as well as a characteristic note of current literature?—we are constantly losing sight of this, the dominant and essential aspect of the Bible; our minds falter away from direct and steadfast concentration upon the fount of moral light, the shrine of that voice which would speak to us with such piercing knowledge of our hearts; the effort of attention flags, and we stray off with child-like weariness to the side issues, the adjacent fields of interest, where both investigation and its results will make less demand upon us. It is so much easier, it has been truly said, to read a commentary than to read the Bible; yes, just as it is much easier to know about God than to know God Himself. And so we are always swerving from the direct appeal of Scripture, wandering from the one real point; we change the conversation, as it were, when it begins to be too exacting; and we go off into all sorts of collateral questions about scholarship, or geology, or antiquarian research; studies in themselves, of course, most honorable and important, most worthy in the sight of God, only not reaching to that inner depth where His saints in every age have found the secret strength of the Bible; where alone the final, clenching proof of its divineness can be recognized and felt. It is often a pathetic failure that results: it is as though Wisdom were crying upon the high places of the city, 'Come, eat of my bread, and drink of the wine which I have mingled'; and those whom she addressed were persistently engaged in examining the architecture of her house, or discussing the language of her invitation. It is the old contrast; 'God's Word is tried to the uttermost'; tried by every standard, in every field of criticism, but His 'servant loveth it.' His servant, who simply seeks and finds in it the light he needs in this puzzling, transient world; the hope he craves in the eternal world to come; and also believes that by the standard of that Word he shall be judged in the Last Day."—*From Canon Faget's Sermons on Faculties a d Difficulties for Belief and Disbelief.*

#### CORRESPONDENCE.

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

#### THE RECORDS OF A BUSY LIFE.

To the Editor of the CHURCH GUARDIAN:

SIR,—I am reading through Dr. Aubigie on the "Great Reformation," with a view to encourage myself in the midst of parochial difficulties, and having been greatly helped by the following extract, I propose, with your permission, giving these in the hope of benefiting some other "tired" and "weary" parson. You know, sir, we do get tired sometimes—parsons have human bodies and human minds like to other folks.

On page 193, American Tract Society Edition, I read of Luther thus: "I require almost continually," said he, "two secretaries, for I do scarce anything else all day long than write letters. I am preacher to the convent, reader of prayers at table, pastor and parish minister, director of studies, vicar of the priory, (that is,

to say, prior ten times over), inspector of the fish ponds of Litzkau; counsel to the inns of Herzberg at Torgan; lecturer on St. Paul, and commentator on the Psalms. Seldom have I time to say my prayers, or to sing a hymn; not to mention my struggle with flesh and blood, the devil and the world." Contrast with this his: "Quo fugium? spero quod non corruet orbis ruente patrie martino," as he faces the plague in Wittemberg, and further declare, "If the plague spreads I will send the brethren away." Well would it be for many of us 19th century clergy if we had the childlike dependence upon God, which the celebrated Dr. Martin had. There would be much less need for "Bromide of potassium," *et al.*

I am, sir, yours, C.

#### LETTERS FROM CALIFORNIA.

SACRAMENTO, CAL., Nov. 25, 1887

SIB.—It was just 8 o'clock in this present month of November that we stepped aboard the overland train for California after a week's pleasant visit with old friends in the city of Omaha. grown since our last stay there, some six years ago from a city of 40 to 60 thousands inhabitants, and as the building boom is of such large dimensions as to strike with surprise any one arriving from the east, it bids fair within the next six years to become one of the great cities of the west; in all the main streets expensive buildings are being erected, and in the suburban houses in every direction and of all descriptions from laborers cottages to elegant mansions; as in all these growing Western cities, lots are staked out and numbered for miles beyond the city limits and a cable car line is being built to run to the Northern suburbs expecting to be finished by next Fall, there is the usual speculation in lots rivalling that of some sections in California, some think, however, that Omaha is a much safer place for investments than the latter, as large manufactures are being established there and new enterprises being inaugurated constantly, while the cities of Southern California depend almost entirely for their growth upon the attractions of climate and scenery combined with fruit culture, it seems like a contest between health and wealth, but unless we are all invalids the latter would seem to have the most solid basis. Our Church has now six Church edifices in Omaha besides elegant and commodious buildings for educational purposes. The Cathedral on Capitol avenue, but lately finished, is a finely proportioned building of grey stone with many beautiful memorial windows, but although imposing without and finely situated is disappointing as to seating capacity, being found already too small for the congregation and totally inadequate to so rapidly growing a city. After leaving Omaha we ride through the night till the sun slowly dissipates the dark clouds as we rise from our berth in the sleeping car, and discloses the same interminable prairie that we left and which now continues with little change until we are well in Colorado, when it varies from the rolling prairie with foliage here and there to the sandy plain with scarcely an elevation to break the monotony, and longer and longer distances between the villages, the only break to the wearied eyes resting ever in the same scene are the herds of cattle, a cow boy now and then riding over the plain on a dusty wagon along the sandy road, here and there at long intervals, a solitary looking house usually with a corral built near it for the sheep or cattle, and long sheds open to the south and thickly thatched with straw on sides and top for their protection in winter. As the day advances towards meridian, every passenger who is new to the scene is looking out for the first glimpse of the Rocky Mountains, several already fancy the clouds in the horizon are Mountains, but find in them only a mirage, some however, they do appear and as usual do not look so high, as expected, they grow on the gaze however as we

