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The Church Guardian.

Teaching the Doctrines and Rubrics of the Prayer Book.

88 de I

Face 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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NOTICE TO SUBSCRIBERS.

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ECCLESIASTICAL NOTES.

A MEETING has been called of the House of Bishops of the P. E. Church in the U.S., for the last week in October. Among other matters to engage the House will be the election of a successor to the late Bishop Robert W. B. Elliott, of the Missionary Jurisdiction of Western Texas, and to elect a missionary Bishop for Nevada and Utah.

WILL each present subscriber send us a new one, and renew subscription for himself?

In speaking of dividing the Diocese of New York, *The Church Record* says: "It certainly seems as if the great city of New York, with its enlarged borders and its early one million and a half population, was a sufficient charge for any one man. The cares and burdens of that vast population alone are too great for any single Bishop. More ought certainly not to be asked of him. It remains to be seen whether New York will repeat the mistake to which the Archbishop of Canterbury refers as common in England, and lose 2 or 3 good men before the improvement is gained. Bishop Potter is too valuable to the Church and Diocese to have his days in any way shortened by such needless extra load."

CHRIST CHURCH, Endell street, London, was twice struck by lightning in the great storm which swept over England the middle of August. Between half past seven and eight o'clock, while the evening service was proceeding, the spire was struck, and a piece of stone, weighing about a hundredweight, fell into the workhouse yard adjoining, and alighted on a timekeeper's box, in which a man was sitting. Smaller pieces of stone fell, some into the yard, striking a man on the head, and others into the street. The noise caused by the falling masonry greatly terrified the worshippers, and the clergyman was compelled to bring the service to a premature conclusion. Some little time afterwards the Church was again struck by lightning. A hole was made in the roof, through which the water poured into the building, and the woodwork was set alight, but was extinguished by the rain. When the spire was damaged the bell-ringer was at work; but, though covered with falling mortar, he escaped

unhurt. The spire is now in a dangerous condition there being a large gap in the structure.

WILL each person receiving a sample copy send subscription?

THE QUEEN has resolved to bestow the balance of the Women's Jubilee offering in making provision for the nursing of sick women and girls. About £70,000 will be available for this purpose. The nation is to be congratulated on this decision of Her Majesty.

At the Carlisle Diocesan Conference, Bishop Harvey Goodwin reported progress on the Church House. Nearly £50,000 have been collected, a sum sufficient to begin the work upon, and steps are to be taken to obtain a Royal charter. It is hoped that the foundation-stone will be laid during the meeting of the Pan-Anglican Synod next year. The Sister Churches in the Colonies are making unsolicited contributions to the funds.

THE ACTIVITY OF WELSH CHURCHMEN is most commendable. We see it stated that the past rate of extension in the Diocese of Llandaff has averaged a new Church every two months for four years, while the present rate is in excess of that. Again, the Inspector of Schools for the Diocese of St. Asaph states that out of 27,449 children on the books in that Diocese, only fifty children were completely withdrawn from religious instruction, and seventeen partially withdrawn. The fifty entirely withdrawn were children of Roman Catholic, and the seventeen of Nonconformist, parents. These latter were withdrawn from instruction in catechism and Liturgy.

WILL each parish favor us with local Church News promptly and fully?

THE LORD MAYOR of London, Eng., has presented to the Dean and Chapter of St. Paul's forty large Prayer Books, bound in morocco and gold, for the Bishop's, Dean's, Canon's, and prebendal stalls in the Cathedral, in commemoration of the Jubilee Thanksgiving Service held there on June 23 last. Each book is stamped with the arms of the Cathedral and a suitable inscription. Most of the books now in use in St. Paul's were given by Bishop Copleston, who was Dean of St. Paul's and Bishop of Llandaff.

MORE DISSIDENT FROM DISSIDENT.—The Rev. John Jolly, B.A., who for seventeen years has been the pastor of the General Baptist Church at Boston, has signified his intention of joining the Church of England. He was the representative Nonconformist minister selected to sit on the Boston Charity Trust, and was secretary to the local Society of Nonconformist Ministers. Mr. Jolly is a candidate for ordination by the Bishop of Ripon.

A courageous Sydney clergyman (Rev. H. G. Jackson) proposes to supersede Sunday schools by a "Parents' Union," the members of which will pledge themselves to bring up their children in the right way and instruct them in Christian doctrine. The Parents Union, is a

good plan if it succeed in pledging parents to superintend the religious instruction of their children. An obvious criticism of it is that the parents who thus pledge themselves are just the parents who may be supposed not to need such pledging.

WILL some kind friend form a Club in every Parish or Mission, for which special advantages are offered?

THE following fact is narrated in the parish paper of St. Peter's Church, Port Chester, New York, of which the Rev. Samuel W. Young, formerly of Covington, is Rector: "A sister of a former highly respected member of the Church, living on an income of \$500 a year, has determined to compress her expenses within \$400 during the coming year, and sent to the trustees of the building fund the balance of \$100—one fifth of her income—as a contribution towards the new Church.

DR. NELSON in *The Church Review* commenting upon Dr. Hatch's "Organization of the Early Christian Churches," expresses his surprise that "the Bampton Foundation, created for the defence of the Gospel in the Church, should have given to the world a book whose teachings, if accepted, must crush out the life of both."

THE Bishopric of Lahore, India, will shortly become vacant by the resignation of the Rt. Rev. T. Valpy French, who was consecrated in 1877 as the first Bishop of the Sec. It is stated that his successor will be the Ven. H. J. Matthew, Archdeacon of Lahore, who is highly spoken of as an admirable administrator.

WILL each Subscriber in arrears remit amount due?

THE Church of the Holy Trinity, in New York, having engaged an English clergyman, the Rev. E. Walpole Warren, as Rector, Mr. Kennedy, president of the St. Andrew's Society, calls upon the collector of customs to prosecute the Church officers for violating the law of congress which prohibits "importation and immigration of foreigners or aliens under contract or agreement to perform labor in the United States." Mr. Kennedy thinks that as the law is enforced stringently against all other workmen, it should be applied to those whose labor is performed in Church.

REMEMBER 16th and 17th October—Days of Intercession for Sunday Schools.

ONE thing that the sick, especially the sick poor, miss very much when confined to the bed or sick room, is sacred music. Some kind-hearted ladies and gentlemen in a suburb of London have formed themselves into a choir for the purpose of giving selections of sacred music to the sick, chiefly those who have little opportunity of hearing it in any other way. A quartette party hold themselves in readiness, and summoned, go quietly to the house, and after a simple prayer, sing hymns, sacred songs, and even short anthems in four parts, unaccompanied. Many a sick bed has been cheered, and

more than once souls have departed to God, the soft and solemn music being the last sound in the dying ears. The example is well worthy of general imitation, for there are thousands of sick rooms where such music would be eagerly welcome.

J. H. Dixon, formerly of the Wesleyan Methodists, has become a postulant for Orders in the Diocese of Maryland.

CHURCH MUSIC.—The Organ is invested with a peculiar sacredness, and should be approached and employed reverently. Light and trivial voluntaries, long and unmeaning interludes, the introduction of frivolous airs, are unworthy of it and the holy place it occupies. The Organist should seek simplicity and appropriateness rather than to display himself, or the full capabilities of his instrument, regarding both as but secondary to the great end of aiding and dignifying worship.—*Church Calendar.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*Harvest Festival.*—In England the most popular festival held in the year is that of the Harvest and Thanksgiving. In country parishes rich and poor alike throw open their doors and hospitably welcome their friends from adjoining parishes, who have come to join them in thanking God for the blessings of the year. Last year this good old custom was introduced in this city by Rev. T. Scandrett Edwards, at the Garrison chapel, when the Church was most beautifully decorated with fruit and flowers. We are glad to hear that the harvest festival will be held at the Garrison Chapel this year on Tuesday, October 11th, at 8 p.m., when the choirs of St. Luke's, St. George's, and St. Stephen's, with several volunteers, will assist the Garrison Chapel Choir under the able leadership of Mr. King Pooley (late of St. Paul's Cathedral Choir) and accompanied by the splendid band of the 2nd York and Lancaster Regiment, and the organ. The sermon will be preached by the Right Rev. Dr. Kingdon, Lord Bishop Coadjutor of Fredericton, who made such a great impression upon the soldiers of the Garrison, when he preached at the Parish Service a few weeks ago. At 7.30 the Regimental band will play selections of sacred music for half-an-hour, which will prove very attractive under the conductorship of the talented bandmaster Mr. Coole. The order of service has been printed by Mr. Jas. W. Dolery, and can be purchased for 10 cents per copy. Judging from the practices that have been held, we look forward to a grand service that will long be remembered in Halifax. Accommodation will be provided in the Garrison Chapel for about 1700 hundred people and doubtless the Church will be well filled.

SEAFORTH.—The 29th meeting of the Tangier Rural Deanery, was held at St. Marks, Lake Porter, in the parish of Seaforth (Rev. J. A. Richey, Rector), on Wednesday, Sept. 21st, St. Matthew's day, in the pretty new Church at the head of Chezzetcook Harbor at 11 o'clock. Litany was said by the Rev. E. H. Ball, the *ad clerum* sermon was preached by the Rev. T. C. Mellor, of Eastern Passage, and Rural Dean Ellis celebrated, assisted by the Rector and the Rev. G. T. Maynard. Though the season was a busy one, a fairly large congregation was present. This would naturally be expected, when it is known that the people have built this Church with their own hands without any extraneous help. When the Church was far advanced in building the Rector was able to reply to one asking him, "For how much could such a pretty little Church be built?" "Well! so far as cash is concerned, that is a four and a half dollar Church." The

windows were then in, and the wardens are fishermen.

Capitular meeting was held at the Rector's residence, Lake Porter; evensong was held at St. Mark's Church at 7 o'clock, when a large congregation was present. Prayers and lessons were taken by three of the clergy, and the Rev. G. T. Maynard preached a sermon full of deep thought on the ministerial commission, and the Rural Dean addressed the congregation in his happy manner.

The attendance of the Chapter has been larger this year than ever before in the history of the Deanery; but much regret was felt at the immediate severance of the Rev. John Partridge then present for the last time, who has always been active in advancing the interest of the Deanery, and who goes to Roslin, Ont., from Ship Harbour.

EASTERN PASSAGE.—A Sale of work was held in the Temperance Hall on Tuesday, the 27th September. The proceeds are to be devoted to the extension of St. Peter's Church. The present Incumbent has been desirous of extending and thoroughly repairing the Church ever since he entered the Parish. One of the Churchwardens (Mr. J. Hinchman), and the Incumbent, have been actively engaged seeking subscriptions in the city of Halifax and Dartmouth, and close upon \$200 have been collected. The sale of work realized about \$350. The people of the Parish have worked well in order to have their Church made more like a House of God than it is at present. Among those who have been foremost in this good work are Mrs. Mellor, who commenced it and carried it through; Mrs. Lawson, who, in addition to her usual large heartedness, was the instrument in obtaining Messrs. Cunard's steam launch "Arrow" to run down the Passage; F. Perrin, Esq., the largest subscriber to the above Fund, and a good friend of the Church here, and J. C. Mahan, Esq., who has done much for the good of the Parish.

It is hoped to have the Church restored before the cold weather sets in.

Some astonishment and feeling has been excited here in consequence of the republication in our local papers of a letter addressed to the editor of the N.Y. *World* by Bishop Perry, in answer to certain imputations on his loyalty based on his supposed statements in his sermon at Westminster Abbey on the occasion of the Centenary. In the course of the letter Bishop Perry says anent his election by the Synod of this Diocese:—"Your correspondent, among other inaccuracies, was also in error in stating that I had accepted the Bishopric of Nova Scotia, to which I was chosen wholly without my knowledge or consent the day preceding the delivery of the sermon in the Abbey. I never for a moment entertained the thought of accepting the invitation to Nova Scotia, and directly on receipt of information of my election cabled the Committee of the Synod to that effect."

