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The Church Guardian

OF MONTREAL.

A. P. Willis 1 Apr 93
100 Upper St

"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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ECCLIASTICAL NOTES.

MISSIONS.—Three missionary studentships will be filled up at Selwyn College, Cambridge, in October next.

BISHOP Smythies was expected in England on Ascension Day, and will remain until after the Church Congress in October.

BERGEN, Norway, boasts a paper church large enough to seat 1,000 persons. The building is rendered waterproof by a solution of quicklime, curdled milk and white of eggs.

ENGLISH ONLY.—The Correspondence Committee of the Church Missionary Society have resolved that Bishop Crowther's successor shall be an Englishman, although it is probable that the society will consent to the appointment of a native assistant-bishop very shortly.

Y.H.L.—The Young Helpers' League is a union of boys and girls under eighteen years of age, chiefly of the upper and middle classes, in aid of crippled, blind, deaf and dumb and ailing children of the waif classes. The President is H.R.H. Princess Mary Duchess of Teck.

SMALL STIPENDS.—The Bishop of Dover, in his annual charge to the clergy and churchwardens of the archdeaconry of Canterbury, observes that it is a startling fact, that one in every six livings in the archdeaconry brings to the incumbent an available income of less than 150*l.*—less than the stipend of most curates (when the relative demands are taken into consideration), and far less than the salary of many head teachers of elementary schools.

WELL SAID.—On the subject of Fasting Communion, the *Guardian* says:—"Whether it is capable of logical defence or not, we are certain that it is not advisable at the present time to stir up a controversy on a subject of this nature. The prospect of thereby quieting consciences is considerably less than the prospect of unsettling and paining many loyal children of the Church of England."

DR. EDWARD BICKERSTETH, who has been Dean of Lichfield since 1875, has resigned his appointment owing to increasing infirmities. For some time the dean has been incapacitated by ill health from performing the active duties of his office. It was mainly through his instrumentality that the west front of Lichfield Cathedral has been restored at a cost of £36,000. The retiring Dean was a member of the New Testament Revision Company, and was prolocutor of the Canterbury Convocation from 1864 till 1880.

MASSACHUSETTS.—The annual festival of the Guild of the Parish Choirs was held in Boston on May 17th in two sections, none of the city churches being large enough to accommodate the choirs. Between 400 and 500 men and boys took part in the singing. The Choir Guild now includes 20 choirs with 554 choristers.

MAINE.—Bishop Neely confirmed 26 persons at Rockland on May 5th. During April there were 36 baptisms, 16 being adults. The number of persons confirmed in this diocese this year is larger than usual.

ANOTHER ACCESSION.—We noted last month the Confirmation of one who had been for some nine years a successful and respected minister among the Congregationalists, and his subsequent admission as a candidate for Holy Orders. It gives us great pleasure to record similar facts in connection with a prominent Methodist minister, Dr. Leroy Bates, who was confirmed at the Bishop's late visitation to North East Harbor, and whose application for admission as a candidate for Holy Orders is now in the hands of the Standing Committee.—*The North East, Maine.*

GENERAL CONVENTION.—The next meeting of the General Convention of the P. E. Church in the United States will be an important one in the history of the American church as finally settling the question of the Revision of the Prayer Book. No future amendments to the book can be proposed, as we understand the question. As set forth by this Convention the Prayer Book will be the standard book of worship for the Church in America.

TEXAS.—The Rev. G. H. Kinsolving, rector of the Church of the Epiphany, Philadelphia, has been elected assistant Bishop of the diocese of Texas, the health of the present Bishop, the Rt. Rev. Alexander Gregg, being such as to necessitate the appointment of an assistant.

SPRINGFIELD.—The diocese of Springfield has also elected an assistant Bishop, the Rev. C. R. Hale, D.D., Dean of the Cathedral at Davenport. The appointment is made in consequence of the large extent of the diocese and the increase in population.

CAPE COLONY.—According to the latest census the Church of England has 69,789 European adherents in the Colony; the Wesleyans, 19,509; the Roman Catholics, 14,852; the Presbyterians, 12,562, and the smaller bodies, 20,793 all told; the grand total being 67,716, so that the Church has more European adherents than all the other religious bodies added together.

THE *English Churchman*, London, England, says that a Unitarian minister has been advocating the adoption by the Free Churches of some form of the Confessional! The ground of this proposal is said to be the prevalent immorality among the young.

COREA.—On the first Sunday of the new year the Bishop of Corea set apart the first holy table presented to the mission, the gift of two kind friends in Chemulpo. It is a beautiful piece of work, of oak, designed by Bishop Scott, of North China, and executed entirely by a Chinese carpenter in Chefoo. On it, engraved in Chinese characters, are the words, "Behold the Lamb of God."

S.P.C.K.—At the recent monthly meeting of the S.P.C.K. the following grants were voted. Towards the building of six churches in Canada, 155*l.*; four in the West Indies, 110*l.*; three in New Zealand, 70*l.*; also 330*l.* were set apart for the training of native clergy; and 1370*l.* for the spiritual care of emigrants. Notice was also given of a grant of 1000*l.* towards the endowment of the new See of Calgary. The book grants voted amounted to 529*l.* of which 200*l.* worth of tracts, &c., in ten different languages, were given to the 'Missions to Seamen' Society for distribution amongst the crews frequenting various seaports.

C.E.S.S.—The Bishop of London presided at the forty-ninth annual meeting of the Church of England Sunday School, Institute at Exeter Hall, London. The report showed that there were 380 associations connected with the Institute in various parts of the world. Forty-one of these were in London and eighteen in India. The local branches had considerably increased, and twenty-three new associations had been opened during the past year. The total membership now numbered 44,600. The chairman, in moving the adoption of the report, said he saw in the operations of this institution that the work was not only growing and extending, but that it was improving in quality. They had 2,500,000 scholars connected with the Institute and 200,000 teachers engaged in the work.

Do right and God's recompense to you will be the strength and will of doing more right.

It is often our duty to do that which has disfavor, and it is also our duty to often leave undone that which has our favor.

THE RELATIONS OF THE CLERGY TO THEIR VESTRIES AND CONGREGATIONS.

BY WILLIAM STEVENS PERRY, BISHOP OF IOWA.

Questions and contentions which have arisen during the past few years, and which are constantly arising in quarters where the Church and Church usages are but imperfectly understood, suggests as a subject for consideration *the relations of the clergy to their vestries and congregations.*

It is the teaching of inspiration that the servant of the Lord should not strive; and in the ideal Church occasions of contention would never arise. The priest ministering in holy things would both by word and deed so reproduce the example of the Great High Priest of our profession that all within the reach of his influence would take knowledge of him that he had been with Jesus and learned of Him. Provided, ere the grace of Holy Orders was conferred, to be apt and meet for learning and godly conversation, he would ever exercise his "ministry duly, to the honor of God and the edifying of His Church." "Lawfully called" to the "function and ministry" of "the holy Office of Priesthood," the solemn exhortations, warnings, and promises of the Ordinal would be ever held in remembrance. The "glory of God's Name," "the work of the Ministry," the "perfecting of the saints," the "edifying of the Body of Christ" could be accomplished through the truth of Christ's doctrine as exemplified by the priest's "word and good example" and through his "innocency of life," until priest and people, each and all, should "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

We are reminded, by the words of the Great Shepherd, and Bishop of souls in the gospel of the Ordinal that "the Office of a Priest in the Church of God" is that of a *shepherd* and not an *hireling*. No one receives the laying-on-of hands in conferring the priesthood without being solemnly reminded not only into "how high a dignity," but also "to how weighty an office and charge," he is called. It is to be a "messenger," "watchman," "steward of the Lord"—"to teach and admonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever." Is it strange then that the priest is required to have ever "printed" in "remembrance how great a treasure is committed" to his charge in the congregation to which he is appointed to administer? "For they are the sheep of Christ," he is reminded, "which He bought with His death, and for which He shed His blood." The Church and congregation "where the priest shall serve, "is His Spouse, and His Body." "And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of" the priest's "negligence," we are reminded of "the greatness of the fault and also the horrible punishment that will ensue." Again the monition is to labor, study and prayer are the part of the priest that he himself may neither "offend nor be occasion that others offend." The priest is required to give himself "wholly to this Office," to sanctify "his own life and the lives of his family," and to "fashion them after the rule and doctrine of Christ," that "they may be wholesome and goodly examples

and patterns for the people to follow." The "truly called" priest promises "in the Name of God and His Church" to teach the doctrine of Holy Scripture alone, and "to minister the Doctrines and Sacraments, and the Discipline of Christ as the Lord hath commanded and as this Church,"—not the Church of Rome, not the Church of England even, but the Church in these United States—"hath received the same," and his, too, not in the exercise of his individual judgment adding to or taking from the authorized and appointed formularies and standards of the Church, but, in short, simply "*as this Church has received the same.*" He is bound to be diligent in driving away "all erroneous and strange doctrines contrary to God's Word." He is to be "diligent in prayers and sacred studies." He is rightly "to frame and fashion" his life and the lives of his family "according to the Doctrine of Christ." He is "to maintain and set forward quietness, peace, and love among all Christian people," and he promises reverently to obey the Bishop and canonically constituted ecclesiastical authorities, "following with a glad mind and will their godly admonitions, and submitting to their godly judgments."

It is with those pre-requisite conditions and promises that one is permitted to "receive the Holy Ghost for the Office and Work of a Priest in the Church of God" by the laying on of a Bishop's hands. It is thus, and thus alone, that we are admitted to this "Office and Ministry, appointed for the salvation of mankind." In marked contrast with other religious pastors and teachers, "the Office and Work of a Priest in the Church of God" is *not derived from the people*.—in fact, is not of man or by man, but is *of God and from God*. It must be borne in mind that in the ordination office the Bishop does not by the laying on of hands merely make a minister of the Protestant Episcopal Church in the United States of America. The language of the Ordinal is plain. It is "a Priest in the Church of God" that is made. The "Office and Work of a Priest in the Church of God," or, as the shorter form of conferring this ministry expresses it, "The Office of a Priest in the Church of God," is conferred by the laying on of apostolic hands. The Priestly Office is, then, independent of man's control save in so far as limitations and conditions are expressed in the precedent promises and requirements of the Ordinal. In what are known as the "Spiritualities" inherent to, and consequent upon, his office the priest is responsible, not to man, but to the "Bishop and other Chief Ministers of the Church," and to the constitutions and canons ecclesiastical, general or diocesan, which have been made and set forth by the Church. Such is the Church's theory of the Priesthood. Such is the underlying principle of our canon law and ecclesiastical decisions. The rules and regulations, the principles and practices, the judgments and opinions of the religious bodies around us whose claim and foundation principle is that the ministry is man-made, and consequently dependent upon the people,—the creature being of right subject to his creators,—cannot apply to the clergy of the Church. It is clear that we believe in a *God-made ministry*, for "it is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons," and this three-fold ministry comes to us from the Apostles commissioned by the Son of God with the words "As my Father hath sent Me, so send I you."