near Denver, and their bare and lofty summits are clearly outlined against the blue sky. At 2 30 p.m., we are getting into Denver, and here again those who are expecting to see a mountain city are disappointed, the mountains are twenty miles away, and Denver is on a plain as flat as Chicago, the city itself, though uninviting in its approach through factory yards and suburbs encumbered with all sorts of debris, is a surprise and delight when fairly within its limits, the streets are spacious, the business section built up with stately edifices of brick and light stone, a large proportion of fine hotels, a fine Opera house of dark, red, and light grey stone and many handsome churches; here we have a Cathedral that is worthy of the name, standing in a triangle of land at the intersection of the principal streets and in a very central and accessible part of the city, it challenges the attention of the way farer by its imposing exterior, built of pressed brick with stone facings a sort of Romano-que style of architecture, plain without any thing striking in the way of carving or ornament, it is imposing in its strength and simplicity, the interior has many handsome windows, the roof rises to a great height with large clerestory windows making a light interior, a contrast to most of the finer churches of our faith in this land in that respect, it will accommodate about 1000 to 1200 people and seems in every respect well appointed. The residence streets in Denver are handsome, all shaded with fine trees scarcely yet stripped of their autumnal tints.

(To be continued.)

#### MAGAZINES.

*The Church Review for November*, contains the third article on "the Voice of the Church of England on Episcopal Ordination," by Rev. Arthur Lowndes, which with the two preceding articles ought to be read by every Churchman (Priest or Layman), and specially is commended to the notice of that peculiar class of presbyters who hold for naught the Church's teaching as to Apostolic succession. It is to be hoped that these articles may hereafter be issued in book or pamphlet form. "Mission Work in Japan" receives extended notice from the pen of Rev. Theodosius S. Tyng; and further a chapter on 'the Life and Times of Bishop White', and on 'the Law of the Church in U. S.', are also given. The number throughout is excellent—Baum & Geddes, New York.

*The Church Eclectic for December* gives its readers copious extracts from many of the Papers read at the Wolverhampton Congress. It also contains a paper by the Rev. C. Miel, Editor of *L'Avenir* of Philadelphia, upon "the duty of the Church towards former Romanists," in which he says that "the work of transforming into Anglicans or Episcopalians those Catholics who have seceded from Rome is not only a hard task, but as a rule an *inexpedient one.*" Auricular Confession receives attention from Rev. S. M. Griswold. A sermon for Advent under the title "The reality of Evil" forms part also of the contents of this number, which as a whole is exceedingly good.—A. T. Gibson, Utica, N.Y., or James Pott & Co., N.Y.

*The Homiletic Magazine* amongst many other readable articles contains one from the pen of Miss Francis E. Willard, President of National Women's Christian Temperance Union, on the question "Shall women be licensed to preach?" on which as might be expected from her course on the Temperance question, the writer ignores St. Paul's injunction, and setting up her own sweet will and interpretation as against the whole course of history, she decides that of course, women should be licensed to preach, and laments that as her dear old mother church—the Methodist—(John Wesley used the term Society) "did not call women to her altars (altars?) I was too timid to go without a call; and so it came about that while my un-

constrained preference would long ago have led me to the pastorate, I have misread it"—and she estimates that if the "most resolute men among our clergy don't give ordination to women, the latter must take the matter into their own hand"; that is, we suppose, Miss Francis Willard will ordain somebody, and somebody so nobody else, and so on. The whole article is very amusing in its egotism and assumption.—(*Funk & Wagnalls*, N.Y.)

*The Century* for December is an admirable number indeed; amongst other noteworthy articles it contains Prof. Charles W. Shields review of the *Century* letters on Christian Unity, which were written as comments on his former article of the same subject. The letters reviewed are from many denominational sources. Prof. Shields in his summing up says: "Never were the signs as well as the needs of such union more apparent, never was the feeling so deep and growing that the divisions in the Christian Church must somehow come to an end."

Mrs. M. G. van Ransselaer writes this month in her series on the English cathedrals, about Durham, of which she says: "Among all the Cathedrals of England, Durham is perhaps the most imposing, and its situation is magnificent, past rivalry." Mr. Pennell's illustrations confirm the writer's praise, and are removed alike from the baldness of the usual architectural drawing and from the inadequacy of too vague artistic impressions. This is only the second number of vol. 34, and it is therefore not too late yet to subscribe.—(*The Century Co.*, Union Square, N.Y.)

*The American Magazine* for December is in all its features a Christmas number. The leading article, "Christ Ideals in American Art," by Wm. H. Ingersoll, gives occasion for the frontispiece, "The Boy Christ Disputing with the Doctors," engraved from a picture by Frank Moss; and a sculptured "Head of Christ," by Launt Thompson, is reproduced in line engraving on the cover. The article is replete with descriptions and illustrations showing how our leading painters and sculptors have represented the ideal Christ. A very interesting account is also given of the origin and history of this ideal, which, according to early traditions, may be traced to a portrait taken in the lifetime of Jesus.—(*The American Magazine Co.*, N.Y.)

*The Pansy* has begun its new year already, the year we shall shortly be calling 1888.

Pansy's story to last all through the year is "Up Garret," sequel to "A sevenfold Trouble" with the same people in it. Her Golden Text Story is "We Twelve Girls," an actual history how twelve girls did try to live by certain golden texts.

Margaret Sidney also makes another story out of the Children that figured in the "Little Red Shop" last year. Her story this year is "The Old Brimmer Place."

Rev. C. M. Livingston writes a serial, "Treasures: Their Hiding and Finding."

*The Pansy* is going on as heretofore, a monthly magazine made up of weekly parts. This weekly arrangement adapts it to Sunday school use, the weekly parts being given out separately.

A sample copy can be got by sending five cents to the publishers, D. Lothrop Company, Boston.

