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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, NOVEMBER 4, 1891.

PER YEAR }
\$1.50 }

ECCLIASTICAL NOTES.

D. D.—Archbishop of Canterbury has conferred the degree of D.D. on the Right Rev. J. Barlow, the Bishop of Northampton.

WHAT NEXT.—A deaconess has been ordained for the Presbyterian Church in Scotland. This is the first instance of the kind since the General Assembly gave its sanction to the office.

S. P. C. K.—The Society for Promoting Christian Knowledge has placed £1,000 at the disposal of Bishop Knight-Bruce for work in the newly-formed diocese of Mashonaland.

FRENCH WORK.—A donation of £1,000 has been given to the Colonial and Continental Society to be applied for the stipend of a colporteur to labour among the French people in Lower Canada.

AT WORK.—The Bishop of Ontario, Dr. Lewis, was in Dublin in the beginning of October, addressing meetings on behalf of Miss Leigh's Homes for English speaking women and orphans in Paris.

BLOOD OF THE MARTYRS.—In Africa there are said to be 500 missionaries, 400,000 converts, and about 25,000 a year being converted. During the past five years there have been more than 200 martyrs in Africa.

IS IT TRUE.—The Nova Scotia *Eccliaistical Gazette* says:—Rumours of the Bishop of Nova Scotia's health are so disquieting that it is beginning to be feared that Dr. Courtney will have to abandon the hope of resuming work in his diocese—at any rate for a long time to come.

ADDITIONAL EVIDENCE.—The treasures of Egypt are not yet exhausted. A fragment of papyrus, recently discovered in the Fayum, is inscribed with the words from the Greek Testament, "Before the cock crow twice thou shalt deny me thrice." This papyrus has a special interest for palæography and textual criticism. Further portions of the Gospels probably await discovery, and may surpass in antiquity any known writing of the same verse.

NEW BIBLE.—A former slave of the brother of Jefferson Davis has completed a translation of the Bible into the Sheetswa language. He is a graduate of the Fisk University, and has taken holy orders. This is the first attempt to reduce the Sheetswa language to writing. With its dialectic variations this tongue, we are told, is in use over a large section of Africa. It has many words borrowed from the Zulu, and is estimated to be

spoken by 300,000 people. It is claimed for the present work that it is the two hundred and ninety-third language and dialect into which the Bible has been translated.

CHURCH CLUB. Under the presidency of the Rev. H. Scott Holland, Canon of St. Paul's, some London Churchmen have founded the Christian Social Union, which "aims at drawing together, without regard to party politics, all members of the Church who heartily desire to recognize and fulfil the obligations that bind them to their fellow-men."

NEW HOME.—The Bishop of Manchester has consented to open the new Labour Home in Manchester in connection with the Social Scheme of the Church Army. The evangelist appointed, who has formerly been a prize-fighter, and his wife will be the "father" and "mother" of the Home, which, according to the scheme, provides for the reception of twenty to twenty-four men at any one time. "Strong" personal and religious influence, it is naively remarked, will be brought to bear upon them.

TEMPERANCE SUNDAY.—The presiding Bishop of the Protestant Episcopal Church in the United States, in behalf of the Church Temperance society, of which he is president, has issued a request to all the Clergy asking them, on Sunday, Nov. 15th, "to set forth in sermons the duty of all Christian people in helping to restrain the monstrous evil of intemperance, which is working such harm to the bodies and souls of men"

ENTHRONEMENT.—The enthronement of the new Bishop of Milwaukee will take place on Tuesday, Nov. 10th, at 11 a.m. Cards of invitation have been issued by the Standing Committee. The Rev. C. S. Lester, president of the Standing Committee, will preach the sermon. Dean Williams will conduct the service of enthronement, and the Bishop will be the Celebrant. On the next day, St. Paul's church will be consecrated.

RETURN HOME.—It is announced that the Rev. A. C. A. Hall, S.S.J.E., has relinquished the charge of the mission church of St. John Evangelist, Boston, and that he will return to Cowley, England. Father Hall has been in this country for some fifteen years in connection with the work of the Cowley Fathers in Boston; the last year or more, as Provincial of the order in America. It appears from the published letter of the Superior that a difference of opinion existed as to the administration of the affairs of the society in America. Father Hall's views were not sustained by the society. The letter also states that dissatisfaction had been expressed by the fathers

at home at Father Hall's course in recent events. The result is, as announced, that Father Hall returns to the house at Cowley.

OF DIVINE APPOINTMENT.—Bishop Potter of New York in his sermon at the consecration of Bishop Brooks in Boston, Massachusetts thus spoke of the ministry:—"Separate *Me*, Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed and laid their hands upon them, they sent them away. So they, being sent forth by the Holy Ghost, departed." Certainly there is no obscurity here. Juggle with the words as one may, he cannot separate the inward call and the outward ordination, the *spiritual* mission and the *tactical commission*, the divine empowerment and the human authentication of it..... But the fact remains that there is a way which is of *God's appointment*, there is a ministry which He first commissioned, and which they whom he first commissioned *passed on and down to others*. Its authority does not come up from the people, it descends from the Holy Ghost. And, as in the beginning its outward and visible sign was the laying on of Apostolic hands upon men called, whether to this or that or the other service, pastoral, priestly, or prophetic, yet still to an Apostolic ministry, so it has been ever since. We may exult over its corruptions and ridicule its pretensions and deride its efficacy. None of these things can dismiss out of human history or human consciousness the *fact* that, unless we are to reject the whole story of which it is a part, the Apostolic ministry is *an ordering of divine appointment, apart from which you cannot find any clear traces of a primitive ministry or a primitive Church.*"

PROOFS OF AN HISTORIC EPISCOPATE.

BY WILLIAM STEVENS PERRY, D. D., OXON.,
BISHOP OF IOWA AND PRESIDENT OF GRISWOLD COLLEGE, DEVANPORT.