The relations of priest and people are, therefore, defined and determined *not* by the precedents of the religious bodies around us, *not* by the Bishop's individual opinions or preferences, *not* by the personal fancies or prejudices of the parishioners or of the vestry, but by law. The judicious Hooker has told us of immutable law that "its seat is in the bosom of God." Ecclesiastical or canon law dates its origin and its principles back to the Church's earliest days. Older even than the common law is this law of

the Church of God. As in the mother-land Holy Church, the Church of Magna Charta, the Church of England is older than Parliament or the State itself, so questions of ecclesiastical nature, rise in this age of ours, are determined by canons adopted in the first centuries of the faith and in accordance with principles derived from the Word of God. This antiquity of ecclesiastical rule and precedent gives a dignity and importance to Church questions and the controversies of to-day. In their adjustment questions may be involved and principles considered as old as Christianity itself.

TO BE CONTINUED.

ARCHDEACON SINCLAIR ON GAMBLING.

On the afternoon of Sunday 8th May in *St. James' Hall* London England, at a conference of the ANTI-GAMBLING LEAGUE, before a very large audience Archdeacon Sinclair delivered a most striking address, which was emphasised by his excellent mode of enunciation and appropriate gestures. Though young, he looked every inch an Archdeacon, and his oration was interrupted by frequent bursts of applause. Plunging at once into his subject, the Archdeacon said they were met together to protest against an evil which was always present in a complex civilisation, and which at present seems to be specially ruinous to the less educated part of the community. The connection between thieving and gambling, which the Archdeacon proved on the highest authority, showed how strong the tendency was between one and the other. He said that there was an appalling increase in betting and similar forms of speculation amongst the working classes. The gambler's losses, Dr. Sinclair said, were always the losses of his home, but his gains were never a gain to his wife and family, because he was essentially selfish. They were there to protest against gambling, not to interfere with any manly sport or recreation. It was the spirit itself that they deplored, not the mere incidents on which it fed its unwholesome appetite. There were men connected with the turf whose names were synonymous with the highest principle. Why was gambling wrong? was a question which was often asked them. First, because it was selfish. The law of Christian love was that they should seek the good of other rather than their own. Secondly, because it created a taste for the vulgar and debasing. Betting, said Charles Kingsley, tempted him to company and to passions unworthy of a scholar and a Christian. Thirdly, because it maddened and unsettled the mind, making a man unfit for regular work. Perpetual excitement had the same effect upon the mind as the excess of strong drink and gluttony had upon the body. Fourthly, because it was ruinous. The gambler never knew where to stop. Nothing could be more calamitous to young men than when they commenced to gamble to win for the first few times. Fifthly, and this, Dr. Sinclair thought was one of the most solemn reasons, because it was an immoral use of money. Sixthly, because it was the enemy of true manhood. To get money without work, or right to it, sapped up the moral fibre of a man. It aroused vain and flighty hopes; it unfitted a man for the discharge of humble and regular daily duty. Lastly, because it was utterly unreasonable and unutterably silly. Every gambler expected to win, but it was not possible that everyone could win. It was inevitable that the majority of gamblers must lose. Could there be anything more insane than when the multi-

tudes of clerks and working men in their cities who knew nothing beyond the names of the horses bet considerable sums of money upon particular horses, merely upon the authority of the "odds" published in one or other of the newspapers? The Archdeacon then proceeded to give the opinions of eminent men upon the subject, showing how dangerous it was to moral character and happiness, and urged upon young men not merely to abstain themselves from even the smallest indulgence of this most fatal and calamitous vice, but, on behalf of the great masses of clerks and working men, to join the crusade for creating a very wholesome and overwhelming public opinion against this disastrous lure. Their united efforts would help, by God's blessing, to bring on the day when English sports and pastimes would be once more free from this deadly blight. He looked to the time when the editors and proprietors of their great newspapers, with all the responsibilities of their enormous and illimitable influence, would rival each other in ceasing to purvey for the multitudes the calamitous news, than which no other could be more degrading or disastrous.—*Family Churchman.*

The Rev. W. J. Dawson has published "Some plain words on Gambling" in which occurs the following:

"Now, what is gambling?" he asks. "There are those who do not respect the Bible who respect Herbert Spencer. Let Herbert Spencer define it for us. '*Gambling is a kind of action by which pleasure is obtained at the cost of pain to another. It affords no equivalent to the general good: the happiness of the winner implies the misery of the loser.*'"

LESSONS IN PRAYER BOOK STUDY.

By the Right Rev. Bishop Barry, D. D.,
Canon of Windsor; Author of "The
Teacher's Prayer Book," etc.

ITS TEACHING IN DOCTRINE AND HISTORY.

But, as we look more closely, we realise the equally priceless value of the Prayer Book as a standard of doctrine. I do not refer merely to the fact, all-important as it is, that through it—more, perhaps, than any religious Communion in Christendom—our Church has provided for a full and systematic reading of Holy Scripture, which has undoubtedly produced a fulness of religious knowledge, and given an impress to the general thought and literature of England, which are confessedly unique in Europe. Nor, again, to that which corresponds to this—the constant recitation of the great doctrinal truth of the Catholic Creeds, even that public recitation in the vernacular of the Athanasian Creed, in which so far as I know, our Church stands alone. Yet both these give a security, not only for reality, but for right proportion of knowledge and faith, which we often fail to realise, but of which it is difficult to over-estimate the importance. But less obvious, and yet, perhaps, even more effective, is what I may call the impregnation of the whole of our worship with strong and definite conviction of the fundamental truths of the Gospel. It would be easy, for example, to draw out from the preambles of our Collects a fairly complete system; as of Christian duty, so also of Christian theology. And it is, perhaps, thus—by constant implication, and by translation of faith in objective truth into the glow of spiritual

aspiration—that it lays the firmest hold on the great mass of men, because it reaches them, not only through the mind, but through the conscience and the heart. In days of restless speculation like our own, it is notable that even outside our own Church, earnest men, zealous for the truth of the Gospel, have recognised the marvellous power of this witness to Christ, explicit and implicit, in our Prayer Book Service; and in all the divergencies and vagaries of belief and practice within the Church itself, we may (I think) feel great confidence in the steadying and unifying power of that witness, and only be anxious to insist that it shall neither be tampered with nor obscured.

III. But lastly, as we study our Prayer Book under both these aspects, we come to realise more fully the significance of its historic teaching. As in all other departments of thought, so in this, we find that we do not fully understand a thing till we know how it has grown to be what it is. Now, it is not too much to say that our Prayer Book, historically examined, is an epitome of the past of Christianity. So far as it is Catholic, it embodies the history of the whole Church; so far as it is distinctively Anglican, it illustrates the position which our own Church took up three centuries ago in the great Reformation.

This embodiment of general Church history is to be traced in the whole structure and substance of the Prayer Book: for of it above two-thirds is old—the result of a gradual development through more than a thousand years. Take, for example, the three Creeds. Each has its peculiar and instructive history—the Apostles' Creed as the great Creed of the West, growing freely and naturally out of Baptismal profession; the Nicene Creed, in its present form, exhibiting the result of the great struggle against Arianism and its many following heresies, and imposed by authority in the age of the great Councils, as the Creed of the whole Christian Communion; the Athanasian Creed, rather an Exposition than properly a Creed, of uncertain date and origin, but clearly marking the conclusion of a similar struggle in Spain and Gaul against the Arianism of the Gothic races. Look, again, at the whole tenor of our Service of Holy Communion. In it, even as it stands, though still more clearly as it stood in 1549, we can trace that remarkable identity of substantial structure, under secondary variations, which carries us back through the great families of ancient Liturgies to an almost Apostolic original. Note, once more, the structure of our Morning Service. We can see how it has grown out of the ancient recitation of the Psalter and the reading of Holy Scripture, and gradually embedded these (so to speak) in a setting of Confession, and Praise, and Prayer. Examine the ancient Collects—easily to be distinguished in style from the new Collects of the sixteenth century—and they are traced back to Service-Books, as of Gelasius and Gregory, dating from the fifth and seventh centuries, but embodying, no doubt, far older materials. Everywhere we read implicitly the history at once of the natural and happy growth of the Catholic Church, and of the antagonisms which vexed and perverted it; and the truths which the words of our Prayer Book convey gain new light and vitality, when we see in them the results of the working through that

history of the Providence and the Spirit of God.

ITS TEACHING IN RELIGIOUS HISTORY.

Let us glance briefly at some few out of the many historical indications of that crisis in English Christianity, when our Church, "refusing to decline or vary from the congregation of Christ's Church," yet asserted its national independence, under appeal (be it remembered) to a true General Council, and exercised it in revival of the old primitive and Scriptural order, freed from the mediæval accretions, which had overlaid and corrupted it. We see that assertion clearly in the freedom with which our Prayer Book treats this rich treasure of old materials, purifying, rearranging, simplifying it, and adding to it new material of original composition, especially in prayer and simple vernacular teaching, to meet the needs of the time. Not giving up for a moment "the Catholic faith of Christendom," or the great principles of ecclesiastical organisation yet our Church is seen plainly here to claim its right of reforming them, and its power to "bring out of its treasures things new and old." No one who studies the Prayer Book with any care can doubt what was historically the position which, in spite of many confusions and shortcomings, the English Reformation thus took up for the Church of our fathers. Nor is it more difficult to trace through the Prayer Book the second great characteristic of the Reformation, in the claim for the laity of their right position of duty and privilege in the Church. How plainly is this shown in the care that all worship shall be really the worship of the whole people, heard, understood, joined in, by all; in the "turning the solitary mass into a real Communion," and providing that, except in extreme and clearly defined cases, none shall be repelled from it; in the provision that all members of the Church, unless formally excommunicated, shall have an indefeasible right, as to the Sacraments in life, so to the Funeral Service in death! Yet hardly less instructive than the study of these principles, is the illustration by first comparison of the various editions of the Prayer Book from 1549 to 1662, of the long and gradual process, not without action and reaction, through which the Anglican Church position was finally established. In the progress through the first and second Prayer Books of Edward VI. to the Prayer Book of Elizabeth—the first which stood unchanged for half a century—we can trace the primary establishment of "the Reformation settlement." In the demands made, but not granted, at the Revision of 1604, we trace the first growth to power of the great Puritan party, Presbyterian in Church government and Calvinistic in doctrine, which, dissatisfied with that settlement, first attempted to recast our Prayer Book, and then abolished it. In the last Revision of 1662—again signally disappointing the desires which it was first intended to meet—we see the final victory of the old Anglican principles over these formidable powers of antagonism. From the substantial identity and the not unimportant variations of these successive Prayer Books, we can see how, like all movements free in energy and deep-seated in principle, the Reformation movement, by its very changes and irregularities, showed itself to be a natural growth. Such study is, after all, the surest corrective of crude and one-sided conceptions of the religious history of that eventful period.

From these three important aspects of our Prayer Book—corresponding remarkably with the devotion, the thought, and the visible action, which are the three chief spiritual energies of men—we cannot but see how deeply important and how deeply interesting is its careful study to us all. Some hints as to the leading ideas of such study we may hope to suggest hereafter. Meanwhile, it is enough to urge not only the devout, but the intelligent, use of it, as an application of the Apostolic maxim "to pray with the spirit," and "to pray with the understanding also."

LORD BISHOPS.