*Our Little Ones and the Nursery* for December gives its usual quota of good things, and something more in happy glimpses of holidays to which the little people are looking forward with great expectations. These stories and pictures will go straight to the juvenile heart, and set young ears listening for the first tinkle of bells denoting the approach of beloved Santa Claus. This beautiful monthly has its corps of special writers and artists; and all it contains is freshly gotten up with care to please and cultivate the class for whom it is designed.—Russell Publishing Co., 36 Bromfield St. Boston.



# The Church Guardian

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## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

### CALENDAR FOR DECEMBER.

- DEC. 4th—2nd Sunday in Advent.  
 " 11th—3rd Sunday in Advent.—[Notice of Ember Days].  
 " 14th—  
 " 16th— } EMBER DAYS.  
 " 17th— }  
 " 18th—4th Sunday in Advent.—[Notice of St. Thomas].  
 " 21st—St. Thomas,..... A. & M.  
 " 25th—CHRISTMAS DAY—[Pr. Perr. M. 19. 45, 85; L. 89, 110, 112 Athan. Cr. Pr. Pref. in Com. Service till Jan. 1st, included.—Notice of St. Stephen, St. John and Innocents' Days].  
 " 26th—St. Stephen—First Martyr.  
 " 27th—St. John—Apostle.  
 " 28th—Innocents' Day.

### GROWTH OF THE CHURCH.

(A Sermon preached at the Consecration of Truro Cathedral, on Thursday, November 3, 1887.)

BY THE ARCHBISHOP OF CANTERBURY.

"In due season we shall reap if we faint not."  
Galat vi, 9.

The Apostle is not putting off anxious, disappointed men with a smooth word. His "due season" is not like his Judge's "convenient season"—due and convenient if it should happen so. So soon as harvest is due grain will ripen, and we shall reap. Yet what hopes wear out, how many hearts faint, how God's promise is accused of failing, when not only good men, but justice itself and enlightened policies go to the ground. Dismay comes back and back again, because men will expect to reap where they have scarcely sown. One who had labored a long, hard lifetime for the policy he had believed in, exclaimed on his bitter death-bed, "I have loved righteousness and hated iniquity, and therefore I die in exile." He threw away his last moment of insight, because he had a quarrel with God. And his quarrel with God was because he had set his heart on reaping. He who sows as CHRIST sowed is content with sowing. The world's whole history is, in the greatest view, all one seed-time. Autumn lies beyond. It at present there is any reaping of either good or evil, this is but by the way; just enough to indicate that God is just and true; an instalment only, often nothing but a token of what is to come. Is there any great sowing which falls to this age of the Church to do, from which harvests will be reaped long after our work is over? If so, has this occasion any relation to that great sowing? The Psalm speaks

of one "who goes on his way weeping and bearing good seed, who will come again with joy and bring his sheaves with him." This beautiful work of God among us to-day—the first such founded and built these eight long centuries, founded and built for centuries to come, which has received so much love and grown to many as dear as if it were a living thing, and been prayed for daily, and in the realised fellowship of many quiet days, not for what it is, but what it is to be, a pledge of growing unity, a seed of unity to come—have not blessings and answers to prayers been so abundant (we ask who know) ever since it began, that the most anxious and laborious cannot speak of even this early seed-time as a time of tears, as a time of anything but joy and vigour and visible growing; and still are we not sure that its harvests will in their seasons be hundred-fold of the seed sown? If so, this occasion must be parcel and part of some vast spiritual preparation which is being widely made for the future, and makes it greater far than its own greatness. Again, then, let us think what is the great sowing which belongs to this age of the Church to do? Signs, nay voices, a general consent on every side, answer us. If we wish to prepare a future for our people and our children, we must make provision for an active, realised unity in the Church. The love and zeal for divisions is not what it was. Far or near be it, the current of both thought and feeling sets towards reunions. But, if this is sense, we must avoid a common fancy. We cannot recur to the past for unity. External unity has not existed yet, except superficially. Unity is not the first scene, but the triumph of Christianity and man. Christ Himself could not create unity in His Church. He could pray for it, and His prayer most movingly teaches us to work for it. On earth it is not a gift but a growth. If any vision of it is granted us we must so work both in and towards what we have seen that "although it tarry, it may be for an appointed time," but rather still that "it may come and not tarry." There seem to be three great lines on which we may prepare the way of unity, along which it will come in—the search for Truth, the reality of Worship, the lessons learnt from History.

1. "Unity through truth" is an ancient motto. It is a sort of natural prophecy. It is contrary to the common judgment of our time. Unity through compromise, that is the new maxim—unity by extending our list of non-essentials, and surrendering them as fast as we may. We are making such progress with this index, that, as if all our own difficulties were insignificant, we find ourselves already being counselled to recognise our unity with even other religions of the world. We, to whom the very name of religion means that there is a sinless Saviour, once made sin for sin, a visible Victor of death, Whose very flesh is the life of the world, are asked to leave the word in ignorance of Him, and label our religion as one among religions which have no religion in them. But short of such incoherent dreams, what would be the end of this negative way of decreasing differences by defining non-essentials? The differences that remain would be as obstinate as ever, unless we took a shorter method and defined as non-essential all the things we differ in. At present we agree—God be praised!—in more things perhaps than we know. And surely the sound hope of unity lies in urging all men to seek and find what are realities; then to speak these, demonstrate these, live these. As we seek and use realities in science, in history, in philosophy, so also in morals, and in the revelation of God. Then the non-essentials that are harmful become as if they had never been. No man revives proverbs about vacuum when we know the facts of gravitation. The harmless non-essentials are, perhaps, full of grace and beauty when they are seen in proportion. If all seek truth, not self, nor party, nor traditions as such, we have unity already in will. And even when we can see no next step clear, let us

keep our faces longingly toward the light, daily deepening (as we know how) our knowledge. The yearning of multitudes is not in vain. After yearning comes impulse, volition, movement.

