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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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A PROTEST

ADDRESSED BY A MEMBER OF THE
CHURCH CONGRESS, HELD
AT BIRMINGHAM,
TO THE

RIGHT REV. LORD BISHOP OF WORCESTER,
PRESIDENT OF THE CONGRESS.

ST. JOHN'S HOSPITAL,
LICHFIELD,
October 23rd, 1893. }

MY LORD BISHOP,—

As a member of the Congress held under your Lordship's Presidency, and as one who was present at the meeting on Thursday morning, the 5th inst., on the subject of "The Church of England in relation to other Bodies of Christians," I feel it my duty, however painful, to enter my humble, but very earnest and solemn, protest, against the advantage you took of your position as Chairman of that Meeting to make an assertion which, as you must have known, would give the greatest pain to numbers of those then present, expressing not only your own opinion that Episcopacy was not necessary for a Church, or for the valid administration of the Sacraments, but also that "*the Church of England has nowhere said that Episcopacy*" (or as you put it when you repeated the statement, "*the three orders*") "*is necessary to the existence of a Church.*"

Respect for the position your Lordship occupied as Chairman and President of the Congress, and for your Office as Bishop of the Diocese in which we were assembled, restrained the expression of indignant protest that there would have been from very many, if such words had been uttered by anyone else; and, as your Lordship spoke at the conclusion of the meeting, it was impossible for anyone, though there were many, as I need not say, fully competent to do so, then and there to reply to your words, or to take up the challenge you gave: "I challenge any man to bring forward a passage from any author of the Church of England in which he has said so much as that," viz., that "the Church of England has said that Episcopacy is necessary to the existence of a Church."

I had sincerely hoped that some voice more able, more powerful, and more influential than mine—from some of those who were then on the platform, and could speak with some authority in our Church—would, before this, have uttered some formal protest against your Lordship's words being considered as, in any manner, the expression of the real teaching of our Church. As, however, no such voice has spoken, and as I know, perhaps better than many, how such words coming from a Bishop of our Church, even though only an individual, but eminent for his scholarship, will deeply grieve, pain, and discourage the hearts of numbers of our Church-people, Clergy and Laity, who in distant lands, amid difficulties that we little realize here at home, are earnestly contending "for the faith once delivered to the saints," and how they will stimulate, encour-

age, and cause to boast over our people, who are fewer in numbers, the various dissenting bodies, and confirm them in their opinions that their organizations are as good as the Church, if not better than it, I cannot any longer keep silence, even though I know that my voice is altogether insignificant and without influence.

My Lord, I believe that if what you then said is the true account of the position of the Church of England, she can no longer be—as her enemies are ever ready to taunt her with not being—a true Branch of the One Holy Catholic and Apostolic Church. And I, certainly for one, believing as I most firmly do that Christ only founded One Church, and not many separate bodies, should have to seek that Church elsewhere. For 1,400 years at least it was certainly universally believed that Bishops were necessary for the being of a Branch of the Church, and for the transmission of the powers of the Ministry. If our Church has at any time, or by any definite act, repudiated that belief, and acknowledged that a body of Christians without Episcopally ordained Ministers is a real and true Branch of the Church, she has separated herself from the ancient Church in a most vital matter.

But I am convinced, notwithstanding your Lordship's challenge, that she has not done so. Individual Bishops, even learned Bishops, may have spoken, and may still speak, rash things. In the great crisis of the Reformation there must have been a strong bias in favour of those who on many questions were on the same side in the controversy with Rome, and it must have been very difficult to know how rightly to deal with those, in other countries, who, through no fault of their own, were left to fight the battle of what was deemed essential truth, without their Bishops. But no rash judgments of individuals, even though prominent Bishops, can be placed against the official acts of the Church as a whole.

And those acts I firmly believe set forth as distinctly as words can possibly do, the continuous maintenance, through the Reformation and up to the present time, of the same belief in the necessity of the three Orders, for the validity of the Sacraments and for the continuance of the ministry, and therefore for the existence of the Church, that had been held by the Church of Christ from the beginning.

Whether the Church was right or not in this matter has been repeatedly discussed by the most able and learned writers, and is not now the question. Nor, if you will permit me to say so, has the permission of Baptism by laymen in extreme cases of necessity, to which your Lordship alluded, anything to do with the recognition of the authority of persons in separation from the Church to minister the Sacraments as Ministers.

All I contend is that our Church does, whether rightly or wrongly, most undoubtedly and plainly maintain the ancient belief as to the necessity for the three Orders for the existence of the Church.

In 1549, under Edward VI., the Ordinal was published with the Declarations at the beginning,—the first part of which your Lordship alluded to practically as we now have it. That Preface says:

"It is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church."

So far your Lordship quoted, and added that you heartily admitted the statement. But why did not your Lordship continue the quotation? The words that follow express, as distinctly as words could do, that these Orders not only existed as a matter of history, but had been considered, and were to continue to be esteemed necessary.

"Which Offices were evermore hold in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with imposition of Hands, were approved and admitted thereto by lawful authority. And therefore, to the intent that these Orders may be continued and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereto according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination."

In the Rubric at the beginning it is also ordered that there shall be a Sermon or Exhortation "declaring . . . how necessary (not expedient merely) that Order (whether Deacon or Priest) is in the Church of Christ."

The Articles were published three years after, and the 24th (our present 23rd) says:

"It is not lawful (surely God's law is here meant) for any man to take upon him the office of public preaching or ministering the Sacraments in the Congregation before he is lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent who be chosen and called to this work by men who have public authority given unto them in (not by) the Congregation (Ecclesia) to call and send Ministers into the Lord's Vineyard."

When we read those words in connection with the Preface to the Ordinal published only three years before and coming probably from the same authors, though being very similar to the Article of 1538, it is impossible not to believe but that the expression "lawfully called and sent" was meant to refer to those and to those only who had received "*Episcopal Consecration or Ordination.*"

But to come down to our own time, I affirm that the One Hundred and Forty-Five Bishops of the Anglican Communion assembled at the Lambeth Conference, at which I had the privilege of being present, in 1883, re-asserted this same principle with no uncertain voice.

In the subject of the relation of our Church to the Scandinavian and other reformed Churches, the chief question enquired into was whether they had maintained the continuity of the ancient three-fold Ministry. With regard to Old Catholics and others, the Encyclical Letter said, "Nor again is it possible for members of the Anglican Communion to withhold their sympathies for those Continental movements towards Reformation which, under

the greatest difficulties, have proceeded mainly on the same line as our own, retaining *Episcopacy as an Apostolic ordinance.*" But this was chiefly manifested in the treatment of the subject of Home Reunion. The very greatest and deepest desire for such reunion was expressed. But the *Encyclical*, put forth, it must be remembered, by the unanimous consent of the Bishops then assembled, says, "We lay down conditions on which inter-communion is, in our opinion, and according to our convictions, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock may be realised, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such a surrender."

And one of these conditions on which inter-communion is stated to be alone possible is, as is well known :

"The *Historic Episcopate*, locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the unity of His Church."

Could it be possible to declare more emphatically than these words do, before the world, that the Episcopate is one of the things essential for the true Church? I know, of course, that attempts have been made to distinguish between the Episcopate as an historic fact and as a doctrine, and it is alleged that the former alone is here meant. But, if people are told that they must accept Episcopacy as a fact as the manner of the Ordination of their Ministers before they can be admitted "into the unity of the Church," it is surely a mere quibble of words to say that they need not, with it, pledge themselves to any particular doctrine as to why it is a necessity. The Bishops of the American Church who first suggested the four Articles accepted by the Lambeth Conference as the basis of a possible reunion, while declaring their willingness to make all reasonable concessions on "all things of human ordering and of human choice," named these four, viz.: the Holy Scriptures, the Creeds, the Two Sacraments, and the Historic Episcopate, "as inherent parts of the sacred deposit of Christian faith and order, committed by Christ and His Apostles to the Church, and as, therefore, essential to the restoration of unity." (See Report of Committee, Lambeth Conference.)

It is indeed a matter of notoriety now, that there were some Bishops who desired that opinions, similar to those expressed by your Lordship, should be put forth on this subject, but the very general disapproval with which those opinions were met proved even more clearly and unmistakably the mind of the collective Episcopate as representative of our Church.

Such an assertion, then, of the need of Episcopacy as a condition for any reunion with other bodies, outweighs immeasurably the opinion that may be expressed by any one Bishop.

But, my Lord, I believe the witness that our Church does consider Episcopacy necessary to the existence of a Church, is even deeper and stronger than such evidence as this. I believe it to be enshrined unmistakably and indelibly in the formularies that we have all continually to use. When the Article, "One Holy Catholic and Apostolic Church," was inserted in the Creed, there can be no doubt whatever that the Church therein meant was a duly organized visible body, having a Ministry of Bishops, Priests and Deacons; and to interpret that Article of our Faith as though it was intended to mean, as your Lordship seemed to imply, "the whole body of Christian men dispersed throughout," irrespective of their organization and of their ministry, seems to me to be using most solemn words in a most loose manner, ab-

solutely contrary to the sense in which they were intended, and are, as I believe, intended still, since the Church has never declared her intention that they should be interpreted in any other sense than that which they had when they were first used.

But, further, what can the restriction of the power to use the words of Absolution, to Celebrate the Holy Communion, and to pronounce the Blessing, to those who have been admitted to the Order of the Priesthood mean, but this same thing? Can it for a moment be thought that our Church means that *inside* the Church none but Priests may execute those Offices, but that *outside* anyone is at liberty to do so with equal validity and efficacy?

But the chief witness is undoubtedly in the Ordinal itself. There, in the Prayers, as in the Ember Collects, it is distinctly asserted that God, by His "Divine Providence, has appointed divers Orders (not one only) in His Church."

Further, no body of Christians that does not claim to have received the Commission of its Ministry in direct Succession from our Lord, through the Apostles, has ever ventured to use anything like the solemn terms of Commission with which you, my Lord, send forth Priests to minister to Christ's flock. Those words of the Ordination of Priests are either a most solemn reality, conveying with authority a commission that none but God, whether directly or indirectly, could possibly give: or they are an awful mockery, if not blasphemy. When you use those words and commission Priests to preach the Word and dispense the Sacraments, are you really doing nothing more than any little congregation of Christian men that meets together and chooses to appoint a minister is as fully competent to do? If not, where is the line to be drawn between those who may and those who may not call and send Ministers? Your Lordship did not, indeed, say what you considered necessary for the validity of the Sacraments. You only said that you did not consider Episcopal Ordination necessary. But, if once the necessity of the Commission being passed on from generation to generation through individuals who have had power given them in the Church to call and send others,—and that is the essence of Episcopacy,—is given up, I confess that I, at least, cannot see any reasonable standing point between that and the acknowledgment of a power inherent in the smallest and newest congregation that may meet together to appoint one of their number to minister to them. But if such a congregation may appoint a man to represent it in religious acts, I do not see how it can make him, as you, my Lord, make the Priests whom you ordain, "Ambassadors for Christ" and "Stewards of the Mysteries of God."

My Lord, you told us that you "were alive to the evils of Dissent," and were eager for the reunion of Christians, and that it was this feeling that took you to Grindelwald. You told us also that you "loved and cherished Episcopacy with all your heart," and that you "believed it to be the best form of Church government." I cannot say that we were thankful for the avowal. We took it for granted, or otherwise you would assuredly not have been where you were.