The impression widely prevails that the title of "Lord" as applied to the members of the Episcopate in all portions of the Anglican communion save our own, (the P. E. Church in the U. S.) is improperly given, except in the case of those Bishops who are members of the House of Lords. That this is not so, will appear from the following citation from the leading ecclesiastical lawyer of England:

"It is indeed a vulgar error that the title of "Lord" is only given to bishops with seats in Parliament. The bishops of Sodor and Man always had the title. It is probably only a translation of "Dominus," and just as applicable to the bishop of a Church not established as one established by temporal law."

(Page 96 of vol. 1. of the Ecclesiastical Law of the Church of England; By Sir Robert Phillimore, D. C. L., official principal of the Arches Court of Canterbury, member of Her Majesty's most honorable Privy Council. London: 1873.)

News from the Home-Field.

Diocese of Nova Scotia.

HALIFAX.

St. Luke's is yet without a rector. Several names have been mentioned in the secular papers, amongst them those of Rev. Mr. Baker of Kingston, Ont., and Rev. E. P. Crawford of Hamilton, Ont. The former it is said has declined.

Diocese of Montreal.

TRINITY.—Ordination took place at Trinity Church, Montreal, on the morning of Trinity Sunday when the Lord Bishop admitted five persons to the order of deacon. The sermon was preached by the Rev. Canon Mills, B.D., rector of Trinity, and ex-chaplain.

After the sermon the following were ordained: Mr. James A. Elliott, B.A., of McGill university and graduate of the Diocesan Theological college; Mr. William A. Mervyn, Trinity college, Dublin, and graduate Diocesan college; Mr. James M. Coffin, McGill university and graduate Diocesan Theological college; Mr. William Kancan (lit.), Douglas, Isle of Man, and Mr. Isaac H. Lackey (lit.), Ontario.

COTE ST. PAUL.

The annual vestry meeting of the Church of the Redeemer was held on the evening of the 7th, Dr. Davidson, Q.C., presiding. The churchwardens report showed a considerable increase in the receipts through the adoption of the envelope system. During the six months it had been in operation the offertories had doubled; and it was expected the amount this coming year will reach nearly \$500. Mr. E. B. Meyer was re-appointed rector's warden, and Mr. Geo. Woollam, who has ably served for four or five years having declined re-election Mr. Wm. Fraats was chosen in his stead as people's warden. Messrs. E. B. Meyer and Granville Gilmore were elected delegates to Synod.

SAULT AU RECOLLET.

The annual vestry meeting of St. Andrew's church, Sault au Recollet, was held on Saturday evening week. The financial statement of the wardens was very satisfactory, showing the voluntary offerings during the year, including the Sunday school offertory, to have been \$354.05. After meeting all current expenses there was a balance on hand of \$21.07. In addition to the above offertory the few families who reside permanently in the locality have contributed towards the debt on the church the sum of \$75 and for objects connected with the Sunday school there was raised a further sum of \$55.48, making a total amount raised in the parish during the year of \$484.53. Messrs. Charles R. Scott and James Hewton were re-elected church wardens; George Bromby and Samuel Hewton, sidesmen, and Samuel C. Fatt and Geo. Hague delegates to Synod.

SOUTH STUKELY AND EASTMAN.

JUNE 8th 1892.—The Lord Bishop visited this mission on Sunday 5th June inst., Whitsunday. He was conveyed in from Warden on Saturday by the Rev. J. W. Garland. The service in St. Matthew's Church, South Stukely, was at 11 o'clock a.m. The day was rainy. The church was filled, however, to its utmost capacity. Here thirteen candidates were presented. Two of the number, husband and wife, were received by the Bishop, having been confirmed in the Romish Church. They were French and were grandparents of over sixty-five years of age. Five others, French, were confirmed making in all seven persons brought in from the Church of Rome this year. This makes the whole number of persons received from the Church of Rome in this mission by Mr. Garland, fifty-nine. One old lady confirmed was over seventy years old. Seven of the thirteen candidates were males, and six were heads of families. In the afternoon the Bishop drove to Eastman. Here in St. John's, again a crowded church greeted him. Six candidates were presented and confirmed; three of them being heads of families; making in all nineteen persons confirmed and received. Seventy persons attended at the God's table in both churches. Some of them who had been confirmed years ago but never had been communicants. Mr. M. M. Dunkop of Silver Valley was accepted by the Bishop as a Lay Reader to assist Mr. Garland in his work.

SWEETSBURG.

The foundation stone of the new Christ Church, Sweetzburg, was duly laid by the Right Rev. Lord Bishop of Montreal on Thursday June 9th. There were present beside his Lordship the rector, Rev. R. D. Mills, M.A., and the neighbouring clergy, Revs. Canon Davidson, Nye, Allen, Charters, Johnson, Carmichael and Seth Mills. At 11.30 the Bishop and attending clergy and church officers proceeded to the ground and with the accompaniments of sacred song and impressive service fulfilled their task. Immediately thereafter the public grounds of the Court House were occupied by the assemblage, attracted by bountiful supply of good things which served alike to excite and satisfy the keenest appetite. The Bishop expressed his appreciation of the labours of the women of the parish and commended their marked success. The renewal of this edifice is another proof of the strengthening of the stakes of the ancient Church of England in the Eastern Townships. The old structure—a nice specimen of church architecture in outline—drawn up under the cultured

taste of the Hon. Judge McCord, who evidenced an exemplary interest in the work, stood in 1854 like an isolated beacon-light of Gospel Truth and Apostolic Order in the midst of a wide and unoccupied country. The church was known and appreciated through the pioneer labours of priests Cotton and Scott (such being the title to which they were rightly addressed and are yet known); but the definite pitching of the stakes in unoccupied soil awaited the energetic and self-denying action of the Rev. John Casement Davidson, first Incumbent of the detached mission, whose widely extended ministry of quarter of a century in the Methodist Society throughout Upper and Lower Canada, proved a beginning for a devoted attachment to Mother Church and exhaustless efforts for her building up in congregations and school during a lengthy incumbency of 18 years. On territory covered by his tireless energies—the beginning made in Christ Church, Sweetzburg—expanded into the Homes of Christianity now represented at Trinity Church Cowansville (soon after erected through his labours and devotion) and the substantial and well appointed churches at East Farnham, Adamsville and West Brome; at all which places, with Hall's and Fordyce's Corners he laboriously ministered and held services. On his resignation in the year 1872 he left Christ Church, Sweetzburg, and Trinity Church Cowansville in complete equipment and wholly free of debt, with the Missisquoi High school building, and an endowment of upwards of \$2000. The Revs. L. W. Fyles, Bridge and Forsey by their successive labours paved the way for the present esteemed and faithful priest and pastor—the Rev. R. D. Mills, M.A. Decay becoming manifest in Christ Church, Sweetzburg—and antiquated proprietary rights obstructing the free message of the Gospel—the new rector early devoted patient and unwearied attentions towards its renewal and the event of Thursday, June the 9th, affords the record of success with an assured completion of a solid and attractive structure without debt, which will be a credit to the faith and to the members of the Household of Faith at the chef-lieu of the district of Bedford. It is worthy of note that the name of the pioneer of the Church, Priest Cotton, has been ever kept in living force by the attachment of his sons, and that his grandson, the sheriff of the district, is the chief parochial lay officer engaged in the enterprise of re-building Cowansville, secured the first resident priest in the unoccupied district, Churchville (now Sweetzburg) erected the first church building. In effective union both places co-operated in the divinely allied work of education at the central site of the Missisquoi High School. To this latter largely are traceable the foundations laid in parishes—the bone and sinew of the present—and by the inevitable law of transmissions the hopes and prospects of conquests in the future.

Diocese of Toronto.

ORILLIA.

A proposition has been made to sell a part of the parsonage lot, and apply the proceeds towards the debt on the church.

On Tuesday evening 7th inst. the choir of St. James' Church here were entertained by Canon and Mrs. Greene and a very pleasant and profitable evening was spent.

GRAFTON.

The Rev. W. H. A. French has been transferred from Cookstown to this place, (Orillia Packet.)

TORONTO.

The Rev. E. C. Cayley has been appointed to fill the vacant professorship in theology in Trinity

University, caused by Rev. H. Symonds accepting the rectorship of St. Luke's, Peterboro.

At a special meeting of the corporation of Trinity University, the following resolution upon the services of the Rev. Prof. Symonds (now rector of St. Luke's church, Ashburnham), to the university was on motion of Chief Justice Hagarty, seconded by the Rev. Dr. Langtry, unanimously adopted:—"That this corporation desires to place on record its high appreciation of the manifold services which Prof. Symonds has rendered to this university, not only in the able discharge of the duties of his theological chair, but also in the important part he has taken in the work of bringing the convocation of the university to its present position of vigor and efficiency, in the superintendence of the library, and until recently of the college choir, as well as in many other ways of devoted service to the interests of this college and university. In parting from one who has gained so signal a place in the respect and affection of all with whom he has been brought into contact, the members of the corporation tender to Prof. Symonds their heartfelt good wishes for the important work to which he has been appointed by the Bishop of this diocese, and desire to express their cordial hope that in the future many opportunities may arise for still further strengthening the ties which bind him to his alma mater." It was ordered that the resolution be engrossed, formally executed in behalf of the university and transmitted by the secretary to the Rev. Prof. Symonds.

Diocese of Niagara.

NIAGARA.

ST. MARKS.—No church in the Province of Ontario is surrounded by so many historical associations of touching interest as o'd St. Marks' in Niagara. The church yard around it is a lovely spot, adorned with beautiful flowering shrubs and plants and shaded by majestic trees, and in the words of a local poetess:

"As far the lake spreads like a sea
And near the river, broad, blue, deep,
Its waters flowing silently,
As resting from their frantic leap."

There is an air of peaceful tranquillity about the scene that has many charms for visitors as a place of retirement for sober meditation and grave reflection. It was a scene like this that inspired the poet Bishop, of the American Church, a dear friend of the present Rector, when he wrote his touching poem commencing:

"I never can see a church yard old
With its mossy stones and mounds,
And green trees weeping the unforgotten
That rest in its hallowed bounds;
I never can see the old church yard
But I breathe to God a prayer,
That sleep as I may in this fevered life
I may rest when I slumber there."

While on a visit to the Rectory, Dean Stanley, of Westminster Abbey, looking at the Church and Church yard said, "This is indeed a piece of old England: never permit it to be changed."

The grey old tombstones have many a tale to tell of gallant soldiers who died for king and country. A few feet from the Church is the large flat memorial stone, on which, when the town was held by the American troops in 1813, their rations of pork and beef were chopped,

leaving indelible marks and gashes: and the outlines of the rifle pits during the war can still be traced out. The Church itself abounds with tablets and monuments of the old times, and could the walls speak they would tell pathetic stories: for at one time it was used as a barracks by the American troops and then as an hospital for the British wounded after the battle at Queenston heights. In the north porch there is a tablet which tells sadly of the deadly crash of shot and shell.

IN MEMORY

of Captain McLelland, aged 42; Charles Wright and William Cameron, in the 25th year of their age, of the 1st Lincoln Militia, who gloriously fell on the 27th of May, 1812, and also Adjutant Loyd of the 8th King's Infantry."

"As lurid lightnings dart their vivid light,
So poured they forth their fires in bloody fight;
They bravely fell and saved their country's cause,
They loved their Constitution, King, and Laws."