2. We said *worship* was a second means towards unity. That it is an immediately felt means is one of the commonplaces of Christian literature. It found one of its most beautiful expressions from Augustine, and has lost no freshness since; the emotion of united worship; the thought of earth's unceasing incense of rising prayer as the dawn and dusk of evening each moment waken and each moment send to rest a new meridian; the range of worship from deeps of penitence to the divinest treasure of the communion of saints; the range of its forms, from the plainest simplicities, so dear to many, to the best earthly perfections of shape, of sound, of light; the vast varieties of race and character, which worship makes one, from the Corinthian, the Roman Jew, the Egyptian hermit, to the Kentish king, the Indian chief, the Japanese noble; the same words and feelings, mighty to bring all, humble yet exalted, into God's presence. So must the worship of this beautiful house be beautiful, and various, and profound. It must give the full and tender music of that Prayer-book, which—while missal and breviary have become the private devotions of priests, and other exercises are engaged in to die as they are delivered—is becoming the *Prayer book of the world*. Not a month but brings it to me in some new language or dialect. Make you this house a fit and sober exponent of it, let it be followed up by simplest prayer meetings, let it be followed up by wise divinity and deep, and this will be a house of prayer indeed. But, further, I want to suggest one other point as to unity and worship. Are we sure we are right to look upon varieties of worship as necessarily marks of variance, on diversities of ritual as material differences? They ought rather to be thought of as so many renderings of one infinite theme, and all to be rejoiced in. How can such a theme be rendered without many forms of utterance, answering to the many harmonies which make up man? Every school of painting, every style of architecture, all the structures of languages, express each some special grace, or order, or deep perception. And ought not the worship of all mankind—with the Eternal God for its object—to express wider thoughts, and of necessity in more varied forms, than even those greatest renderings of nature? How widely did the worship taught by Augustine to the English differ from that of our Celtic saints, and both from the forms of earlier ages, and both from our own. Yet we feel the immense differences to be natural and right; we know that there must be such differences in the future. Have these simple facts no moral for the present?

3. A third way of unity must emerge from sincere recognition of the Divine Presence in history. All wisdom is tested by the experience of history—as to whether it is a real wisdom or whether it is a plausibility. You will never find extreme parties caring for history. The one thing they would agree to do would be to tear up its record. The anti-religious politician would exclude history also from education. The Ultramontane would exclude it from being cross-examined. Yet happily both are making history meanwhile, both writing themselves down in it. Well may they hate it here in England. The one can but read that England was a Church before it was a State; the other that England never acquiesced in the foreign prelate. To these two facts we owe our worship, our freedom, our truthfulness—and all the prophecy of the future which our cathedral this day opens. History is rich with prophecy. And now it is a prophecy to come. The life of the race is as real as the life of the individual. We begin to see that the true value of the life of the individual is as an exemplification of, as a contribution to, the life of the race—that "no man liveth to

himself and no man dieth to himself"—that the more Christlike a man is the more ready he will be to be offered up, "to spend and to be spent upon the sacrifice of all," the more he will make society a new and greater self to himself. We may not linger on so vast a subject. But if our cathedral preaches and chants of unity through truth, and through worship, let us not forget that hourly it teaches history, too, and that no crystallised or even crystallising history, but a living and growing history. The Church of Christ, as He Himself says, has grown from the smallest of seeds, and year by year it sheds fresh seeds upon the wind, which take root and grow where they light on rock or valley. This is one of them. It stands here to-day, and is what it is because of "the Apostles' doctrine and fellowship," which it preserves, and to which through "the breaking of the bread and the prayers" it leads back without break. The Book of the Acts of the Apostles concludes so abruptly, or does not conclude at all, as though it were in order that, chapter by chapter, the life and work of the Church might continue it; and it is being written still. It stands and is what it is because the old Mission saints of Cornwall were part and parcel of those early times which developed cathedral life and work. It stands and is what it is because the Reformation saved the life of the past and renewed its youth by purifying it, and purified it by making its grand appeal to history. Again, there are historical views of property and persons which were peculiarly the Church's own, and which through her action live still to the great strengthening of the community. The Church held that possession in land carried with them not general obligations only, but special duties towards religion and social functions. Territorial rank meant territorial work. The world has got rid of much of this. But the Church's benefices require each holder to labour—body and brain to labour—mind and heart to labour—for the parish and diocese to which it and he belong. The Church had, accordingly, her own view, which ensured this, of succession to property. Her property passes not from father to son, but from qualified worker to worker. At this very moment Church and State are both bent on realising this ideal. Some other property once tended to this course highly serviceable to the Commonwealth—and colleges and other corporations retain the characteristics of this view, founded as they were by the Church, or under her guidance. Her principal houses are called palaces still, not from any associations of private luxury with them, either anciently or now, but for the opposite reason—because as the Church still understands the name, they were open houses, houses which had special public duties attaching to them, where men were not to think of comfortable-ness, nor of cheapness for themselves, not of permanence for their children, but where hospitality and simplicity and publicity were appointed ordinances of the life in them. Again, the Church's view of poverty, and how it, and infancy, and old age should be cared for, and her view of wages for work, how they were bound to be not merely the very lowest competitive pittance which poor, starving creature can be found to work for; the Church's view of education, that the supply was to precede the demand; of religion, that it was woe to a city or people not to teach it. These are historic views which we have never parted with, which we have seen scouted but not disproved, which, as we believe, are being illustrated now in every day's journals. It may be that the experience of certain theories, launched with a nation's revenues to propel them, is in not a few things reaffirming what was lately rejected as obsolete. If so, history is opening up some large possibilities of unity. I shall not presume to interpret or predict how near to that same unity spiritually minded Nonconformity might draw; although it has holy men who seem to say they yearn as much as we for an end of strife. For

it is not from over home lands only that the historic Church sees mists ascend, and plains and mountains reappear. May she preserve the clean-sightedness of humility and the courage of carefulness amid such prospects.