But, my Lord, I have seen and had cause to feel the practical "evils of Dissent," and of our divided Christendom, far more evidently than it is possible, I venture to say, for any one to do in this country. I have seen something of the character and temper of Dissent, where there is no excuse of an "Established" Church for it to pretend to excuse itself with semi-political reasons for its existence, and I can, without the least hesitation or any fear of contradiction, say this, that it is not because your Lordship, or anyone else, declares that you "cherish and love" one form of Church government, or think it the "best," that the wound of our

divided Christendom will ever be healed, or the "evils of Dissent" be overcome. The members of those other bodies "love and cherish" their form of Church government, and think it, whatever it may, "the best." What reason is there why we should expect them to come over to what we "love and cherish" any more than why we should not go to what they "love and cherish," that so we may be amicably one? Nor can there be any real unity among Christians except under one form of government.

The only power that can draw together the scattered forces of those who "love the Lord Jesus in sincerity" (and I believe that many of those who have unwittingly separated themselves from the unity of the Church do most earnestly love Him, and are most anxious to serve Him truly; I do not regard them as "lepers," though I believe them to be in most unfortunate error) is the proclamation of some way that we can tell men with unhesitating voice is of God's ordaining. The mere preferences of men are the sure source of endless schisms. The Truth of God can alone be the rallying point for true and lasting unity.

It is because I, too, most earnestly desire the reunion of all who "call themselves Christians," and that "they may be led into the way of truth," and because I believe that your Lordship's words, spoken at the Congress, would, if they were accepted as the right interpretation of our Church's position, far from making for union, tend indefinitely to postpone that happy consummation, if not make it altogether impossible, because taking away all solid basis for such reunion, that I have felt it my duty, however unimportant my voice may be, to make this my solemn protest against the words your Lordship uttered as President of the Congress.

I am, my Lord, yours obediently,
ADELBERT ANSON, Bishop,
Master of St. John's Hospital, Lichfield; formerly
Bishop of Qu'Appelle, N.W.T., Canada.

ECCLESIASTICAL NOTES.

NEXT year's Church Congress will be held in Exeter, England.

THE Bishop of Bedford is ill, and has been prohibited from working for several months.

THE Church Army has opened a new Training House for Nurses in Marylebone, London.

AN East End "Mission" is to be commenced in the rural deanery of Stepney, London, commencing 19th Nov.

A VERY handsome CHURCH INSTITUTE is being built in Lausanne, Switzerland, on a site adjoining Christ Church.

MR. TOM MANN states that the report in the *Times* that he had applied for and accepted nomination as Deacon of the Church is untrue.

THE Bishop of London has contributed a second sum of £200 to the Schools Relief Fund, to which the Dean of St. Paul's also contributes £100.

THE Bishop of Ripon has been appointed by the Board of Theological Studies to be lecturer in Pastoral Theology at Cambridge for the ensuing year.

AT the October meeting of the S.P.C.K. money grants to the extent of £2,832 and book grants to £977 12s, were made to different Home and Colonial objects.

THROUGH a benefaction under the will of the

Rev. James Sparrell of £50,000, the total receipts of the C.M.S. have reached the largest amount ever realized, viz., £282,805.

THE Birmingham Church Congress has been numerically the best attended of all the thirty-three which have composed the series, beating the Manchester record of 1888 by the sale of a single ticket.

THE foundation stones of new Church schools have just been laid at Norwich, where the boys' school will cost between £3,000 and £4,000, and at Morecambe. The cost of the latter schools is estimated at £1,600.

FORTY-SEVEN new students were admitted last term to St. David's College, Lampeter, being the largest number on record in the history of the College. Young Welsh Churchmen are not dismayed by the threatened disestablishment.

It is announced that the restored Chapter House at Durham Cathedral, the completion of which forms the final part of the Bishop Lightfoot memorial, will be opened in 1895, in which year the 800th anniversary of the Cathedral will be celebrated.

THE Bishop of Sodor and Man has lately consecrated the Parish church of Peel, which owes its erection to the efforts of the late Bishop Rowley Hill. The church, which is said to be the most beautiful in the island, was opened by Archbishop Thomson in 1884.

THE *Times* states that the Rev. W. H. Shimfield, vicar of Haddenham, Ely, has been appointed Archdeacon of Stanley by the Bishop of the Falkland Islands. The new Archdeacon will reside at Rosario de Santa Fe, in the Argentine Republic, having under his immediate charge St. Bartholomew's Church.

THE *Times* is informed that Mr. Tom Mann, the well-known labour leader, is an accepted candidate for deacon's orders in the Church of England. Mr. Mann has received a title to the curacy of a large and important parish inhabited by the industrial classes, and it is expected that his ordination will take place at Christmas.

THE authorities of the Church Army have decided that since the case of Silk was given in their favour by the magistrate, all sums forfeited on account of drunken misbehaviour, instead of going to the general funds of the society, shall be devoted to the emigration of selected and suitable persons making a fresh start in the colonies.

THE magnificent new church of St. Matthew's, Northampton, was consecrated by the Bishop of Peterborough in September last. The total cost is about £20,000. This church has been built at the expense of Mr. Pickering Phipps as a memorial to his late father, who for many years represented the Borough of Northampton in the House of Commons.

THE Bishop of Lichfield has issued a pastoral letter to every incumbent in his diocese, in which he states that in the Church schools between 80,000 and 90,000 children are being educated, and that it is his desire and hope that an offertory should be devoted to the central fund in every church in the diocese, if convenient, on the second Sunday in Advent.

It is noteworthy that the three selected

preachers at the Birmingham Church Congress, the Archbishop of Canterbury, the Bishop of Durham and Archdeacon Farrar, were all formerly Fellows of Trinity College, Cambridge. The Archbishop and the Bishop of Durham were both educated, previously to their University course, at King Edward's School, Birmingham.

Diocese of Nova Scotia.

HALIFAX.

St. Luke's.—All Saints Day which takes a high position in the annals of the Church's year was duly observed by good congregations at St. Luke's Cathedral. The services on that day were celebration of the Holy Communion at 7.30 a. m., matins at 9, second celebration (choral) at 10, with a short address on "The care of the saints" by the rector, Rev. E. P. Crawford, full choral Evensong at 8, on the 5 inst., (Sunday) being within the octave there was two celebrations in the morning, matins, litany and sermon by Canon Maynard at 11, choral evensong at 7. At this service the rector delivered an able discourse based on the "Beatitudes." In the morning the choir sang Maunders Te Deum in B flat, and in the evening gave an expressive delivery of Stainer's anthem for All Saints, "What are these." Bethoven's Alleluia chorus from the Mount of Olives was played as a concluding voluntary by Mr. Gatward. The offertories during the day were on behalf of the Halifax dispensary.

C. OF E. INSTITUTE.—The anniversary service of the Church of England Institute was held in St. George's Church on Tuesday Oct. 31st. There was a good congregation. The musical service was exceptionally fine, conducted by Mr. Gatward of St. Luke's Cathedral, who presided at the organ. The excellent choir was assisted by volunteers from the different churches. Besides the singing there was a series of three addresses by Rev. Canon Partridge, D. D., Rev. Dyson Hague, M. A., and Mr. A. B. Wiswell. The first speaker was Rev. Dyson Hague who spoke of the benefit of the institute, first in supplying a place where young men may go and find innocent amusement, good literature and attractive surroundings. It should be a centre of Church work, where diocesan plans may be matured, and where Church associations may meet. Church people cannot afford to allow the institute to go down or even to languish. Mr. A. B. Wiswell dealt with the present financial difficulty of the institute. He briefly traced the history of the institute from the day of small things to its present occupation of the handsome and well equipped building on Barrington street. He gave it as his opinion that as the Brotherhood of St. Andrew in the United States and Canada had united the various parties within the Church of England in an organized effort to extend the kingdom of Christ among young men, so the Church of England institute in Halifax had been instrumental in breaking down the barriers of parochialism, and providing a common platform upon which members of the various congregations could unite in work for the general good of the Church. Mr. Wiswell quoted from Treasurer Thomas Brown's annual statements for the year previous to the occupation of the present building, the year subsequent to that occupation, and the last report issued, to show the membership in those various years and the cost to the institute of carrying on its work, which was in excess of the amount received from members. In the present difficulty Mr. Wiswell offered as a solution the securing of one new member by each present member of

the institute and ladies' auxiliary. He considered this by no means impossible of attainment, if we realize that the institute is deserving of the support of every member of the Church of England in Halifax, young or old. An earnest appeal was made to assist by every means in their power the committee appointed to canvass the various parishes, and hoped that their offerings at this annual service would be an indication of their practical desire to do so. Canon Partridge, senior vice-president of the institute, closed with a few words of encouragement. He told how, when in Toronto recently, a prominent clergyman of that city had said that he envied the Church people of Halifax. The speaker thought, perhaps, there might be some things for which they might justly be envied, but did not anticipate the remark which followed. It was the Church of England institute that was the object of the Toronto clergyman's admiration. He said he had felt ashamed when passing the institute that, with their greater numbers and wealth, Toronto Churchmen had no such institution and building. Canon Partridge then dwelt on two pages in the history of the Church which, he said, might strengthen Church people in an hour of trial. He instanced, first, the feeling of the Israelites on the threshold of the land of promise as they listened to the report brought by the spies. How could such difficulties ever be overcome? Yet they went on in faith and obedience, and the land became theirs. He then asked if his hearers had ever tried to imagine the feelings of the Apostles when ordered to preach the gospel of what appeared to be, a crucified felon in the face of the ancient world. Yet they went on in faith and obedience, and we, 2,000 years afterwards, are enjoying the results of their labors. In the Divine Mind the land is ours and the world ours. We must rise to the duty of taking possession. The Church people of Halifax could free the institute of debt in a day if they would—and it was their duty to do it.

A collection was taken up which netted a substantial sum.

SOME OBSTACLES TO THE GROWTH OF THE CHURCH OF ENGLAND IN P. E. ISLAND.

A paper read by the Rev. J. Simpson, before the Missionary Conference at Yarmouth, Oct. 18th, 1893.

As Prince Edward Island neither belongs to the diocese of Nova Scotia nor to the province of Nova Scotia, this paper cannot correctly be said to plead any "missionary needs or opportunities of that diocese or province," to which question I am supposed to speak. But I feel sure it will not be considered out of order to bring before the meeting at this time a brief statement of a number of unsatisfactory conditions which exist in our Church in the Province of P. E. Island, especially as the object of this Conference is to rectify where possible all irregularities which hinder our work for the cause of Christ.

It is not generally known that P. E. Island is not part of the diocese of Nova Scotia, or that the Bishop of Nova Scotia is not Bishop of Prince Edward Island; and yet this is the case.

Originally the whole of British North America was under the jurisdiction of the Bishop of London, and when the diocese of Nova Scotia was formed in 1787 it was evidently thought that the newly acquired colony of P. E. I. would, at no distant time, have a bishop of its own; so the title of the Bishop of Nova Scotia in the Royal Letters Patent was, "The Bishop of Nova Scotia, exercising episcopal jurisdiction in the Island of Prince Edward." That title has descended to all his successors

in office, as the hopes of the early days were never realized, and after more than one hundred years P. E. Island is still without a Bishop.

Now, to the uninitiated the title of the Bishop may seem a mere matter of words, but the Church in P. E. I. knows to its sorrow that it is not so, for it has been the source of continual trouble and not a little misunderstanding.

WANT OF EPISCOPAL SUPERVISION.

I. In the first place we have been unable to obtain that constant Episcopal supervision so essential to the well-being of the Church. Hurried Confirmation tours at rare intervals at first, then every three years during the rule of the late bishop, and every two years during that of the present bishop, are all that we have ever been able to obtain. The congregation have never had an opportunity of coming into personal touch with their father in God, and consequently they have been deprived of much spiritual sympathy and benefit. Even Charlottetown, the second largest city under the charge of the Bishop of Nova Scotia, has to be content with a biennial visit from his Lordship, who holds a Confirmation at the parish Church in the morning and St. Peter's Cathedral in the evening, and then must of necessity speed away to other parts of the Island immediately.