The publication of the letter elicited a prompt reply from Archdeacon Gilpin, in which he said:—"The election of Dr. Perry was communicated to him by telegram on the next day after his election. In answer I received the following:—

"Telegram received cannot give encouragement but wait particulars."

If Dr. Perry had no intention of accepting, why not say so at once? Why ask for particulars? Why not put our Synod immediately in a position to take further action? The "particulars" asked for were at once sent to him by duplicate letters. Since the receipt of the above quoted telegram, I neither as Chairman of our Synod, nor in any other way, have received any communication whatever from Dr. Perry."

It would appear that some letter or cable from Bishop Perry must have miscarried, as it

is highly improbable that he would have treated the Synod discourteously.

PERSONAL.—The Rev. Dr. Partridge, has returned from England, and resumed his duties at St. George's. His congregation greeted him with a reception which was kindly and enthusiastic, and they in turn listened to an interesting account of their Rector's trip across the Atlantic.

The Rev. Canon Brock, preached in St. George's last Sunday, upon the doctrine of the Church concerning Infant Baptism.

The Rev. J. R. S. Parkinson will induct, on All Saint's day, the Rev. W. Chas. Wilson into the Rectory of All Saint's parish, Springhill, and will proceed with a series of Special services for a few days in the same place. The Rev. gentlemen together with the Rev. F. R. Murray, were eminently successful in this direction last year at Springhill. The congregation since then has greatly increased and a corresponding greater blessing is anticipated.

CORRIGENDA.—*Albion Mines.*—The name of the Lay Reader—misprinted "Patterson"—should read H. H. Pittman.

Wallace.—The name of the late Churchwarden—misprinted "McCaron"—should read McCann.

THE SERMON.

Preached in St. Luke's Pro-Cathedral, Halifax, August 12th, 1887, by The Most Rev. John Medley, D.D., Metropolitan.—*Continued.*

But I pass on to speak of our manifold duties to the Church and to each other. How solemn it is to stand, as at this time by the grave of our honoured Bishop! How tremendous is the responsibility of electing a successor! How needful is it that all should be controlled by a high sense of our religious duty when the power of nomination and election is placed in our hands! For it is hard to come to a Synod with a sense of power, and yet to feel inwardly constrained to exercise it "with meekness and with fear."

Whether, as in my own case, and that of our departed father in God, the nomination and election were made by the Archbishop and the Chief Minister of the Crown, or whether they were made by the action of the Church at large represented in Synod, we must not forget that the Church alone consecrates to the office. Through her Bishops she gives Mission and Jurisdiction. Through her Bishops she gives letters of Institution. Through her Bishops she carries on the line,—the strand is joined by "three at the least,"—and in her Ordinal she plainly and fearlessly proclaims that "it is evident unto all men, delightfully reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons;" and in fulfilling this charge, we believe that we are carrying out the order of the Apostles, as well as following the common usage of the Church, when we say, "Take thou authority to execute the office of a Deacon in the Church of God;" "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands;" "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands." Thus ever since, as before the Reformation, the work has gone on, "from Deacon to Deacon, from Priest to Priest, from Bishop to Bishop, and this solemn ordinance has been given, taken and received."

While, then, we avoid and repudiate certain errors, whether of excess or defect, which it is not necessary now to dwell upon, we venture to join hands with a Clement, an Irenæus, a Cyprian, an Augustine, a Leo in the West; with an Ignatius, a Chrysostom, a Basil in the East; and while we thankfully recognize our English nationality, and our loyalty to the Queen, we

embrace with all our hearts our brethren across the border, and rejoice in the true brotherhood of an united Episcopate.

Here, then, we stand to-day, in the presence of Almighty God, to encourage and strengthen each other, in the hope that our work will not return unto us void, but that it shall prosper in that for which God has sent it. If differences of opinion arise, we believe that they will be overruled for good; the clergy and laity will join hand to hand in promoting the end which is beneficial to both. Come what will, our purpose is never to surrender aught of our trust—never, for the sake of popularity or to gain some temporal advantage, to mutilate or to abandon our Book of Common Prayer, but rather to increase in love for it as age increases, and to yield due obedience to its commands, as founded on the inspired Word of God; more and more conscious of our infirmities and shortcomings, and humbly hoping for forgiveness through the one perfect sacrifice, oblation and satisfaction of Jesus Christ our Lord.

And now that we may look back not fifty but a hundred years, to the time when God mercifully overruled the passions of men to the praise of His Holy Name, surely we may say, "Glorious things are spoken of thee, thou city of God. And of Zion it shall be said, This man was born in her, and the Most High shall stablish her. All my fresh springs are in thee." We lay the stone this day of a Cathedral Church as the centre of our hopes, as the sign and symbol of that precious corner-stone once and forever laid by the Master-BUILDER. But let us not forget that not the material building only, but the Truth which the material building represents and emphasises, is to be built up by us and by our children afterwards.

We build in UNITY which is our strong rock and house of defence. We build in PEACE, for the accomplishment of which we daily pray. We build in REVERENCE, for His Name is holy. We build in LOVE, or our efforts will be vain. We build, or ought to build, in a wise, well-considered adaptation of the design to our means to the needs of the Diocese, to the wishes of the Clergy, to the desires of our members at large. We build in the concord of many hearts, by the liberality of large and abundant gifts, according to the measure of the stature of the fulness of Christ.

"Till we all come, O happy, if far distant day, when in the unity of the faith, in the knowledge of what we now see dimly and in part, in the perfection of Christian manhood, in the completion of growth to which the Lord himself submitted, when nothing shall be wanting, nothing left undone, our work shall be finished, and our warfare accomplished in the presence, and everlasting glory of our Lord and Saviour Jesus Christ.

Now to God the Father, God the Son, and God the Holy Ghost, one undivided and glorious Trinity, be power, praise, and glory now, henceforth and forever. AMEN.

PRINCE EDWARD ISLAND.

ALBERTON.—On Sunday, September 25th, just three weeks after the Church of the Jubilee, our second new Church, dedicated to the Trinity, was formally opened for divine service at Alma. The Rector was assisted by Rev. T. B. Reagh, of New London, whose earnest and eloquent addresses were listened to with marked effect. The Holy Communion was administered in the morning and several received it for the first time, besides a large number of others. All the services were largely attended, notwithstanding the rain in the morning. The offertories towards the building fund amounted to \$21.00, a very creditable sum. The building is Gothic, with nave, chancel, and tower, and vestry, and seats 150. It is very neat and has a pretty stained East window. For 27 years this district has had occasional services, and at last through the personal work of the parish-

ioners, they have a building which is a credit to them, and we trust will prove a blessing also. It has been finished externally in a very short time, and steps are being taken to complete the interior as rapidly as possible.

The Rector lately had the misfortune to lose his valuable horse through inflammation. About a week afterwards through the promptness and generosity of his parishioners, he was presented not only with a new horse, but also with a sleigh and bells and set of furs for winter. This is a touching token of their good will especially in view of the liberal contributions they have already made within the year to various objects in the parish.

CHARLOTTETOWN.—St. Paul's—Rev. Mr. O'meara, who some time since resigned his charge as Rector, and is now about to leave the Island, preached a farewell sermon, Sept. 25, Sunday evening, in St. Paul's Church, to an attentive congregation. His text was the 24th verse of the 20th chapter of the Acts of the Apostles. "But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." From this text the reverend gentleman preached a powerful and very affecting discourse. In reviewing his ministry, first as Curate and latterly as Rector of St. Paul's Church, he spoke of the unmoving kindness and truly Christian spirit manifested towards him by Dr. Fitzgerald, who always received him as a brother in the Lord. He also expressed his gratefulness to the officers and members of the Church for many tangible evidences they had given of their truly Christian spirit towards him.

The new Rector Rev. Weston-Jones, is expected in a few days.

DIOCESE OF FREDERICTON.

CHATHAM.—The annual Choral Union service of the Rural Deanery of Chatham was held in St. Mary's Chapel in this parish, on Wednesday evening, Sept. 28th. Representations from the choirs of the Deanery were present to the number of about fifty; about 22 being men and women, and 28 comprising 13 choristers in surplices from Bathurst, and 15 from Chatham. The choral Evensong was admirably rendered; the Rev. G. J. D. Peters, Rector of St. George's, Bathurst, intoning the service, and Mr. George Burchill playing the organ. The special Psalms and the canticles were set to Gregorian chants with the pointing of Monk's Psalter. Seven clergymen of the Deanery and the Rev. Canon Brigstocke, A.M., of St. John, who delivered an interesting and able sermon, proceeded with the choristers from the Rectory to the Church, singing the Processional Hymn, 393, A. & M. The long, reverent and orderly procession was much admired and the whole service was participated in by a reverent and attentive congregation which entirely filled the Church. Barnby's Anthem, "O how amiable, &c., was excellently sung, as were also Hymns 423, 303, and 30 A. & M. The offertory Hymn was 303, and the retrocessional 30. Canon Brigstocke, in his sermon, dwelt upon the importance of the element of praise in the worship of God, and the facilities afforded by the Church for its being acceptably rendered, especially in her use of the Psalter, upon which as a model of sacred song, the preacher eloquently discoursed. The Rev. Canon also referred to the revival in recent times of the better use of sacred music and other improvements in the worship of the Church, the suitableness and purpose of surpliced choirs, &c., and addressed some words of wise counsel to those whose high privilege it was to sing God's praises in His House. The whole service was most interesting and edifying, and will be long remembered with thankfulness and pleasure. On the morning of Sept. 29th, it being the Festival of St. Michael and

All Angels there was a choral celebration of the Holy Eucharist, the Rector of Chatham being celebrant: the Rev. Canon Brigstocke, gospeller, and the Rev. D. V. Gwyllim, of Richibucto, epistoler. The Rev. G. J. D. Peters was organist, and the choir-boys of St. George's, Bathurst, and St. Mary's, Chatham, rendered the hymns, &c., from Gilbert's Communion service. After this service the clergy of the Rural Deanery, who had been attending a meeting of the Deanery Chapter for two days preceding the date of the Choir Union service, returned to their various parishes, and much profited and encouraged by their reunion.

ST. STEPHEN.—A "*Locum Tenens*" is required immediately in the parish of St. Stephen.—See advertisement, p. 11.

SHEDIAC.—The semi-annual meeting of the Sunday-school Teacher's Union of the Deanery of Shediac was held at the Madras School-house, Shediac, on Sept. 20th. Members of the Union were present from the parishes of Dorchester, Moncton, Shediac and Point du Chene. Papers were read on "What to teach in Sunday-school," and "How to Teach an Infant Class," and a long discussion followed. The "Bishop Doane Series" of Catechisms was examined and commented upon, with a view to their introduction into the schools of the Deanery. The next meeting of the Union will be held in Moncton in March. The subject of Infant classes will again be taken up, and a paper on catechising read and discussed.

DEANERY MEETING.—A meeting of the Deanery was held in the parish of Shediac on the 20th and 21st ult. There were present the Rural Dean and the Rectors of Sackville, Moncton and Shediac. Evensong was said at St. Martin's-in-the-Woods, on Tuesday, and a sermon on the prime necessity of religious teaching, preached by Rev. C. F. Wiggins. Holy Communion was celebrated on Wednesday at 8 o'clock. The Chapter met at the Rectory at 9:30. Matters relating to the Deanery Book Depository, lately established at Moncton; the S. S. Teacher's Union; the Choral Union, &c., were discussed. It was decided to hold the annual Festival of the Choral Union at St. Andrew's Church, Shediac, on Nov. 15th.

DIOCESE OF QUEBEC.

PORTNEUF.—On the 29th of September, the festival of St. Michael and All Angels, a Harvest home service was held in the village church at 7 p.m. The church was very prettily decorated with grain, vegetables, fruit and flowers, betokening an abundant harvest; and the hearty manner in which all present joined in the service betokened hearts filled with thankfulness to Him from whom all blessings come.