The poetry may be rather stiff, but the loyalty of its sentiment illumines it with an heroic radiance.

In this picturesque old Church, with such an eventful history, there will be held a celebration commencing on the 9th of July, quite unique in the history of the Church in this Province. For on that day and the succeeding days the centennial of the founding of the Parish will be commemorated. On that day in the year 1792 the Rev. Robert Addison, a missionary sent by the S. P. G., commenced his clerical duties, which continued for the space of 37 years. His register is one of the treasures of the Church, and it abounds with quaint and at times humorous remarks on the events he records, at times of the deepest pathos. He was succeeded by his assistant, the Rev. Thomas Green, who officiated for 28 years, to the year 1857, when he was succeeded by Dr. McMurray, the present incumbent and also Archdeacon of Niagara. This, we believe, an unparalleled event in Canadian Church history, only three incumbents in the space of a century, and the third of clear mind and brilliant faculties, to take a part in the memorial services. Among the Bishops and Clergy who will be present Bishop Cox is expected as one of the oldest and dearest friends of the Archdeacon.

This is an event in the Church not merely of local interest, but one in which the whole Province is interested, and no doubt there will be representatives from many other parishes throughout Canada.—*St. Georges Par., Mag.*

Diocese of Qu'Appelle.

BISHOP'S APPOINTMENTS.—The Bishop gives notice that he will visit the outlying districts of his diocese as follows:—June 18th, Whitewood; July 3rd, Fort Qu'Appelle; July 19th, Touchwood; (Gordon's Reserve.) July 17th, Kutawa; July 24th, Fort Pelly; July 31st, Saltcoats and Yorkton; August 7th, Kimbrae and Sumner; August 14th, Cannington; August 21st, Souris District; August 28th, Souris District; Sept. 4th, Grenfell. The Bishop requests that at each place the registers of the district may be shown to him, and also a list of all the Church property, furniture &c., duly signed by the churchwardens.

The Synod of the diocese meets on June 15th at Qu'Appelle Station and will be preceded by administration of the Communion at 9.15.

The Executive Committee held its meeting on May 11th. Amongst other matters the Bishop reported that there were in the diocesan safe, deeds for the following properties:—

I. Sites of churches:

Regina, Qu'Appelle Station, Grenfell, Medicine Hat, (2 lots), Whitewood, Maple Creek, Moose Jaw, Duninore, S. Chad's (near Qu'Appelle Station, 5 acres), Katepwe (1 acre), Weed Hills (1 acre), Swift Current (5 lots), Broadview, Moosomin.

II. Forty acre lots:

Maple Creek, Grenfell, Weed Hills, Cannington, Sumner.

III. Other property:

S. John's College (still in the name of the Bishop), Medicine Hat Site of School, built by Mr. Wilson (about 8 acres). Site of Reading Room (1 lot), land near Gordon's Reserve.

PERSONAL.—The Rev. W. G. Lyon and the Rev. J. Manning have left the diocese, the former having accepted a call to England which he felt he could not refuse. Mr. Lyon was for three years secretary of the Synod and has worked with much energy and success and many clergy and laity will regret his removal. The Executive Committee passed an unanimous resolution expressing its deep regret at his departure. Mr. Manning who had been doing the duty at Moose Jaw was presented with a very complimentary address and a gold watch.

The Rev. W. E. Brown has returned to his old charge at Moose Jaw.

The Rev. Henry J. Bartlett, Vicar of Hales-town, England, and one of the Mission Clergy of Truro diocese, has been appointed to Regina and will arrive about the middle of the month. He is highly spoken of by all who know him.

The Rev. G. Terry, who has been in temporary charge of Regina, goes now to the important and rapidly growing district of Souris.

The Rev. J. Sisley Thomas, who has been in charge of the Souris district, returns to England at his own desire.

The diocese is very greatly in want of three or four young men to fill the position of assistant clergy especially at Regina, Moosomin and Grenfell. There seems to be increasing difficulty in getting men fitted for the work.

MEDICINE HAT.

A successful entertainment was held in the second week in May in behalf of the Church funds under the auspices of the Ladies Guild.

MAPLE CREEK.

The Ladies Guild here, raised about \$50 by an entertainment given shortly after Easter. The parsonage house is rapidly nearing completion. Funds for a Font for the church were raised by the Misses Barnwell and Surrey and it is expected the Font will soon be in its place. A bell is still wanting for the church.

WAPELLE.

Nearly 30 communicants were present at the celebration in Christ Church here, on Easter Day. The services were particularly bright and attractive and the church decorated with moss and flowers. About \$500 are required to complete the work on this church, a fine stone one, which when completed, will be one of the finest in the territories and a credit to the diocese.

CANNINGTON MANOR.

On Easter at the early celebration at 8 a.m. notwithstanding cold and snow, 26 communi-

cants were present. Matins was sung at 10.30 followed by a second celebration at 11.30, service being fully choral. Dykes' service was used and well sung. There were 19 communicants at the mid day celebration making a total of 45 for the day. Evensong was said at 3 p.m., the church being crowded, some having to go away. The offertories amounted to \$63.70. The altar was beautifully decorated with flowers, lilies, carnations, &c., kindly presented by the Ladies Guild. Monthly services are now held regularly at Turtons and it is expected also, to hold service at Glen Adelaide and in other parts of the settlement.

Diocese of Fredericton.

GAGETOWN.

It is intended to celebrate the Centennial of St. John's Church here, with a grand celebration in July. The first St. John's Church was built in 1790 and consecrated in 1792 by Bishop Inglis. It was burnt down and a new edifice erected in 1880. It is expected that Sir Leonard Tilley, Rev. W. O. Raymond and others will take part in the proceedings.

BISHOP MEDLEY—The St. John Globe says that a recent writer from Ontario to an English Church paper, speaking of the retirement from the more active work of his diocese by the venerable Metropolitan, says:

I suppose I am stating what is generally familiar when I say that Dr. Medley is the second senior Bishop of the Anglican Communion. The life and work of our revered Metropolitan is one of the most precious possessions of the Canadian Church, and his memory will be a deathless inspiration to the whole Church. His has pre-eminently been the life of one who has faithfully, bravely, and patiently done his duty through good report and evil report, and walked with firm, unflinching step his allotted and accepted path. In the long muster-roll of colonial prelates none will hold a higher and more honorable (if a more brilliant) place than John Medley, first Bishop of Fredericton, of whom it will be said, "he lived and died at his post."

RICHIBUCTO.

A missionary deputation composed of the Rev. H. Montgomery, Rural Dean of Fredericton, Rev. R. W. Hudgell Rector of S. Judes', S. John West, Rev. Canon Forsyth, Rural Dean of Chatham, and the Hon. Judge Wilkinson, of Chatham, visited this Parish and held meetings in Richibucto and Kingston on the 10th and 11th of May, on behalf of the Missionary Work of the Diocese of Fredericton. The addresses of the speakers were listened to with marked attention and the universal opinion was that very much good must result from the information given, and the presentation of the Claims of the work of the Diocesan Church Society. The meetings were presided over by the Rev. H. Hackenley, Rector of Richibucto, who introduced the Speakers. Appropriate missionary Hymns were sung with great spirit and enthusiasm and collections were taken to meet the expenses of the deputation and for the general purposes fund of the Diocesan Church Society.

WELDFORD.

On May 12th a missionary deputation composed of the Rev. Canon Forsyth, and Rural Dean Montgomery visited this Parish and a

missionary meeting was held in the Parish Church at Bass River, the Rev. Arthur C. Slipper, Priest in charge, presiding, and introducing the speakers who told of the needs of the missionary work of the Diocese and advocated the claims of the Diocesan Church Society. The attendance was unfortunately small, owing to the busy season among the farmers, and unfavorable weather. Those, however, who were present were deeply interested in the addresses, and it is hoped that much good will result from the meeting. The deputies who had been conveyed from Richibucto by O. Smith Esq., and A. Haines Esq., were driven after the meeting to Harcourt by the Priest in charge and Mr. Ford of Bass River, and a meeting was held in S. Mathew's Church, Harcourt, on the evening of the same day. Rev. Mr. Hudgell and the Hon. Judge Wilkinson were obliged to return to their respective homes previous to the meetings in Weldford and Harcourt. The meeting at the latter place was interesting and enthusiastic and the congregation was well represented by the number present. The deputies made an exhaustive statement of the position and claims of Diocesan missionary work, and a liberal collection was taken at the close of the meeting.

CHATHAM.

This Parish was visited on May 16th by a missionary deputation composed of the Rev. Canon Brigstocke D. D. of Trinity Church, S. John, the Rev. C. O'Dell Baylee, of Derby and Blackville and J. P. Burchill Esq., M. P. P. for Northumberland Co. The deputies held a meeting in S. Mary's school room, which was presided over by the Rector, Canon Forsyth who introduced the speakers, Canon Brigstocke gave an interesting account of the history and progress of the Church of England in Canada and told the Story of the needs of the Diocese of Fredericton in an instructive and interesting manner. The Rev. Mr. Baylee described the word and benefit of missionary deputations in the Diocese of Ontario from which he has recently come, and in an amusing manner pressed the claims of Missions upon the attention of his hearers. Mr. Burchill eloquently set forth the duty and necessity of Church men coming to the aid of the Board of Home Missions in carrying on the important work of the church in the Diocese. At the close of the meeting a liberal collection was taken for the Expenses of the deputation and the general purposes fund.

NEWCASTLE.

A missionary deputation which had visited Chatham on the preceding day arrived in this parish on May 17th and held a meeting under the presidency of the rector, the Rev. J. H. S. Sweet, in the school room of St. Andrew's Church. Mr. Burchill, M.P.P., of Nelson, was prevented from being present. The speakers were the Rev. Canons Forsyth and Brigstocke, and the Rev. C. O'Dell Baylee, and the interest and attention of the audience were completely secured while the subject of Diocesan Missions was discussed. Suitable missionary hymns were heartily sung at the opening and close of the meeting, and between the addresses, and the meeting was calculated to do much good in deepening the interest of those present in the missionary work of the diocese. After the meeting the deputies returned to Chatham.

BAIE DES VENTS.

On May 31st and June 1st Missionary deputation meetings were held in this parish in the parish church of S. John the Evangelist and in the Church at "the village." The object of the meetings was to set forth the needs and claims of the missionary work of the diocese of Fredericton. The speakers were the Rev. Canon Forsyth, Rev. C. O'Dell Baylee, and the Hon. Judge Wilkinson. There was a large attendance at the parish church but at the village church a threatening storm prevented several from being present. The meetings were highly interesting and profitable, and will no doubt result in much good. The rector, the Rev. W. J. Wilkinson, presided, and introduced the speakers. The prayers commonly used at meetings of the diocesan church society were used, and appropriate missionary hymns were sung with much enthusiasm. Collections were taken to meet the expenses of the deputation.

CAMPBELLTON.

A missionary deputation composed of the Rev. Canon Forsyth and Rev. W. J. Wilkinson visited this parish of Addington on June 7th and held a meeting, in the interest of Diocesan Missions, in the parish church in Campbellton. One of the deputies the Rev. C. O'Dell Baylee and J. P. Burchill, Esq. M.P.P., were prevented being present. The rector, the Rev. H. Beers presided and introduced the speakers who addressed the audience at length on the work of the Church in the Diocese of Fredericton, and the present needs and claims of diocesan Missions. A large amount of valuable and interesting information was laid before the meeting which must lead to the deepening of the interest of the church people of Addington in Diocesan Missionary work. This parish is already contributing more, in proportion to the number of church members, to the support of the services than, perhaps, any mission in the diocese, and its example in this respect is worthy of imitation.