I hope no one will think that I am presumptuous enough to criticise our Bishop. If I had a grievance against him, I certainly should not air it in such a paper as this, and before such a body as is present here. I fully realize that his Lordship's first duty is to his diocese; that must ever be his principal care; and then, if he has any spare time, it may be given to those outside the diocese who are under his jurisdiction. The children must first be filled, and we, forsooth, must be content with the crumbs that fall from our master's table. And when we consider the vast extent of the diocese, the multiplicity of calls the Bishop has upon his time, the ever recurring tours, the arduous travelling in many parts; we cannot expect a bishop who conscientiously does his duty, to devote more time to the extra diocesan work in P. E. Island than is given at present.

EXCLUSION FROM THE B. H. M.

II. But the absence of necessary Episcopal supervision is not the only evil resulting from our unique position as a Jurisdiction. We are excluded from the Board of Home Missions, which does so much to aid country parishes in the diocese of Nova Scotia. Again, this is perfectly right, all contributions raised by the Board and for work within the Province of Nova Scotia, and it would be a misappropriation of funds to divert them to Prince Edward Island, without an alteration of the constitution. But here is our situation. There are in P. E. Island ten clergy, nine parishes, and twenty-three churches, but the two churches in Charlottetown are the only self-supporting ones in the whole Island. The C. & C. S. gives an annual grant of about \$150 each, to two parishes, and the S. P. G. gives £100 per annum to be distributed among five parishes, but this latter is being reduced at the rate of £50 a year. The population of the Island is not increasing. The church population showed a decrease of over 500 in the last census, consequently the burden of aiding the mission falls, and must continue to fall more heavily every year upon the congregations of St. Peter's and St. Paul's Charlottetown, consisting in all of some three hundred families, by no means wealthy. This, of course, is altogether out of proportion to the responsibilities of Churchmen in any other diocese in Canada. Our Diocesan Church Society raises some \$400 or \$500 per annum, which is distributed as evenly as possible, but if the English societies continue to reduce their grants, this will no longer be adequate, since the salaries of the clergy, even now, range from \$550 to \$650 per annum.

EXCLUSION FROM THE CHURCH ENDOWMENT FUND.

III. Our next grievance is in connection with the Clergy endowment Fund. While desiring to make no charge of injustice, since the money for this fund was raised in Nova Scotia, it does seem hard that if a clergyman from Nova Scotia takes a parish in P. E. Island (under the same Bishop) for a few years, and then returns to his former diocese, the time spent in P. E. Island does not count for anything, and he has to take his rank on the Endowment Fund, by the number of years he spent in the diocese before going to P. E. Island. This necessarily discourages the clergy of Nova Scotia from taking work in the Island.

We may here thankfully acknowledge the permission of late years granted to the P. E. Island clergy to participate in the benefits of the Widows' and O. Fund and the Superannuation Fund. These are some of the crumbs which fall to us by the courtesy of our brethren, since we cannot claim them as our right.

OTHER DIFFICULTIES.

IV. There are other difficulties which tend to retard the growth of the Church in P. E. Island, but the time allowed for this paper will not permit me to enter into them at length. Briefly they are these:

(a.) We have an Archdeaconry, but our Archdeacon is non-resident, and like our Bishop can only visit us once in two years. This, indeed, is not his fault. When the Rev. S. Weston-Jones resigned the Parish of Charlottetown, he also resigned as Archdeacon; but the Bishop having consulted the Island clergy, and finding that it was our desire that he should continue in office, asked him to withdraw his resignation.

(b.) We have a Cathedral, one of the very few real cathedrals in Canada, since most of the so-called cathedrals are only parish churches with the Bishop's chair placed in them. St. Peter's has no parish attached to it, and the trust deed executed by the late Bishop expressly states that "The Bishop's chair is to be placed and continually kept in such Church, in order and to the intent that the said Church may be deemed a Cathedral." Yet, although we have a Cathedral we have no Dean or Chapter.

(c.) The Archdeaconries of Nova Scotia and Cape Breton are divided into Rural Deaneries. We have no Rural Dean in Prince Edward Island. So we are absolutely without any organization that can bring the clergy into official touch with each other or with their Bishop.

(d.) The Church School connected with St. Peter's has been a constant feeder to King's College for twenty years. At times it has had a larger number of scholars than the Windsor Academy, its pupils, as a rule, are well grounded and take a good place in the matriculation examinations. Yet it has never been recognized by the Synod, nor granted a place in the report of the Committee of Education.

(e.) The Island clergy are of average ability, and compare favorably with other priests holding the license of the Bishop of Nova Scotia. Yet, in 1890 not one of them was appointed to any of the fifteen committees connected with the Synod of Nova Scotia, and in 1892 only one was so appointed,—and he was put on the Widows' and Orphans' Fund, because he was newly married!

Notwithstanding all these disabilities, the parishes of Prince Edward Island are expected to contribute to the various funds of the diocese, such as the Synod Assessment, the Bishop's salary, King's College, etc., etc., and also to support the Domestic and Foreign Missionary Society, in the same proportion as the more favored parishes of Nova Scotia.

The question is, How can these matters be remedied? So long as the House of Bishops refuses to form any new dioceses, until an Episcopal Endowment fund of \$40,000 be raised, there is no prospect of getting a Bishop of our

own, since it would be impossible to raise one-tenth of that amount. The only way out of our difficulties, therefore, appears to be the extension of the Diocese of Nova Scotia, so that Prince Edward Island may be included in the diocese proper, instead of being a mere appendage, as at present. And for this, application would have to be made by the proper authorities to the Provincial Synod, since to that body belongs the right of subdividing, and so, I presume, of extending and amalgamating dioceses.

Diocese of Fredericton.

CONFIRMATION SERVICES.—The Bishop of Fredericton has just finished a series of confirmations in the Miramichi district of Northumberland county. At Baie du Vin Rev. W. J. Wilkinson presented twenty-one candidates; at Chatham, Canon Forsyth presented twenty-eight; at Newcastle, Rev. J. H. S. Sweet had prepared eighteen; at Derby and Blackville, thirty-one were presented by Rev. C. O'D. Baylee; at Doaktown and Ludlow, Rev. H. Montgomery presented eighteen; at Weldford, ten were confirmed, and at Bathurst Rev. R. Simonds presented twenty-one. At Bathurst the church folk are expecting their new rector, Rev. A. J. Reid, who was a short time ago assistant to Canon DeVeber at St. Paul's in this city, and having had experience of other parts, is glad to return to New Brunswick.—*St. John's Sun.*

BATHURST.

Theophilus Des Brisay, J. C., many years clerk of the peace for Gloucester Co., died at his residence on the afternoon of the 3rd inst., after a lingering illness. The deceased was 77 years of age, he came from Prince Edward Island to Bathurst about fifty years ago and practised law here and was one of the oldest lawyers in the province. He was also judge of probates and clerk of the common pleas. Mr. Des Brisay was the father of the late T. Swayne Des Brisay, who died about two months ago, and of the Rev. Lestock Des Brisay, of Sorel, P. Q., and also of A. Normond Des Brisay, merchant of this place. The deceased was much respected and his many friends will much regret to hear of his death.

CARLETON.

The Rev. J. O. Crisp presently of London, Ont., has received a call from the congregation of St. Jude's Church here to resume the position of Rector, which he formerly occupied.

Diocese of Quebec.

SHERBROOKE.

The service of sacred song at St. Peter's church on Wednesday evening, 8th Nov., drew out a large congregation. The several solos and chorus of the beautiful cantata, "The Christian Pilgrim," were well rendered.

WATERVILLE.

A missionary meeting was held in the church here on Monday evening, 6th Nov., at which the Rev. Canon Foster, of Coaticook; Rev. Mr. Murray, of Dixville; Rev. Mr. Forsythe, of Stanstead; Rev. Mr. Parker, of Compton; Rev. Mr. Brooks, of Ways' Mills; Rev. Mr. Stevens, of East Hatley; and the pastor, the Rev. Mr. King, of Waterville, were present. Addresses were delivered by the Rev. Canon Foster and the Rev. Mr. Murray, which were listened to with deep interest.

LABRADOR.

Mr. G. W. Willis, of Montreal, having been appointed by the Lord Bishop of Quebec to organize and take charge of the Church schools of St. Clement's Mission, Coast of Canadian Labrador, and also to act as Lay Reader, sailed from Quebec per steamer "Alert" on the 25th September last, in company with Rev. J. N. Kerr, the newly-appointed missionary. Mr. Willis will be stationed for a few months in the early part of the winter at St. Paul's River; then, towards spring, will travel with dogs over the frozen bays to Mutton Bay, where he will remain for a time, and then proceed to some other part of the Mission, where a school may be started. As the Mission extends along a coast line of about 250 miles, both Missionary and Teacher require to do a lot of travelling.

Diocese of Montreal.

MONTREAL.

St. George's.—On Thursday evening last in St. George's school room, the Rev. G. Abbott Smith delivered an interesting and instructive lecture on "Egypt past and present" to a large and appreciative audience. About forty lime-light views illustrated the lecture and added greatly to the charm of the evening's entertainment. Dean Carmichael, on behalf of the audience, thanked the lecturer at the close of his address.

The Rev. S. Massey has been appointed to the incumbency of the Mission church of St. Simon and St. Jude, St. Henri, an outcome of the mission work of St. George's.

St. Jude's.—The Band of Hope has been re-organized for the season, and last week gave an opening concert which was well attended and thoroughly enjoyed.

Grace Church.—The Young People's Literary Society of this church held its usual fortnightly meeting on Thursday last, Nov. 9th, in the lecture hall of the church, when a splendid address on "National Sentiment in Canada" was delivered by Mr. J. Macdonald Oxley, which the members seemed to appreciate very highly. After intermission, during which the society received about eighty new members. The president, Mr. C. F. Crutchlow, read a short paper, which was listened to with great interest by the members. The Rev. Dr. Borthwick will address the next meeting, which takes place on Thursday, Nov. 23rd.

LAY HELPER'S ASSOCIATION.—The usual monthly meeting of this Association was held in the Synod office on the evening of the 7th of Nov., when there was a good attendance of the licensed Lay Readers and an interesting meeting. During the evening, after routine business, a paper was read by the president upon "The Priesthood of the Laity," which elicited some discussion, and for which a hearty vote of thanks was accorded.

COTE ST. PAUL.

The third of the fortnightly parochial gatherings took place in the Mission hall on the evening of the 9th Nov. There was a larger attendance than at the previous ones, and an enjoyable evening was spent.

FRELIGHTSBURG.

On Wednesday evening, Nov. 8th, there was a very good assemblage in the Memorial Hall, largely drawn to hear Miss Brown, formerly

of Dunham, who is engaged in teaching in the Mission School of the Piegan Indian Reservation, Diocese of Calgary. That Miss Brown is to the manor born is a link of sympathy, at the outset, with her work on the part of Eastern Township citizens. This loses none of its power or attraction when we view our Lord's last order as living words, "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Our locally distant fellowship, with a half a world between us and the Mother Church at Jerusalem is historic proof of their vitality and fulfilment. They run to us, "Ye shall be witnesses to Me" in Montreal, the Maritime provinces, the West, and to the uttermost part of our flag end of the world in the North-west Territories. The Bishop of Springfield, Ill., writes our "Vocation," "Wherever a man hears the Saviour and his heart is generous, he must in the necessity of the case be a missionary." Reference was made to the striking connection subsisting between the signal revival of wider missionary enterprise and the consecrated self-sacrifice of the noble David Brainerd, at whose torch, a Carey, a Martyn, and an attendant host have lit their blessed missionary zeal and triumphs. The President of Columbia College, N.J., at the great Missionary Council at Chicago, gave a succinct gospel definition of true Christianity, when he said: "The Christian is one who, saved from drowning by clinging to the Cross, holds it with one hand and tries to light up some other sinner to it with his other hand." This is peculiarly the impulse of the missionary efforts in behalf of the primitive red men of our continent, which demand our utmost sympathy and co-operation. Bishop Haro's singularly clear and concise review of the Indian work at the Chicago Council, embodied in Canon Davidson's address, formed a most instructive and interesting preface to the full statement made by Miss Brown upon the same subject, based upon personal experience and daily duty. Divers Indian curiosities were exhibited to the audience, illustrative of the habits and ways of the Indians. Prayers to "the Lord of the harvest" and inspiring hymns diversified the proceedings. A collection towards the maintenance of an Indian child at the Mission school among the Blackfeet realized \$4.01, with the prior Ministering League contributions of \$8.60, this made up \$12.61 towards the requisite \$25 for the annual support of one scholar. For the balance the Rector looks to glad offerings from those whose prayers are "backed up" by reasonable conditions of liberality. By personal appeal Miss Brown secured a subscription list of \$34.25, making a total of \$46.86 contributed by the parish of St. Armand East to the Piegan Missions.