BROMPTON.—The Missionary has been cheered by a flying visit from the Rev. W. Washer, of Barford and Hereford, accompanied by Mrs. and Miss Washer. Their interest in the Mission evidently continues. Mrs. Washer, as executrix of the will of the late Mrs. Mack her sister, has lately paid to the Treasurer \$1,000 bequeathed to the Brompton Endowment Fund. This Fund has also just received \$100 from Robt. Hamilton, Esq., Quebec, and \$50 has been applied, raised in the Mission. To the latter every Protestant family in the place contributed except one. It is hoped the Fund will become available next year.

COOKSHIRE.—Thanksgiving service was held here, the Church was tastefully decorated with flowers, autumn leaves, fruit and grain, by the members of the congregation. An earnest and eloquent sermon was preached by the Rev. Mr. Colston, of East Angus, on the duty of gratitude to God, for the blessing of an abundant harvest, and enforcing the solemn lesson to be learned

from the "good grain fully ripe" gathered into the Master's garner, and the casting away the worthless chaff.

The fourth anniversary service of the Girl's Friendly Society was held in the Church on Sept. 30th, the service being conducted by the Rev. A. Judge.

DIOCESE OF MONTREAL.

QUYON.—Sunday, September 4th, was the day of the Bishop's visit to the wide awake little village of Quyon in the Parish of Onslow. The pretty gothic Church of St. John the Evangelist will it is hoped long commemorate the labors of two former missionaries; the Rev. J. A. Newnham began it, and it was completed and consecrated during the incumbency of the Rev. H. Gomery. To-day, as the Bishop enters he finds it tastefully decorated, and filled with an attentive congregation. A bright and hearty service is followed by a large attendance at the Holy Communion. The earnest work of the present incumbent, the Rev. A. B. Given, is evidently greatly blessed. A well attended Missionary service at night brings the Bishop's visitation of this Parish to a close.

EARDLEY.—This is a country parish indeed. There is not a village in it. It combines all that is beautiful in agricultural life and scenery with the grandeur of the great granite mountains which in ever varying shades and colors, here throwing out bold projections; there receding in deep lays at intervals, seamed with deep ravines down which in rainy seasons full cascades forming almost continuous lines of spray and foam from top to foot, constitute, for more than twelve miles, an all but impassable wall on the north varying in height from 1000 to 1200 feet, whilst on the south runs the Ottawa with a high southern bank, and its waters stretching out into lakes from two to four miles in width, their waves ever varying and their colors ever changing. This little strip of country seemed once, to the writer, almost a garden of Eden. From the road which runs through it neither mountain or river are ever for more than a few moments out of sight, and some of the most beautiful views in Canada are to be had.

Eardley has had a number of devoted missionaries. One of them, the Rev. Alfred Lee, lies in its churchyard. Its present incumbent is the Rev. George Abbott Smith, B.A., a young man of much ability; in him the people have a true pastor, and apparently they know it. There are two Churches, St. Luke's, in Upper Eardley; and St. Augustine's, in Lower Eardley. The former was visited on Monday, September 5th, and the latter on Wednesday, September 7th, a number of young persons receiving the Apostolic rite of Confirmation. At the latter Church the service partook also of the character of a Harvest Thanksgiving, the Rev. T. E. Cunningham, of Aylmer, preaching the sermon. After the service dinner was served in the grove adjoining the Church, and a most enjoyable day was spent.

HUNTINGDON.—A good congregation awaited the Bishop's arrival at St. Paul's on Wednesday last. Canon Fulton drove him up punctually at 2.30 p.m., Rural Dean Renaud and the Rev. N. P. Yates, having tried a "short cut" of course were late. His Lordship commended the change in the appearance of the Church, new chandeliers being introduced, avoiding the necessity of holding service by the light of lanterns when evening prayers were held, and the old lofty pulpits having given place to chastely designed reading desks, and he hoped that our people would go on in the good work of beautifying God's House and making it more commodious for His worshippers. The number of communicants at the close was most encouraging.

The next morning found our good Bishop

with seven of his own clergy and the Rev. Wm. G. Lewis, of Malone, N.Y., engaged happily in the consecration of St. John's Church, the whole of the debt having been paid, Rural Dean Renaud acting as His Lordship's chaplain. After the usual petition and consent had been respectively offered to and given by the Bishop at the doors, the laymen and clergy in procession to the chancel chanted the 24th Psalm, the choir and organ assisting; the consecration service being concluded by the Bishop signing the Sentence of Consecration; the congregation who filled the sacred edifice sang very heartily the *Te Deum Laudamus*. The Communion Service was said by the Rev. Wm. G. Lewis; Epistoller, Rev. N. P. Yates, B.A.; Gospeller, R. J. C. Garrett; Creed, Rev. A. D. Lockhart. The Rev. Wm. G. Lewis, of the sister Church in the United States, gave a splendid address, followed by Rev. N. P. Yates, Rev. B. P. Lewis, B.A., and the Lord Bishop, the administrator followed, when 85 communicants presented themselves for the Holy Sacrament. Dinner was provided by the Ladies, after which the Deanery meeting of Iberville was held, Rural Dean Renaud presiding; a large number of our active laymen shewed great interest in the subjects discussed, one of the immediate results being the formation of a Sunday-school Institute for this Deanery. In the evening the Church was again filled for our annual Missionary meeting, when the following clergy took part, the Incumbent (Rev. H. Gomery) read prayers; Rural Dean Renaud, Revs. J. C. Garrett, B. P. Lewis, and Wm. Weaver, gave addresses, followed by the Bishop, bringing to a satisfactory close a memorable day in the history of the Church in the Village of Huntingdon.

Collections and subscriptions received at the Synod Office since 1st June, *Continued* :—

For Protestant Insane Asylum:—Buckingham, \$7.00; Iron Hill, \$2.55; Hemmingford, \$6.00; Granby, \$14.00; Outremont, \$3.40; Cote St. Louis, \$4.25; Rev. J. Allan, \$5.00; St. Martin's Church, \$131.62; Nelsonville, \$14.31; Sutton, \$5.00; Coteau du Lac, \$4.27; Dunham, \$9.31; Brome, \$11.62; St. Luke's, \$6.50; Franklin, \$2.00; Adamsville and E. Farnham, \$9.28; St. Jude's, \$10.68; Boscobel, \$5.81; Lacolle, \$12.00; Grace Church, \$24.00; Edwardstown, P.Q., \$1.17; Sorel, \$22.63; St. George's, \$825.00; Cathedral, \$20.00; Hudson, \$14.62; Como, \$15.38.

For Foreign Missions Fund:—St. George's, \$208; St. Johns, Que., \$10.00; Lachine, \$1.00; Rev. Canon Norman (for Madras) \$25.00.

For London Society for Promoting Christianity among the Jews:—Vaudreuil, \$4.50; Laprairie, \$2.62; Edwardstown, \$1.48.

For Domestic Missions:—St. Georges, \$300 for Algoma, and \$200 for Northwest; West Farnham, (addl.) \$1.50; Coteau du Lac, \$3.01; River Desert, \$4.67; Vaudreuil, \$8.40; St. Stephens, \$4.67; Laprairie and St. Lambert, \$1.55; Dunham, \$6.85; Boscobel, \$3.00; Aylwin (for Qu'Appelle), \$3.25; Huntingdon, \$6.00; St. Johns, Que., \$17.00; West Shefford, \$3.60; Edwardstown, \$1.17; Portage du Fort, \$1.75; Bryson, \$1.25; Clarke, \$1.00.

For Algoma Widow's and Orphan's Fund:—West Farnham, \$12.00; Lachine, \$5.47; Mrs. T. Simpson, \$5.00.

For Indian Schools:—Anonymous, St. George's, \$6.00; Christievillie, \$5.00.

For Theological Training Fund:—St. Matthew's, \$35.56; St. George's, \$60.00; Sorel, \$9.15; New Glasgow, \$1.00; Laprairie, \$2.00; Onslow, \$2.00; Phillipsburg, \$4.05; North Gore, 44 cents; Franklin and Havelock, \$4.01; St. Matthias, \$13.77; Rev. J. A. Newnham, \$15.00; Portage du Fort and Bryson, \$1.17; Chambly, \$3.50; Christievillie, \$5.85; Clarendon, \$4.00; Kidare, Ramsay, and Brandon, \$3.69.

For Halifax Cathedral Building Fund:—Lachine, \$6.00; Cathedral, \$36.71.

For expenses of Synod:—Assessments, \$448.32.

INTERCESSION FOR SUNDAY-SCHOOLS
16th and 17th October.

DIOCESE OF ONTARIO.

ODESSA.—A Harvest Thanksgiving Service was held in this village on the 2nd inst. The decorations were appropriate. The altar was literally covered with flowers, while above it were suspended a wreath and cross of Autumn leaves. The musical part of the service was really good. A large congregation was present. The Rev. R. T. Burns preached an excellent sermon.

DESERONTO.—St. Mark's Church was formally opened for public worship on Sunday, the 2nd inst. Rev. W. B. Carey, Kingston, preached morning and evening to overflowing congregations. The Church is a handsome structure, beautifully situated. The foundation stone of the new Church, which owes its origin to the foresight of Rev. E. H. M. Baker, formerly of Tyendinaga, and now of Bath, was laid by the Lord Bishop of Ontario on August 19th, 1880. The basement was finished some years ago, and the congregation has held services there for some time. The edifice is Gothic in style and 54 feet x 32 feet. The Rector is Rev. Rural Dean Stanton, formerly of Barriefield, Rev. Robt. Atkinson, being Curate. The services on Sunday were very impressive and offertories liberal. A tea-meeting was held on Monday evening. After a sumptuous tea, served by the ladies of the congregation, an excellent programme followed, chiefly of a musical character, in which local talent shone with much lustre. Addresses were delivered by several clergymen. Rev. W. B. Carey made a forcible speech, expressing surprise at the wonderful growth of Deseronto, and congratulating the congregation on its auspicious work, stating that when completed it would have the best equipped Church property in the Diocese. He paid a warm tribute to Rev. T. Stanton and the ladies of the congregation and urged all to work for the extinction of the debt and the completion of the edifice. Rev. T. Burke, of Belleville, and Rev. G. A. Anderson, Tyendinaga, also gave interesting addresses. Fifty dollars was realized by the tea-meeting. Deseronto has now four handsome and substantial church edifices. It is only six years ago since all religious denomination worshipped in the little Union Church. The Bishop of Ontario holds confirmation in St. Mark's Church on Oct. 16th.

DIOCESE OF TORONTO.

TORONTO.—The Mission services in Toronto embracing the parishes of St. Stephen's, St. Philip's, St. Matthias, St. Barnabas, and St. Mark's, Parkdale, begins on the 21st of October, and will last ten days. Two of the well-known Cowley Fathers, Rev. Messrs. Hall and Torbert, will conduct the mission at St. Matthias, Bellwood avenue. Rev. G. Morrison, of Chicago, will be the missionary at St. Stephen's, Rev. Prof. Roper, at St. Barnabas, and Rev. E. P. Crawford, of Brockville, at St. Mark's, Parkdale.

The work of the Sisters of St. John the Divine, in Euclid avenue, has so increased that a larger building has become an absolute necessity. A fine site has been purchased in Major street and building operations are soon to be commenced on a Sisters' house and hospital more commensurate with their needs.

Rev. G. A. Harvey, assistant to Ven. Archdeacon Dixon, of Guelph, has been appointed second Curate of St. James' Cathedral, and will it is said enter upon his duties on Nov. 1st.

Three "Quiet days" were spent at Trinity Col-

age the week before last, by a large number of the Clergy, the Rev. Prevost Body delivering the Special addresses.

St. Stephen's—The Services in connection with the Mission to be held in this Church, corner of College street and Bellevue avenue, from 20th to 30th of October, will be as follows:—

Thursday, October 20th.—8 p.m., Introductory Service and Address to Workers. Friday, October 21st; Saturday, October 22nd; Monday, October 24th; Tuesday, October 25th; Wednesday, October 26th; Thursday, October 27th; Friday, October 28th; Saturday, October 29th. 7 a.m., Holy Communion; 10 a.m., Morning Prayer; 4 p.m., Bible Reading or Instruction; 5 p.m., Evening Prayer; 8 p.m., Mission Service and Sermon.