DALHOUSIE.

The Rev. Canon Forsyth and the Rev. W. J. Wilkinson visited this parish as deputies of the Committee on the needs of the Diocese of Fredericton, and addressed a meeting of the parishioners in the Masonic Hall on the work of Diocesan Missions. The Rev. James Simonds, rector of Dalhousie, presided and said the usual prayers for meetings of the Diocesan Church Society before introducing the speakers. Appropriate missionary hymns were also sung with great heartiness and enthusiasm, and a liberal collection was taken to meet the expenses of the deputation. The Rev. Richard Simonds, father of the rector and one of the oldest clergymen of the diocese, was present on the platform. Miss Johnson presided at the organ. The audience listened with close attention while the speakers dwelt upon the past progress and future prospects and present needs of missionary work in the diocese, and it is hoped that much good will result from the meeting.

DERBY AND BLACKVILLE.

Arrangements have been made for deputation meeting to be held in this mission on June 13th and 14th. It is expected that the Rev. Canon Forsyth and the Rev. J. R. Parkinson and J. P. Burchill, Esq., M.P.P., will address these meetings on behalf of diocesan missions. These meetings will be the last of a series held in every parish of the rural deanery of Chatham, with the exception of Bathurst which, we are sorry to say, is still without a clergyman.

DIOCESE OF RUPERT'S LAND.

CHRIST CHURCH.—Confirmation was administered in this church early in May by the Bishop of the diocese to 15 candidates. On Sunday May 15th there was a parade of the 90th battalion which attended service at this Church; and an eloquent sermon was delivered by the Rev. Canon Pentreath.

On Sunday the 22nd May the Bishop of Mackenzie River was in Winnipeg and preached in Holy Trinity Church.

COLONIAL CHURCH HISTORIES.

HISTORY OF THE CHURCH IN EASTERN CANADA AND NEWFOUNDLAND, BY THE REV. I. LANGTRY, M. A., D.C.L., RECTOR OF ST. LUKE'S, TORONTO, AND PROLOCUTOR OF THE PROVINCIAL SYNOD OF CANADA.

London, Society for Promoting Christian Knowledge, 1892.—Price 3s.

This most attractive book is the first of a series of popular Colonial Church Histories now in course of publication by the Christian Knowledge Society. The book is very well done, bright and interesting; one beginning it will read it through,—a great merit considering that the history of nine dioceses extending over more than a hundred years is crowded into less than 250 duodecimo pages. We recommend our readers to get the book for themselves, and they will find in this modest record of the progress made by the Canadian Church in the past much to cheer and encourage them amid the difficulties that impede their efforts to extend and consolidate it in the present. For ourselves, we naturally turned to the two chapters which tell the story of the Church in our own Lower Canada, and though we find here and there errors which can be corrected in a second edition, we consider them a faithful and candid record of the planting and growth of the Church of England in the province of Quebec. We hope Dr. Langtry will provide an index for the next edition.

Correspondence.

To the Editor of THE CHURCH GUARDIAN,

SIR,—As a constant reader of the GUARDIAN, I beg leave respectfully to ask for space for a few remarks on an editorial in the issue of May 25th, entitled "Wesleyan Advance." Mr. Walker of Headingly, England, is represented as having said, "Considering the whole matter if but assured that they held the faith once delivered to the Saints, let them discountenance no means likely to raise humanity and promote the true interests of religion." Upon which the *Church Review* remarks "There is much virtue in an 'if'; if they held the faith once for all delivered to the Saints they would never have separated from that portion of the Catholic Church to which it was delivered."

The use of the proposition if, does not always denote doubt or uncertainty, it is often equivalent to the strongest affirmation. "If we believe that Jesus died and rose again." If God be for us He is more than all that can be against us." Mr. Walker, or no other Methodists doubts for a moment that he holds the faith once delivered to the saints. The reference is to the 3rd verse of the Epistle of Jude. What faith is there referred to? Not any form of Church organization, or

polity, but belief in the divinity of Jesus Christ. Those who have denied the faith are charged with "denying the only Lord God, and our Lord Jesus Christ." If Methodists do not believe and hold this fundamental doctrine of Christianity there are no people on earth that do (see Methodist discipline third article of religion). Methodists have not separated from the Church Catholic, and they never will till they cease to be true believers. A little more than 300 years ago the Church of England was accused of heresy and schism, and the great Bishop Jewel wrote his apology to prove that she was Catholic. Such accusations are now brought against the Methodist portion of the Church Catholic, and we may well adopt the very arguments that Jewel used, in our defence. "For the Catholic fathers and bishops of that time did not doubt but our religion might be sufficiently proved out of the Holy Scriptures; nor did they ever dare to account any man an heretic, whose error they could not plainly prove out of their very Scriptures." "Wherefore if we are heretics, and they are (as they would be called) Catholics, why do not they do that which they see the fathers and Catholic men have always done? Why do they not convince us out of the Holy Scriptures? Why do they not try us by them? Why do they not make it appear that we have departed from Christ, the prophets, apostles and holy fathers?" Can any one, dare any one say that Methodism is not of God? "Do men gather grapes of thorns or figs of thistles?" Indeed they do not. Most heartily do I join in the prayer of the motto of the GUARDIAN, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Yours truly,
E. S. ORR.

Cookshire P. Q., May 27th 1892.

(The excerpt referred to did not purport to be Editorial; but we are far from agreeing with Mr. Orr's views as to the interpretation of the faith; or as to Methodism and the Catholic Church. We have never been able to satisfy ourselves that a man devised organization can occupy the position of a divinely ordained one. The question has, however, been fully discussed; and evidently our good correspondent at least is not convinced. We heartily reiterate his concluding prayer.—ED.)

To the Editor of THE CHURCH GUARDIAN.

SIR,—Will you allow me to inform the clergy and other readers of your paper that a supplemental catalogue of the books and pamphlets from the late Rev. Dr. Carry's library has been prepared, and will be sent to any one applying for it to Mrs. Carry Port Perry, Ont.

Many of the pamphlets are rare and valuable and most of them are enriched by Dr. Carry's annotations.

HENRY ROE.

Lennoxville, 3rd June 1892.

S. P. G. and C. M. S.

SIR,—In your issue of the 25th May I was very sorry to see a letter under this heading from the good rector of Port Arthur which bears rather heavily on the C. M. S. "Comparisons are" always "odious" as we all know, and this is especially the case when the S. P. G. and C. M. S. are classed together. The Rev. C. J. Machin, I believe, would never pen this letter did he know the constitution of each society. I have been on the books of each society and have represented both (the C. M. S. in an unofficial way) in Canada and I heartily support both and intend doing so until I see a strong reason to do otherwise. The Rev. Mr. Machin thinks the S. P. G. has benefited all Canada but

that the C. M. S. has not done this. I think it is the other way,—the C. M. S. has benefitted all Canada the S. P. G. some of Canada. I know it will be a difficult task to prove this to Mr. Machin's satisfaction but I spent long enough at the law to know that a "part" is likely to affect the "whole" especially when this part is the foundation part. The Indian was the owner and founder of Canada and gave it its name. The C. M. S. has tried to reach him, being, by constitution, purely a Society to the Heathen, and cannot,—without betraying her trust,—give anything to Colonists. The S. P. G. is primarily a "Colonial" society and any work she does for the heathen is altogether secondary. The C. M. S., however, in civilizing the Indian of Quebec, Ontario, Manitoba, The Territories, and British Columbia has been, to my mind, a vast benefit to all and every part of Canada. Long before Mr. Machin or myself crossed the Atlantic the missionaries of the C. M. S., via "The Hebrides" and "The Horn", had reached the North and West of British North America and through their efforts, and the efforts of the brave Jesuits, gave peace to Canada and allowed us to come in. The S. P. G. missionaries in Canada are not in the truest sense of the word missionaries nor have Mr. Machin and myself a just reason to call ourselves missionaries although we have done colonial missionary work and plenty of it. It has often been said that the projectors of the C. P. R. have not benefitted all Canada but we now know that this is a rash position to take. What would Port Arthur be were it not for Pioneers. To come to our own times; when the Rev. E. F. Wilson was sent to Sarnia by the C. M. S. did they not benefit all Canada? I think so. When Moosonee was founded I think all Canada was benefitted. When the West was penetrated and reported on—when no S. P. G. man was there—all Canada was benefitted. When Archdeacon Kirby penetrated the Arctic region all Canada was benefitted. When Archdeacon McKay entered Big Bear's camp and befriended Mrs. Gowanlock and Mrs. McLean all Canada was benefitted. When the little Indian boy informed Rev. Thos. Clarke of the danger to the whites at Battleford and thus many lives were spared and millions saved to our Government all Canada was benefitted. Why go on. Let the S. P. G. have her due. She deserves it, but her work in Canada lies with civilized people, and the C. M. S. must not roll her of this. Let the C. M. S. have her due also—his work lies with the uncivilized;—when they reach unto civilization C. M. S. work is done. Let the Rev. E. F. Wilson have his share. He deserves some of it. Let Bompas and Reeve, Horden and others have a share in our extended glories. They richly deserve it. If the C. M. S. were to leave Canada to-morrow her place ought to be next our hearts. Has the S. P. G. out of all her missions produced a man who starved himself to death for Christianity and Canada. No. Vincent Sim did this and more. When the soldier in barracks in London or in Kingston compares himself with the soldier in the wilderness and in the deadly trench, under the down-pour of bullets,—we know what to think,—the S. P. G. and the C. M. S. are two different societies. To have them or view them in the same light is to make a vast mistake. We are injuring the Church attacking Bishops and Societies. There is too much of it in Canada. Fighting may be good but not in the press. I do not hold with C. M. S. in all things but I respect her highly.

C. A. FRENCH.

P. S.—If some of our S. P. G. men go on writing as they do write they will materially injure S. P. G., and that before very long. She is not supported very well as things are.

C. A. F.

THE CHURCH GUARDIAN

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DECISIONS REGARDING NEWSPAPERS.

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

TRINITY SUNDAY.

The Church has now completed the great cycle of fasts and festivals in which she has followed the footsteps of her Lord along that path of His human life which he trod "for us men and our salvation."

Having, on Ascension Day, seen the heavens receiving Him out of our sight, and, on the great day of Pentecost, beheld the fulfillment of His promise "I will send you the Comforter," she now bids us turn aside to contemplate for a short time the mystery of that Divine life which He came on earth to reveal. In the words of the Epistle for the day we may say "behold a door was opened in heaven." That mystery of the Life of God which to his chosen people had not been revealed or had been but faintly hinted at, is now, by the coming to earth of His Son and all that followed thereupon and by the descent of the Holy Ghost, expressly declared.

It is true that it still remains a mystery, and must ever so remain to us here on earth; nothing that can ever be said from any pulpit of the Church on this day can take from that mystery, can enable us "by searching to find out God." It remains for us but to accept the revelation, to cast ourselves before the throne with that heavenly choir, saying "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come," and to pray, as the Church bids us do, that God would keep us ever steadfast in this faith.