(Concluded)

From these words of Ignatius, so clear, so strong, so abundant, we turn to the testimony of Irenæus, who was born not later than A. D. 130. He asserts that in his youth he sat at the feet of Polycarp, who had been appointed by the apostles a bishop for Asia in the Church of Smyrna," and that he had listened to the discourses in public and private of the venerable man, whose very looks and ways, he assures us, were indelibly impressed upon his mind. Irenæus further claims that he had opportunities of instruction from Asiatic "elders," some of whom, he tells us, had been disciples of the apostles. With these means of learning the traditions of the Church in Asia Minor, as

shaped by no less an authority than S. John himself, the latest living of the apostolic band, Irenæus, while yet a young man and probably prior to Polycarp's martyrdom (circa A. D. 155), removed from Asia to Rome. At the latest, in the year 177, when persecution visited the churches of southern Gaul, Irenæus was a presbyter of Lyons, and was elevated to the See of the martyred Bishop Pothinus. There is a record of his visiting Rome prior to his entrance upon the episcopal office as well as afterwards; his object in each case being to promote the peace of the Church. Thus fitted by circumstances as well as by his character to know and maintain the "traditions of the elders," we find in his writings, to quote the language of the latest authority on this subject, Mr. Charles Gore, in his work on "The Ministry of the Christian Church," "the picture of the universal Church, spread all over the world, handing down in unbroken succession the apostolic truth; and the bond of unity, the link to connect the generations in the Church, is the episcopal succession,"³

The language of Irenæus is clear and determinate with reference to the succession of Bishops to the authority and rule exercised by the Apostles in the Church, and "because it could be tedious..... to enumerate the succession of all the Churches," he gives that of the Church of Rome, and records the committal of the episcopate by the Apostles SS. Peter and Paul to Linus (A. D. 68), and then the succession from him of Anencletus (A. D. 80), Clement (A. D. 92), Evaristus (A. D. 100), Alexander (A. D. 109), Xystus (A. D. 119), Telesphorus the Martyr (A. D. 128), Hyginus (A. D. 139), Pius (A. D. 142), Anicetus (A. D. 157), Soter (A. D. 168), and at length in his own day, of Eleutherus (A. D. 177). (4) Certain discrepancies which confessedly exist in the various lists of Roman bishops which have come down to us may be explained by assuming the existence in the very first ages of two distinct Churches, one Jewish and one Gentile, at Rome. Lightfoot, while claiming that "no more can safely be assumed of Linus and Anencletus than that they held some prominent position in the Romish Church," (5) adds that the "reason for supposing Clement to have been a bishop is as strong as the universal tradition of the next ages can make it." It in no way detracts from this admission with respect to Clement that Lightfoot regards him rather as "the chief of the presbyters than the chief over presbyters," and consequently not in the position of irresponsible authority occupied by his successors Eleutherus (A. D. 177) and Victor, A. D. 189), or even by his contemporaries Ignatius of Antioch, and Polycarp of Smyrna.

With Victor, apparently the first Latin prelate who held the bishopric of Rome, a new era begins. The line of ecclesiastical descent is now clearly defined, and by the participation in each consecration of three or more of the episcopal order required by the early Canons and continued with scrupulous exactness till the modern view of Episcopacy as held by the pap-

acy permitted at times the substitution of the papal authority for the presence of more than a single consecrator, there has been knitted together the meshes of that vast network which in its comprehensiveness includes the Church's chief rulers from the very first, and by the multitude of interlacing lines of succession makes any serious defect in the direct connection with the apostles of any individual bishop well-nigh impossible. The succession of bishops from the Apostles' times is not to be regarded as a chain of single links, the whole being of no greater strength than its weakest part; but as a network or web of interwoven strands, now innumerable, which would hold together even if, to venture an impossible supposition, nine-tenths of these lines could be proved defective and therefore invalid. In other words, a possible defect in one, or in a hundred, of the different lines of succession would in no way affect the consecration of any Bishop of our day, so infinite in number are the interlacing strands of the great network uniting one who has been set apart for this office and administration in the Church of God with the Apostles, and through the Apostles with Christ, the Great Shepherd and Bishop of Souls.

AUTHORITIES.—In addition to the late Bishop of Durham's dissertation on "The Christian Ministry," appended to his Commentary on the Philippians, and the many special treatises on the Apostolical Succession by Perceval, Haddon, Elridgton, Morse, and others, the latest and most conclusive work on the general subject is that of Gore, "The Ministry of the Christian Church," Rivington's, London, 1889. A compact treatise by the Rev. Professor J. H. Barbour, of the Berkeley Divinity School, Middleton, Conn., is admirably arranged and deserves general reading. Its title is "The Beginnings of the Historic Episcopate Exhibited in the Words of Holy Scripture and Ancient Authors." New York: E. & J. B. Young & Co., 1887. Canon Liddon, in his sermon entitled "A Father in Christ" (Rivington's, 1875), effectively disposes of the arguments of the late Dr. Hatch, in his Bampton Lectures on the "Organization of Early Christian Churches," as well as those of a later paper in the *Contemporary Review* from the same source. A scholarly and conclusive volume has just appeared, written in Latin, of upwards of six hundred pages octavo, which gives in detail, and with sufficient critical apparatus, both the arguments for the apostolical succession and lists of bishops from the apostles' times to our own day. The title of this work is as follows: "De Successione Apostolica necnon Missione et Jurisdictione Hierarchiæ Anglicanæ et Catholicæ, unacum appendicibus et indicibus: auctore Venerabili Doctore Jacobo Clark, Archidiacono Antiguensi, Sacellano, Exam Dno, Antiguensi Epo Rectorum Par. S. Philippi in Antigua, Georgiopolis in Guiana Britannica: MDCCCXC." The third edition of a clever compendium of the argument, by the Rev. Andrew Gray, a Priest of the Diocese of Massachusetts, has just been published in Boston. It is entitled "Apostolical Succession in the English, Scottish, and American Church, from S. John the Apostle to the present time, in the line of consecration, taken from authentic records." A learned work by the present Bishop of Oxford, the eminent

historian Dr. William Stubbs, gives the succession in the Church of England. The title of this work is "Registrum Sacrum Anglicanum. An attempt to exhibit the course of Episcopal Succession in England, from the records and chronicles of the Church." Oxford: University Press, 1858.

THE LATEST WAY OF MAKING MONEY FOR CHURCH PURPOSES.

IF late private theatricals, as an adjunct of bazaars, appear to be coming into vogue. We do not profess to be very strait-laced or puritanical, yet we must confess that we are strongly inclined to regard anything of a "stagey" character as an unsuitable element in a bazaar. Probably we are getting old-fashioned, and are not going with the times in making this confession. We expect dancing to be introduced as another feature before long. Raffles have long held their ground, and in carrying them out revolving drums have been in use. On one occasion, when we heard of a wheel of fortune at a bazaar, and objected to it, a friend quietly but sarcastically said, "If you admit the drum, why object to the wheel; it is only the difference between the horizontal and perpendicular axis." This was very neatly put, certainly. Yet the tendency is, we fear, more and more to yield to the craving for mere amusement and excitement in these matters.

Bazaars have their own excellent features; people by their means can contribute in work who cannot often contribute in money; and as gatherings of Church people, working for a common church purpose, they may be very useful. For all these reasons we are all the more desirous that they should not be secularised by the adjuncts of the race-course and the theatre; and we fear the tendency is downwards. Indeed we almost expect to see presently, hard by the wheel of fortune, some ingenious youth or attractive maiden manipulating three thimbles and a pea. Surely one must draw the line somewhere. We speak as to wise men. Is it not repugnant, e. g., to a reverent mind to think of purchasing a Holy Table for a church with money made by private theatricals? For ourselves, we should certainly shrink from making money for such a purpose by such incongruous means. Surely it has not come to this that we are obliged to say—Make money honestly if you can; but in any case make money. Make money without drums, wheels, and plays if you can; but if not, make money with them. Is the Church really obliged to follow the world to the race-course and the stage, and to imitate and adopt the most worldly ways and means for sacred ends? Is there any "fitness of things" here?