Note.—Meeting for men only on Sunday, October 30th, at 4.15 p.m. Children's Services on Sunday, October 23rd, and Sunday, October 30th, at 3 p.m. Meeting for Women only, on Saturday, October 20th, at 4 p.m.

Sunday, Oct. 23rd and Sunday, Oct. 30th.—8 a.m., Holy Communion; 11 a.m., Morning Prayer, and Litany with Sermon; 3 p.m., Children's Service; 4.15 p.m., Meeting for Men only (boys under 16 excluded); 7 p.m., Evening Prayer; 7.30 p.m., Mission Service and Sermon.

An urgent invitation is given to all to come to the Mission. The Rev. F. N. Morrison of Chicago, will conduct the Mission.

STAYNER AND SUNNIDALE.—Sunday, Sept. 11th, was a red letter day in the Parish of Stayner and Sunidale when the Harvest Festival services were celebrated. A concert was given Saturday evening by Mr. James Morgan of Barrie, and his choir, when they found the Hall filled with a large and appreciative audience; it was financially and otherwise a success. The Festival services began on Sunday with a plain celebration of the Holy Communion at 8 a.m.; followed by a more ornate one at 11 a.m.; the music was semi-choral, a large number of communicants boldly witnessed to the death of their Saviour; the Rev. C. E. S. Radcliffe, of Arthur, Diocese of Niagara, was celebrant, assisted by Revs. P. T. Mignot, of Arthur, and Rev. O. T. B. Croft, as Epistoller and Gospeller. The Rev. P. T. Mignot addressed the Sunday-school in the afternoon, whilst the other clergy and choir drove over to Sunnidale, where they found a beautifully decorated little Church crowded to the doors. A very bright evensong was rendered by the choir and congregation, the Rev. Mr. Radcliffe occupying the pulpit; this Church was tastefully decorated. On Monday morning the Holy Communion was celebrated at Sunnidale, the Rev. Mr. Owens, of Creemore, officiating as celebrant, the Rev. Mr. Mignot preached at this service. Evensong was said at 3.30 p.m., when another large congregation gathered and were addressed by Mr. Radcliffe. Mr. Morgan and his choir fairly took everything by storm, and their earnest hearty rendering of the service show that they thoroughly understand the mind of the Church by placing the offering of "Praise and Thanksgiving" on its legitimate footing; at such services preaching might well be omitted and people taught to love and loyally hold fast to the grand Liturgy of our dear old Church. The Rev. O. T. B. Croft, is an earnest hardworker and universally liked by all.

DIocese OF HURON.

RIDGETOWN.—On Sunday, 2nd October, the Bishop administered the Rite of Confirmation in Advent Church to twenty-two persons, whom he addressed in his usual happy number. The Holy Communion was then administered, 70 persons partaking. The Church still wore a part of the tasteful wreaths and texts, with which it had been decorated for Harvest festi-

val on the previous Sunday. The Rev. A. F. Beers, incumbent, was assisted in the service, which was largely attended by the Rev. W. B. Rally.

BRANTFORD.—A circular has been issued announcing a Convention of Church Workers, (called by the Rural-Decanal Chapter of Brant) to be held in Grace Church School-room here, on Thursday, 17th Oct. instant, for the purpose of discussing matters affecting the Growth, Progress, and work of the Church. All Sunday-school workers, choir members, and Church workers and helpers generally are invited to be present and take part in the discussions. The proceedings of the Convention will be open to the public.

The convention will commence with celebration of Holy Communion in Grace Church at 11 a.m., after which at 1.30 p.m. the order of proceedings will be as follows: 1. Address by Rural Dean Mackenzie, Rector of Grace Church, Brantford; 2. Church Extension in Rural Districts, Rev. R. Ker, rector of Trinity Church, Mitchell; 3. Lay Help, Prin. Dymond, Brantford; 4. Church Guilds: Their organization and Mission, Rev. A. Brown, rector St. James, Paris.

Evening Session, 7 p.m.—1. Giving, and how to give, Rev. John Ridley, rector of Trinity Church, Galt; 2. Sunday-school Organization and Management, Mrs. Douglas, Burford; 3. The Sunday-school as the Nursery of the Church, Mr. W. Plant, Paris.

Opportunity for discussion will be allowed after each paper.

Refreshments will be provided for visitors between 6 and 7 o'clock.

Arrangements with local Railways for the convenience of those attending the Convention are in progress.

It is very desirable that the Clergy should notify the Secretary of the Local Committee (the Rev. W. Johnson) of the number of delegates from their respective parishes, not later than Monday, October 24th.

The clergy will interest as many of their people as possible in this Convention as Church workers.

LONDON.—*Christ Church.*—Special Harvest Thanksgiving services were held here, both morning and evening, in connection with the Annual Harvest Home. The Church had been elaborately and tastefully decorated with grain, fruits, flowers, &c., and presented a very pleasing appearance. Wreaths of various kinds of grain, interspersed with red berries, encircled the windows and pillars, and banners with appropriate texts and mottoes ornamented the walls; the pulpit, reading desk and font, and the whole of the chancel, being specially admired. Large congregations were in attendance at both services, the sermon in the morning being preached by the Rev. E. W. Hughes, and in the evening by the Rev. Evans Davis. The musical portion was well rendered by the choir, under the direction of W. Hallo, Esq., organist of the Church, with Mr. E. Green, officiating at the organ. The anthem, "Ye Shall dwell in the Land," by Stainer, was sung with good effect, the bass solo being taken by Mr. Frank Jewell, the tenor by Mr. C. W. Davis. The offertory solo in the morning, "Lord, remember David," by Handel, was sung by Mr. Davis, and in the evening, "Abide with Me," by Torrington, was given by Mr. Jewell, both being rendered with pleasing effect. The offertory in aid of the funds was liberal, and the services throughout were pronounced very successful.

His Lordship the Bishop, is still engaged in a Confirmation tour through the counties of Essex, Kent, and Lambton. He is announced to address a Missionary meeting in Sarnia next week.

SARNIA.—A Thanksgiving service was held

in St. George's Church, on the 29th ult. The evening was very wet, and the congregation as a consequence not large. The collection however, was over \$50. The ladies are busily engaged in preparing articles of clothing, &c., which they hope to send immediately, together with \$100, to the Diocese of Algoma.

EXETER.—A Thanksgiving service was held in Christ Church on the 2nd. Rev. J. Downie, preached an appropriate sermon to a large congregation. The new Church is progressing rapidly and will soon be enclosed; there is a talk of erecting a new Rectory on the lot with the new Church. This would be a good move.

LONDON SOUTH.—There are three branches of the Diocesan Missionary association busily engaged at work in this parish. The senior one besides paying for the support of a native Zenana Missionary, is sending large quantities of clothing, &c., to the Northwest. The junior branches are sending clothing, &c., to Algoma, and the Children's branch hope to forward \$25 to the Bishop in a short time.

HURON COLLEGE.—This Institution has entered on its 25th year of training students for the ministry of the Church. Ten students are now under instruction at the College, through which 112 others have already passed, and of these over 100 have taken Holy Orders. The governing body of the Corporation has lately been recruited up to its full number. Several scholarships are offered for competition yearly and His Lordship the Bishop is offering a prize of \$25 per year. Another valuable prize will soon be available, known as "The Dean Boomer Scholarship."

DIocese OF ALGOMA.

BISHOP'S VISITATION.—On Sunday, Sept. 11th, the Bishop of Algoma conducted the Divine Service and presided at Algoma Mills; from thence on the following day His Lordship accompanied by Mrs. Sullivan, proceeded in the steam yacht Evangeline, to Spanish River Mill. Here he was met by Rev. Mr. Frost, of Sheguandah, who had come here by steamer to meet the Bishop and conduct him to some distant parts of his Mission. In the evening a service was held in the school house at the Mill, Evening prayer was read by Rev. Mr. Frost, the people heartily responding, using the Mission service books which contain the morning and evening services of the Church, arranged so that places can be easily found even by those who are not familiar with the services of the Church. The Bishop preached a very suitable and impressive sermon upon the experience of St. Paul with reference to the "thorn in the flesh" which was sent by the Lord. His Lordship spoke of the trying dispensation of God's providences which were all sent for the furtherance of our spiritual welfare though apparently harsh and displeasing at the time. The sermon was listened to with profound attention by a numerous and appreciative audience. After service a collection amounting to six dollars and seventy cents was made for the Widow's and Orphan's fund.

The next day we steamed up the Spanish River to the Company's farm, Dr. Harrison kindly acting as Pilot. We stayed at the farm for a while taking advantage of a kind invitation to dinner, then having given notice of a service in the evening, we made our way further up the River to an Indian Village where a service was held in one of the Indian houses; and a very clean and respectable house it was. Four Indians were presented to the Bishop for confirmation by Rev. Mr. Frost who had been over instructing them for some time previous, two of them were baptised by him some three years before, and now desired confirmation. The Bishop spoke to the candidates very kindly and simply about the duties and responsibilities and blessing of those who are confirmed. He then

administered the rite of confirmation, and again addressed them, Mr. Frost interpreting as before.

We returned to the farm in time for Evening service. A very good congregation assembled for service, some of them coming a considerable distance from the back settlements. The Bishop preached on the subject of spiritual sight taking the account in St. John's Gospel of Jesus healing the blind man as the basis of his remarks. All were edified by the Bishop's admirable sermon, setting forth the blessing of spiritual sight, and the evidences whereby we may know that we possess it. Two were presented for confirmation. After service we made our way back to the Mill, having previously secured the services of an able pilot who in spite of the darkness of the night and the winding of the river took us safely to our destination.

The next day we visited Mr. Buzerelles Mill, at Eagle's Crag. Here a large number of hands were employed and though the Company had but lately commenced business here, great progress had been made. We baptized Mr. Harvey's baby, and in the evening held service in the Boarding House which was numerously attended by the Mill hands and their wives. The Bishop gave an earnest and appropriate discourse from the words, "Lest Satan should get an advantage of us for we are not ignorant of his devices." His Lordship explained first of all the circumstances that called forth the words of the Apostle, then proceeded to point out some of the devices of the Evil One, exhorting his hearers to guard against them trusting in the Saviour for help and victory.

The next day found us at La Cloche. A Hudson Bay Trading Post on the North Shore of Lake Huron where Mr. McTavish, an officer of the Company resides. Both, Mrs. Sullivan and the Bishop, came on shore to see and admire the beauties of the place, responding to a very kind invitation from Mr. McTavish to stay for dinner.

In the afternoon we returned to the yacht, and pushed on down the shore, the weather being very stormy. Our destination was an Indian village on the White Fish River, Indian Reserve, where the Indians were waiting to welcome their Bishop. We reached the village in the evening in spite of wind and weather, and a not very familiar acquaintance with our route. The scenery in the neighborhood was magnificent. The sunset glories on the mountains made them radiant with splendor. An Indian came out to meet us as we approached and help us wend our way among the islands.

It was late in the evening when we arrived, too late for service. So Mr. Frost went on shore to arrange with the Indians for a service in the morning. So accordingly in the morning, the Bishop accompanied by Mrs. Sullivan went ashore to the place where prayer was wont to be made. It was situated at the water side, and though not a Church yet a larger cabin than the rest, it was used as a place of worship whenever it was held. On this occasion the floors were scrubbed as clean as could be, some new mats were laid down which were probably the combined offerings of the whole village. Every one had on his best clothes in honor of the Bishop's visit, and several had come from a distance to see him. Morning service was read in the Ojibway tongue by Rev. Mr. Frost. The chief's daughter was baptised. The Bishop told the story of the cross in very simple and telling language, every one devoutly attending. After the service the chief spoke testifying to their pleasure in hearing the Bishop, saying that it was his desire, and the desire of all, to live according to the teaching of the good words that they had heard. There was no Confirmation here—several had been confirmed in Sheguiandah this summer. The Indians were invited to visit the yacht and were very pleased. No doubt she is very quick in her movements they said.