Diocese of Ontario.

KINGSTON.

The Archbishop of Ontario will (D.V.) hold a general ordination on Sunday, Dec. 17th, (3rd Sunday in Advent) in Kingston. Candidates for Priests' and Deacons' Orders are requested to send their papers, etc., to the Ven. Archdeacon of Kingston, Brockville, Ont., who will supply all information required. The examination will begin on Tuesday, Dec. 12th, in the Synod Hall, Kingston.

Diocese of Toronto.

PETERBORO.

A successful and enjoyable entertainment was held at St. Luke's church on Monday, when an excellent programme was presented and a pleasant evening spent by the good number who attended.

ORILLIA.

It is announced that since the special appeal lately issued the debt on St. James' church here has been reduced \$500.

Diocese of Huron.

MITCHELL.

Mr. John Evans Davis, who was a resident of this place for 33 years, and warden of Trinity Church for several terms in its earlier days, died on Nov. 2nd, at the age of 55 years of typhoid fever. He was the eldest son of the late Rev. W. Davis and brother of Canon Davis, of London, and Rural Dean Davis, of Sarnia.

HESPELER.

The new Anglican church in Hespeler was opened on Sunday, Oct. 29. Bishop Baldwin preached in the morning and afternoon, and the Rev. James Thompson, of Kincairdine, in the evening. Large congregations were in attendance, especially in the afternoon, when the building was crowded to excess, many not being able to gain admittance. The afternoon sermon was a noble exposition of the text: "The stone which the builders refused to become the headstone of the corner," etc. It will be long remembered. The singing, under the direction of Miss Huggard, was all that could be desired. It was pleasant to notice Rev. Mr. Strachan, of the Presbyterian church, and the Rev. Mr. Harvey, of the Methodist church, within the communion rails, in company with the Bishop and Rev. Mr. Ridley. It was a practical exhibition of Christian union.

The church is very beautiful. It wins great praise. The exquisite windows, supplied by the Dominion Glass Co., of Temperance street, Toronto, are the theme of universal admiration. The Church of England people in Hespeler and their minister, Mr. Edmonds, are to be congratulated on the completion and opening of such a beautiful church. The remaining debt is about \$1,100. The entire cost was \$3,250. F. W. Mollish, of Galt, architect; Mr. Lewis Krebs, of Hespeler, contractor. The opening services will be continued next Sunday. The preachers for that occasion will be the Rev. Canon Hincks, of Windsor, and the Rev. John Ridley, of Galt.

HURON L. W. A.

At the annual meeting of the Huron Diocese Lay Worker's Association at Woodstock, on the 1st Nov. inst., under the presidency of the Bishop of the diocese, the annual report was read by Mr. A. H. Dymond. The report stated that there were fifty-two licensed lay readers in the diocese, besides many who were unlicensed; eighty male Bible teachers, and 287 male Sunday-school teachers. The report mentioned the good work being done by the St. Andrew's Brotherhood, the Christian Endeavor and other societies. Much useful information was given with regard to lay work in other dioceses. The election of officers resulted as follows: President, Bishop Baldwin; Vice-president, Dean Innes; 2nd Vice-president, Charles Jenkins, Petrolia; Chairman of Committee of Management, A. H. Dymond, Brantford. Committee—Brant: A. K. Brunnell, Brantford; Bruce: Richard Rivers, Walkerton; Elgin: W. Scarlett, St. Thomas; Essex: Jasper Gordon, Kingsville; Grey: John Robinson, Owen Sound; Huron: T. O. Kemp, Seaforth; Kent: Thomas Burnside, Bothwell; Lambton: C. J. Kingstone, Warwick; Middlesex: V. Cronyn, London; Norfolk: J. T. Christie, Oxford; James Dent, Woodstock; Perth: James Hosson, Stratford; Waterloo: James Woods, Galt; Sec.-treasurer, J. M. McWhitney, London. A number of interesting papers were read and discussed, amongst them one by Rev. Arthur Murphy, M.

A., rector of Holy Trinity Church, Chatham, on "The Sunday School the ally of the Church," in which he urged that the teachers should pay more attention to Church history and be able to teach *why* they belonged to the Church of England. He thought that a good Church history ought to be taught in the S. S.

The question of "Leaflets" also engaged the attention of the meeting and elicited many opinions for and against; those in favor of these are appearing to predominate. Outside organizations, Church and the so-called undenominational (such as the St. Andrew's Brotherhood and the Christian Endeavor) were considered, and several speakers strongly supported the St. Andrew's Brotherhood. The importance of having the S. S. children attend the regular services of the Church was also emphasized by several. The meeting was a very successful one.

PERSONAL.—Mr. Henry W. Jones has been appointed to the Mission of Dungannon, and has entered on his labours with most encouraging prospects.

Rev. Mr. Bell, who has just arrived from London, Eng., has been appointed by his Lordship the Bishop to the parish of Paisley.

Diocese of Rupert's Land.

THE RUPERT'S LAND INDIAN INDUSTRIAL SCHOOL.

The Committee of Management regret to inform the kind friends and supporters of the School that they have surrendered the School into the hands of the Dominion Government, at whose request they undertook the charge.

There had been for some time great difficulty in securing the full number of pupils. This seriously reduced the Government *per capita* grant in aid. Yet the full staff had to be retained, and other expenses ran on. The Committee felt that the arrangement they had with the Government was not fair to them. In other matters they wished changes. At length, as the expenditure exceeded the income they found it necessary, in the beginning of May, to request the Government if it could not make any more favorable arrangement, to undertake the School on October 1st. The Government accordingly has done this. Our Principal, the Rev. W. A. Burman, at the same time resigned.

It is satisfactory to know that the School will still be a Church School. The new Principal Mr. Ashby, who has for some years been Assistant in the Battleford Indian School, was, before he went there, a valued voluntary Lay Reader in this Diocese.

As the Church has to meet a considerable deficiency, the Committee hope that the help on which they have been relying, will be continued at least till October, if not to the end of the year. Any remittance will be received and gratefully acknowledged by the Rev. W. A. Burman, Winnipeg P. O.

The School will in future be entirely supported by the Government. The Committee feel that this result is very disappointing. Still they believe that, while they have had charge, much has been done to benefit the the Indian children in the School, both spiritually and temporally. They desire to express their gratitude for the kind sympathy and the loving liberality of the many friends who helped them in the work.

If any of the friends of the School desire to continue their help to a similar School, the Committee can cordially recommend to them the INDIAN INDUSTRIAL SCHOOL AT ELKHORN in this Diocese, which is under Mr. Wilson, a son of the Rev. E. F. Wilson, formerly of the Shingwauk Home.

If others prefer to assist the evangelizing

efforts of the Church among the Indians of this Diocese, the Committee would earnestly commend to them either the Indian Mission Fund or some particular Mission. Assistance to the following Missions would be especially welcome: The Sioux Mission at Oak River; the Mission at Scantebury, and the Mission on Rainy River. If some of those who have hitherto supported the School would combine to support one of these Missions, the Indian work of the Church would be greatly helped. Subscriptions may be sent either to the Very Rev. The Dean of Rupert's Land, Hon. Treasurer, Synod Rooms, Winnipeg, or to the Ven. Archdeacon Phair Superintendent of Indian Missions.

W. A. BURMAN, B.D.

Late Principal, R. L. I. S.

P. S.—Will friends please note that my Post Office address is now Winnipeg, Man.

Diocese of Columbia.

During a recent visit to Wellington (a mining town of 3,000 people) the Bishop was much impressed by the results of Rev. Mr. Fluitore's three years' work.

The various churches of Victoria and suburbs (eight in all) have just finished holding their harvest festivals. In nearly every case the Bishop was the preacher.

A Confirmation was held at St. Saviour's, 19th Oct. Fourteen candidates were presented by the Rector, the Rev. W. D. Barber. Numbers had to go away, not being able to get standing room.

All Saints' Day was observed generally in the city churches. At the Cathedral there were two celebrations, matins, a children's service, and a united service of clergy, choirs and people, with an offertory for widows and orphans of clergy.

Last Sunday an offertory of \$158 was given to the Jubilee Hospital. The Diocese of Columbia receives no grant from the Church societies of England or Canada; the whole of the work, which is not self-supporting, is maintained by the interest of the endowment fund raised by Bishop Hills, and the offertories and subscriptions from Church people. The Cathedral gives the bulk of these contributions.

Rev. Mr. Taylor, clerical delegate to the Toronto Synod, has given accounts of the meeting both to the Executive Committee of Synod and the Clerical meeting. The Diocese of Columbia has in Synod yet to ratify *pro forma* the proceedings of the General Synod so far as this diocese is concerned. There is, however, no doubt whatever as to the result.

The Rev. Mr. Tovey, who has been in charge of the new parish of St. Alban's, Nanaimo, since its formation, has gone for a holiday (well-earned) to San Francisco.

We are sorry to hear that Rev. Mr. Bolton, formerly of Moosomin, N.W.T., and now Rector of St. Mary the Virgin, San Francisco, has been compelled to go east for temporary change on account of ill health.

The Rev. C. S. Scholfield, Esquimaux, who was invalidated for many months, is back at his post with renewed health and energy.

The Rev. Mr. Wilson, formerly of Shingwauk, has charge of Lake Mission, and serves Cedar Hill.

I would like to point out to Church people in the East that there are several institutions in connection with the Church here which stand in great need of assistance.

There is a great need for itinerant clergymen for the white settlers on the islands, and for a small steamer for missionaries to the heathen Indian on the west coast. (The Roman missions touch but the fringe of the work.)

Albarni, a growing settlement with a resident

Presbyterian mission, is without Church services of any kind owing to difficulty of access, and yet there are many Church families going in. San Juan Valley Union mines and several other points, which ere very long will be populous places, cannot be touched as yet.

While the N.W. and the mainland receive large sums from S.P.G., C. and C.S., C.M.S., and Canadian sources, Vancouver and adjacent islands, rapidly increasing in population, are dependent upon local resources. The Chinese Mission receive a \$500 grant from the Canadian Mission Board, and that is all.

Will not some who have the welfare of the Church in this broad Dominion at heart aid the infant diocese in the farther West in its work of supplying the needs of the incoming eastern youth?

Merchant sailor's and sealer's Rests and missions, Royal naval seaman's Rests, on Miss Weston's lines, are urgently needed in Victoria.

Correspondence.

THE MISSIONARY CONFERENCE AT YARMOUTH, NOVA SCOTIA.