We remember once being present at a parochial concert, at which a young girl came on the stage dressed as a fast young man, smoking a cigar, and sang a fast song. A friend who was present, a military man, observed drily, "She is a member of the church choir!" Further comment was needless. Figure to yourself this girl singing hymns and chants on the following Sunday, before many of the same people, after making such an exhibition of herself! If we err at all in these matters let us clergy err on the side of reverence. There is an old saying that "gold may be bought too dear;" it is worth remember-

³ Gore's *Ministry of the Christian Church*, chap. iii, p. 119.

⁴ Iren. iii. The dates we have given to the successive incumbents of the See of Rome are from Lightfoot.

⁵ Com. on the Philippians. *The Christian Ministry*, p. 219.

ing in this connection. We are not pleading for sour faces and sanctimonious sighs; so don't let any of our readers ride off on that score, saying that we are only puritanical humbugs. No; we are only pleading for a reverent treatment of sacred things. We are very anxious to bring the world into the Church, but not to bring it in on its own terms, undivested of its worldliness. We should like to absorb the world in the Church, but we doubt if this can be done by adopting and assimilating purely worldly tactics and practices; nay, rather would not this be to gradually absorb the Church in the world. We have now said our say, and if any critic replies—

"Why should a man, whose blood is warm within,
Sit like his grandsire cut in alabaster?"

we can only add that, in our mind, a dash of the grandsire is here is here desirable.—*Irish Ecclesiastical Gazette.*

News from the Home-Field.

Diocese of Nova Scotia.

CHURCH SCHOOL FOR GIRLS.—The first meeting of the shareholders of this school was held at Edgemoor, Windsor, N. S., on Wednesday the 7th Oct., when there were present amongst others the Revs. Canon Partridge, Willetts, Bowman, Delbois, Axford, Canon Maynard, Ven. Archd. Jones, Senator Almon, Hon. M. H. Goudge, Dr. Hind, Profs. Kennedy and Jones, Messrs. Wilcox, Dimock, Moody, Forster, and Wilson Sec. of School Board. Dr. Moody was called to the chair and after the report of the last general meeting was read the consideration of the By-laws under the Act of Incorporation was taken up and occupied all morning. In the afternoon the report of the Trustees was read giving a brief history of the institution, and also of the action of the Synods of Fredericton and Nova Scotia, a full outline of the design and scope of the school, names of staff, etc. The report stated that the school room was already too small even for the numbers now attending and that it would become unsuitable for an assembly room when the addition necessary is made. The new and old buildings together only supplied accommodation for about 80 boarders and 20 day scholars, with the needful staff of teachers and domestics. The trustees considered it necessary to anticipate the necessity of enlargement in order to meet the demands of the work so auspiciously commenced. The school, which only began its life in the first month of the present year, has more than doubled its resident pupils in the short period of eight months, and many are seeking admission who cannot be accommodated. The trustees acknowledged with gratitude the liberal amount afforded to the school by those recognizing the importance of training the mothers of the future members of our Church.

The board of Directors also submitted their report, characterizing the present building as inadequate for the purposes for which it was erected, owing to the fact that the growth of the school had surpassed the most sanguine expectation of its promoters. When the present building will be completed, towards the end of the year, all available space will be occupied by those now in the school and those seeking admission, together with the necessary staff; and the building will be inadequate to meet the demand.

The school account submitted showed a net

balance, after paying expenses of \$1006.88 for the first half of present year.

The trustees' statement showed that a sum of \$17,591 had been received on account of subscriptions for shares; and \$7,312 on account of school fees up to Oct. 6th. \$11,605 had been expended on the new building and the balance to the credit of the current account of the school was \$2,362.50.

Rev. Canon Brigstock, of St. John, Rev. Delbois and Dr. Hind were re-elected Trustees, and on the new Board of Directors Mr. Leckie, of Londonderry, replaced Judge Townsend who was unable to act on account of judicial duties; and Dr. Partridge replaced Mr. Wilcox. A hearty vote of thanks was given to Dr. Hind for his laborious services and after suitable reply from him the meeting closed.

Diocese of Fredericton.

St. John.

The anniversary services of the Church of England Institute were held Oct. 28th in Trinity Church. In the morning there was a celebration of the Holy Communion, and in the evening, prayer and sermon by the Rev. J. Parkinson. The singing in the evening was a special feature, and in this the united choirs of Trinity, St. Paul's, and St. John the Baptist churches took part. The following clergymen were present: Revs. Canon Brigstocke, Canon DeVeber, J. de Soyres, L. G. Stevens, J. H. Geare, C. Cooley, W. O. Raymond, R. Mathers, R. W. Hudgell, W. Eatough and George Walker. Evening prayer was led by Rev. W. O. Raymond, and Rev. Canon DeVeber read the first lesson. The sermon of Rev. Mr. Parkinson was an eloquent and impressive one with special reference to the occasion. He took for his text the 13th verse of the 4th chapter of St. Paul's epistle to the Ephesians: "Fill we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Diocese of Montreal.

Montreal.

ST. GEORGE'S.—Dean Carmichael delivered the second of his course of lectures on Science and Religion, on Sunday afternoon last, when there was again a large attendance. He dealt specially with the second chapter of Genesis, claiming that Genesis points out a positive beginning for the world, which he asserted the investigations of Science bore out. He explained that the question of a *material* beginning scientifically depended upon the view taken as to any one atom of matter, the problem being was the atom eternal, or was it self-existing or was it created. Admitting the laws applicable to the combination of atom with atom, the Dean stated that they demanded a creative power behind them; and he supported his position by reference to the words of J. C. Maxwell and Sir J. Herschel, the former claiming that the idea of an eternal atom was a palpable absurdity, the idea of a self-existing atom was an impossible one and that atoms consequently must have been created: and the latter calling atoms manufactured articles, to think of which as existing apart from the mind would be to linger on a thought unrealizable, unknowable and inconceivable.

The Dean also dealt with the idea that discoveries had been made within the last fifty years doing away with the need of God, against

which he quoted the teaching of Spencer himself, who denies that he is in any sense a Materialist, and who states that he is tired of reasserting that he believes in an infinite and eternal being from which all things proceed. Although Mr. Spencer shrank from using the term "God" his pen depicted what his tongue would not articulate. If he believed that within the last fifty years such wonderful discoveries had been made as do away with the idea of God, Mr. Spencer would never have said the closing words of his synthetic philosophy or have told his critics that they vilify him when they call him a Materialist.