We now turned towards Little Current where

we took on a supply of fuel; thence to Sheguiandah where the ship was to unload part of a burden, in the shape of the Missionary and his baggage. The yacht then turned her prow toward Manitowaning where the Bishop was to preach on Sunday, such is a specimen of the work of our Bishop in the steam yacht Evangeline which is indispensable to the performance of such work as the foregoing.

DIOCESE OF NEWFOUNDLAND.

The Bishop (Llewlyn Jones) in his address to his Synod in July last, stated that during the year and ten months which have elapsed since the last Session of the Synod, he had held five ordinations, at which five Deacons had been advanced to the Priesthood, and ten persons had been admitted to the Diaconate. One Deacon had also joined the Diocese from England. Against these eleven additions to the staff, there were seven losses, three by removal, two by death, one by retirement, and one by the discovery—somewhat late in the day, it must be admitted, that this cure was unconnected with the Diocese, and legally embraced in the jurisdiction of the Bishop of London. There was a net gain of four which was double the average rate of increase per annum. At the time of the last Session of the Synod there were 52 licensed clergymen in the Diocese; to-day there are fifty six.

During the same period, His Lordship held in Newfoundland, sixty-six Confirmations, with 1077 male and 1266 female candidates, making a total of 2343. This shows a falling off as compared with the preceding two years. The Bishop says: "I cannot disguise from myself that, as a rule, there is no better test of the vitality of parochial work than the number and quality of the confirmees; and while I have no desire to see the candidates presented who are unsuitable to receive the Holy Communion afterwards, there may occasionally be too much rigorism in expecting subjective credentials of spiritual fitness."

"As a general rule I consider that every Incumbent ought to be ready to present Candidates once in two years. No one who has had any experience with souls can fail to know the inestimable value of the opportunity that the time of preparation for Confirmation offers to a clergyman for instruction, and for bringing home to the heart the reality of the Christian profession, and the need of a true spiritual life. I earnestly advise you, my Reverend Brethren, to make more of this opportunity. In the case of many of your people it is probably the only opportunity of the kind you will ever enjoy. Make the Confirmation Class, not a spasmodic effort of two or three months before the Bishop's arrival, but a permanent element in the year's work."

Continuing the record of his Episcopal acts, His Lordship says: "I have been called upon to consecrate nine churches, viz., Pouch Cove, New Perlican, Bonne Bay, Garnish, Burin, Harbor Buffett, Middle Amherst Cove, Norman's Cove and Chance Cove; two chancels and transepts, viz., Bay of Islands and Carbonear. I have also consecrated sixteen graveyards or additions to graveyards, viz., Cook's Harbor, Current Island, Bonne Bay, Bay of Islands, Seal Cove, Fox Island, West Cul de Sac, Harbor Mille, Garnish, Baine Harbor, Middle Amherst Cove, Lower Amherst Cove, Newman's Cove, New Harbor and Barened."

Dr. Jones continues, "The Rev. George Bishop has been appointed Rural Dean of Fortune Bay, and the Rev. Robert Holland Taylor has been entrusted with the Superintendence of the Theological College. To the latter sphere of labour Mr. Taylor brings, not only intellectual ability, but also (what no previous Principal or Vice-Principal has possessed) the experience of upwards of twenty years work as an outpost Missionary and Parish Priest."

CONTEMPORARY CHURCH OPINION.

The *Family Churchman* (London, Eng.) published a letter on "Evening Communion" over the signature of Chas. Atkin, in which he says:—

"There are, perhaps, a few (a very few) of our communicants who are perhaps unable to receive except late on Sunday evening, but the vast majority attend at that hour from sheer laziness and wanton disregard of the proper Sunday arrangements of the average middle-class household, so as to afford opportunity for Church attendance on the part of every adult member of that household, including servants. The *fons et origo* of the mischief is simply this—that the average Englishman primarily regards his Sunday as a day upon which he and all his family ought to lie an hour or two longer in bed than usual: whereas, if he and they had any sense of joy in the dawn of "the day which the Lord hath made," he and all his household rise at least an hour earlier than usual, for the very purpose of attending an early communion, surely of all ways the very best to begin the Lord's Day. I hold, therefore, that every well appointed Church should have at least two early communion services—say, about seven and eight."

The *Living Church* concludes a leading article on the Historic Episcopate and objections thereto, thus:—

Finally, let us say that it is hardly legitimate any longer to quote Bishop Lightfoot against Episcopacy since the publication of his great work on the Ignatian Epistles, and his own repeated declarations. We may in fact set him off against a score of Hatches and Stanleys, who on this or any other theological question represent only themselves. And further need it is said that the most superficial acquaintance with the present controversy is enough to show that the admission (which the latest German criticism shows to be by no means certain), that in the New Testament language bishop and presbyter are only two names for the same office, does not shake the scriptural argument for Episcopacy in the slightest degree, in proof of which our esteemed contemporary may be referred to any of the current works upon the subject.

Church Bells gives Earl Nelson's comments on the Wesleyan confessions referred to in our last, concluding:—

"I have long pointed out that the only remedy for the failures of Wesleyanism is to get back to John Wesley's original teaching and method. But if the New Connexion do so in accordance with Mr. Hughes' teaching, how does this agree with Mr. Jenkins' advice under another difficulty, experienced by the Wesleyan body proper? He boldly allows that their fathers did belong to the Church of England, but he declares the present Methodists are a Church by themselves, and do not belong to the Church of England; and his remedy for the many leakages from their body, which he laments, is to act as if they were an independent Church, based directly on the foundation of the Apostles, with Christ as the Corner Stone. It is very easy for any body of men to cease to belong to the Church—by drifting from the Church's teaching and practice. But it is impossible for the Wesleyans to claim a separate and independent Church organization based upon the old foundation, which they only gained through their connexion with the Church of their fathers.

If they do drift further from the Church they will find it hard to get any other foundation. The help which Mr. Jenkins willingly allows that they have received from the Church of England, from her firm witness to the old foundation truths, will very speedily be lost if they attempt to set up a separate Church in any way

antagonistic to her. The Rev. A. Aulay's lament over 'the four new Gospels,' preached in that Body, is ominous of the result which must follow a deliberate repudiation of John Wesley's original design.

The *Christian Commonwealth*, of England. Congregationalist and Liberalist, in a long article under the title "Mr. Spurgeon's Last Shot," says:

But even Mr. Spurgeon needs to be reminded that he himself is not always as strong in defence of the Word of God as he would have others to be. While he faithfully practises what is commanded in the New Testament he occasionally, in his writing and speaking, seems to practically ignore the importance of some of the very things that are absolutely essential to maintaining the integrity of the Christian system. Another thing we desire to notice Mr. Spurgeon has been a strong *denominationalist*. While he has always expressed charity for other denominations, he has very vigorously maintained his denominational position in the Baptist family. Evidently Mr. Spurgeon's chickens are beginning to come home to roost. At any rate he is finding out that the great Baptist denomination is not such a magnificent structure, after all, as he has supposed it to be. Perhaps Mr. Spurgeon will now concede something at least of what we have been so long contending for, viz.: *that denominations are not only unnecessary, but are really a hindrance to the progress of the Gospel.* Or it may be that Mr. Spurgeon's love for denomination will lead him to form another, and thus multiply the divisions, *already far too numerous*, in the Baptist family. Indeed, we do not see why he may not consistently do this. If denominations are good things there is no need for being frightened at their multiplication. Evidently Mr. Spurgeon hints at a movement which would practically result in a new denomination, and we own that we are somewhat curious to see how the matter will terminate. There is no questioning the fact that Mr. Spurgeon hints at a movement which would practically result in a new denomination, and we own that we are somewhat curious to see how the matter will terminate. There is no questioning the fact that Mr. Spurgeon has convictions, and whatever these may lead to, every one will be bound to respect him if he has the courage of them, and carries them to their logical sequence. But should he be satisfied to remain where he is, he will scarcely maintain the sympathy of many if he refuses to act with his brethren, and at the same time keeps up a perpetual protest against their doings. Undoubtedly we are on the eve of some startling events in our Protestant Christendom, and we should not be surprised at any time to hear of a religious movement that will aim to unite in one body all who claim to walk in the old paths.

WHAT CAN I DO TO AID THE MISSION?

There are many who love God, and who desire to serve Him, and who will long to know how they can make use of this special season and will ask what they can do to help.

God's Providence calls us now to a great work for Him—we may be able to do but little—God grant us grace to do all we can. You know the value of a soul if God has taught you the worth of your own. Do all you can to teach those who have not learned this:

1. You can try to keep the time of the Mission as free as possible from your ordinary work, so that you may have opportunity for some special work for God.

2. You can pray for the Mission—you can pray alone—and with others; even if you are at home ill, you can help much—God only knows how much, by your earnest prayers.

3. You can come to the special devotional meetings; they are intended for God's people to join in asking God's blessing on the work.

4. You can talk about the services to your neighbors and acquaintances, you can try to persuade others to come.

5. You can hand notices of the services to be held to your associates in business, to fellow-workmen and friends. You must know some one person who needs spiritual help and direction. What a reward if God should give that one soul in answer to your effort and your prayers.

6. You can show to all by your example, by your earnestness and by your diligence, that you value this special opportunity and the privilege which it brings.

7. You can go to some one or more before each service, and invite them to come with you. Be ready to use the hallowed violence of Christian love—"compel them to come in."

8. You can write to friends whom you cannot call upon and to those at a distance, and ask their prayers for the Mission, for your town and parish, and for particular persons to whom you are bound by duty, or profit, or love.

9. Make up your mind that this season shall not pass without your making, for Christ's sake, some earnest, resolute, and prayerful effort in behalf of at least one soul.

Be God's Missionaries—His Apostles. He will bless your efforts, for he has promised, and His promises never fail.—Published by James Pott & Co., New York.—Mission Leaflet, No. 8.

CORRESPONDENCE.

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

THE BISHOP DOANE S. S. SERIES.

To the Editor of the CHURCH GUARDIAN:—

SIR,—Permit me to endorse heartily everything that your correspondent "W. P. S." has said in commendation of Gwynne's *Manual of Christian Doctrine*, commonly called the "Bishop Doane Series." Having used them myself I can say that they are interesting to the children, while they teach thoroughly and distinctly such things as "a Christian ought to know and believe to his soul's health." Such plain, practical instruction in faith and morals I have never seen in any other course of lessons. They are based on the Catechism and the teaching is very ingeniously adapted to the Christian year.

Your correspondent mentions only three grades. There is also a Primary grade, "*The Christian Primer for the Little Ones*," which is very suitable for children from eight to ten years old. Experience shows that something simpler still is required for the youngest children, and the need is admirably supplied in *Church Teaching for the Little Ones*, published by the Young Churchman Co., Milwaukee. This is as simple as the *Calvary* or the *Quebec Catechism*, while it has the great advantage that its lessons are arranged according to the order of the Church year. With this book for the Infant class, the *Primer*, junior and middle grades of Gwynne's "Manuals" for older scholars, and the senior grade as a handbook for the Teachers—a Sunday-school will be well equipped indeed; and no child of ordinary intelligence going through the course will fail to be well grounded in the doctrines of the Church. It is much to be regretted that the publication of an edition of the "Manuals" adapted to the Canadian Church has been indefinitely postponed; but the changes necessary are not many and can easily be supplied with a little care on the part of the teacher.

Oct. 4th, 1887.

EUSEBIUS.

SIR,—*Church Bells* has republished in shortened form my "notes" on the Church in Nova Scotia, and also has a letter with regard to Bishop Stanser from his grand-daughter Mrs. Ingles, which I will ask you to print, because I remarked that Bishop Stanser "lived a large portion of these years (eight) out of the Province." I think it but just that the explanation should be given, and that the example of Bishop Stanser, the son of "a man of means and of great interest" in leaving family ties in "his hearty desire for Missionary work" should be held up to admiration in days when Colonial clergy exhibit a "hearty desire to escape missionary work." On one point Mrs. Ingles uses a wrong expression, Bishop Stanser could not have been "unanimously elected by the people," the people had no power of election; but the congregation of St. Paul's, Halifax, and the House of Assembly of Nova Scotia requested his appointment at the hands of the Prince Regent, (representing the Crown).