It is not proposed here to attempt any explanation of this great doctrine, but it may not be uninteresting to point out that the existence of some such great mystery in the Life of God as the Trinity in Unity is much more in the line of

what we should expect from the analogy of the natural world than the simple idea of Unity. Life is an ascending scale, like Jacob's ladder, one end of it resting on earth, but the top veiled in the clouds of heaven, from the lowest forms of organic life to the Creator and Ruler of the universe.

Ascending through the vegetable kingdom and passing into the animal kingdom we find a new kind of life added, and going on through the ever-ascending scale of animal existence, we find continually increasing complexity, until at last we arrive at Man, the crown of God's work on earth.

But who shall say that the life of man is not mysterious? his complex life of body, soul and spirit is the greatest mystery of God's creation. There is, says Carlyle, "an inscrutable venerable Mystery in the meanest tinker that sees with eyes."

Are we then to expect that the ascending complexity and mystery of life which we have seen through Nature's works, ends in man, and that the Life of God Himself can present us with nothing more inexplicable than our own?

It is not reasonable to think so. Far more reasonable is it to suppose that the mystery of the Life of God is as far beyond that of man's life as man's is beyond that of the lowest forms of animal life. And so in harmony with this, Holy Scripture teaches and the Church proclaims on Trinity Sunday the mystery of the Divine Nature; that in the One Divine Essence exist Three Persons, Father, Son and Holy Ghost, Ever Three and Ever One.

We can go no further, we can know no more, until that day when we shall see, not as through a glass darkly, but face to face.

S. MACPHERSON.

in The North East.

TRINITY SUNDAY.

The observance of Trinity Sunday is of more recent origin than that of the other important festivals. The ancient Church thought it unnecessary to set apart a special day for the praises that were celebrated daily in the hymns, creeds, and doxology. But in consequence of the Arian and other heresies—that is the unbelief of Arius and his followers, who denied the mystery of the Trinity—the Church thought proper to order a particular day for its solemn commemoration. The Sunday following Whitsunday was preferred to any other, because it was not until after the Ascension and the coming of the Holy Ghost, that our knowledge of the divine mysteries was completed.

It is the proper culmination of all the great festivals of the year. The Church having celebrated the Birth and Manifestation, the Resurrection and Ascension of our Saviour, and the descent of the Holy Spirit, concludes them all with a special service in honor of the "Holy, blessed, and glorious Trinity, three persons and one God," by whom we were created, redeemed, and sanctified, and who is the centre of all our faith, hope, and love.

The design of the Church in the Sundays after Trinity, is to instruct her congregations in the duties, and advance them in the graces of the Christian life. As in the earlier part of the year we were "rooted and grounded" in the faith

we are now taught to put them into practice in our daily life. Let us ask of Him who only can give it, "the spirit to think and do always such things as are right," that with a quiet mind and peaceful heart we may "draw nearer day by day," each to his brethren—all to God; never changing our road for any persecution, nor marvelling in wonder or dismay to find "the martyr's foe"—the wicked world, as hostile to good as she always was:

"But fixed to hold Love's banner fast,
And by submission win at last."

Parish Guide.

SOCIABILITY IN GOD'S HOUSE.

In the loud, long, and persistent demand for social and personal recognition on the part of those who ally themselves with the parish, there has been something very pathetic. Such recognition, in a fair measure and in a legitimate way, ought to be accorded. But is there not a serious danger menacing us in the custom which is evidently growing and that, too, with scarcely a word of protest against it? A kindly greeting may with propriety be given in the church aisle. But when, as in so many cases right here in our own diocese, the members of a congregation rise from their knees to engage in conversation upon all sorts of topics, is not the loss greater than the gain? The justification of the custom is the necessity for the cultivation of good-fellowship. But is good-fellowship, of the sort secured under these conditions, worth the loss of reverence for God's house which inevitably follows such a course? One can understand how this questionable custom has grown up. The church building has, in most cases, been the only available meeting place for Sunday schools, missionary societies and guilds. In gatherings of this sort it has been difficult to restrain allusions and references to secular matters, and almost unconsciously we have grown to tolerate this misfortune as a necessity. Now, alas! the sense of impropriety, not to say sacrilege, has been so largely lost that both priest and people will stop in an aisle, or even in the chancel and before the altar, and chatter about all sorts and kinds of matters.

In the smaller parishes the great desire to give the cordial welcome to the newcomers has led to serious abuses. If a congregation is at liberty after the close of a service to chaff and banter with each other, if at that time men and women may converse upon any subject, has not the practical bearing of that text, "The Lord is in His Holy Temple" been lost? The church ought not to be made a place for visits of a social nature. The home is the place for that and, if we want to make people welcome, if we want to make them feel that they have found Christian friends, let us go to their houses and assure them of the fact. The attention which we show each other in a church aisle is a very cheap one for ourselves and right-minded people will see that it has cost us nothing. The only trouble we have taken is to rise from our knees and turn about to the man or woman we care to greet. Suppose that in the place of this economical sociability, for the sake of reverence we restrain our speech until we have reached, or passed from, the church porch. Then cordially speak the kind word, and follow this up, from time to time, with a friendly call. Would we not attain our end and at the same time respect an important principle?

General conversation is certainly out of place in God's house. That place should be sacred. Where the Gospel is preached and the Sacraments administered, no word should be spoken that could divert the mind from those great subjects.—*Michigan Church Life.*

CHURCH DECORATION.

What happens at almost every festival season, suggests another thought. On the day or days preceding the Great Feasts, will communicants gather in greater or less numbers to prepare the decorations for the church and altar. Before this end has been reached, the conversation is apt to fall into the tittle-tattle of gossip, criticism degenerates into witticism, and the whole place becomes vitiated with the most secular spirit. The entire affair smacks of a gathering for the decoration of a parlor for a party rather than of the House of God in honor of the Incarnate Son.

Why could not church decorators adopt two simple rules?

First, of silence throughout their work when speech is not necessary.

Second, to begin their work with a collect.

This is no more than they ought to do, if they would retain the feeling that they are doing something for the glory of God and not merely collecting decorations for the entertainment of men.—*Michigan Church Life.*

CONFIRMATION.

PART III.

From *Qu'Appelle Messenger*

THE HOLY COMMUNION.

These papers are Instructions or Preparation for Confirmation, not Holy Communion, nevertheless, it is necessary that we should say a few words about this Holy Sacrament, to which we are admitted after Confirmation, the highest and most important service of the Christian Church, and the chief of all the Means of Grace.

It is—

- (1) An Act of Worship, and
- (2) A Means of Grace.

It will be noticed that the Church Catechism makes a considerable difference in its teaching concerning this Holy Sacrament and that of Holy Baptism. In its teaching about the latter it speaks only of (1) an outward, visible sign and (2) an inward and spiritual grace. But in its teaching concerning the Sacrament of the Lord's Supper it speaks of—

- 1. A *purpose*—for which it was ordained—“for the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.”
- 2. An *outward part* or sign—“Bread and Wine, which the Lord hath commanded to be received.”
- 3. An *inward part* or thing signified—“The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.”
- 4. The *benefits* whereof we are partakers thereby—“The strengthening and refreshing of our souls by the Body and Blood of Christ.”

Thus it will be seen that the Catechism teaches, that in addition to the “outward visible sign” and the “benefits” we receive, corresponding to the “outward sign” and “inward grace” of the Sacrament of Baptism, there is in this Sacrament (1), a reason for Its Institution, (2), an *inward part* or thing signified—both distinct from the *benefits* of which we are partakers thereby.

In Baptism there is no other reason for the Institution of the Sacrament than the benefit it confers on the individual soul that receives it; nor has the outward sign of the “*water*” any inward “*part*,” by virtue of consecration, assigned to it.

In the Sacrament of the Lord's Supper there is a distinct reason for its Institution over and above the benefit it confers—the Memorial of the Sacrifice of the Death of Christ; and the outward signs *have an inward part* independent of the recipients—“the Body and Blood of Christ.”

This great distinction between the two Sacraments is frequently overlooked, or forgotten.

It is owing to this great difference between the two great Sacraments that the Holy Communion must be regarded as—

- 1. A Great Act of Worship, as well as
- 2. A Great Means of Grace—or Sacrament.

1. *It is a Great Act of Worship.*

It is, indeed, the ONLY Service ordained by our Lord Himself for the *continual* observance of His people

For this purpose, therefore, the early Christians used to meet together every Lord's Day at least, some think much oftener (cf. Acts ii. 46, xx. 7; 1 Cor. xi. 20). When S. Paul exhorts the Hebrews not to “neglect” the assembling of themselves together (x. 25; cf. 1 Cor. xi. 20), he was doubtless alluding to their assembling together for the observance of this Holy Ordinance, for we read of no other purpose for which Christians were wont officially to assemble as Christ's Body, though they may have met for prayer in all times. Round this gathered all other acts of public Prayer and Praise and Instruction.

And thus the Forms of Service in which this Sacrament was celebrated were called “The Liturgy,” or act of “Service,” and the Rite itself was so called. All the Forms of earliest Christian Service that have come down to us (the most ancient of which are those of S. James of Jerusalem, S. Mark of Alexandria, S. Peter of Rome, S. John or of Ephesus) are entirely Offices for the Holy Communion. Other Offices, such as those for Morning and Evening Prayer, are of very much later date.

It must be remembered that all “Worship” that is mentioned in Holy Scripture as acceptable to God has some reference to the Sacrifice of the Death of Christ.

Under the Patriarchs, Divine Worship appears to have consisted solely of acts of Sacrifice. Under the Mosaic Dispensation, the Divine Worship “instituted by direct revelation from God” was entirely “a system of perpetual daily and other Sacrifices,” “combined with continual acts of Praise.” And those Sacrifices, whether the “bloody” Sacrifices of the Burnt Offering and the Trespass Offering or the “unbloody” Sacrifices of the Meat and Drink Offerings—or Bread and Wine—by means of which the Sacrifice of the slain victim was always *presented*—were only acceptable to God as being the means then ordained to foreshadow, or to “show forth,” the “One true, pure, immortal Sacrifice” of Christ—“the Lamb of God that taketh away the sin of the world.” Even in the Worship of Heaven, the praises of redeemed men and the angels centre round the Throne, in the midst of which is the “Lamb as it had been slain” (Rev. v. 6 to end). It is thus also in the Christian Church. All perfect Worship centres in the “*Memorial*” of Christ.

“This do in Remembrance of [as a Memorial of] Me,” said Christ,

“As often as ye eat this bread, and drink this cup, ye DO SHEW THE LORD'S DEATH till He come” [1 Cor. xi. 26].

As those Sacrifices under the Mosaic Dispensation were the prefigurements, and “showing forth” before the event, of that One Sacrifice, so in an exactly similar manner is *this* Service the “showing forth” of that Sacrifice after the event. Only this Service is far more *closely connected* with that One Sacrifice than any of the Sacrifices that preceded it, and that “*by express appointment and institution of Christ Himself*.” “Respecting the flesh of no victim ever offered in old times were such words said as ‘This is my body which is given for you.’ Respecting the blood of no victim was it ever said, ‘This is my blood of the New Covenant which is shed for you for the remission of sins.’” [Sadler's “Church Doctrine Bible Truth.”]