ST. JAMES the APOSTLE.—Mr. Hague, manager of the Merchants Bank of Canada in Montreal, is delivering a series of Bible lectures or lessons in this Church on Sunday afternoon, intended principally for young men.

ST. THOMAS.—A meeting of the St. Andrews Brotherhood formed in this parish last year was held on Thursday evening the 22nd Oct., at which the Rector of the parish presided and addresses were delivered by Rev. G. O. Troop, Rector of St. Martin's, and by Dr. Davidson, Q. C., explanatory of the present position, work and claims of the St. Andrews Brotherhood. Thereafter the Rector and 4 or 5 new members were formally admitted to the Brotherhood by Rev. Mr. Troop.

ST. MARTIN'S.—The amount mentioned in the last number of the GUARDIAN as the offertory at the service at the Harvest Festival was quite below the mark. The total sum received during the day amounted to nearly \$900.00, a larger sum than that received last year at the same service. Considerable enthusiasm prevails in this parish in regard to Church work, and notwithstanding the heavy burden which the congregation has to bear through the large debt created for the most part without the co-operation of the present pew-holders, Church work progresses and the debt is being steadily liquidated.

Diocese of Ontario.

A "Quiet Day" for women was held in Christ Church on Oct. 9th, by the Rev. G. Osborne Troop, M. A. of Montreal.

The Rev. Prof. Clarke of Toronto delivered a lecture on "Carlyle" in St. George's School Room on the evening of the 17th inst.

On Sunday the 18th Oct. the re-opening St. George's took place and Rev. Prof. Clarke preached both morning and evening.

Mr. J. W. Jones of St. Augustine's College, Canterbury, has been sent to look after the Mission of West part. He goes up for Deacon's Orders at the next Ordination.

The Rev. W. J. Bate, formerly curate of Christ Church, Belleville, has been appointed to Finch Mission.

The Rev. J. B. Haslam has resigned South Mountain and has gone to British Columbia.

ORDINATION EXAMINATION.—An Examination of candidates for Deacon's and Priest's Orders in the Diocese of Ontario will (D. V.) be held in Brockville, beginning Tuesday, December 1st. Candidates are requested to communicate with the Ven. Archdeacon of Kingston, the Rectory, Brockville, who will supply all the necessary information.

His Lordship also went through the Deanery of Renfrew accompanied by Rural Dean Bliss on an episcopal visitation for the Lord Bishop

of the Diocese who has not yet returned from Europe and who is not yet strong enough to undertake the journey through those rough backwoods townships.

The Rev. E. A. W. Hannington, B.A., of St. Bartholomews, Ottawa, has arrived safely home from his trip to England improved in health.

The Bishop of Niagara accompanied by Ven. Archdeacon Lander of Ottawa lately visited Smith Falls and Arnprior where he held confirmations.

The Bishop of Niagara also visited Ashton where about 30 were confirmed.

Diocese of Toronto.

CHURCH OF THE MESSIAH.—In March last his lordship the Bishop of Toronto erected the parish of the Messiah from part of the parishes of St. Paul's, Church of the Redeemer and Christ Church. Services were held for a time in the Mission hall, at the corner of Davenport road and Yonge street, but it was found that a more central location for the parish church would be desirable. Accordingly a site was purchased at the corner of Avenue road and Dupont street, a pretty little roughcast church was erected and the congregation increased from 70 or 80 to between two and three hundred. This rapid increase in the size of the congregation and the reasonable expectation that it would continue to increase very rapidly has determined the energetic Anglicans in that quarter to erect a substantial edifice, which will be an ornament to that part of the city and a commodious and pleasant house of prayer. The foundations of the new church have been laid, and yesterday afternoon the bishop of the diocese performed the very pleasing ceremony of laying the corner stone of the future church of the Messiah. It was a very short and simple ceremony. On the temporary platform were his lordship the Bishop of Toronto, Rev. Dr. Langtry, Rev. A. J. Broughall, Dean Hamilton, of Wycliffe College; Dean Jones, of Trinity college; Rev. John Pearson, Rev. Mr. Kennedy, of Kingston, Jamaica; Sir Daniel Wilson, Rev. John Gillespie, rector of the church, Mr. S. H. Janes, Mr. Joseph Jackes, the choir and as many of the congregation as could find standing room. Mr. Janes, as chairman of the building committee presented his lordship with a silver trowel, with suitable inscription, which the bishop said he would treasure as long as he lived as a memento of the happy occasion. After the usual office for laying the stone had been conducted by the Bishop, his lordship distributed the mortar and the stone was lowered silently into position. On it was the inscription "Church of the Messiah, A.D. 1891." In the tin box which was secreted beneath it were copies of the daily papers, coins, and a parchment scroll giving the history of the parish, the name of the first rector, the name of the bishop who laid the stone and the names of the members of the building committee and of the churchwardens.

The ceremony was concluded by short addresses by his lordship the Bishop and Sir Daniel Wilson, and the reading of a financial statement by Mr. Joseph Jackes, on behalf of the churchwardens. The Bishop congratulated the congrega-

tion on the success that has attended the new parish. He was glad to see that the church of in Toronto was responding nobly to the demand for church extension consequent upon the growth of the city. He reviewed the financial condition of the church and reminded the congregation that they were starting out under much happier circumstances than many other churches that are still laboring under a heavy debt. The Church of the Messiah, he hoped, would very soon celebrate the consecration service such as was held at St. Luke's on Sunday last. The same energy that had carried on the work thus far would bring it to a happy completion.

Sir Daniel Wilson referred to the heavy debts that still remained on the majority of the churches in the city, congratulated the congregation on their success thus far and hoped that the church would soon be free of the small debt that still remained. He was confident that this would soon be accomplished by the energy of their rector.

Mr. Joseph Jackes, on behalf of the churchwardens, read a financial statement. The present site cost \$5,000, the new church will cost \$19,000 and \$14,000 has already been subscribed, leaving a debt of \$10,000. The congregation expect to raise another \$20,000 in a short time and thus clear off the debt and complete the building in accordance with the architect's plan.

The choir of the church sang, two appropriate hymns and the bishop pronounced the benediction. The new church will be a substantial stone structure of perpendicular Gothic architecture and will be completed, it is hoped, at Easter. The interior will have a brick dado for six feet with plastered walls above and ornamented wood ceiling. Altogether it will be one of the most handsome Anglican churches in the city.

The consecration services was continued during the week, sermons being preached by Rev. J. C. Roper, Prof. Clark, A. J. Broughall, H. G. Baldwin, Allan Pittman, and —Lowe.

On Monday 26th the "Guild of Willing Workers" held an "At Home" for the adult members of the congregation and on Tuesday 27th an entertainment was given for the junior members and children of the parish.