(To be Continued.)

THE CHURCH'S STRENGTH IN WALES

From an Address delivered by the Earl of Selborne to the Students of St David's College, Lampeter, October 28th.

The first act which I think every Welshman—not only those who are professed and conforming members of the Church of England—ought to remember, and be proud to remember, is this, That the Primitive and most ancient Christianity is represented in Wales. In addressing other audiences elsewhere, I have spoken of thirteen centuries, the generations of which have handed down to us this great inheritance, this sacred trust; but here in Wales I may speak not of thirteen centuries only, but, without much risk of error, of eighteen centuries. Those who would tamper with the Church in Wales would be tampering with an institution founded upon the purest Christianity on the island. It must not be forgotten that that ancient Church is a witness, not only of the antiquity of British Christianity, but of its purity also, because the religion which existed in those primitive times was in all points of substance identical with our own, and with the religion of the Reformed Church. That religion it has fallen upon Welsh Churchmen to maintain. The Welsh Church has been a most eminent witness to the primitive national Christianity of the island, to the pure reformed religion, and to the unity, the essential unity, between all branches of the Church in England and Wales.

I have been much struck by the testimony which the founders of Nonconformity in Wales bore to the principles which Churchmen maintain. I have been favoured with extracts from books or sentiments of the founders of Welsh Nonconformity towards the Church considered as a Church, and considered as to its principles. The first extract is from the writings of Howell Harris, of Trebecca, the father of Welsh Methodism, who, writing after 1764, said:—

As the late revival in religion began in the Established Church, we think it not necessary or prudent to separate ourselves from it; but our duty is to abide in it, and to go to our parish Church every Sunday, to join in the prayers, to hear the reading of God's Word, and to use the ordinances; and we find that our Saviour meets us there by making them a blessing to our souls.

The inscription on the tablet to Harris' memory in Talgarth Church, runs thus:—

Near the Communion table lie the remains of Howell Harris, Esq. Here, where his body lies, he was convinced of sin, had his pardon sealed, and felt the power of Christ's precious blood. At the Holy Communion he remained a faithful member of the Church of England unto his end.

That is the testimony of Howell Harris. Then the sweetest singer of Welsh Methodism, William Williams, of Panylcelyn, wrote this in 1790, a year before his death, to Charles of Bala:—

Exhorting preachers to study next to the Scriptures the doctrines of our old celebrated reformer, as set forth in the Articles of the Church of England and the three creeds—viz: the Apostles' Creed, the Nicene, and the Athanasian. They will see there the great truths of the Gospel and the deep things of God set forth in a most excellent and suitable manner.

It is not in doctrine, therefore, that the

founders of Welsh Nonconformity differ from the Church. I will not read an extract I have from Thomas Charles, because I think it is not so strong as the others, but it speaks of his excessive unwillingness to separate from the Church. Again, Daniel Rowlands of Llangeitho (the founder, with H. Harris, of Welsh Methodism) spoke thus on his death-bed (Oct., 1790) to his son:—

I have been persecuted until I got quite tired, and you shall be persecuted still more; but stand by the Church by all means. You will not, perhaps, be repaid for doing so; but still stand by it; yea, even unto death. There will be a great revival in the Church of England. This is an encouragement to you to stand by it.

Now, I say that the revival begun then has been going on ever since, is going on now, and if you do not interfere with it by violent means, and, I must say it, persecute the Church of England in Wales, it will go on still. Therefore, I venture to say that the spirit of Daniel Rowlands speaks to the present generation of Welsh Nonconformists, and says, "Stand by the Church, even unto death, for there will be a great revival."

Everything I read, everything I hear, convinces me that there is in the Welsh part of our Church the same activity, the same progressiveness, the same zeal, and as large a proportion of all the qualities needed for the spiritual work of the Church as in the Church in England, or elsewhere. Demosthenes, when he was asked what he would recommend for an orator, said, "Action;" when asked "What next?" he said "Action, action, action, always action." So I say with regard to the Church, especially a Church upon its trial, "Be spiritual, spiritual, spiritual." But in the meantime we have a right to ask for justice. Now, I come to the present crisis, the now situation. Is there anybody in any part of the country—I do not care who he is, whether Tory, Whig, Liberal, Radical, Home Ruler, or Unionist, who does not know that the attack upon the Church in Wales means an attack upon the Church of England? There can be no doubt of it, and if we are convinced that the success of this attack, not in the narrow denominational sense only, would destroy the immediate good of the people as identified with Christianity, we must defend it here, where it is first attacked?