I was one who had the honour of meeting Mrs. Ingles in Halifax some years ago when the 16th (Capt. Ingles Regt.), gave me a concert to help and build a parsonage house in a remote part of what had once been his father's parish in Nova Scotia.

Yours,

THE WRITER OF THE NOTES.

P.S.—I am not the writer of the article referred to by Mrs. Ingles.

THE BISHOPRIC OF NOVA SCOTIA.

SIR,—I yesterday read in my monthly number of *Church Bells* an article upon the Centenary of the Bishopric of Nova Scotia, and as I am the grand-daughter of the second Bishop I cannot help writing to say how greatly hurt I am at the disparaging way in which his name is mentioned. The article says: 'he was induced to resign,' which is a mistake; he never resigned; he was induced by his friends to seek rest in England after having spent upwards of thirty of the best years of his life in Nova Scotia, first as Curate, then as Rector of St. Paul's. It was not until he actually fainted at the altar, and was carried away insensible, that he consented to his friends' wishes. He was not an emigrant, but the son of Dr. Stanser, rector of Bulwell, a man of means and great interest, so that my grandfather had no need to seek the new world for maintenance or promotion; it was his hearty desire for missionary work that took him there, and nobly he fulfilled his mission. His three sons died unmarried which accounts for so little of him being known, as the very name has died out; his five daughters all married, so he has numerous descendants, and even one daughter and a niece alive, who, when they read of the slur cast upon him, will be equally distressed with myself. My husband's regiment was ordered to Halifax some years ago and I accompanied him, and can truly say I found a home in every house simply from being the grand-daughter of Dr. Stanser. I have often heard how, when an invalid at home, his time, his thoughts, and purse were all devoted to his diocese. He never sought the Bishopric, but was unanimously elected by the people; and when his name and another was sent home for the Archbishop to decide, my grandfather was at once chosen. I hope you will pardon my troubling you, but I cannot let the name of a man so beloved for his virtues remain with a slur on it.

BERTHA INGLES.

Radcliffe-on-Trent, Notts, Sept. 7th.

There are many ways in which it would be well for us to carry out childhood with us, even on in to old age, if it were possible, in its trustfulness, not only to love, but to show that we love, as well. Why that last alone would cure many a heart-ache of to-day.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

Special Notice.

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CALENDAR FOR OCTOBER.

- Oct. 2nd—17th Sunday after Trinity.
 " 9th—18th Sunday after Trinity.
 " 16th—19th Sunday after Trinity. [*Notice of St. Luke*].
 " 17th—INTERCESSION for Sunday-schools.
 " 18th—ST. LUKE—*Evangelist*.
 " 23rd—20th Sunday after Trinity. [*Notice of St. Simon and St. Jude, A. & M. Athanasian Creed*].
 " 30th—21st Sunday after Trinity. [*Notice of All Saints*].

THE DAYS OF INTERCESSION, OCTOBER 16 AND 17.

(By the Editor of the American Church Sunday School Magazine.)

Prayer is often selfish asking, having reference only to the needs of the person who prays. In prayer for merely personal ends there is no room for love, that great motive power of all truly Christian activity. The prayers recorded in the Bible are full of petitions for others. The two longest prayers in the Scripture—Solomon's prayer at the dedication of the Temple and the High-priestly prayer of Christ—are chiefly acts of intercession. In the Lord's Prayer, the first word, "Our," in the plural forces the remembrance of God's other children on the individual as though a petition could only be made for one's own needs as those needs are recognized in other lives, and as though one could enjoy no relief, if others were to be left unrelieved. When Isaiah tells us about God's watchmen who shall never hold their peace day nor night, the common impression about these watchmen is that their ceaseless speaking is meant for human ears; but when we look at the margin and find them called "God's remembrancers," we learn that they are appointed to intercede perpetually for Jerusalem, and in their pleading to "give Him no rest" until He makes "Jerusalem a praise in the earth." Consider the earnest pleading of Abraham (Gen. xviii, 23—33) for the cities of Sodom and Gomorrah. Even bad men have felt the value of a good man's prayer. Pharaoh asked Moses to pray for him, and Simon Magus begged St. Peter to intercede for him. St. Paul had the advantage of St. Stephen's prayer while he was yet known as Saul the persecutor (Acts vii, 59). As far back as the times of the Captivity Jeremiah prayed for his enemies (xviii 20). The example of Christ on the cross impresses the lesson on us that Christians are to pray for those who distress and worry them.

Intercession becomes our duty and our joy for those whom we love and have the charge of.

The sponsor in Baptism finds the Baptismal Service full of earnest entreaty for God's aid to create in the baptized child those virtues which the sign of water signifies and pledges to the child when it comes to the conflict of life. The Lord's Supper reminds us in that noble Prayer for the Church Militant of how all ranks in God's kingdom stand in the evil day in the strength of mutual prayer.

Especially do those who have charge of the young, parents and teachers, realize that their own efforts to guard the young from temptation must be seconded by God's care, giving His angels charge of the little feet so prone to wander and stumble. Constant prayer ought to be made for converts that they may be faithful to the end. St. Paul never forgot to pray for the enlargement and deepening of those characters whose first development he had been the means of awakening. A more vivid interest would come into the teacher's work were it borne in mind that every pupil's onward course is impelled by the secret prayerfulness of the teacher.

But the power of public intercession has a special guarantee from the promise "if two agree on earth" their request shall be honored. Before a human government the power of a petition asking the pardon of an offender is proportionate to the number and character of the signers. Before the Divine government what riches of forbearance are at the disposal of intercession to restrain the wayward and to release the captives of sin. There must be a moral power behind intercessory prayer, else the Redeemer's Mediation is useless in Heaven. Is it not in the nature of children to melt under the softening influence of sympathy? What touch so powerful to encourage the young as to think that their teachers are not looking on in the attitude of mere criticism, but are sensible of the trials and obstacles which hinder the young? Every teacher who prays in these Days of Intercession for the children in school or class may thus gain a new argument for the children themselves to pray and may repeat Dean Colet's request to his pupils: "Lyfte up your lytell whyte handes for me, whiche prayeth for you to God."

HOOKE—ON THE CATHOLIC CHURCH AND APOSTOLIC SUCCESSION.

It is by no means a new device, to endeavour to bolster up a bad cause, and evade the full force of the testimony of an adverse witness by quoting portions only of his evidence, and these too disserved from their context, and from each other. But such an unprincipled course of action seldom succeeds, and often covers the foolish employer thereof, with confusion. Some such action as this is attributed by the *Evangelical Churchman* to no less a personage than the Very Rev. J. S. Perowne, Dean of Peterborough. Under the heading "Recent Evangelical utterances," our contemporary in a late number made somewhat extensive reference to a course of sermons preached by the Dean at Cambridge and in support of its theory of the Church, *Apostolic succession, unity*, professes to give extracts from Dr. Perowne's sermons, in one of which the Dean is represented as making the following astounding statement: "Neither Holy Scripture, nor the Church of England considers any external policy as necessary to the existence of this one Catholic Church, and this has been freely acknowledged by some of the greatest divines of the Church of England. I will quote three: Richard Hooker, famous for his moderation as well as for his learning, Bishop Hall, and Bishop Pearson, whose work on the Creed is acknowledged on all hands to be a standard work,"

And as instancing Hooker's opinion and as his testimony on the matter he adduces this garbled and partial quotation from the 3rd Book of Hooker is given, (we have supplied

the quotation marks):—"What does Hooker say of a Catholic Church? Does he tie it down to Apostolic succession and Episcopal government? Most assuredly not. He draws, first of all, the distinctions between 'the Church visible and the Church invisible.' . . . 'The Apostle affirms of all Christians that, be they Jews or Gentiles, bond or free, they are all incorporated into one company, they all make but *one body*.' And in what does he declare this unity to consist? In Episcopacy? In Apostolic succession? No, but 'in that uniformity which all several persons thereunto belonging have by reason of that *one Lord*, whose servants they all profess themselves, that *one Faith*, which they all acknowledge, that *one Baptism*, wherein they are all initiated.'"

It is difficult to associate candour and honest intention with this use of Hooker's testimony, for if we take up his great and immortal work we find his deliverance plain and consistent in every word, upon Eph. ii. 16; iii. 6; and iv. 5, affirming, it appears to us unmistakably, the *universality and organic unity of the visible Church of Christ* as follows: "Therefore the Apostle affirmeth plainly of all men Christian, that be they Jews or Gentiles, bond or free, they are all incorporated into *one company*, they all make but *one body*. The *unity* of which *visible body and Church of Christ* consisteth in that *uniformity* which all several persons thereunto belonging, have, by reason of that *one Lord*, whose servants they all profess themselves; that *one Faith* which they all acknowledge; that *one Baptism* wherewith they are all enunciated. The *visible Church of Jesus Christ is therefore one*, in outward profession of those things, which supernaturally pertain to the *very essence* of Christianity and are necessarily required in any particular Christian man." In this unmutated quotation from Hooker, Book iii. cap. 1-3, we find the most decisive testimony for the absolute organic unity of the Church of Christ in every age, nation and clime, nor do we find one word to suggest any question as to what is the very essence of Christianity, and to be required in every particular Christian man, nor the most distant reflections upon "Episcopacy or Apostolic Succession."

Again, if we would suppress without shamefacedness the truth and fact, we might use the cant of some zealots of the present time, and disingenuously hint at a discrimination between "the Church visible and the Church invisible." But in a clause or two further on this course would meet with Hooker's own rebuke. "But we speak now of the *visible Church*, whose children are signed with this mark, "One Lord, one Faith, one Baptism. In whomsoever these things are, the Church doth acknowledge them for her children; them only she holdeth for aliens and strangers, in whom these things are not found."

Would we further throw the light of Hooker's great mind upon the questions of Episcopacy, or Apostolic succession, recognized in all their importance by him, we thus read, "whosoever appertain to the *visible body* of the Church, they have also the *notes* of external profession, whereby the world knoweth what they are * * * and of such properties common unto all societies of Christians, it may not be denied that one of the very chiefest is Ecclesiastical Polity," and after himself defining this Polity as "containing both *government* and also whatsoever besides belongeth to the ordering of the Church in public," he proceeds, "neither is any thing in this degree more necessary than Church Polity, which is a form of ordering the public spiritual affairs of the Church of God." A little further on, he adds: "nor is it possible that any form of polity ecclesiastical should be good, *unless God Himself* be the author of it."

But as to the much maligned "Apostolic Succession," do we gather any equivocal testimony from the judicious Hooker? He says:

"The first Bishops in the Church of Christ were His blessed Apostles." "In process of time the Apostles gave Episcopal authority, and that to continue always with them that had it." "The Apostles were the first which had such authority, and all others who have it after them, in ORDERLY SORT, are their lawful successors." "All Bishops are the Apostles successors." "The Apostles have now their successors upon earth, their true successors, if not in the largeness, surely in the kind of that Episcopal function, whereby they had power to sit as spiritual ordinary judges, both over laity and over clergy, where Churches Christian were established." And Hooker quotes with approbation Tertulian's challenge to those who arrogated to themselves an authority in the Church of God, unsustained by tactual succession, which runs thus "Let them, therefore, shew the beginnings of their churches—let them recite their Bishops one by one, each in such sort, succeeding other, that the first bishop of them have had for his author and predecessor some Apostle, or at least some apostolical person, who persevered with the Apostles. For so Apostolic Churches are wont to bring forth the evidence of their estates." Hooker then proceeds to say: Catalogues of Bishops in a number of other Churches (beside the Church of Smyrna); Bishops succeeding one another from the very Apostles' times, are by Eusebius and Socrates collected, whereby it appeareth so clear, as nothing in the world more, that under their, and by their appointment this order began, which maketh many presbyters subject unto the regime of some one bishop."