ST. LUKES.—An important event in the history of the congregation that worships at St. Luke's Church was the consecration yesterday of that sacred edifice by the Bishop of Toronto. This is the fifth time that this interesting and solemn ceremony has been performed in Toronto. St. Luke's is now entirely free from debt, as indeed an Anglican Church must necessarily be before consecration can take place. To free the church from debt a mortgage upon the property for \$27,000 has been paid off, \$10,000 of it within the last two years. There were four services during the day. At 8 in the morning Holy Communion was partaken of and at 11 there were matins choral communion and a sermon by Ven. Archdeacon Boddy.

At 3.30 in the afternoon consecration service took place. At the door of the church the Bishop of Toronto was met by the churchwardens, Messrs. F. W. Harcourt and R. R. Baldwin, who, according to prescribed form, presented his lordships with a petition praying for the consecration of the church, and setting forth that it was free from debt. Then the bishop said: "In the name of God, the Father, Son and Holy Ghost we accept this gift and offering at your hands,

and will consecrate this church for the worship of God according to the rites and discipline of the Church of England in Canada."

There was a processional up the aisle to the chancel, the Bishop being accompanied by Rev. John Langtry, D.D., the rector; Rev. A. J. Reid, M.A., and Rev. H. W. Davis, assistant rectors; Rev. J. D. Cayley, rector of St. George's Church, and the churchwardens. When the Bishop was seated the instrument of donation and endowment was presented to him, which he laid on the Holy Table. When the sentence of Consecration had been read it was signed by the bishop, and ordered to be recorded in the register of the diocese.

The musical part of the service, under the leadership of Mr. Birch, was particularly fine. The church was beautifully decorated with cut and potted flowers, which had been tastefully and effectively arranged under the direction of Miss Bessie Jones. At 7 o'clock there was choral evensong, and a sermon by Rev. Canon Dumoulin.

Diocese of Niagara.

Grimsby.

S. ANDREWS.—On Wednesday evening, October 28th, an informal drawing room gathering of members of the above Church took place at the beautiful residence of S. Nelles, Esq. The purpose of the gathering being the presentation of a well filled purse to the Rev. C. Scudamore, priest in charge of Smithville and Beamsville Mission, as a small token of appreciation for the kind services rendered by him during the absence of the Rector, the Rev. Canon Reid, D. D. In a few well chosen words Dr. Reid expressed the heartfelt appreciation of himself and the congregation of S. Andrews of the kindly way in which Mr. Scudamore had looked after the welfare of the parish during his (the Rector's) absence enforced by his late severe illness. Mr. Scudamore replied in suitable words, thanking them for their kindness and generosity. The evening was enlivened with music and after refreshments had been served the gathering broke up, not without regret for the ending of so pleasant and enjoyable an evening.

Mr. Scudamore having accepted the Curacy of S. Andrews, the members of the same are looking forward with great pleasure to the time when he will reside permanently in their midst.

Diocese of Huron.

The Bishop of the Diocese is laid up with an attack of la grippe. While in Montreal recently, attending the Board of Missions, he contracted cold and became so hoarse that it was almost impossible for him to speak. On Sunday the 25th he went to Ripley to open a new church, but was unable to officiate. On his return home on Monday, the family physician was called in, and it is evident that his Lordship, through exposure and fatigue, will now be laid up for some time.

In consequence of the Bishop's illness, Principal Miller, of Huron College, is to preach at the Lay Helper's Association and Sunday School Convention in St. Thomas on the 29th.

THORNDALE.—The W. A. M. A. of St. George's Church, Thorndale, have received two letters from Mrs. Hines, of Devon Mission, Saskatchewan. The four barrels and one bale of clothing reached them safely. The H. B. Co. took them

on from Prince Albert as a favor. This mission can only be reached by water, there being no land route. The steam vessel did not take their supplies this year, but flat boats were sent instead; the latter were late in arriving, and then it was found only clothing and dry goods were on board. Hunger threatened them all, when to their delight and surprise on opening one of the W. A. M. A.'s barrels the rice sent by Miss Logan's class in Sunday School was found. Mrs. Hines, with the greatest of care, distributed it to their mission; and also to the H. B. Co., to be returned later on, who were in want. Surely this is an incentive to greater efforts on their behalf. Mrs. Hines says the steamboat in use by Mr. Hines has already travelled over eleven hundred miles. Scarcely a word of English is spoken by anyone. Their layman is a native, as well as the others employed.—COM.

LONDON.—The quarterly meeting of the Middlesex Deanery Sunday School Association was held last night in the Bishop Cronyn Hall. There was a good attendance of teachers and friends of Sunday School work. The President, Rev. Canon Smith, presided, and amongst those present were the Very Rev. Dean Innes, Rev. Canon Richardson, J. B. Sage (Secretary), W. Shortt, Jno. Downie, Berlin; T. W. Wright, Gorrie; Tirman, Hensall; A. H. Rhodes, city, and W. T. Hill. After a hymn and prayer by Rev. Canon Richardson the president introduced the lecturer of the evening, Rev. E. J. Caswell, of Brantford, who delivered a lecture of "The outward and visible sign," a new method of teaching church catechism by symbols. The lecture was illustrated by the charts prepared by the authority of the Synod, which were very much admired. The lecture was a very able one, and was highly appreciated by all who have experience in Sunday school work. At the close a vote of thanks was proposed by Mr. W. J. Imlach, seconded by Mr. Geo. F. Jewell. The Dean pronounced the benediction and dismissed the meeting.

The Rev. Canon Newman and family returned to the city a few days ago. They went to Meaford for the summer months, but the Rev. Canon took ill and could not be removed until recently. His very many friends will be pleased to hear that he is now able to go out for a little walk and is much improved.

The half yearly meeting of the Board of Management of the Woman's Auxiliary Missionary Association of the Diocese of Huron was held in Cronyn Hall on Monday the 26th. Mrs. Baldwin presided and there was a large attendance of delegates.

In the evening an "At Home" was held at Bishopstown by the Bishop and Mrs. Baldwin, open to the delegates and their friends. Owing to the Bishop's health, the Dean opened the proceedings with prayer. A very pleasant time was spent and all enjoyed themselves.

Province of Rupert's Land.

DIOCESE OF SASKATCHEWAN.

The Bishop in his address to the synod said:—The question of finances is a pressing one; we owe a debt of undying gratitude to the great Societies in England. The Church Missionary Society and the Society for the Propagation of the Gospel, and the C. & C. S. have aided us in our work. In the two Dioceses (Saskatchewan and Calgary) the number of Clergy has increased from 21 to 29; with two exceptions the 14 Clergy

working among the Indians in the two dioceses of Calgary and Saskatchewan are entirely supported by the Church Missionary Society. \$8,500 is now expended by that Society in this Diocese, but for the future that Society has decided gradually to withdraw its grant by \$425 every year, so that in twenty years the whole amount of this grant would be withdrawn. An Indian Mission Fund had been formed. Through the judicious management of the Metropolitan, endowments were being formed for Devon and Stanley Missions, and local contributions in these Missions were added yearly to the amounts already secured. The Offertory last year for this purpose at Stanley was \$91, and this year \$100. An outline of the work of the S. P. G. was given, also of the C. & C. S. The Bishop had at the invitation of the Board of Missions in Canada, visited the Diocese of Toronto to press the needs of our church on the liberality of Churchmen in Eastern Canada; we had claims on Churchmen throughout the Dominion for assistance to enable our Church to lay the foundation of our work on a broad and sure foundation worthy of our historic position and tradition, worthy of our efforts in the past as the pioneer Church in the Missionary work of the Territories. It is essential to the future of our Church that we should secure needful support and assistance at this critical and formative period of our history. \$10,000 was required for the two Dioceses of Saskatchewan and Calgary.