To the Editor of the CHURCH GUARDIAN:

Sir,—One of the subjects touched upon at the above Conference was the need of much better support for the Church and the clergy. Two papers were read on "Proportionate and systematic giving," and on "The Divine plan of Church Finance." The latter paper gave a short and sharp resume from the Scriptures of the divine plan of tithing, a giving one-tenth of our increase to God, and that not as a gift, but as a debt. This also was shown as still binding, because not repealed nor altered in the New Testament. The righteousness of the Pharisees consisted in their *acts of righteousness*, among which was that of paying tithes to God, and our righteousness must exceed that of the Pharisees. And since we cannot *exceed in degree* that which is different in character, we are here emphatically commanded to do even more than the Pharisees did.

It was hoped that this subject would have received a large share of discussion, but only one clergyman and the Right Rev. the Bishop of Algoma, and the Bishop of the Diocese in his closing remarks made any distinct reference to this matter. Through your kindness much may be done in the way of "correspondence."

One question which needs to be well and clearly discussed is whether or not the clergy are bound to tithe their incomes. It cannot be doubted for one moment that if the clergy have possessions and income outside of their clerical incomes, these are as subject to tithes as the possessions and income of any layman. One clergyman, who spoke very strongly in favor of the duty of tithing is popularly supposed to be possessed of large means and property, and following his remarks it was quietly questioned as to whether he practised what he preached. It might be that his left hand does not know what his right hand does in this matter. But if otherwise, then the further discussion of this subject might bring more light and light will induce more proper practice.

But is it the duty of the clergy to tithe their incomes? And if so, to what object or purpose shall their tithes be devoted? If we take the example of the system as practised in the Jewish church we are led to acknowledge that the clergy should tithe their incomes, since the Levites tithed theirs. And on the same ground the tithes of the clergy should be for the alone support of the Bishops as the tithes of the Levites were for the support of the High Priest. But there is a trite saying that "the Church

does not receive from the Church." When I was married I had the happiness of having my Bishop pronounce the blessing, and as a would-be faithful son of the Church I placed the accustomed offering in gold with the gold ring upon the book. But in the vestry the Bishop returned to me the accustomed fee saying: "Ecclesia non recipit per persona ecclesia." Now, is this the teaching of the Church? No doubt the Church has authority in this matter, and if any recognized council has so decided then the clergy need not tith their incomes. But if this has not been thus decided by the unanimous voice of the Church then the clergy are bound to pay tithes, and perhaps their faithful example in this particular will do more than aught else to make the practice general.

Hoping to hear much on this subject.

Yours truly,

CANDID FRIEND.

To the Editor of the CHURCH GUARDIAN:

Sir.—It is a source of much pleasure to me that the self-denying and devoted labors of Rev. Dr. Norton have been fitly recognized by the Bishop of the Diocese. That the Rector of the Cathedral should also be one of its Canons is a very proper thing, and in the present case is, I think, all will admit most thoroughly deserved. It is a fact well known that the financial condition of the Cathedral has, during the time Canon Norton has been the Rector, been more satisfactory than for many years previously, if indeed ever before; and at the same time the roll of communicants has I hear very largely increased.

I notice though with much regret that the constant repairs necessary to the Cathedral fabric are more than the revenue of the church can bear—that it has even been rumored that the building may have to be sold. Surely Mr. Editor such a thing can never be thought of seriously! It is a question of interest to and must, I submit, be decided by not only the Cathedral congregation but also the diocese as a whole. If the parish of Christ Church can pay its ordinary parochial expenses, but finds the extraordinary outlay necessary to the keeping in proper repair of the Mother Church of the Diocese more than its revenue is equal to, surely this is a case where the diocese as a whole is concerned and should be willing to assist; or when we remember that large sums are said to have been lately left to the Bishop in trust for the purposes of the diocese—would it not be right that portions of these monies should be bestowed on this object? Really when we consider that the congregation worshipping in the Cathedral are doing well in the way of reducing their debt I for one, as a member of a country parish would deem it a privilege to assist in a movement to aid them in this matter.

I would, however, deprecate the use of the daily papers for the purpose of discussing this subject, as I notice was done by one of our most eminent laymen a few days since. The remarks reported too would be to some rather misleading. If the church is not as crowded as when the popular sermons of Bishop Baldwin were delivered, it has a larger congregation of steady worshippers—its finances are more prosperous, its debt is largely reduced, and its revenue I understand is sufficient to meet all its ordinary expenditure, which I believe was not formerly the case. Yours truly,

A LAY DELEGATE.

THE PEIGAN INDIANS.

To the Editor of the CHURCH GUARDIAN:

Sir,—It is well known to many of your readers that Miss Brown is visiting certain parts of Eastern Canada in the interests of the Peigan Mission. She recently addressed a meeting of the Woman's Auxiliary in this city, the Bishop

occupying the chair. At Miss Brown's request, and on her behalf, I desire to make public the following facts concerning the Mission:

1. The Peigan Indians form one of the three tribes included in the Blackfoot nation. The central station of the Mission is at Fort McLeod, Alberta, N.W.T., in the diocese of Calgary and Saskatchewan. The missionary in charge is the Rev. J. Hinchcliffe. The Bishop of the diocese is the Right Rev. William Cyprian Pinkham, who emphatically approves of Miss Brown's appeal.

2. The Peigan Mission is a work purely Canadian, supported by and entirely dependent on the Church and Government of Canada, who unite in the task of clothing, feeding and teaching these Indians.

3. The Indians themselves are wild and uncivilized, and are with difficulty taught even to cultivate the ground. There is hardly one true adult Christian among them. But they are willing that the missionaries should teach their children, with whom, it is obvious, the chief hope of the Mission lies.

4. There is an existing school for twelve Indian girls. An addition is now being added under the same roof for twenty-four boys. The bare framework is completed, but the building is still unfinished and also in need of furnaces to heat it. Upon the building thus far there is a debt of about \$500.

5. Moreover the Missionary's house is in sore need of repairs. It was so cold last winter as seriously to affect the health of the inmates. More helpers are needed also to aid in the school work, at salaries amounting in all to \$500 yearly. And last but perhaps not least on the list of wants we find two cows and a horse.

6. To sum up: The entire immediate need is \$2,000, of which ever generous Montreal is sure to contribute gladly its share. The work has the approval of our own Bishop, the Dean, Dr. Norton and others. Contributions will be thankfully received by Miss Brown herself, and or may be sent to Canon Empson at the Synod office.

G. OSBORNE TROOP.

Montreal, Oct. 16th, 1893.

MOTHER'S UNION.

Dear Sir,—In reply to your question as to there being a branch of the "Mother's Union" in Canada, I would say that in the parish of the Memorial Church, London, Huron Diocese, there has been a large and flourishing one ever since 1888. We closed our last year's session with a membership of 35, and look forward to a large increase of members when we meet, in a week's time, for our coming winter's work. Our President is Mrs. Richardson, Memorial Church Rectory, London, Ont. If you could make room for our short report of 1892, or extracts therefrom, your readers would perhaps be interested to learn somewhat of the aim and objects of the Mother's Union. I might state that it was during a visit to my dear old home in the Diocese of Winchester that I heard first of the Union, and upon my explaining its principles to our rector, the Rev. Canon Richardson, he quickly recognized how its wider scope would double the value of the old-time "Mother's Meetings," whose members had hitherto been mainly drawn from amongst the poorer homes of the parish. I should rejoice to hear of the formation of other Branches of the Mother's Union in Canada. Faithfully yours,

H. A. BOOMER,

Hon. Sec. Memorial Church Mother's Union.

For "Sunday School Notes," see page 15.

The diminutive chain of habit is scarcely heavy enough to be felt till it is too strong to be broken.—Johnson.

BROTHERHOOD OF ST. ANDREW.

CORRECTION.—We learn through the General Secretary of the Brotherhood in the States that we were in error in our reading of the Report of the Proceedings of the late Convention at Detroit as to the amendment of the Constitution by the addition of a new section in Art. I, allowing the formation of Chapters in educational institutions not under Church control. Mr. Wood writes us that "the matter was discussed at the Convention, but no such amendment was made. A committee was, however, appointed to consider the advisability of work in Colleges generally, and of providing in the future for such an amendment to the Constitution."

MASONRY AND THE CHURCH.

A Mason ought to be a good churchman. Masonry is very similar to the Episcopal Church. Both have forms, ritual, symbolizing ceremonies. Both rest on the Bible. The government and polity rest on similar principles. Masonry has regular officers elected by the members, but commissioned by the grand lodge. All authority comes from above, not below. This is strict Church doctrine. The apostles, represented in unbroken continuity by the Bishops form the grand lodge of the Church. The people may choose the clergymen but the bishops give the authority. In Masonry there can be no secession, no setting up of rival lodges in the same territory. No good Mason recognizes a clandestine lodge. It is just so with the Church. She does not recognize the validity of schism or sect. All masons are one, all Christians should be one. Sects are clandestine lodges. They have no charter nor dispensation from the grand lodge of the Apostles. A spurious lodge may borrow the ritual, may practice Masonic principles, may have a so-called master, but it is spurious because it acts on its own responsibility. It is independent. It is not authorized by proper Masonic authority. It has no rightful jurisdiction. So individual Christians may organize a new church, may borrow the ritual of the old church, may act on Church principles, but being unauthorized and in rebellion, that new church has no jurisdiction. It has no visible connection with the historic, continuous grand lodge of the Apostles.

There are three degrees in the Church lodge; first, initiation which is baptism; second, confirmation) or the blessing of the grand lodge by the bishop); third, the Lord's Supper when we rise to full communion and fellowship with the entire brotherhood of the church.

No Mason can condemn the Church without condemning and repudiating the principles on which Masonry is founded. Masonry is ancient and continuous. No new Masonry can be organized. So with the Church, it is ancient. No new church can be legitimately organized. A lodge to-day must be able to show a visible organic connection with ancient Masonry through the grand lodge. A church likewise must show that its clergyman or preacher has been ordained by a bishop who is in organic connection with the ancient bishops.

Masonry is undoubtedly doing a great deal for the Church by educating our best men in reverence, respect for authority, ritual in worship, regard for continuity of organization and morality of life. And this accounts for so many Episcopalian clergymen and bishops being good Masons and high Masons.—The Platte Missionary.

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CALENDAR FOR NOVEMBER.

- NOV. 1—ALL SAINTS.
 “ 5—23rd Sunday after Trinity.
 “ 12—24th Sunday after Trinity.
 “ 19—25th Sunday after Trinity.
 “ 26—26th Sunday after Trinity. [Sunday next before ADVENT.] (*Give Notice of St. Andrew's Day.*)
 “ 30—ST. ANDREW'S DAY.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of “Arrows for the King's Archers,” etc.)

TWENTY-FIFTH SUNDAY AFTER TRINITY.

“There is no power but of God.”—Rom. xiii: 1.
 I.—The Incarnation of Christ was the inauguration of a new dominion in the world—the kingdom of Heaven. There was always a danger that the subjects of this spiritual kingdom should consider themselves exempt from obedience to civil governors. The question of submission to the authority of heathen rulers had always been a matter of controversy amongst the Jews, even before the coming of the Messiah, and the equity of contributing to the maintenance of a foreign authority was the point of the question addressed to our Lord, “Is it lawful to give tribute unto Caesar or not?” St. Matt. xxii: 17. To guard against this danger of the Church becoming the home of sedition and the parent of anarchy in the State, the direction of our Lord to render to Caesar the things that are Caesar's and to God the things that are God's was explicit. The Apostle also in this Epistle lays down a rule for the conduct of Christian people in all ages and under all conditions as to their relations to authority and the civil powers. In all things, except

where wrong doing is commanded, a cheerful obedience is always to be rendered, even though the authority may be, as was the government of the tyrant and libertine Nero, under whom St. Paul was living, a heathen monarchy of the worst type.