Finally to the eternal discomfiture of the traducers of Hooker and of the Church, which he defended against fanatic Romanist or Protestant, he writes, "Wherefore let us not fear to be herein bold and peremptory, that if any thing in the Church's government, surely the first institution of Bishops, was from heaven, was even of God: the Holy Ghost was the author of it." Thus much for the testimony of Hooker upon questions such as *Unity, Episcopacy, and Apostolic succession*, which with all but the most ignorant and factious have been settled centuries ago, and for all ages. We might in like manner adduce abounding testimony to the harmony subsisting between the Apostolical Fathers, and the giants of the Anglican Reformation, but one more must suffice,—Bishop Pearson, the peerless expounder of the Apostles Creed. Space permits but one quotation which in its unmutated completeness, will be found the arrow of truth to confound the wilful and false gain-sayer. Bishop Pearson writes: "There is a necessity of believing the Catholic Church, because except a man be of that, he can be of none. For being the Church, which is truly Catholic, containeth within it all which are truly Churches. Whosoever is not of the Catholic Church, cannot be of the true Church. That Church alone, which first began at Jerusalem on earth, will bring us to the Jerusalem in heaven, and that alone began there, which always embraceth 'the faith once delivered to the saints,' (Jude 3) *Whatsoever Church pretendeth to a new beginning, pretendeth at the same time to a new Churchdom, and whatsoever is so new is none.* So necessary is it to believe in the Holy Catholic Church. Having thus far explicated the first part of this article, I conceive every person sufficiently furnished with means of instruction, what they ought to intend when they profess to believe the *Holy Catholic Church*. For thereby every one is understood to declare thus much. I am fully persuaded and make a free confession of this, as of a necessary and infallible truth, that Christ by the preaching of His Apostles did gather unto Himself a Church, consisting of thousands of believing persons and numerous congregations, to which he daily added such as should be saved, and will successively and daily add to the same unto the end of the world, so that by the virtue of his all-sufficient promise, I am assured that there was, hath been hitherto, and now is, and hereafter shall be, so long as the Sun and Moon en-

sure, a Church of Christ *one and the same*. This Church, I believe, in general holy, in respect of the author, and, institutions and administration of it, particularly in the members, here I acknowledge it really, and in the same hereafter, perfectly holy. I look upon this Church not like that of the Jews, limited to one people and confined to one nation, but by the appointment and command of Christ, and by the efficacy of his assisting power, to be disseminated through all nations, to be extended to all places, to be propagated to all ages, to contain in it all truths necessary to be known, to exact absolute obedience from all men to the commands of Christ, and to furnish us with all graces necessary to make our persons acceptable, and our actions well-pleasing in the sight of God. And thus I believe the Holy Catholic Church." thus asserts beyond cavil the uni Pearson the unity of the Church of Christ, and so far from reflecting in the most remote degree upon Apostolical succession, or Episcopacy everywhere considers them as Ecclesiastical and Scriptural axioms. He tells us "that Church alone which began at Jerusalem on earth, will bring us to Jerusalem above," and that "whatsoever Church pretendeth to a new beginning, pretendeth at the same to a new Churchdom is none." In these times of unscrupulous, wicked falsification, it is to be hoped that those who preach another Gospel, and would deceive the unwary, may be met by a new interest on the part of every intelligent layman of the Church in the perusal of the exhaustive works of Hooker, Pearson, Hall and others, in defence against Romanist and Puritan alike of "the faith once delivered to the saints."

GUILD INSTRUCTIONS, NO. VI.

(From Church Bells.)

Having seen what were the distinctive marks or notes of the Church in its earliest stage, as described by St. Luke in the Acts and by St. Paul in his Epistles, we have next to notice that whenever any change has been made in any of these essential features of the Church, either by additions or subtractions, or by material alterations, that change has either not stood the test of time or it has proved itself to be wrong by leading to manifest and grievous mischief. Men cannot improve on God's arrangements, they only mar what they meddle with. Take, for an example, a deviation from the Apostolic plan in the matter of the external constitution of the Church. The Apostolic fellowship and government was one of the essential features of the Church's life and organization. Now what we see in the New Testament growing up as the proper form of the Church's development is a confederation of Churches, such as Corinth, or Alexandria, or Antioch, or Ephesus, all on one model, and on basis of equal and friendly communion. As we come down through the second and third centuries, that picture which we see growing in the New Testament is found in full life in the actual working of the Church. It is a picture of unity and of essential identity in constitution and government. Now what has done more to damage the essential unity of the Church, as a whole, than the assumption on the part of one single Church—the Church of Rome—of a right of supremacy over all the rest, instead of taking a position of equality and amity? Those who read history know that the first rupture between East and West arose not so much from differences of doctrine as from mutual jealousy in connection with Rome's assumption of supremacy. The same assumption of superiority has led Rome to think it impossible for her to learn anything from any other Church, or to modify her practices in deference to the feelings and interests of other Churches, so that both she and the Church at large have lost the

benefit of the services which Churches in friendly communion may render to one another by supplementing each other's defects and correcting each other's errors in doctrine or in practice. All this was a plain departure from the Apostolic pattern, and it has brought its own punishment with it, as we see.

And yet, at first, persons might have thought, and some did think, that the compactness of such an arrangement as that of one Church being supreme might be of signal advantage to the cause of truth. And doubtless the strength of Rome's claim really lay in the fact that many good and religious men honestly thought such a supremacy an advantage. But now that we can look back upon it some hundreds of years after, we can see that it was an unwarranted departure from the Apostolic model, and how badly it has worked in consequence. We see how, again and again, it has prevented error within the Church of Rome from being corrected by sister Churches. We see also how, outside her borders, it has led to mutual antipathies instead of mutual service. We see also how it has led to giving a bad name to many sound doctrines merely because they were held, in common with ourselves, by the Church of Rome. In judging thus we are not bringing railing accusations. It is easy to understand how good men, generation after generation, were tempted to regard Roman supremacy as a thing to be stood by for the sake of the good it seemed to be doing in those troubled times. Even a child can understand what force of attractiveness and reason there would seem to be in the idea of a great visible community, with all its powers for good wielded by one head under one centralised system. But an unprejudiced survey of history, and a thorough acquaintance with facts, tell us that this idea has not answered. And why not? Because, taking it at its best, it was a want of faith, it was a trying to gain by a hard-and-fast centralisation—that is, by a humanly devised material unity—that which God had intended to be obtained by means less human and more Divine, of which the pattern had been given in the Apostolic age. Short-cuts generally turn out to be delusions, though they look tempting at first. So Roman unity is not Church unity. It is not a growth upon the old lines. It is not even a development of the original germ. It was not in the germ. For the notion of the supremacy of St. Peter and of his see of Rome is an afterthought, strangely brought in to justify what at first had never been dreamed of. Roman unity, instead of being a growth from *within*, is something stuck on from the *outside*—an abnormal addition; and the mischief it has worked is incalculable.

In the other direction also no less evil has been worked by Dissent. Just as the idol of Roman supremacy was set up in place of Church unity, so the *license of individualism* has been the idol to which Dissenters have sacrificed the duty of conformity to Christ's own institutions and loyalty to the corporate idea of the Church. Individual minds possessed of no extraordinary powers (excepting of self-conceit), but of narrow culture and experience, and often biased by abnormal idiosyncracies of circumstances, have taken their stand on their own *self-sufficiency*, and, casting aside or ignorant of the Church's interpretations and testimony, have constructed their own private theories of Christian doctrine and Church government, and, virtually assuming a Papal infallibility have pronounced the whole Church in all previous ages to have gone wrong, and have claimed for themselves the power of understanding the mind and teaching of Christ better than the inspired Apostles themselves did. More puritan than Christ Himself, who did not separate Himself from the Jewish Church notwithstanding the errors of its teachers and leaders, the originators of the Dissenting sects and their followers have made it a matter of duty and righteousness to commit schism.

Thus, at the root, the error of Romanism and

the error of Dissent are identical. Both parties have treated the Church *not as a Divine institution established for and by Christ Himself*, and moulded and developed as His Holy Spirit alone thought fit and chose to operate on it, but they have profanely laid human hands on the Ark of God; they have dealt with the Church as if it were an invention of man's which they were at liberty to cut, and carve, and fashion, and alter, to suit theories of their own devising, and to fulfil ideals that seemed to them the most desirable and complete.

In conclusion, the lessons of history as well as the plain testimony of Scripture, and the example and behaviour of the Apostles, ought to impress upon our minds (if we come to the subject in the teachable, humble spirit with which we should regard all God's manifestations of Himself) this all-important truth—that the Church is God's creation; that He has committed to it, as a trust, the doctrines which He empowers it to proclaim; that He has fixed the lines of its evolution and development; that He has instituted its ministry, and assigned the various orders their respective functions; that He has drawn up its constitution, or form of government; that He has endowed it with its means of grace as sources of spiritual health and sustenance: and that it is for man only to avail himself thankfully and carefully of the spiritual provision therein vouchsafed to him—even as a patient in the hospital, not venturing on so indecent and inexcusable an impropriety as the alteration or breach of the rules of the institution, of whose benefits he is an unworthy recipient. For us to commit such an impropriety in the Church would be to take the Founder's place, whereas we are only there of His bounty, and on sufferance, not as by right.

FAMILY DEPARTMENT.

"WHITHER HE HIMSELF WOULD COME."

St. Luke x: 1.—By J. C. S.

Of old the Saviour's loyal band
Went forth before His face
To spread abroad throughout the land
The riches of His grace,
They sought those who in darkness lay,
Whose hearts were cold and numb;
They straightened paths and smoothed the way
Where He Himself would come.

Again to-day the summons falls
On many a heedless ear,
To succor those whom sin enthalls,
Who mourn in gloom and fear,
But Christian hands and hearts are weak,
Their lips too oft are dumb,
Will none His erring children seek,
Ere He Himself shall come?

Can we to whom His Word is given,
Forbear to make it known?
Are holy joys and hopes of heaven
Meant for ourselves alone?
How can we feed on living bread
While they taste not a crumb?
Rise! haste the blessed feast to spread
Where He Himself shall come!

O Saviour! look with pitying eye,
On these our careless hearts!
And send Thy Spirit from on high
Who zeal and love imparts.
Take Thou each selfish thought away,
Unseal these lips now dumb,
That we may face Thee in that day
When Thou Thyself shalt come.

RELIGION is not a pot of hyacinth, to be set in a parlor bay window for passers by to look at, and to be examined only by ourselves when we have company; but it is to be a perfume filling all the room of the heart.

CHRISTA'S SUFFERING.

BY MRS. EMMA HEWITT.

Mrs. Rosengarten sat beneath the shade of the great elm, darning stockings. Christabel, aged fourteen, lay at her feet upon a rug in a very comfortable, if unladylike, position, doing what she was pleased to call reading; but, in reality, she was dreaming. Dreaming day-dreams! Beautiful visions she wove, and as her eye kindled and her cheeks flushed, and the breath came quick and fast between her half-parted lips, her mother smiled at the pretty picture made by the daughter of whom she was so fond, so proud. Her fond smile was half checked by a sigh of anxiety a moment later, for this same pretty, high spirited daughter had one or two faults that Mrs. Rosengarten had some little difficulty in coping with, and she could not help feeling anxious as to what life might hold for her child.

"What is it, Christa dear?" she asked presently.

"O mother!" exclaimed the girl, in a burst of enthusiasm. "O mother! I wish I might be one of them."

"One of what, dear? I am afraid you will have to explain a little or your stupid old mother will not understand," smiled Mrs. Rosengarten.

"Why mother, I have just been reading the most lovely, horrible story of some missionaries—how they went out to India and first suffered all kinds of privation and then fell in with tribes who were so hostile that several of the missionaries only escaped with their lives, and the rest were killed. Even the younger ones (there was a girl sixteen and a boy fourteen) were called upon to suffer—to suffer for Christ, mother! Only think of it! What a glorious life to live! What a glorious death to die! And the girl, mother, the girl gave her life that her brother might be saved!"