DIOCESE OF SELKIRK.

(The following is a copy of a circular sent out by Rt. Rev. Bishop Bompas on assuming charge of this new Diocese.)

This is a Diocese that has lately been formed on the west side of the Rocky Mountains in the North West Territory of Canada. It extends from the Rocky Mountains on the East to the United States Territory of Alaska on the West, and from the Arctic Sea to British Columbia, Lat. 60. It contains about 200,000 square miles.

Evangelizing efforts were begun in this District about thirty years ago by the Rev. (now Archdeacon) Kirkby, and the natives received the Word with all readiness of mind. The Rev. (now Archdeacon) MacDonald afterward labored among the same natives for about ten years, and he evangelized also a large part of the natives of Alaska.

He was succeeded by the Rev. V. C. Sim, who fell a martyr to his zeal and devotion in the cause of the Gospel, and his successor, the Rev. J. W. Ellington, has also sacrificed his health in strenuous and untiring efforts for the conversion and instruction of the natives.

At present the Rev. T. H. and Mrs. Canham and the Rev. C. G. Wallis are occupied in zealous and devoted labors to the west of the mountains, and not without good fruit.

Meanwhile the American Church has been roused to put forth efforts for the conversion of the natives on the Yukon River in Alaska. A Bishop of Alaska has been designated, and a small working Staff of Clergy sent out. The Americans wisely put Education in the forefront of their effort, because where the natives are wholly untutored, in order that they may know and believe the love that God has to them, Instruction must come before Faith, and their minds need expansion to grasp Spiritual Truth.

Contributions are asked toward enlarging the Mission on the British side of the Border. These natives are in some senses as remote and isolated as any in the British Dominions, and when they are reached the last link may be forged in the Missionary chain that girdles the world.

Donations will be received at the Church Missionary House Salisbury Square, Fleet Street, London; and by Messrs. Lloyd & Co., Bankers, Fleet Street; or by Mrs. Walter Drake, the Bishop's Commissary, 14 Lorne Avenue, Montreal.

FAITH NO-FAITH.

BY THE RT. REV. W. E. MCLAREN, D. D., D. C. L.

I have several times heard the remark from pulpits lately, that "we live in an age of scepticism," and I have wondered whether the reverend preachers really knew how true their remark was. It is not only an age of scepticism, but it is an age of shaken faith. There are plenty of infidels in the ranks of the people who make no profession of religion, but I happen to know that there is a good deal of quiet scepticism among those who say with their lips, "I believe." Faith no-faith! I was told of a vestryman who said he did not believe that the event of the Crucifixion ever took place. I was told of another vestryman who is "all honey-combed with rationalism." I have heard of another—not a vestryman—who scouted the idea of the resurrection of the body.

It is not wise to blink the situation, You gain nothing by hiding your head in the sand and dreaming that all is well.

A recent event in Ohio shows what is going on in some clerical minds. This particular mind makes its boast that there are others, as yet unfrocked, perhaps unsuspected, who share its faith no-faith. It is highly probable that things will be worse before they are better. When theological professors teach it, and prominent rectors proclaim it on the house tops, and editors spread it broadcast over the country, it is natural that a good many of the younger ministers, and of the laity, shall feel the influence of it.

But when I hear that we live in an age of scepticism, I feel like rising to add that we live also in an age of faith. I will look the worst in the face, but I will not suffer myself to forget the other side of the picture. It is really an age of conflict between faith and no faith, with the latter very aggressive, swelling with loud prophecies of a new dispensation; and the former aroused but not frightened, "holding the fort," and quietly noting Huxley vex Harrison and Harrison Huxley, and all the little second-hand dealers in German criticism try to sing the song of Kuenen or Wellhausen through their penny trumpets.

I am the more inclined to think hopefully of the situation, because the real issue is one of morality rather than theology. The ultimate argument for the faith is that it works by love, purifies the heart, and overcomes the world. The real stronghold of religion is the character and words of the Lord Jesus. The Creeds find their best interpretation in the lives of those who live them. When "the world" gets the opportunity (always sought) to substitute its standards of morality for that taught and exemplified by our Lord, it has gone far towards making the Faith appear

irrational. When the spirit of "the world" bursts through the levees of the Church, faith no-faith rushes head-long in at the crevasse. This view of the issue that is upon us is so palpable, that the most acute infidels perceive the cause of no-faith to be lost unless they can append an ethical affirmative to their negations. "Altruism" is their proposed substitute for Christian charity, and "ethical culture" is the school in which unbelief is to educate its saints. There must be a religion of some kind. As Christianity passes to oblivion, let us set up the "Religion of Humanity!" If Mr. Huxley is a good witness, the attempt will be disappointing. "I know of no study," he says, "so unutterably saddening as that of the evolution of humanity as it is set forth in the annals of history..... [and] when the positivists order men to worship humanity—that is to say, to adore the generalized conception of men as they ever have been, and probably ever will be—I must reply that I could just as soon bow down and worship the generalized conception of a wilderness of apes?" Now, when altruism discovers that morality without a God and holiness without a Saviour lead to "unutterably saddening" results, it will become more apparent than ever that the issue in this great conflict is one of morals.

Just at this point, my eye falls upon the report of an article by Mr. Gladstone, wherein he says:

The conviction which possesses my mind is that the main operative cause which has stimulated the growth of negation is not intellectual, but moral, and is to be found in the increased and increasing dominion of the things seen over the things unseen.

The report tells us that

Mr. Gladstone wages his indictment against modern civilization and the enormous development of luxurious enjoyment. We have altered the standard of our wants, multiplied the demands of appetite, established a new social tradition, created a new environment, of which we are doomed to be the creatures, and the compensating forces lie in the Christian creed—primarily in whole-hearted acceptance of Scripture as the Word of God; secondarily, in the dogmas of the Trinity, the Incarnation, the Sacraments, and the future judgment. Is it wonderful, he asks, that in a self-indulgent age a creeping palsy should come silently over the inward life, or that the devotee of doubt passes naturally into spiritual atrophy? Under the name of the so-called "inquiry" of the day, we become the mere victims of assumption due to prejudice, to fashion, to propensity, to appetite, to the insidious pressure of the world power, to temptation in every one of its Protean shapes.