Let me now say something about the arguments used for the disestablishment of the Church in Wales. Mr. Gladstone's argument is that, because twenty-eight out of thirty Welsh members are ready to vote for it, though I am told that there are not more than twenty-four out of thirty who are ready to do that, it ought to be carried out. To treat this as a question to be determined by thirty votes, with all the consequences it would involve to England, is the most absurd proposition in the world. Wales is, no doubt, a very important district, but Yorkshire has a larger population. Suppose the same proportion of members for Yorkshire were in favour of disestablishment in Yorkshire. Would they be entitled to have it? To suppose that we are going like birds in sight of the snare, to walk into it, to go into this trap, is perfectly preposterous. Is there the slightest reason for saying that this piecemeal disestablishment of the Church of England in Wales is to be treated on the ground of treating Wales as a separate nationality? It is indeed remarkable that Mr. Gladstone last year, when he was proposing his measure to give a separate Parliament to Ireland, refused that Parliament the power to deal with the whole subject of religion. On what principle are the Irish, among whom, beyond all question, one great religious body preponderates over all the rest, to be refused the power of legislating as they please on the subject of religion, unless it is that it is a matter of Imperial concern? Mr. Gladstone saw that a few

years ago, for upon the 23rd of May, 1870, upon a motion for the disestablishment of the Welsh Church, he said:—

As regards the identity of these Churches, the whole system of known law, usage, and history, has made them completely one. It was not by the action of Rome that the whole of England was converted after the Saxon invasion. The history of Christianity has shown that a very large portion of England was converted, not by the action of Roman missionaries, but from the North; and we might just as well set up the doctrine of a separate Church for the northern portion of England as for Wales. There is a complete ecclesiastical, constitutional, legal, and I may add, for every practical purpose historical identity between the Church in Wales and the rest of England. I will not say what it would be right to do provided Wales were separated from England in the same way that Ireland is, and provided that the case of Wales stood in full and complete analogy to that of Ireland in regard to religious differences; but the direct contrary of this is the truth. I think, therefore, that it is practically impossible to separate the case of Wales from that of England.

## FAMILY DEPARTMENT.

### QUESTIONS FOR ADVENT.

BY MARAH.

When we go to meet the Master,  
When this world the spirit leaves,  
Will it be as faithful laborers,  
Bearing home our garnered sheaves?

Will the Master bid us welcome?  
Will he say to us, "Well done"?  
Are we using all our talents,  
Even though we have but one?

Are we hiding in a napkin  
What the Lord would have us use?  
Do we weakly shrink from duty?  
Do we any gift abuse?

Will the world be any better  
For the life that we live here?  
Are we doing all our duty,  
Serving God in love and fear?

Do we strive to conquer error,  
Battling nobly for the right,  
Standing firm for Truth and Justice,  
Battling in the Saviour's might?

Truly, these are solemn questions,  
Solemn must the answers be;  
Advent is no time for dreaming,  
God has work for you and me.

—Living Church.

## Gipsy's Baby.

A STORY FOR OTHER PEOPLE'S CHILDREN.

Ever since Mollie had been born, three years ago, she had been Gipsy's Baby. The child of four had staggered about under the weight of the big, bony baby, that seemed to do nothing but cry from morning to night, never pacified except when Gipsy rocked it in her arms, or sat with it on the doorstep in the alley, while Jimmy, who was then two years old, dragged at her ragged skirts.

Poor little Gipsy! She had never known what it was to be a child—save in the way of receiving blows which she was not big enough to parry or return. She had never been beyond Blindpon Alley, where the tall, tumble-down houses, garnished with clothes-lines, whereon various rags were always fluttering, allowed but a narrow strip of sky to be seen, or the long, narrow slum into which the alley debouched.

She had never run amongst buttercups in the green fields, nor dipped her bruised feet into a stream. She had never seen the sun set nor the moon rise—never made a daisy-chain. She did not know there were such things as daisies or streams. She did not know that life was, or could be, anything better than listening to the complaints of an invalid mother and the oaths of a drunken father, washing rags and nursing babies. Her lot was to go half-clad and half-starved, learning nothing but sin and misery, and knowing no end to it but to be put at last in a dark, deep hole, the very thought

of which made her shudder. Yet Gipsy had a large, warm heart, that no evil surroundings had as yet cramped. She loved her mother and Jimmy, though the love she felt for them was as nothing to the love she bore her baby. She was never satisfied except when Mollie was in her arms. She never knew joy but when the pinched mouth parted in a weird smile, or when the fretful features relaxed in restful sleep. The baby took the place in Gipsy's heart that a doll takes in that of a happier child, only never was doll loved as this child loved her ailing, puny sister.

A year after Mollie's birth the mother died of decline and semi-starvation. The drunken father only appeared at long intervals in the wretched attic which was "home" to his children. When he did appear, it was apparently only for the purpose of beating them, swearing at them, and seizing the few pence they might have. The more seldom he came and the sooner he left, the better Gipsy was pleased. She did not, however, think his conduct strange. She thought that fathers always drank, and always beat their wives and children. But she was afraid for her darling, on whom his heavy hand never yet had fallen.

Mrs. Cutter, the landlady, who lived down stairs, was a good-natured woman, and did not turn the children adrift even when they were behind with the rent. She put them in the way of earning a few pence by the sale of matches and newspapers. She would also look after Mollie when it rained, and Gipsy had to trudge out alone—her little heart full of all sorts of formless fears and anxieties until she had her baby safe in her own arms again.

One wet evening—the evening of her seventh birthday—Gipsy caught a severe cold on her chest, and was not able to sell matches, nor to go out to do odd jobs for the neighbours, for a whole fortnight. It was November, and very cold, but the children could not afford to have a fire. With Mollie nestling close to her for warmth, Gipsy huddled under the rags on their wretched bed, shivering and coughing, drinking eagerly the water the landlady brought her, or the rarer cup of hot tea, but too ill to eat, too weak to get up.