But somehow the degree of enthusiasm with which Christa had succeeded in inspiring her mother was not at all satisfactory.

"What is the matter, mother?"

"I was just wondering, Christa, dear, if you were called upon in a foreign land to save your brother's life at the expense of your own, whether you would do it cheerfully," answered Mrs. Rosengarten, quietly, as she set a neat darn in the heel of little Horace's stocking.

"Why, mother!" exclaimed Christa, checked and hurt, "how can you doubt it? Do you suppose for one moment I wouldn't gladly suffer in his place? To suffer for Christ! Mother, may I be a missionary some day?"

"We will settle that question when you are a little older. I hope that whatever path my darling daughter may be called to walk, she will take it cheerfully, and that if she should be called upon to suffer for Christ, she will not shrink."

"Never fear for me," answered the girl confidently.

"But dear, what is your idea of suffering for the sake of right? Tell me clearly."

"Why, don't you know? I've just told you all this about these people out in India."

"And in no other way?"

"Why—no—not that I can—think of—just now," hesitated Christabel.

"I am afraid, Christa, that your ideas of religion and mine do not entirely agree, then."

The daughter saw that her mother looked very grave.

"Why, mother! don't you believe in all this? I thought you did," answered Christabel, in a tone of thorough disappointment.

"Certainly I believe in all this, as you express it, but there is more, very much more than is written in books about missionaries, that

has part in the suffering for right that you so long to do."

"If one gives one's life for others, what more can one do? Even Christ himself has said 'Greater love than this hath no man, you know?'"

"But then, Christabel, it is not everyone who is so situated that he can give up his life for others. What then? Is there no way for him to prove that he loves God as well as another who has been so fortunate as to be martyred?"

Christabel looked puzzled and dissatisfied, but remained silent.

"Tell me, Christa, word it a little differently, and tell me what you think is absolutely the noblest mission on earth?"

She hesitated a moment and then replied with kindling eye:

"Self-sacrifice for others."

"And yet, Christabel," questioned Mrs. Rosengarten, gently, "you, who can think of going to foreign lands, to give your life to people you have never known nor even seen; you, I say, felt it hard when little Harry wanted you to stay and play with him yesterday afternoon when he was sick"—

Christabel crimsoned.

"O mother! I didn't mean—that is so different," stammered she—"and besides you said I might go."

"True. I did say you might go, and having given my promise, I would not retract it without positive necessity. I am not finding fault with your going. I am only saying that if you are looking for opportunities of suffering for the cause of right, you may find them right around you. Poor Harry! he needed you sadly yesterday. He cried and said that he thought as sister had been out every afternoon, she might stay home one day with her little lame brother."

"I didn't think of it that way," answered Christabel her eyes filled with tears; "It seems so different to do some little thing like that from giving your life!"

"Ah, Christabel, I am afraid that is the mistake a good many Christians make. If I may express it so, they are very willing to give their death, but cannot make up their minds to sacrifice their life. It is by giving our daily life to the service of our Saviour that we are known as his flock. One of the most touching incidents I ever heard related was in regard to a poor, ignorant servant girl. When asked what evidence she had to make her think she was converted, she replied, 'Please sir, I sweeps out all the corners now, when missus isn't lookin'.' Her questioners considered her testimony sufficient. Believe me, dear child, such a thing as that is quite as well worthy the name of religion as anything else is."

"Mother," asked Christa, slowly, "when I practise my scales faithfully for a half hour when I hate 'em, and I know you would never know the difference, am I suffering?"

"Certainly, dear child. Have you never heard the expression: 'faithful in little things?' We cannot all be heroes or heroines, as the world counts, for there is, fortunately, but little call for a race of martyrs, but we can walk our allotted path cheerfully, whether that be on a sick bed, in foreign lands, in the parlor, or in someone's else kitchen. And he or she who does this, walks straight toward God. Now, dearie, I must go lie down a little while."

"All right, mamma, dear, I'll stay here and think. You have made it all seem so different."

When Mrs. Rosengarten returned an hour afterward, Christabel was gone, but the neatly-mended stockings she had left and the empty darning basket proved that she had thought to some purpose and that "Christa's Suffering," had begun.—*The Churchman, N. Y.*

EDITORIAL NOTE.

We find in the *Family Churchman* of Sept. 14th, to hand this week, an unexpected confirmation of the position taken by us in a late number regarding teaching Sisterhoods. The *Churchman*, says:

Interest has been taken in a correspondence with the *Guardian* relating to the value of teaching orders. It had been thought that these orders were exclusively an institution of the Roman Church, and had never penetrated the Church of England, though there was no conceivable reason why Rome should have a monopoly of the institution. A letter from the Rev. James H. Carr, of Adisham Rectory, Wingham, however, gives particulars of a society formed with this very object whose experience is as interesting as it is instructive.

In 1870, a few ladies formed themselves into a religious community, of which one main object was to preserve to the children of the poor the blessing of a Christian education. Several of those who joined the Sisterhood resolved, by preparing for the Government examination, to qualify themselves to work as National School teachers among the poorer children of London. They were fully alive to the difficulties—some of them, in their case, of a special and exceptional character—which beset their undertaking; and their experience falls in with that of "An Elementary Teacher," who rightly observes that "without the ability and training for the career the attempt must end in failure." The plan has gradually developed, and the results have far exceeded the expectations of the Sisters. At the present time they have under their care seven elementary schools, which include thirteen departments, and contain nearly three thousand children. That these schools are thoroughly efficient may be gathered from the fact that five out of the thirteen departments gained this year the "Excellent" merit grant, and the remainder all passed 92 per cent. and upwards. There are now nineteen Sisters holding Government certificates; and fourteen more intend to offer themselves for the examination this year. Eleven other ladies have been trained in the Sister's schools, and are now doing good work as mistresses and teachers elsewhere. Firmly convinced of the usefulness of this departure in Church work, and deeply grateful for the success which, by God's blessing, has attended their efforts, the Sisters are anxious to make this branch of their work as widely useful as possible. They have instituted an educational or teachers order, which has already been joined by three professional mistresses of elementary schools; and they are looking forward to receiving many others, whom they undertake to train, and for whom they will find employment in their own schools or elsewhere. At present they can hardly hope to do more than meet their own requirements; but their intention is, as far as possible, to assist the parochial

clergy in poor and populous parishes; and they are still prepared to help any ladies who may desire to devote themselves to this work elsewhere, though not necessarily as members of a religious order.

"I shall be glad," adds Mr. Carr, "to give further information, or to answer inquiries as to this or any other branches of the work of the Sisters; who, I know, will be most thankful if this record of their work may serve to encourage others, or to invite such counsel and suggestions as many of your readers may be well qualified to give."

The *Church Year* (Florida), says:

The most hopeful sign for the Church to-day, and the fact having most assurance of her continued safety and efficient progress in the work of God, is that the spirit of personal allegiance to CHRIST was never stronger in the lives nor more prominent in the teachings of her members and ministers than it is now. Men of all schools of thought are dominated by it. Some emphasize one principle of Christianity or phase of the faith, and some another, but all bow together in supreme devotion to the crucified SAVIOUR and living Master. So long as CHRIST, who is the substance of all the Church's teachings and the life of every ordinance in her divine system, is a living reality in the souls of her children, we may be sure that GOD is keeping her with His perpetual mercy.

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BAPTISMS.

SIMPSON—On Sept. 30th, in Christ Church, Albion Mines, N.S., John Robert infant son of Tom and Thomazine Simpson.

MCPHERSON—At same place, Margaret Rose, infant daughter of James and Elizabeth A. McPherson.

BROWN—In St. George's, New Glasgow N.S., on Sept. 25th, Victor Odell, infant son of James P. and Ize'la Brown.

WILLIS—In Christ Church, Albion Mines, N.S., on Sept. 25th, on 15th Sunday after Trinity, Robert, infant son of James T. and Janet McK. Willis.

MARRIED.

HOARE-THOMPSON—On the Feast of St. Michael and All Angels, by the Rev. D. C. Moore, Rector of Albion Mines, and E.D., John R. Hoare, to Bessie Thompson, both of Stellarton, N.S.

DIED.

LOOSEMORE—Entered into rest at Toronto on Sept. 17th 1887, Robert George Loosemore, aged 20 years and five months eldest surviving son of the Rev. P. W. Loosemore, minor Canon of Canterbury Cathedral, formerly of Montreal, and nephew of Rev. J. Davidson, of Uxbridge, Ontario.

"We asked life of Thee, and thou givest him a long life, even forever and ever."

WARD—On Sunday, Sept. 18th, Mary Elizabeth, wife of G. A. Ward, Churchwarden of Christ Church, Albion Mines, aged 30 years. In Peace.

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THE S. P. G. IN TINNEVELLY.

The S. P. G. Mission in Tinnevelly may be said to date from 1780, when the Mission, already commenced by Swartz, the most memorable name in the history of the Protestant Mission in Southern India, took an organized shape by the formation of a small congregation, at Palamcotta, under Swartz's superintendence. He was followed by Jaenicke, Rosen, and Irion, German Missionaries, then by Cammerer, who had been educated at Bishop's College, Calcutta. He was a man of much energy, and has left his mark in Tinnevelly. There is a brief statement on record of the strength of the Tinnevelly Missions in 1837: baptised members of congregations 4,352, children in schools 269. The number of girls in the schools was only 6. That was a day of very small things indeed. There are at present, in connection with the same Mission, 566 congregations; members of congregations 39,577, of whom 29,656 are baptised, the rest being catechumens; communicants 7,699; children in school number 8,517, of whom 2,425 are girls. This includes Ramnad. In Mission colleges and Anglo-vernacular schools there are 1,392 boys; there are 416 girls in boarding schools.

Thus everything connected with the Mission has increased tenfold during the fifty years of Queen Victoria's reign. In the beginning of the years 1841, the Missions in Tinnevelly received a visit from Bishop Spencer, the first visit they had ever received from a Bishop. Towards the close of the same year the Rev. R. Caldwell, afterwards Bishop Caldwell, arrived in Tinnevelly. He commenced his labours at Idaiyangudi, which is still under his special care, but for some years past he has made Tuticorin his head-quarters. In 1843 an Institution was commenced at Sawyerpuram by Dr. G. U. Pope, a name which will always be remembered for the training up of Mission agents. This supplied a want which had long been felt. Most of the pupils, as soon as they left, were employed in the Mission as catechists and schoolmasters, whilst students of superior attainments were drafted to Madras to Sullivan's Gardens, where they enjoyed the advantage of being trained by the Rev. A. R. Symonds, one of the best educationists Southern India has seen. After Dr. Pope left, the Institution came under the care of various principals, the chief of whom were Mr. Huxtable, afterwards Bishop of Mauritius, and Mr. Brotherton, whose attainments and character were commemorated at Cambridge by the foundation of an Oriental scholarship bearing his name. During the Principalship of Mr. Sharrock, the present head of the College, the College Department was transferred to Tuticorin, a much more important place than Sawyerpuram, in accordance with a recommendation

of the present Bishop of Calcutta, who visited Tinnevelly as Metropolitan in 1881. It has since been raised to the rank of a college of the first grade, teaching up to the B. A. standard, and year by year it is growing in efficiency. It has now the advantage of having a wrangler, as Vice-Principal. It was through the efforts of Bishop Caldwell, after whom the College is named, that the large and commodious College buildings were purchased and presented to the S. P. G. A speciality of the College is the prominence given in it to Christian teaching. It may fairly be described as the most distinctly Christian College in the Presidency, and it will be found that almost every college and high school in the Presidency has received its Christian masters from Sayerpuram or Tuticorin.

(To be Continued.)

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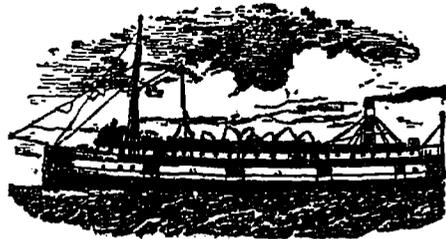
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