What is most depressing in the present situation, then, is that the moral tone of "the world" is so low; that it invades the territory of supernatural religion; and that, while it produces infidelity and altruism without, it gives rise to rationalism and doubt within. There is consequent conflict. But what is encouraging is, that the Christian Creeds will never lose their rightful influence until Christian ethics are wholly destroyed, and that can be—never! And another ground of encouragement is that only the Faith in its integrity, the religion of God; Incarnate of our Lord dying for the sins of the world; of grace from the Holy Ghost; of the ancient and unchanging gospel of pardon, holiness, and hope—only this will satisfy the needs of sinful men who feel their sins. The preacher of naturalism who invaded the haunts of vice to exhort its denizens to give up their life of drunkenness and

impurity, and become good, was aptly "sized up" by the harlot who said: "Eh, man, your rope is not long enough for the like of us."

I must defend myself from the possible imputation that I have charged immorality upon all doubters and sceptics. Nothing is further from my thought. Individually, some who hold the Faith are not as good as their belief, and some doubters are better than their faith no-faith. It is, nevertheless, true that there are men who will testify that they date their departures from the Faith from the time when moral delinquencies got the upper-hand, and the secret practice of devotional habits was laid aside. Agnosticism is in all its degrees a doctrine of despair. If there is no basis of certitude in religion, let us eat and drink for to-morrow we die.—*The Diocese of Chicago.*

CHRISTIANITY AND POLITICS.

(CONCLUDED).

I have so far been simply developing and illustrating some principles in connection with politics and the Church of Christ, but I should like now, for a few moments, to apply the principles, be they true or false (God knoweth), to a few of the disturbances in the body politic at present—*e. g., Property or Capital.* The Englishman's Bible on this subject has been hitherto Adam Smith's "Wealth of Nations;" but men of brain and moral strength have recently questioned the principle that prosperity should be gauged by wealth or happiness by idleness. A vast sea of discontent rolls its broken waves on every civilized shore. In vain does the world stand as a rock to resist its impetus. Men, women, and children, in the throes of misery in homes, factories, mines, and workshops, produce not merely the necessaries, but the luxuries of life; the sweat of their hands and brains, and the crushing out of their hearts' energies go to provide, not for the needs of their own or other's families, but for the enrichment of the clever employer or the lucky capitalist, who makes his gains by "the hands" in the factory, and indulges in a luxury that Babylon, Greece, and Rome were strangers to, and which is now enervating a very large portion of the capitalist class, physically, morally, and intellectually. This luxury cannot even be concealed, because the several families who vie with each other in wealth and prodigality must exhibit their extravagance, for the very purpose of being remarked, and getting credit for their moneyed superiority.

The Church of Christ is an aggressive, didactic, and parental organization, and therefore cannot be so cowardly and false to her trust and mission as to allow either of these parties—the modern Lazarus or the Dives of social position—to conclude for a moment that either the extreme feelings of envy and hatred of the poorer class, or the cold, cruel neglect and heartless luxuries of the richer, are justifiable, human, or Christian. Our pulpit and our platform, our schools and our parochial lectures, our readings and our libraries, our pastoral visits to the "three-shillings per week" room of the artisan and the grand drawing-room of the capitalist, must have no uncertain tone. If the church is to be valued as the teacher of Christ-truth, she must mark impartially the lines of peace and good-will for both classes,

censuring firmly and calmly the impossible and immoral yet popular doctrine of "the equalization of property." She must also insist faithfully that the owners of all sorts of property, be it intellectual, landed, financial, or social, should seek through Christ the "moralization" of that possession, and should use it to check not merely positive, but negative wrong—and sin; and to exercise their powers under the deep consciousness of being only "life trustees" for the good and happiness of their fellows. The church must teach from her pulpits that idleness in any class or the prevalent habit of living on the "unearned increment," is a crime; that industry is an essential element for self-respect and moral goodness; that property in itself is no proof of human worth, and cannot be accepted as an evidence of honest labour and unselfish merit.

I fear that if the Christ organization called "the Church" be silent on these questions they will lapse before long from the social to the socialistic sphere, become a dangerous element in scepticism, and increase the dislike to listen to teachers of religion.

The poorer classes have been taught by our politicians that "Political Equality" is the birth-right of everyone who arrives at twenty-one years, whether he is taught the "three R's," or remains as illiterate as the Sligo electors.

A talented writer to whom I am much indebted reminds us that the late Frederick Maurice foresaw that this doctrine, unless wisely limited and directed, would soon lead to the revolutionary doctrine of "the equality of all property and of all ranks."

Let us therefore teach plainly that the poor have their duties as well as the rich, and that goodness is not the monopoly of either class, also that true equality and brotherhood can be realized in Christ alone, that there cannot be brotherhood except under one Fatherhood, and no real unity except by the one Spirit. Let us teach that the Church of Christ consists of a Royal Priesthood, whose "living Sacrifices" are rational, acceptable, and eucharistic; that each person, though helping others to bear those life burdens which are abnormal, is also resolved to do his own life work and bear his own cross, not by deputy, but by the expenditure of his own thought and feeling, that he will share his real life-wealth with his fellow man and enjoy the naturalism of the teaching in S. John xiii. 17—"If ye know these things, happy are ye if ye do them." In all the nations the Church of Christ has her place, not as dictator, but suggester, adviser, and teacher. She is not expected by the Master to convert the world in this age, but to be His witness and magnetic power, not by bringing mere cold, abstract dogmas and texts to the crushed and bleeding hearts of the race, but, by translating the printed creed into living work and sympathy, compelling the approval of even the critical and censorious, and presenting to man the beautiful object lesson of Is. lxi.

I believe that nothing human should be extraneous to the Church, and that the work of imparting information and enforcing all laws relating to prevention of disease, recovery from sickness, extension of education, promotion of measures for temperance and purity, of thrift and insurance, of improved dwellings and more refined surroundings, should be entered on by all her members, so that the purpose of the appointment of the ministry by Christ in Ephes. iv. 12, may be fulfilled—that is, "He gave some, &c., &c.,

for the equipment of the Saints for their work of service."

In conclusion, as the members of the Church are all in quest of the Holy Grail, let us associate the Personality of Christ with all the sorrowing on earth, and let each man in his vocation and ministry do Christ's service, in Christ's way, and with His presence and power. Mr. Russell Lowell writes of his Sir Launfal, that when the poor leper at his castle gate cried to him for help, the Knight rode forth and shrank from the loathsome sight,

"The one blot on the summer morn
As he tossed him a piece of gold in scorn."

But that when he returns after his fruitless quest, disheartened and humiliated, he sees the same poor leper at the gate and hears him cry again for "alms for Christ's sweet sake," the knight then is willing to help and gives the leper both food and drink.