II. A principle is involved in this matter which has to be carefully considered. The “powers” of the world are typical of the authority of God. Civil government is an ordinance of God. “There is no power but of God: the powers that be are ordained of God.” God governs and rules through man; they are his instruments. By this system society is preserved, life is made possible, the poor are protected, justice is upheld. Civil government, parental authority, are for the benefit of man; they are also an image of Divine things. “Who-soever, therefore, resisteth the power, resisteth the ordinance of God.” Submission, therefore, to every form of civil government is not obedience to the individual who fills the throne, or occupies an office of authority, but to the law of Divine polity which they represent. Whatever may be our opinion of the personal character of those who bear sway over us, we are to regard them in their official acts as ministers of God, and to remember whose authority they have. (Collect for the Queen's Majesty.) Society could not exist without authority to reward the good and punish the evil. Human happiness depends altogether upon the existence of a stable government. The worst laws and the most grievous yoke of tyrants are better than lawlessness. “Of law there can be no less acknowledged than that her seat is in the bosom of God, her voice the harmony of the world: all things in Heaven and Earth do her homage.” (Hooker's Eccles. Pol.)

III.—The Church is not committed to any special form of civil government. Her loyalty is due to “the powers that be,” whatever form those powers may assume in the State in which her lot is cast. Her Constitution is adapted to every form and variety of civil authority, and has been found suitable for every age and state. The tendency of her teaching and influence has ever been to strengthen the hands of those who rule. Sometimes the “Powers that be” are good, and serve God; sometimes they fear Him not. Julian was an unbelieving Emperor, an apostate, an idolater. Yet Christians served under him. When, indeed, there was a question of loyalty to Christ, *e.g.*, when Julian commanded them to offer incense to idols, they obeyed God rather than man. But when the Emperor said, “Draw out the line of battle,” they obeyed him. All lawful *authority* such as that of kings, parents, husbands, masters, is an effluence from one holy fountain and well-spring, the Godhead of Him Who is the self-existent, everlasting and almighty I AM. “Lawful authority” is the word used by the Apostle, not physical or brute force, which may exist without authority, 1 Pet. ii: 18, etc.

IV.—i. Ready submission and obedience cheerfully rendered on Christian principles and from a sense of duty “for conscience sake,” the duty of every member of the Church. ii. “Tribute”—taxes, dues, duties to be honestly and honourably rendered. Without these government is impossible. Evasion of duties, smuggling, trifling matters connected with the public revenue to be treated exactly and as matters of religion. To evade the revenue is as great a sin as to rob a friend of his purse. Underhand and illegal evasions of all kinds are forbidden. iii. To speak evil of “dignities,” public men, 1 St. Peter, ii: 10; to malign “the authority” for party purposes, to recklessly charge those in responsible positions with evil is contrary to the spirit of true Christian loyalty. To live quietly in the land (Ps. xxxv, 20) is one of the chiefest of human blessings.

Therefore every Christian man should seek to resist the proud and turbulent minds which would cause confusion in parish or church or State on the slightest pretext, and merely to gratify a depraved taste for and love of wrangling and strife, or the lust of power. Before a hearty allegiance is withheld from any authority, we should reflect much on the responsibility we incur. In our days and in that great and prosperous land in which our lot is cast, we should ever thankfully remember the blessings we derive from a system of government which is productive of peace and security to the Church, and of happiness and comfort to the people.

THE CHURCH AND THE PRESS.

One of the most interesting discussions at the recent Church Congress was that which concerned “The Church and the Press.” The subject is one of very great importance, and we are glad that it is at last receiving the attention it deserves. The Press is a mighty power in the land. It should be the Church's duty to try and see that this power is exercised for good and not for evil. Rightly or wrongly many people take their opinions from their papers, and are imbued, often insensibly, with the ideas which are promulgated therein. Taken as a whole we have reason to be proud of our British Press, and our newspapers certainly compare favourably with those of Europe or America. The tone of our leading journals is generally a high one, and on the whole a Christian one. But it admits of much improvement. If, as Mr. Welldon argued, “Public opinion is the divinity of the day,” then we must do all we can to elevate public opinion. Reports of crimes and divorce cases, though they sell a paper, do an infinite amount of harm, more especially so when we remember that they are likely to meet the eyes of many uneducated and ignorant persons. The prominence given to horse racing and betting tends to encourage the vice of gambling. These things of course, apply chiefly to the secular press, but the religious organs of opinion, with which the Church is perhaps more directly concerned, are far from perfect either. Strife, bitterness, the inculcation of party feeling—these are things which too often disfigure the pages of our religious papers—and, with sorrow we confess it, of our Church papers. It is notorious that certain Church organs which pander to the prejudices of this or that party within the Church, have the largest circulation, while those who set before them a high ideal and strive only for the good of true religion and the welfare of mankind, are limited to a much smaller area. It may be said that the demand creates the supply, and that the first duty of a paper is to cater to its public. We reject such a doctrine *in toto*. The duty of a paper is to select the good and to reject the bad, to lead public opinion, not merely to follow it. A Church paper must of necessity reflect all phases of Church thought, and have something to say on the controversies of the day. But it should strive to do this from an independent and an impartial point of view, and so far from fomenting party spirit, it should endeavour to mitigate it. A good deal of prominence was also given at the Church Congress to the way in which the Liberal press has drifted into the hands of political Nonconformists, who make it their business to do all the harm to the Church in their power. There is scarcely a Liberal organ now in the secular press which is not Anti-Church. We regret this, but we cannot help pointing out that the blame lies largely with Liberal Churchmen. They are powerful enough and numerous enough to prevent their press from drifting entirely into

the hands of one wing of the Liberal party, if they will only pull together. The Church has nothing to do with the strife of political parties, and it will be an evil day for her when she becomes identified with any one of them. But she naturally leans to that party which is prepared to maintain her rights and her privileges, and unless Liberal Churchmen are brave enough to insist upon a fair treatment of the Church in their party organs, it follows that the Church will cast in her lot more and more with those who are pledged to defend her.—*Family Churchman.*

COLONIAL ARCHBISHOPRICS.

The year 1893 will probably mark an era in the history of the constitution of our colonial sees. As we notified in our last issue, the Synod of the Canadian Church, at the same time as our Birmingham Congress was assembled, decided at last to establish two Archbishoprics at Ontario and Rupert's Land respectively, and one primacy. This will probably be followed by other provinces, and then South Africa, India, Australia, and New Zealand will doubtless soon have Anglican Archbishops as well as Canada. The sooner they take this step the better, for we are sure that this movement, so eloquently urged by the Rev. Morris Fuller at Folkestone and Birmingham, is in the right direction. If our colonies have Bishops, it was inevitable that they would soon have Archbishops. It is probable that many of the evils of the Colenso schism (now happily, we trust, at an end) would have been avoided had Bishop Gray been an Archbishop instead of being merely a Metropolitan.

The fact is, *pace* Shakespeare and the hackneyed quotation, that there is a great deal in a name, and the term "Archbishop" conveys more sense of authority to "the man in the street," and indeed to average Churchpeople, than the title "Metropolitan," for that word alone is to ignorant people—and alas most people nowadays (even the gentlemen who do the ecclesiastical reporting for the secular press) are grossly ignorant in Church matters—is very confusing. People hear and read about the Metropolitan Board of Works, the Metropolitan Police, and numbers of other metropolitan things, some of an unsavoury and disagreeable nature. There is nothing sacred in the term, or especially ecclesiastical or religious. We, of course, do not say that it should not be used in an ecclesiastical sense (like other terms of a vague nature to ignorant people), but we repeat that it does not convey any clear ideas of authority to the mass of men.

The term "Archbishop," however, stands on an entirely different plane. Everybody who has pressed the fourth or fifth standard in a national school knows what it means. Even little children in their spelling lessons are taught that "Archbishop" means a chief Bishop, for "arch" is chief or head. So even to the average school-boy (and not necessarily the learned personage designated by that title by certain writers) the word "Archbishop" conveys an idea of ecclesiastical authority. We hope then that the position of colonial Archbishop will be clear even to the most ignorant colonists who may not understand the term "Metropolitan" at all. There is besides another practical consideration bearing on the subject. The Roman Church has her Archbishops all over the world. They may, in lands where there is no established Church, claim a precedence over mere Bishops of the Anglican communion in social meetings. Even in this sense, therefore, the Anglican Church in the colonies suffers a definite and clear loss from not having Archbishops of their own.

But the most important particular in which the Canadian Church may be congratulated in her step forward is the fact that Archbishops

imply a settled Church. There may be metropolitans over sees *in partibus*, but the Archbishopric implies a province formed and settled, a Church firmly established by Divine right if not by the State. Herein this event of 1893 assumes importance. It must be followed up in other provinces also. The Australian Church cannot see Canada long ahead in development, although it was right perhaps that the Canadian Church should begin the movement as the senior. In India also there ought to be not one, but two or three archbishoprics—perhaps it would be best to have one in each of the three presidencies. Then the West Indies ought to have one, and, as we said, South Africa. Thus we hope soon to see the Anglican Church enriched and strengthened with her highest officers in every part of the earth. The event is important, and we earnestly pray its good fruits may be a blessing to generations yet unborn.

Returning to the subject of the Canadian Church, it is surely matter for rejoicing that that Church is not only progressing in this matter, but that she is speaking out on the subject of the Higher Criticism. These sturdy Churchmen not only firmly refused to omit the words "of David" in connection with the Psalter, but (notwithstanding the tons of new learning which have been hurled at old-fashioned beliefs) the Bishop of Huron carried the war into the enemy's camp by designating the new fetish the "so-called" Higher Criticism. "We decline to make," he said "any concessions at all to the 'so-called' Higher Criticism." In another matter also the Synod came out very well. Some persons, presumably ultra-Protestants, objected to the word "holy" in designating the "Catholic Church," but they were disastrously beaten, and the ancient designation was triumphantly carried. Altogether, then, at present it is a cry of "Forward Canada" rather than "Forward Australia," but although we are glad to see the Canadian Church thus taking the van in these matters, we should still more rejoice if we could see the other colonies preparing to take immediate steps towards following its example.—*The Church Review.*

EPISCOPACY.

(From *Catechism of the Church of England*—*Chapman.*)

The language of Luther and the other German Reformers, on the subject of Episcopacy: "We desire to testify to the world that we would willingly preserve the Ecclesiastical and Canonical Government, if the Bishops would only cease to exercise cruelty upon our Churches."

The following are the words used by Calvin, after having described the character of a truly Christian Bishop: "I should account them deserving," he said, "of every, the severest anathema, who do not submit themselves reverently and with all obedience to such a hierarchy."

The Dutch Reformers, at the Synod of Dort, gave the following answer when advised to adopt Episcopacy on the Apostolic plan: "We have great favour for the Church of England, and heartily wish we could establish ourselves upon the same model. We lament that we have no prospect of such a happiness, and since the evil government has made our desire impracticable, we hope God will be merciful to us."

THE "LOGIC OF FACTS" IN RELATION TO THE THREEFOLD MINISTRY.

Whatever is indicated in Scripture, and was confessedly universal throughout the Church in the second century, must have come from the Apostles, and ought to be retained.

A threefold ministry of the Clergy is indi-

cated in Scripture, and was confessedly universal throughout the Church (under the names of Bishops, Priests and Deacons) in the second century.

Therefore, a threefold ministry of the Clergy must have come from the Apostles, and ought to be retained.

Or the syllogism may be put to the same effect in another shape:

The universal creed of Christendom teaches us each to say: "I believe one Catholic and Apostolic Church."

When that Creed was composed and accepted by the first General Councils, the whole Church considered the ministry of its Clergy essential to its existence, and it knew of no other clerical ministry but one consisting fundamentally of three orders: viz., Bishops, Priests, and Deacons.

Therefore the universal creed of Christendom teaches us, as an article of faith, to believe and confess the threefold ministry of Bishops, Priests and Deacons.