Jimmy brought in a few coppers every night, which sufficed to buy bread for Mollie and himself, and every day Gipsy declared she should be better.

While she still lay helpless, towards the close of one dull, cheerless day, she heard the well-known sound of her father's unsteady steps coming up the stairs.

"Mollie!" she cried hoarsely, with instinctive fear, "Come here, quick!"

For Mollie was crawling weakly about the floor, in the way of danger.

Before the child could reach the bed, James Dyott stumbled over her. Raising his heavily booted foot, with an oath, he kicked her side, unheeding the shriek she uttered.

Imbued with sudden strength, Gipsy sprang out of bed and caught her baby in her arms, soothing its moans and cries by every tender word she could coin.

"Have yer no brass?" said the father, taking no notice of the scene, and searching the room in vain.

"No, we ain't none; and I'm ill; and oh! how could yer do it?" wailed Gipsy, striving in vain to soothe her poor little sister.

"Look sharp and get well, then, for I'm coming 'ome next week—yer'll be glad of that, I bet!" laughing coarsely; "and I'll have no lazy wagabones here; yer'll have to earn yer living, well or ill; and that 'ere kid"—with another oath—"shall go to the 'Ouse; I'll be plagued with her no longer, a ugly little owl!"

Gipsy broke into a cry of such bitter agony that even the brutal father was startled by it.

"Well, I'm off now!" he said hastily, slouching out of the room as he spoke; "and mind you've some brass for me next time I come!"

"Oh, my baby! my baby!" moaned Gipsy,

rocking the child in her arms, while their tears mingled together; "he'll send yer away from me! Oh, what'll I do? There isn't no one to 'elp us nohow!"

After the kick her father had given her, Mollie Dyott grew slowly worse. She never crawled about the floor now, but lay motionless on the bed, only whining occasionally to be taken up and nursed on Gipsy's knee.

Mrs. Cutter shook her head when she heard the latter's story, and said she "doubted but Dyott had done it this time."

"You'd best take her to the workhouse," she advised Gipsy; "they'd give her proper 'ention there."

"Would they let me nurse her?" answered Gipsy, considering the question.

"Why, no; I don't say as they would."

"Then Mollie shan't go!" declared the child resolutely, clasping her treasure more closely to her; "nobody shan't take her from me!"

"God will," said the woman to herself, shaking her head again.

A few days later Gipsy wrapped Mollie in an old shawl, and took her into the street beyond the alley, for the sun was shining, and Mrs. Cutter said it would do the little invalid good to go out a bit.

In the street a crowd of people—some laughing, some listening—was gathered round a man in black clothes, who was speaking to them, and Gipsy joined them to see "what was up," as she phrased it.

Soon it dawned on her that the man was telling his audience of somebody who could cure sick people and make them well again. She pressed nearer, all anxiety to hear.

"Come to Him!" the man was saying, in dear tones that were touched with pity for the misery around him. "Come to the dear Lord Jesus! He will not send you away. The poorest, the most ignorant, the most sinful of you, can come close to Him. Are you sick? He can heal you. Are you miserable? He can comfort you. Are you wicked? He will teach you to be good. And you children too! He calls you to Him. Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven"—that's what He says. He loves little children. He loves you all. He waits to save and bless you. Come to Him!"

"Oh, sir, where does He live?" shrieked Gipsy, her eyes shining, her cheeks flushing scarlet—could it be possible He would help her?

Just then a great dray came down the street, and a policeman pushed the throng aside.

"Here you move on! clear out of this!" he said, laying a rough hand on Gipsy's shoulder; and, terribly frightened, Gipsy ran home as fast as she could.

"Jimmy," she said telling her brother the wonderful story that night, "I wish I knew where that kind man as loves children lives! He could make Mollie well and strong, and mebbe He'd 'elp us agen father too, if we ast Him! I must go; I must go and find Him somehow! Where d'yer think He'll likely be?"

"I dunno," said Jimmy stolidly; "I never heerd on Him. In a big 'ouse," he suggested as an after-thought; "mebbe in the Queen's palls! They wouldn't let you in there, Gipsy!"

"I'll find Him somehow!" declared Gipsy boldly; "and when Mollie's well, we'll all go away, Jimmy, where father can't never find us, and Mollie'll 'elp us to earn something. Oh, I'll find Him, never you fear!"

And Gipsy looked so bright that even Mollie essayed a smile as she sucked her thumb, and Jimmy beat a triumphal march on an old pot which was his drum.

The next afternoon the sun struggled out through the mist again. Gipsy made herself and her baby as tidy as she could, and started off on her quest with grave, intensely resolute face, and heart beating high with hope. Never

for a moment, did the child doubt that she should find Him whom she sought. She pressed on, looking for a house big and grand enough for so great and good a man. It was Sunday, but the day had no meaning for Gipsy, and now she was too engrossed by her own thoughts even to notice the well-dressed people who were passing to and fro.

At length she paused opposite a large church, whose bells had just ceased ringing, and surveyed it questioningly.

There was a flight of broad steps leading to massive doors. There were colored windows, and a tower with a clock in it. Could this be His house? It was a large, grand-looking place.

"What's that 'ere — d' yer know?" she asked a boy near.

"Christ's Church," he answered shortly.

"Christ's Church! Who's Christ?"

"Why, Jesus—the Lord Jesus Christ."

"It's His house!" she gasped, all the color leaving her face now.

"Yes, I s'pose so! Don't you go to school, that you're such a dummy?" with contempt.

"What's He like?" she asked in an awed whisper; for I'm going to speak to Him."