“By commanding His Church to do this: in remembrance of Him, He bids her, in truth, do that continually which He did in the upper room, and which He is ever doing in heaven. We believe that He is continually interceding for us at the right hand of the Father, presenting night and day before the Mercy Seat His glorified Body, with all its wounds, and thereby reminding the Father of the one oblation of Himself, once for all offered upon the Cross; and in the Holy Eucharist the Church on earth joins in the memorial which He is making, and pleads with Him the unspeakable merits of His Death and Passion.” [Young's “Daily Readings,” vol. i., p. 438.]

Archdeacon Freeman, in his standard work on the “Principles of Divine Service,” an exhaustive treatise on the ancient sacrifices says, “It is not to be doubted that the Christian Eucharist possesses in perfection the powers of the personal or congregational burnt-offering, sin-offering, and peace-offering, all in one; and stands in the same relation to the Original and Continual Sacrifice of Christ, as all of them together did to the Mosaic Continual Sacrifice.”

This, then, certainly ought to be considered by all Christians as their one great *obligatory* Act of Service and Worship—as being the one ordained by Christ Himself—the one most acceptable to God as the continual showing forth and pleading of that “One Sacrifice” through which only man has access to Him. In and with It should ascend to heaven our deepest confessions of penitence, our highest acts of adoration and praise, and the best of all other acts wherewith we can honor and reverence our God and Him Who died for us. We must, however, be careful to remember two things which will prevent us falling into errors into which some have fallen.

1. Though this Service may be truly called the Christian Sacrifice, as the early Christians frequently called it, because of its being an “offering to God of that which is precious to us, and acceptable to Him,” and “by which we are joined to Him in a holy bond of union,” it is in no sense a *reiteration* or a *continuation* of that “One, full, perfect, and sufficient Sacrifice” offered by Christ on the Cross. He “*dieth no more*,” nor can He suffer any more. It is only a “*Memorial*,” or *re-presentation* thereof.

2. We have no right to separate the pleading of the Sacrifice from the partaking of the Sacramental Feast. What Christ told His disciples they were to “do in remembrance of Him,” was to “Eat this,” “Drink this.” Of the Cup, He very expressly said, “Do this, *as oft as ye shall drink it*, in remembrance of Me.” S. Paul also distinctly says, “As often as ye eat this Bread and drink this Cup ye do shew the Lord's death till He come.”

We may, indeed, mingle our prayers with others are communicating, at times when we are unable to do so, as e. g., if we have been to an earlier Service, or if we are preparing for a first or renewed Communion, believing that our prayers will specially avail when the Sacrifice of Christ's Death is being pleaded in His own appointed way; but we must never allow ourselves to imagine that such attendance at the

Service can be substituted for participation of the Gifts there offered. The Service is one whole, of which Partaking of the Gift is an *essential part*.

In this Holy Service we may see, as the early writers of the Christian Church saw, a wonderful fulfilment of the words of the Prophet Malachi (i. 11), "From the rising up of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a *pure offering*: for My Name shall be great among the heathen, saith the Lord of Hosts."

The word translated "*pure offering*," is "Mincha"—the offering of "*fine flour*." If the Holy Eucharist is not in a manner a "*Sacrifice*," this prophecy has no fulfilment.

In the Prayer after the Celebration in our Service we ask God "*mercifully to accept this our sacrifice of praise and thanksgiving*."

"These words (as anyone who is in the least acquainted with any Communion Service besides our own well knows) allude not to any act of praise in the Service, but to the *Eucharist itself*." (M. F. Sadler.)

Family Department.

THE STREET CALLED "BY AND BY."

The street called "By and By" is smooth,
And down a hill it windeth;
And he who starts its crooked way,
Much cause for trouble findeth.
For at the entrance is a sign—
"Here put away Endeavor;
And down the street called 'By and By,'
You reach the house called 'Never.'"

The house called "Never" stands below
A grim and ghastly tower,
Whose broken windows, shattered roof,
And ruined turrets lower,
While from the casement gant Despair
A warning shrieks forever;
"Take heed! The street called 'By and By'
Leads to the house called 'Never!'"

What matter though the way be fair,
And flowers tempt my straying,
Tho' strife be hard, and rest be sweet,
And eney the delaying;
If, at the end, I surely find
That Hope and I must sever,
When down the street called "By and By"
I reach the house called "Never!"

—Selected.

OUR BOYS AND GIRLS.

Every child who has been to church and Sunday school, knows that on Whitsunday the Church celebrates the outpouring of the Holy Spirit on the disciples which took place on the Jewish Feast of Pentecost forty days after our Lord's rising from the dead, and ten days after His Ascension into Heaven. He had bidden His Apostles wait at Jerusalem for this blessing, and they had obeyed His voice, spending the ten days in prayer and in the election of St. Matthias to fill the place of the traitor Judas. On this Day of Pentecost when the disciples were gathered together, the Lord's promise was fulfilled. The Holy Spirit came with the sound of a rushing mighty wind, and the appearance as of tongues of fire, and they were filled with the Holy Ghost, and that very day three thousand persons were added to the infant Church.

The Holy Spirit comes no more with any visible sign, but He is still present with the Church to comfort, to teach, and to help—as much the youngest child as the oldest man—as much in what we call small things as in great. If you are puzzled with a hard lesson or a difficult examination paper, you may ask Him to help you. If you are in trouble over some quarrel with a friend, or grieved with an unjust reproof from a teacher, for such things do some-

times happen—you can ask the Holy Spirit to set matters right. If you find it hard to restrain that hasty temper, to govern that unruly tongue, to conquer that bad habit, ask the help of the Holy Spirit and if you ask in faith and honesty you will surely receive it.

Never forget, boys and girls, that you are members of Christ's Church and soldiers in His army. Be faithful to your Great Commander, and be sure He will never forget you. He will help you in all your battles and comfort you in all your troubles. He has prepared for you a place in His Father's house, and He has sent His Holy Spirit to lead you thither—only follow His guidance and whether the road may be short or long, smooth and bright, or rough and thorny, it will surely take you home at last.—*Selected.*

CIRCUMSTANTIAL EVIDENCE.

A STORY FOR BOYS.

The pear tree stood by the kitchen window and was just six feet high. Jack had measured it on the first day of the month ever since it had been planted, and he was never an inch out of the way when he told its height. The fact is it was his own tree, and he had a right to watch its growth and lavish unusual care upon it. Last summer it had borne two pears, which a hail-storm had destroyed, and of the sixteen that had promised fair this season but six remained on the tree.

Jack watched the luscious fruit with as much anxiety as a mother bestows upon her baby. His grandfather had given the young tree to him on his eighth birthday, and he intended to celebrate the dear old man's seventieth milestone in life by carrying him the delicious pears that now hung so temptingly on the tree.

One bright September morning as he stood feasting his eyes upon the great yellow pears, his father said with a smile: "Take a good look my boy, for to-morrow will be the day to pick them."

"Grandfather's birthday will not be round till Thursday," answered Jack.

"But the pears should be picked a day or two before," said his father.

Jack dreamed of the beauties that night, and as soon as the sun was up he sprang out of bed and went to his window to get a glimpse of the golden fruit gleaming through the glossy leaves. The dew upon the leaves was shining as usual, but no pears were visible. He rubbed his eyes to be sure he was awake and looked again, but no pears were there. There had been a storm in the night, and Jack's next thought was that the pears had been beaten off, and downstairs he went, two steps at a time, to search among the grass for his treasure. He looked everywhere, but no pears could be found.

"Dorcas," he called to the cook, "do you know what has become of my pears?"

Dorcas came out of the kitchen, dishcloth in hand, certain that she had not heard Jack's words aright.

"You don't mean to tell me, Massa Jack, dat your pears has been took?"

"They are all gone, Dorcas; and as they could not walk off of themselves, somebody must have taken them."

"Seems mighty strange," admitted Dorcas, as she went back to her cooking.

"I believe Fred Colby took them," he said to himself after Dorcas had gone. "I saw him looking wistfully at them yesterday while he was talking to father."

Walking slowly across the grass-plot, he noticed footprints on the walk where the previous night's rain had left the ground soft and moist.

"Here's a clue to the theft, certainly," said Jack, following the footsteps with as much eagerness as an Indian follows the trail of an enemy.

Although Jack had fastened the crime on Fred Colby, he was surprised when he found that the

footprints actually led to the fence that separated Mr. Colby's lot from their own.

"What have you lost, Jack?" inquired his mother, from the sitting room window.

"My pears; they have vanished entirely."

"Why, that is very strange, indeed. The storm must have blown them off. Did you look carefully among the grass?"

"I have been searching for them everywhere, but it was a useless search, for they have been stolen. I found the tracks, and they lead directly to Mr. Colby's fence."

"Do not jump at conclusions. You may be mistaken," said his mother.

"I am not mistaken mother. The tracks are there to show for themselves; besides, if anything was wanting to prove my words, I found these leaves right by the fence, and they are pear leaves. Just judge for yourself," passing the leaves to her.

"What's up now?" asked Fred Colby as Jack still continued his search.

"Somebody stole my pears last night. The tracks are not hard to trace," answered Jack, reaching through an opening in the palings for a few leaves which, he said, belonged to his pear tree.

"You might as well accuse me of the theft," said Fred, turning very white.

"I think the evidence points that way. Just come over and examine the footprints for yourself."

"You will pay for this insult, my boy. I never touched your pears, and it is my opinion you have been sampling them yourself," retorted Fred.

There is no knowing how much longer the jangling would have continued had not Dorcas rung the bell for breakfast.

Just after Jack and his mother had taken their places at the table, Dr. Norris came in from seeing a patient, and joined them.

He listened gravely while Jack repeated the story of the missing pears.

"Am I not clever in working up a case, father?" asked the boy, with considerable pride.

"You have made a very good start if you can bring evidence to prove your statement," answered his father. "Are you certain that you are on the right track, my boy?"

"I was never more sure of anything in my life," answered Jack.

"Many an innocent person has been condemned upon circumstantial evidence, but I do not intend that Fred Colby shall suffer for my crime. It was I who took your pears, Jack. What about your chain of evidence now?"

"You, father? How came you to take them?" asked Jack, in astonishment.

"As you know, I was called away during the night. The wind was blowing then, and as I passed your tree I saw one of the pears lying on the ground. I saw, too, that a storm was approaching, and, to save your pears from being tossed about and bruised, I took them off. The steps that you thought belonged to Fred were made by me while searching for my knife, which I thought I had lost somewhere among the grass." Then, rising from the table, the doctor opened a door of a small press and from its upper shelf took down a basket containing the pears.

"How I wish I had known of this sooner," said Jack. "Now I must go and ask Fred to forgive me. If I could only learn to be less rash, I would save myself a great deal of trouble."

"And other people as well," said his father. "Don't you suppose that Fred was hurt when you charged him with being a thief?"

"He surely must have felt it; but I will try to make things satisfactory," and Jack ran across the yard to apologize for the wrong he had done his friend. Fred forgave him freely, and after that Jack never made any positive statements unless he was able to prove them. From experience he had learned that it was never safe to depend upon circumstances alone.—*Belle V. Chisholm, in Christian Inquirer.*

HOME.