Accordingly, at the present day,

1. The Church of Rome holds and teaches: "If any one shall say there is not in the Catholic Church a Hierarchy INSTITUTED BY DIVINE APPOINTMENT, which consists of Bishops, Priests and Deacons, let him be anathema."

2. The Churches of Russia and of the East hold and teach: "The NECESSARY degrees of Orders in the Church are three: viz., those of Bishops, Priests and Deacons."

3. The Anglican Churches hold and teach that "GOD HAS ORDAINED (not Parity of, but) divers Orders in His Church," and "No man shall be accounted a lawful Bishop, Priest, or Deacon, except he has had Episcopal ordination or consecration."

And as all these Churches hold this tenet at the present day, so they have ever held it from the beginning; whereas there is no evidence that Presbyterianism was held ANY WHERE AT ANY TIME until the troubles of the period of the Reformation in the 16th century.—*From Bishop Wordsworth's "Synodal Addresses for 1867."*

Roman Catholic testimony to the validity of English Orders:

"The Anglican Church was the only one of the Protestant sects which preserved her Episcopacy." (The late Archbishop of Paris, in the preface to the work of Cardinal de la Luzerne upon the rights of Bishops.)

"Of this consecration" (Archbishop Parker's) on the 17th of December, 1559, there can be no doubt." (Dr. Lingard's History of England, vol. vii, Note 1.)

ARE YOU A CHRISTIAN?—Won't you try to be a more earnest one, rejoicing in God, your Father, in Jesus Christ, your Divine Redeemer, in the Holy Spirit that can sanctify and strengthen you? Whether your days be many or few, devote them to the service of the Blessed Saviour. . . . You say there are questions that you cannot answer, that you can not understand—let the questions alone. You know of many who have taken hold of this blessed truth, and have found joy, love, strength in its service, and have died in its comfort. . . . Life is a very strange thing in many ways; but the saddest thing of all is that people should let themselves be told of the redeeming love and renewing grace of Our Lord and Saviour Jesus Christ, and then go out and walk about in the world as though He had never trod the earth before.—*Selected.*

The temptation comes to think that things threatened are lost; to think that because things are injured, they are irreparably ruined.—*Dean Church.*

It is not life to live for one's self alone. Let us help one another.—*Menander.*

Family Department.

WEARINESS AND REST.

BY ELLEN E. DICKINSON.

I was weary of my life;
Weary of the daily strife,
Of promises unfulfilled,
Heart beatings never stilled,
Of changes oft repented,
And all that fortune meted,
Ah so weary, weary.

I wished each day to die—
Wished it without a sigh;
At morn I longed for night,
At night I longed for light;
I hoped no other day
Would drag its tedious way,
I was so weary.

The world was all so dark,
My blindness did not mark
The light behind the cloud,
The hope beyond the shroud;
Alas! I tried, but could not pray,
My trembling lips would only say—
I am so weary.

By chance, amid this gloom,
I heard, "There yet is room,
He calls. To Him is known
The heavy burden thou hast borne.
He bids thee come. He waits.
He lingers at the golden gate
For all the weary.

O words so blest, so sweet,
That all the sorrowing greet.
My cares on Him I'll cast,
A weight of all the blighted past,
His glorious Cross I see,
His blood-drops shed for me,—
No more I'm weary.

JULIE.

CHAPTER VI. [CONTINUED.]

And then Rose came running down the path. Oh, if she had not been called away! What dreadful things can happen in five minutes! All our beautiful, sunshiny holiday afternoon was spoiled. I felt as dull as if it were pouring with rain.

And Rose's face looked so happy and unconscious as she said, "Mr. Inquisitive has gone from the window; let us enjoy ourselves now. It's so nice to have nobody prying.

We all looked very guilty, and it was a relief when Puff said, "Lance frowned some water at him out of the Sywinge."

"You should have seen Rose's face! She gave one bewildered glance round at us all, and then her eyes fell on the pail of water close to the wall, with the syringe standing in it, and she guessed it all.

"You squirted the syringe at him? O Lance!" She said "O Lance!" in such a horrified voice that the trick we had played him seemed shabby and shabbier.

"It's done now," said Lance, gruffly. "We won't have him prying any more; as you say, we can enjoy ourselves now, and have our garden private." But Lance did not look as if he were ready to enjoy himself particularly.

"I would not have it happen for the world!" Rose cried, clasping her hands, and growing red and white in turns. "You rude, abominable boy!"

"Bosh!" muttered Lance. "Oh, slang us all, Rose, while you are about it," Guy said in a low, quiet voice, rather sarcastic—a way he had when he was rather vexed and put out. "We all had a finger in the pie."

"How could you?" cried Rose, with tears of mortification starting to her eyes. "What will he think of us?"

"He won't think we are ladies!" said Guy in the same sarcastic voice.

"It is shameful, shameful!" Rose cried, stamping her foot and flashing her eyes at him. I know you urged him on. You could have prevented him if you had liked. You're as bad as Lance any day."

"So I am," said Guy—"a rude, abominable boy!"

"Lance ought to be whipped. Auntie would whip him, I'm sure, if she knew," Rose added angrily.

"And you'll be kind enough to blab to auntie," Lance muttered. "Pray do Rose."

"I never tell tales," said Rose, haughtily throwing up her head.

It did come into my mind that the Other Inquisitive would have enjoyed looking down at us now. He would have thought we were acting a charade, perhaps, and that Rose was the tragedy queen—just like Francesca in the book she was going to write, who "stamped her foot and flashed her eyes, and threw up her haughty head." I did look up at the window, but the face would never be there again, I thought with a little pain.

"I never tell tales," repeated Rose. "And as there's no more pleasure to me to stay in the garden, I'll go in-doors; and Rose turned her back on us, and carried her head very high.

"You'd better untie Jowler, Lance," Guy said gruffly, and take him back to his hutch. I dare say tea is almost ready.

Lance went meekly to his bidding, and untying Jowler with a crestfallen face and when Puff came near him, he gave him such a push that Puff fell over, and roared with crying.

"Let the kid alone. What are you doing?" said Guy, sharply.

"What does he come in my way for, then?" snapped Lance. "I only gave him a little push. Cry, baby, cry!"

"I'll tell auntie how you pushed him down," said Chubbie, bobbing her head.

And Julie ran and picked him up, and soothed him with her arms around him, and called Lance "a nasty boy."

We were all very miserable and cross. Lance took Jowler up and led the way sulkily, and Julie and Chubbie followed after, each holding a hand of Puff's and Puff's face was blotched with crying, and he sobbed every now and then.

Guy had his hands in his trousers pockets, and he looked moodily up at the unfortunate window before he moved away.

"Guy," I said with watery eyes, "I wish we hadn't done it. It's spoiled all our holiday."

"So do I, Elsie," he answered. "It can't be helped now."

"It was awfully rude, Guy."

"Don't talk of it any more, Elsie," he said; "I'm sick of it all."

He could not have been more sick of it than I. I was perfectly miserable. We went round into the yard, Puff sniffing all the way, and Chubbie calling Lance in an Irish whisper "a nasty boy;" and Lance, to show his contempt for her remarks, whistling shrilly with a mournful face.

He had just put Jowler back into his hutch when Manda put her head out of the kitchen window and called us in to tea.

We had to wash our hands first, and when we went into the dining-room there was Rose sitting in her place with her head very high, and her lips pressed together tight. Julie and I had passed the sponge over Puff's face to take the tear-stains away; but he gave a tremendous sniff as auntie came in, and looked so doleful that she cried at once—

"Who's been making my little Puff cry?"

"Lance pushed him down—so hard!" said Chubbie, vindictively. "He's a nasty boy, he is." And Puff, just because so much sympathy was shown him, puffed out his upper lip and blubbered, "Pushed me down—so hard—nasty boy!"

"Bosh!" muttered Lance. "I only gave him a tiny shove—little cry-baby!"

"Puff does not cry easily," said auntie severely; "you must have been very rough with him."

And that was true—Puff never cried easily; but auntie did not know how cross and miserable we had all been, and that it must have affected Puff too.

"Bosh!" said Lance again.

"Lance!" cried auntie, indignantly. "How dare you answer me, sir? No jam for you to-day!"

We always had jam on Saturday afternoons—jam with bread and butter; other days it was one or the other, not both; and to-day it was strawberry jam—poor Lance's favorite!

He did not say any thing; he did not even look disappointed. Another time he would have cried, "I say, old lady, don't be so hard on a fellow;" but to-day he passed the jam to Rose with a very stolid countenance.

Julie could not bear to see any one punished.

"Never mind this time, auntie," she pleaded; "let Lance have jam to-day."

"No my pet," said auntie firmly; "no jam for Lance to-day."

But Lance looked at Julie and smiled. I can't tell exactly how Lance smiled. His eyes seemed to smile most of all; he had such merry eyes. He just smiled once at Julie, and began munching his bread and butter quietly.

"No, thank you," said Guy, in his slow quiet voice, when the jam was passed to him; "not any for me to-day."

"Toothache, Guy?" asked auntie. Guy had been suffering lately from a tooth. "It's wise not to take jam if you're afraid."

And as she took it for granted, and did not wait for an answer, but began helping Chubby and Puff, Guy did not say anything, and so nothing more was said.

But I know why Guy had not helped himself to jam; and Rose and Lance guessed the reason, too. He was always very just about things, and we felt that he hadn't taken jam because he did not deserve it any more than Lance, and was too honorable to let Lance have all the punishment alone; for he knew he could have prevented Lance from squirting at the window; and if Lance had not squirted we would not have all been so cross; and Puff would not have been knocked down, and would not have cried; and there would have been no reason for auntie to scold Lance, and to punish him after. I think it comforted Lance a little because Guy refused the jam; it would have been so hard for us all to be having some, and Lance only bread and butter.

We didn't talk much. Rose looked offended and hurt, and sat up very straight. Chubbie and Puff were so taken up with eating jam, and smearing their fingers and faces, that they forgot how we had served the Other Inquisitive; and we were thankful that they had. I don't know what auntie would have said or done. It was too terrible to think about it.

"It was a very miserable meal. We were glad when it was over. I told Rose exactly how it had all happened when we got by ourselves, and how I had danced about, and how at the moment I wished Lance to squirt at the window, but was sorry directly after.

Rose nearly cried with vexation. "What will he think of us?" she said over and over again. "How I wish auntie had not called me at that unlucky moment!"

She could not wish it more than I. But what was the good of wishing now?

CHAPTER VII.

ELSIE'S STORY—AN INVALID GENTLEMAN.

It all came back to me the moment I woke up on Sunday morning; and I knew Rose had not forgotten it either, by the way she puckered her brows, and hardly said a word.

We all got ready for church as usual, and Julie took Chubbie and Puff into the garden to wait for us; those three were generally dressed first.

In a little while Guy went out to them, and I heard him say, "I say Julie, has that man been looking out of the window this morning?"

"No," said Julie, "not once. He never came to the window yesterday either. Chubbie and Puff and I played in the garden after tea. He never came again; I looked up a lot of times."

Guy seemed very sorry. Lance came and joined him then, and they both looked at each other as if they had been talking about it again.

"I s'pect he's very angry; don't you think so?" Julie asked.

"Mightily offended! I suppose he is."

Rose and I came down then; we were only waiting for auntie, and the bell began to ring, "Tinkaty-tink, tinkaty-tink!"

"I wonder if he goes to church," Lance said, with a shrug of his shoulders.

"Who?" said Rose.

"The Other Inquisitive, of course."

"I wonder!" echoed Rose. "I don't think I've ever seen him there. I wonder who he is?"

"Rose," said Guy, "isn't this communion Sunday?"

"Yes."

"The Morleys could tell us who he is; they know something about everybody."

"So they could," said Rose. "I never thought of them. They are sure to know, of course; and Mrs. Morley, is the district visitor about here."

"We'll ask the Morleys, then," said Guy.

And auntie came down, and we all marched off to church.