"Oy, ain't you a dummy! Why, o' course I never seen Him, except in a picter, in a gownd and — and a —"

Gipsy stopped to hear no more. Perhaps Jesus was not often to be seen—she must lose no time.

(To be continued).

BE THOU FAITHFUL UNTO DEATH.

Oh! He well knows what He is about, in suffering His chosen followers to be thus closely tried—indeed this is the very way they become chosen; for He ever chooseth them in the furnace of affliction; here He refines them as gold seven times tried in the fire; thus they bear His holy law; thus they are made able to dwell with that which, to everything sinful, is as a devouring fire, and everlasting burnings, and not be hurt; the fire shall not kindle on them to devour; the smell of it shall not be on their garments; but everything in them that is chaffy shall be burnt up, in, and by this unquenchable fire, so the weighty substantial wheat comes to be gathered into the garner.

Oh! thou traveller Zion-ward, whenever the Lord leads thee in this line, think not that none have walked the way before thee; but remember it is the highway to glory; the only trodden path to blessedness. Remember others, before thou wast brought forth, have deeply experienced it, have tasted the wormwood and the gall, and been ready to think it impossible for them ever to come forth into the light again, or to rejoice in God, the rock and horn of their salvation, But be thou patient, be thou faithful to death; yea, in and through this inward death, and thou shalt receive a crown of life;

for it is an eternal truth, that though many are the afflictions of the righteous, yet, assuredly, the Lord delivers them out of them all. —Selected.

Every girl should have one of "The Girl's Kalendar for 1888," for hanging up in her room. It gives a full page to every month; having the Kalendar, with certain heading of Scripture subjects at the head, and on each side excellent Excerpts from various writers. It is exceedingly tasty and good throughout.—See Advt.

MARRIED.

MARTIN NYE.—On the 17th November, at St. James' Church, Bedford, by the father of the bride, Clarke Henry Martin, of Emporia, Kansas, to Mary Eliza, only daughter of the Rev. H. W. Nye, M.A., Rector of Bedford and Rural Dean.

BOURNE-WILLIAMSON.—On Nov. 9th, at St. Paul's Church, Shawville, by the Rev. W. H. Naylor, Rural Dean of Clarendon, assisted by the Rev. T. E. Cunningham, M. A., the Rev. N. A. F. Bourne, B. A., Incumbent of Thorne, Diocese of Montreal to Isabella Campbell Williamson, daughter of A. O. Williamson, Esq., of Shawville.

DIED.

LANDRY.—At Westville, N.S., Nov. 15th, Oliver James Alex. Landry, aged 10 1/2 years. The only son of his mother and she is a widow.

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## MISSION FIELD.

## NOTES FROM THE MISSION FIELD FOR NOVEMBER.

The death of Mr. Beresford-Hope removes from the ranks of the S.P.G. Society's Vice-Presidents one who, in a life devoted to many good works in the best interests of the Church at home, was likewise identified with the Society in more than one Missionary design. The early taste which he developed, while yet an undergraduate at Cambridge, for all that appertained to Ecclesiastical Archaeology, led in 1844 to his rescuing from the hand of the spoiler the venerable ruins of St. Augustine's Abbey at Canterbury. At an opportune moment he became by purchase the owner of the site, which he generously dedicated at once to the erection, in concert with his friend, the late Rev. E. Coleridge, of the well known College, which carries down to our own era the traditions of Canterbury from before the Conquest. It stands a living witness of what Christian munificence can effect when hallowed by the spirit of sacrifice and devotion—and rarely in our age of the Church has so rich and early a harvest been reaped from seed thus sown in simple faith not half a century ago.

At a later period, Mr. Beresford-Hope showed especial interest in the erection of the Memorial Church at Constantinople, in which the S.P.G. Society took the leading part, at the close of the Crimean War. He caused all the designs to be sent down into Kent, and, hanging them in the corridors of Budgebury, he hospitably entertained the judges and members of the Standing Committee, who had been requested to decide upon the one to be selected. It was there that the first prize was awarded to the late Mr. W. Barges. It is well known that the funds were not sufficient for the execution of a design so costly and gorgeous; but it was only with reluctance that Mr. Beresford-Hope subsequently admitted that the Society could only fall back upon that which had gained the second prize in the competition.

Mr. Beresford-Hope was elected a Vice-President of the Society in 1862, and though his multifarious public duties did not admit of his being a regular attendant at the meetings of the Standing Committee, yet his voice and influence were always at its disposal. It is, however, his connection with St. Augustine's which will ever entitle him to grateful remembrance in the Missionary annals of the nineteenth century; and there is scarcely a colonial diocese in which the news of his departure hence will not be received with peculiar regret by many who have owed their early training at Canterbury for the work of the Church abroad to his fostering care and munificence.

Farewell was taken of several Missionaries about to sail from England at the S.P.G. Society's house on Wednesday, September

28, when there was a celebration of the Holy Communion in the Chapel. The sermon or address was delivered by Professor Westcott, the father of one of those about to set forth. It was a beautiful devotional meditation on the threefold subject of "the grace of our Lord Jesus Christ," "the strength of all work for God;" "the love of God," the motive; and the "communion of the Holy Ghost," the end. Forty persons communicated.

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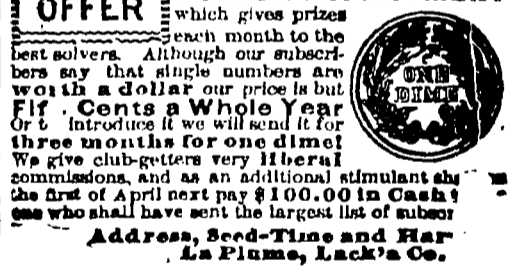
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