In these days of unrest, attention is largely diverted from the special blessings of home life. Men easily lose sight of the healthful repose, the perfect rest from conflict, which makes the life of home the sweetest symbol of heaven. Some of the peculiar advantages of our American civilization are full of very serious dangers. An immense territory, a spirit of adventure, a love of travel, the unexampled rapidity with which large cities spring from the very wildernesses as if by magic, the novelty of all things and the consequent lack of sacred associations which resist change—these, and many other causes, greatly lessen, where they do not entirely destroy, that peculiar feeling which finds its expression in "Home, Sweet Home." Nay, even closed furnaces, or radiators, or steam-pipes, are not without a serious effect upon domestic comfort, or at least domestic coziness. Compare, for instance, the pathetic longings of the wanderer in Goldsmith's "Deserted Village":—

"In all my wanderings round this world of care,
In all my griefs—and God has given me my share—
I still had hopes, my latest hours to crown,
Amidst these humble bowers to lay me down;
To husband out life's taper at the close,
And keep the flame from wasting by repose.
I still had hopes, for pride attends us still,
Amidst the swains to show my book-learned skill;
Around my fire an evening group to draw,
And tell of all I felt and all I saw.
And as a hare, when hounds and horns pursue,
Pants to the place from which at first she flew.
I still had hopes, my long vexations past,
Here to return, and die at home at last."

Here we have it—in that exquisitely musical verse in which even yet Goldsmith is without a rival: "To keep the flame from wasting by repose." The modern American is always burning the candle at both ends. "God giveth His beloved sleep," but the young children in an American house sit up late, see company, have their sweet eyes dazzled and their nerves kept quivering by

brightly lighted rooms and eager conversation. Everything is hurry. People are always getting, or trying to get, the money which they allow themselves no leisure to enjoy. Conversation becomes mere chatter. Letter-writing is becoming a lost art. Correspondence is by means of the telegraph or the telephone; and a letter is good for nothing, or next to nothing, unless one can linger over it, both in the writing and the reading. Life is robbed of its sweetest charm, its truest refinement, if it is deprived of confidential and unreserved intercourse with those whom one loves and can trust. Both strength and grace of character, like sturdy trees and fragrant flowers, must have a chance to grow; and growth needs darkness and winter and repose as well as sunlight and wind and stimulus. Home means rest, familiarity, love, truth, a fruitful waste of time, self-forgetfulness a thousand acts of happy self-sacrifice. It is the true life, the end-in-itself, for which almost everything else is a mere instrument or preparation. It is old-fashioned doctrine but none the less true. The real test of what a man verily is, is his home life. The man who cares nothing for home, who does nothing to make home happy, who is forever longing for new faces and new scenes, may not necessarily be vicious; but he is "in a parlous state," and the ready prey for the great enemy of souls. And the wife who cannot make a home may be very beautiful and brilliant, "the observed of all observers," the "belle" of her city, the best known name in "society;" but after all she lacks that something, that pearl of great price, without which she comes short of a true womanliness.—*The Churchman, N. Y.*

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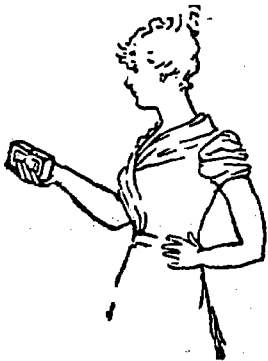
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MISSION NOTES.

(By H. Sutton in London News)

A letter from that veteran in the Lord's work, the Bishop of Moosonee reminds me that whilst we at home are enjoying our great anniversary meetings, those who are our "substitutes in our God's vineyard," to quote Dr. Horden's words, are labouring in lonely lands where they seldom hear a word from home. When worldly men, and some, alas! who profess to be Christians in deed and truth, talk contemptuously of certain colonial Bishops as "returned empties," it is well to be able to tell of one who has spent nearly two-thirds of his life in missionary work.

This is the case with John Horden, D. D., Bishop of Moosonee. He went out just over forty-one years ago. He was then twenty-four years of age. He had small time allowed him to consider the question as to whether he would go or not. His mind was made up in a few hours. Then, as he has so often told on missionary platforms, he had to find a wife, get married, and be in readiness to depart in about a fortnight, or a whole year would have been lost. Happily he knew one who was like-minded with himself who had given her heart to the Lord and His work—one who did not need a long time to make grand preparations for a wedding—but was willing at once to go out to the Great Lone Land.

Mr. Horden, who was not then ordained, went out with his wife to Moose Factory in 1851. During his voyage across the Atlantic he gained some knowledge of the syllabic system of spelling. In this system each sign represents a syllable. People learn to read it very quickly—though it looks very complicated. So soon as he landed, Mr. Horden tried to master the spoken language. At first he thought his progress very slow, but he acted on the principle of Eliot, the apostle to the Indians: "Prayer and pains, through faith in Jesus Christ, will do anything"; and when the then Bishop of Rupert's Land (Dr. Anderson, who was for some years Vicar of Clifton) went to Moose Factory, he wrote: "I think it very creditable of him (Mr. Horden) to have acquired such fluency in so short a time. It has been, I think, by going at once into tents, taking down often a long conversation from their lips, and sitting often for hours employed in this way. At Albany, when I was speaking with the Indians, they interrupted me by saying that Mr. Horden spoke their own language very well; and last evening, in examining an old chief for confirmation, his spontaneous testimony, without any question on the subject, was to the same effect."

One of Mr. Horden's troubles was that Romanist priests had followed Protestant missionaries, rebaptised

the people, and taught them much that was false. It reminds one of what has gone on in Uganda, to read in a letter written July 18, 1852, by Mr. Horden, these words:—"At Albany, I assure you that I found enough to do; my opponents were very persevering men, and worked in a manner worthy of a better cause. We could not but be friendly, for we lodged in the same house, and messed at the same table. But truly I may say that the Lord was with me, and that might and power are of little avail when the Lord is their opponent. Many were obedient to the Word of the Gospel, and I think that the numbers of Protestants and Romanists are already well-nigh equal—namely, about eighty adults of each. There is, however, this material difference; theirs came in like a swarm of bees, remained four or five days, and then departed, leaving the priests with a very small number; whereas I could always muster a tolerable congregation."

Moose Factory is on the Moose River, which flows from the southwest corner of Hudson Bay. Albany is—for that vast land—only a short distance further north on the west coast of the bay.

Years have not changed the good missionary who has done such grand work for good under conditions of the most trying character. He was ordained in 1852 by Bishop Anderson, and just twenty years later was consecrated Bishop of Moosonee. He has thus been twenty years a Bishop. As another Bishop in that land of loneliness and hardship has written:

"Neath skies with stars that never set,
But round the pole still circle yet:
Where streamers of magnetic light
Enliven winter's lengthening night;
Where niggard suns must stint their ray,
To spend on climate far away;
There Christian brethren bend their knees
In shelter of the forest trees.
Hearts that with heavenly fervour glow
Are found amid the Arctic snow;
And in the dreadful day of doom
When all the dead to judgment come,
When worldly sentence all reversed,
The first are last and last are first;
What if these tribes of sorrow race,
Hindmost now of human race,
Their want and poverty lay by
For robes of immortality?"

Ay, it will be because men like Dr. Bompas, Bishop of Mackenzie River; Dr. Horden Bishop of Moosonee, and others have been willing to live long lives of lonely and, as some would think, monotonous labour, that at the great day from these lands of the frozen north some—many in comparison with the total number of inhabitants—will praise God that "to them was the word of salvation sent."

One of the most touching incidents in the Bishop's letter is his account of the death and burial of Archdeacon Vincent's wife. The Archdeacon was once one of the Bishop's own pupils. He had been married thirty years, and found in his wife a great help in the work at Albany. The Bishop now wants to strengthen the Mission in many parts, and to begin a first-class Mission in the Matawapumme district, close to the Canadian Pacific Railway.

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Temperance Column.

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"Is alcohol a food, and does the human system crave it as it does tea, coffee, cocoa, etc.? That question," said a learned female physician, "was discussed by the St. Louis Medical Society at its meeting last Saturday night. I could hardly believe I was living in the close of the nineteenth century when three sons of Asclepius undertook to indorse such sentiments. How did men live before its discovery in the thirteenth century? Since that time it has been proved that alcohol is not a food, but a poison. It enters the stomach as alcohol, passes through the system as alcohol unchanged, is found in the tissues and brain after death as alcohol, and will burn as alcohol then. It is not converted into tissue building or blood making, and not assimilated anywhere in the system as food. Alcohol will retard destructive metamorphosis of tissue in diseased body, and may thus serve as a medicine, a stimulant to tide over the disease, as arsenic and strychnine do good as medicine often, though deadly poisons. That alcohol is assimilated in the system and aids in building muscular tissue is false. Temperance societies have proved that it is not a necessary stimulant in disease, for in Chicago a hospital has been opened in which alcohol has been prohibited, and the records of recovery are proof of its success. The people of India never used it until a few years ago."

—St. Louis Globe-Democrat.

THE DRUNKARD'S POSITION.

At the hall of the Central Temperance Association in London last month, Mrs. Annie Desant delivered a notable temperance address, in the course of which she said that instead of the drunkard's being "no man's enemy but his own," he is "a focus of poison to the community in which he has a physical presence;" and it is the views which she holds of the relationship of one man to another, that have made her a total abstainer.

TEMPERANCE NOTES.

"No member shall be permitted to drink the white man's grog" is the pertinent regulation of a newly formed Zulu church in Africa.


Eleven gentlemen met at lunch in Shanghai, and it came out that they had all been life-long abstainers. They had each lived in the trying temperature of North China for periods ranging from twenty-four to thirty-five years, and not one of them had been once sick from climatic causes.

The directors of the Columbian Exposition have refused to grant space to the World's Woman's Christian Temperance Union for the erection of a building in which to exhibit the work and progress of the temperance reform.

The Mississippi Legislature has just passed a scientific temperance instruction bill, by which every grade of the public schools is now compelled to teach the subject under exactly the same regulations which govern every other study in the schools. The same Legislature has also passed a law forbidding the sale of tobacco in any form to boys under eighteen years of age.

Lady Henry Somerset, who is one of the most conspicuous leaders of the temperance movement in England, has returned from her crusade in the United States. She admits that her efforts have not been rewarded as she hoped, and that the cause of temperance does not flourish as it ought to do in the United States. Lady Henry is an earnest worker and an excellent speaker.

Lady Henry Somerset told a Chicago audience how she had first been drawn into Temperance work. She had seen two children, a boy and a girl, sip wine at their father's table, and heard the guests laugh at the precocious little ones. She had seen the boy go to a drunkard's grave when twenty-four years old. "But what became of the girl?" she went on. "The girl was happily married, and became the mother of lovely children. The fatal seed had been sown, however. The young mother became a slave to strong drink. I prayed with her and wept with her. She asked me one day if I would be a total abstainer if she renounced strong drink for ever. The proposition was a strange one, and I asked twenty-four hours for consideration. When I saw her again she said it was too late. I felt that if I had given her promptly the answer she should have received, she might have been saved. To-day her home is shattered, but I resolved, then, to do in the future all I could for God and humanity."



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