So, after service was over, instead of growling and grunting because the Inquisitives had to be turned into our garden, we waited for them at the gate, and politely invited them in. We also offered them some fruit.

"Sidney," began Rose, "who lives in that house; do you know?" and she pointed her hand.

"Mrs. Rensholl lives there; she lets lodgings."

"Has she got a husband or a brother?" asked Lance.

"I don't know," Sidney drawled. "What do you want to know for? Mother says she's a widow."

"She hasn't got a husband, then, that's evident," laughed Guy.

She lets lodgings do you say?" Rose said. "Hss she any lodgers now?"

"What d'you want to know for?" Sidney asked.

We never knew anything so cool. The Morleys asked hundreds of questions themselves; but if any one asked a question of them, they generally asked first what do you want to know for.

"I suppose it's a lodger, then, who has that room," she said, pointing to the one that jutted out. We often see some one standing at that window; we wondered who he was."

"Oh that," said Harry, chiming in before Sidney had begun to drawl—

"That's Mr. Atherton's sitting-room. He's a sick gentleman, mother says; she's been to visit him. He hardly goes out anywhere, except for a drive on a very warm day."

"Quite an invalid," Sidney drawled.

None of us looked at each other; we were all very red, I am sure. Perhaps Sidney thought our attention had wandered from him (for we watched the boys pretty close), because he coolly put out his hand and snapped of a small red rose, just opening out. It was the only one on the bush, and the first one it had borne; it was mine, and I had been watching it coming a long, long while.

(To be continued.)

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As to total abstinence, I have had the honour and disagreeable duty to speak and preach frequently on this subject, which is of vital importance to the community, but in no single speech and in no single sermon have I told my hearers that they are guilty of defection from their Christian duty if they be not total abstainers. I have never said it was the individual duty of any man to become a total abstainer. I have always said that it is a question for individual freedom, for the dictates of the individual conscience, and the lessons of ordinary wisdom dictated by the circumstances in which the individual finds himself pleased. For recommending total abstinence we have the high authority of St. Thomas of Aquino; but while St. Thomas highly approved of total abstinence as a counsel or perfection, the word "sobrietas" means wise moderation. But other reasons may be added. Natural propensity is in the direction of licence rather than of noble self-control. It is as much my right to say that I never intend to touch alcohol as it is my right to say I will not touch *pate de foie gras*. Alcohol is a lethal agent which creates a craving for itself, especially in those who have any hereditary tendency to it. When chloral was shown to be a lethal agent, the law controlled its sale. Yet for the infinitesimal amount of injury done by chloral a millionfold more damage is caused every week in the year by alcohol.

This brings me to the legislative remedies, and to words of the heir to the throne, when he said, "If evils are preventable, why not prevented?" The recent Committee of Convocation has come to the conclusion that legislative remedies are essential, and in support of that conclusion they quote the words of the certainly unsuspected witness, Mr. James, the president of the Plymouth, Devonport, and Stonehouse Liquor Trade Protection Society. We have from him the testimony of a champion of the publicans. In his remarkable pamphlet, Mr. James says:

"There is not the slightest doubt that the present state of the liquor trade is such as to necessitate large, comprehensive, and immediate reform, and any person connected with it, who states that such is not the case, either knowingly states what is not true, or is entirely ignorant of a state of things which, to use the language of several members in high position in Parliament, not possessing extreme views, is a disgrace to a civilized country."

How, in the face of this, any one can say that legislation is not essential, passes my power of understanding. The question of Sunday closing has been considered, and it is found that in Scotland, Wales, and Ireland,

where it has been made compulsory, the whole evidence is in favor of the closing, and it cannot be disputed that Sunday closing has to these countries been a national boon.

(To be Continued.)

A CHATEAUGUAY MIRACLE**PHYSICIANS PRONOUNCED RECOVERY IMPOSSIBLE.**

The Remarkable Experience of Mr. L. Jos. Beaudin, of St. Urbain—His Friends Called to His Supposed Deathbed—How He Regained His Health and Strength—A Public Acknowledgment of His Gratitude.

From *La Presse*, Montreal.

There has appeared in the columns of *La Presse*, during the past two years, many articles bearing witness to the great good accomplished in various parts of the country by a remedy the name of which is now one of the most familiar household words in all parts of the Dominion. And now comes a statement, from the county of Chateauguay, over the signature of a well-known resident of St. Urbain, which speaks in positive and unmistakable language as to the value of this wonder-working medicine.

MR. BEAUDIN'S STATEMENT.

"I feel that I owe my life to your Dr. Williams' Pink Pills, and I desire to make grateful acknowledgment and to give you a complete statement of my illness and cure in the hope that my experience may be of benefit to some other sufferer. About the middle of October, 1891, acting on the advice of an American doctor whom I had consulted, I left home for the north to invest in farming lands with the intention of cultivating them myself. I had been afflicted with a species of paralysis caused by the rupture of a blood vessel over the right eye, and which stopped the circulation of the blood on the left side. I was at that time employed as a book-keeper by Messrs. Lacaille Bros., Lawrence, Mass. The doctor had advised a change of work so as to have less mental and more physical exercise. This I resolved upon, but delayed too long, as I did not leave until the following October. Arrived at my destination I perceived symptoms of my previous illness making themselves felt once more. I went at once to a local physician who declared himself unable to understand my case. However, he gave me some medicine to ease the pain I felt in my head, particularly at night. This afforded me relief for a few minutes, and sometimes enabled me to get a little sleep, but the awakening was always worse than before. On the last of October I went to bed as usual after taking my medicine as directed, and slept the whole night, but the following morning on trying to rise I found myself so weak that I could not stand and could scarcely speak. My wife, surprised to see me in such a state, ran to a neighbor's and requested him to go for a doctor and the priest. The doctor arrived almost immediately, but

could not afford me the slightest relief. The priest then arrived, and seeing the condition I was in, told me my case was critical and to prepare for death. On the following day both the priest and the doctor advised my wife to telegraph to my friends, as they considered death approaching, and two days later my two brothers arrived. The doctor then asked if I preferred that he should hold a consultation with another physician, and on my replying in the affirmative he telegraphed to a doctor living at a distance of about fifteen miles. They both came to see me, asked some questions and retired for consultation. The result of this was that my wife was told that I could not possibly get better. Said the doctor to her, "with the greatest possible care he cannot live a year." When my wife told me this I determined to pay the doctors and discontinue their services. It cost me about \$30 to hear their verdict. Two or three weeks passed without any improvement in my condition, and I was so weak I could barely move around the house with the aid of a cane. One day I noticed a parcel lying on the table wrapped in a newspaper. Having nothing better to do, I began to read it, and after a while came across an article headed "Miraculous Cure." I read it, and the longer I read the more interested I became, because I saw the case of the person referred to resembled my own in many respects. When I finished the article I saw that the cure had been effected by Dr. Williams' Pink Pills. It seemed as though there was a struggle within me between the facts I had read and my own incredulity, so small was the faith I had in medicines advertised in the papers. I read the article and re-read it several times. I seemed to hear the doctor's words, "he cannot live a year," and then I saw the effects of Dr. Williams' Pink Pills in the case I had just read about. The result of those reflections was that I decided to give Pink Pills a trial, and I immediately wrote the Dr. Williams' Medicine Co. for a supply. On their arrival I commenced using them according to directions, and before the first box was done I found they were helping me, and it was not long before I was able to walk to the village, a distance of half a mile, without the aid of a cane, and I was rapidly gaining health and strength. At the time I was taken sick I weighed 212 pounds, and at the time I began the use of the Pink Pills I was reduced to 162 pounds, a loss of 50 pounds in a little more than a month. I took the pills for about three months, and in that time I gained 40 pounds. Today I am as well as I ever was in my life, and my recovery is due entirely to the use of Dr. Williams' Pink Pills, and I cannot recommend them too highly to those who do not enjoy the blessing of perfect health.

Yours gratefully,

L. JOS. BEAUDIN.

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SUNDAY SCHOOL NOTES.

THE CHURCH S. S. MAGAZINE, for November, referring to a remark of the Dean of St. Paul's that "in most Sunday schools the teachers are very inferior, in their power of imparting instruction, to the trained teachers of the day schools," says that during the last quarter of a century upwards of 10,000 teachers drawn from all parts of England and Wales have submitted to an Examination in the Bible and Prayer Book, and in the art of teaching; and this is probably not a third of the Church people who have attended the classes and received the advantages of a systematic course of Bible and Prayer Book teaching, as a result of the work inaugurated and carried on by the Church of England Sunday School Institute.

At Zion College, London, on Saturday afternoon, October 14, some 600 prizes and certificates were awarded to successful candidates in the last Teachers' Examination of the C.E.S.S.I.

Sunday, Nov. 19th, is the jubilee of the Church of England Sunday School Institute, and sermons in its behalf will be preached in several hundred parishes of the thirty-two dioceses in England and Wales, and the offertories will be devoted to the Institute Jubilee Fund. It is to be hoped that the day will also be observed in Canada, and that this noble Church Society may not be forgotten in the "craze" for Undenominational societies and work.

The Church S.S. Magazine for November contains the Lesson Notes for the first four Sundays of the second year of the Five Years' Course of "Bible and Prayer Book Teaching" of the C.E.S.S. Institute. Lesson I on the English Prayer Book is admirable. This will be continued every month. It is to be wished that all S.S. teachers of the Church of England in Canada would use the same Course and the children receive the same instruction.

The teaching on the Prayer Book is well prefaced by the following quotation from Principal Tulloch (Presbyterian): "Is it possible to deny that the English Prayer Book has been, for clergy and people alike, the vehicle of as real and living devotion as the human heart has ever breathed into the ear of the living God? Is it possible to doubt that the worship of Anglican Christendom has been for generations as hearty and spontaneous as was ever offered, or ever will be offered by imperfect human creatures?"

It is claimed that there has been a gain in Sunday school membership in the United States during the past three years of 1,191,289, and of 94,150 in the British American Provinces. It is also stated that there are in the U.S. 121,797 Sunday schools, 1,303,254 teachers and officers, and 9,688,506 scholars. New York State leads with 8,558 schools,

122,299 teachers, and 1,050,738 scholars. In the percentage of population Delaware leads with 28.4 per cent. The average in the United States is 17.5 per cent., and in Canada 13.5 per cent. The total for the world is given as 227,496 Sunday schools, 2,239,674 teachers, and 20,158,134 scholars. Rev. Mr. Duhring, a delegate from the S.S. Association of the Diocese of Pennsylvania to the Convention held in Minnesota in September last, claimed 23,000,000 as the number of teachers and scholars. "Let them march (he says) in street parade ten abreast, they would make a line 2,000 miles long, that would require one hundred days to pass a given point at fair marching speed. In Indian file the line would reach around the world, and take nigh three years to march past a given point."

The American Church Sunday School Magazine, now in its twelfth year, is full of interesting reading for S.S. Teachers. The November number contains condensed reports of several of the papers read at the Minnesota Convention. It also says that the Special Days of Intercession for Sunday schools, appointed by the Church in England and America (15th and 16th Oct.), "have certainly been very generally observed."

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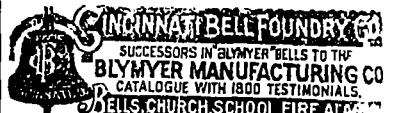
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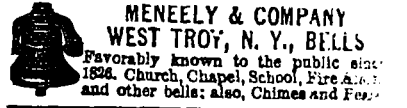
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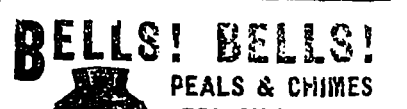
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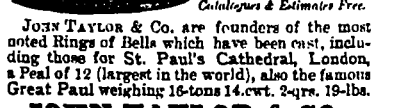
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