"'Twas mouldy crust of coarse brown bread,
'Twas water out of a wooden bowl,
Yet with fine wheaten bread was the leper fed,
And 'twas red wine he drank with his thirsty soul.

And a voice that was calmer than silence said :
'Lo it is I, be not afraid ;
In many climes without avail
Thou hast spent thy life for the Holy Grail,
Behold it is here—this cup which thou
Didst fill at the streamlet for me but now ;
This crust is my body broken for thee :
'This water His blood who died on the tree,
The Holy Supper is kept indeed
In whatso we share with another's need :
Not what we give, but what we share,
For the gift without the giver is bare,
Who gives himself with his alms feeds three
Himself, his hungering neighbour, and Me."

Thus can the Church, unauthorized by man, but sent out by the authority, and endowed with the power of the present living and loving Christ, penetrate into the darkest haunts of squalor and vice, and like God's own light, have her eternal capabilities harmonized with the irresistible forces of sympathy and God-like gentleness.

CONTEMPORARY CHURCH OPINION.

LIVING CHURCH.—The consecration of the Bishop of Massachusetts last week was a notable event in the representative gathering at Trinity Church, and the unwonted interest in the election and the discussion which has preceded the consecration. The great abilities and high character of the distinguished man who on that day received the divine Order, added interest to the occasion. It has been our duty to oppose the confirmation of this election, not because the Bishop-elect "did not happen to hold a prevalent view of the Apostolic Succession," although that "view" has been solemnly affirmed by the House of Bishops, but because we shared the apprehensions which were felt and expressed by such venerated men as Bishop Gillespie. The question has been decided, and Dr. Brooks is now Bishop of Massachusetts. We accept the decision in unswerving loyalty to the Church, and we wish Bishop Brooks God-speed in his new and wider work. We hope that the qualities of mind and heart which have endeared him to his fellowmen may be blessed to the work of building up the Church in the Commonwealth, and of drawing the hearts of men to the Treasury of Grace. *Ad multos annos.*

IRISH ECCLESIASTICAL GAZETTE—DUBLIN.—The stately and imposing ceremony which took place in St. Paul's Cathedral on St. Michael's Day, when five fellow-workers were consecrated to the high office of the Episcopate in the presence of the Archbishop of Canterbury and twelve other prelates, afforded a fine illustration of the strength and catholicity of the Anglican Church. Now and then we hear voices, not always friendly, which profess to bewail the increasing decadence of the Church of England, but the event of Wednesday week does not look as if the church were tending to decrepitude. It is neryly fifty years in the history of the Church of England since a similar event took place. The strength of the English Church, as must always be the case, is the strength of her Episcopate, and never previously did her rulers show themselves a more powerful and disinterested hierarchy. Devoted above everything to the spiritual interests of the Church of England, and turning neither to the right hand nor to the left from the great purpose of strengthening her stakes and lengthening her cords, these Fathers in God are working with a praiseworthy energy and unanimity to make their spiritual mother a joy and an excellency in the earth. We think we shall carry our readers with us when we say that in spite of some regrettable extravagance in ritual, the Church of England is a purer and less wordly body than at any previous time in her history. The dignified and loyal ritual of St. Michael's Day in the great Cathedral will not soon be forgotten by those who witnessed it. It afforded a striking instance of how little the church needs vestments, lights, or incense, when it desires to put forth its catholic order and beauty in the high ceremonial of Christian worship. At the same time the eastward position as adopted by the English Primate and the other Bishops at the celebration of the Holy Communion, afforded a true devotional commentary on the mystery of grace and virtue contained and pleaded in the Holy Sacrament of the Eucharist.

CHURCH REVIEW—LONDON.—But the Congress (Rhyl) has done much more. It has shown that to whatever department of Church work we turn, our spiritual mother is keenly anxious to promote the best interests of all her children. She may exclaim, *Nihil a me alienum puto*. Church work in all its ramifications naturally concerns her. Men who, like the present and the former Bishop of Bedford have won their spurs in the field of parochial activity, gave last week at Rhyl the mature results of their experience as well in the manufacturing centres of Yorkshire as in the densely populated districts of East London. The latest results of critical analysis as applied to Holy Scripture showed that the Congress was as ready to address itself to academical discussion as it had been willing to throw itself heartily into the subject of active work. We have to be thankful for a message of encouragement from the British Museum, for Mr. Pinches, in his paper on the historical accuracy of the Bible, told us that the Tel-el-Amarna tablets prove that there was once a universal language, and that a confusion of tongues came about, and that the Bible account of Sennacherib's murder was confirmed. It seems to us as though in these days, when men are more fiercely assailing the integrity of Holy Scripture than ever, God were directing the disco-

very of these ancient records to confirm His people in the faith. Missionary work—to one aspect of which question we hope to return next week—and the great part which the Church should take in the future as in the past in education, Church music and personal religion, fell within the scope of the discussions last week at Rhyl. All go to emphasise the fact that Churchmen, so far from being narrow-minded, are prepared to give their best thoughts to the solution of all the problems which beset the religious world of to-day, and to enlist the services of all the profoundest thinkers and most practical men of action within her pale—to make herself all things to all men that by all means she may save some.

So long as the Church of God in this land can do this ; so long as she can find room for varying modes of thought, bearing with rather than repressing those whose zeal seems to carry them beyond the limits of orthodox thought ; so long as she can claim the allegiance of deep thinkers as well as of hard toilers ; so long as she can find employment for the statesman and the statistician, the parish priest and the enthusiast for missions, the critic and the educationist, the musician, and the devout man of prayer—so long may we believe that she is true to her Master's commission to preach the Gospel to all manner of people as well as to all nations. Surely these be the signs of a *stantis* and certainly not of a *cadentis Ecclesie*, and signs which will give the clergy and laity of England solid reasons for persevering in doing all they can to strengthen her position amongst the people to whom she ministers.

October Magazine.

THE PANSY of Boston, Massachusetts,—a week-day and Sunday Magazine,—is bright and interesting, full of stories for boys and girls, written by the best writers and illustrated copiously. The new volume begins in November, and we can heartily commend this magazine to the older boys and girls amongst our readers. Publications such as the three above named do much to maintain purity, and a high tone amongst the boys and girls of the age.

According to a return to the House of Commons, the total yearly revenue of the Church of England from ancient endowments is not less than \$27,345,855, while the Church has also an additional income of \$1,421,930 from private benefactions made since the year 1703.

At a missionary meeting at Round Lake, New York, a young lady said that she had given all her jewels to the cause and proposed to give in addition \$250. She asked help from teose present, and she received money; jewelry, watches, etc., in considerable quantity.

On the departure for the United States of Dr. Beebe of the missionary hospital of Nankin, China, more than 1,000 people accompanied him to the great gate. Small-footed women walked painfully along weeping over the departure of a friend, and heathen Chinamen of good position walked by his chair to testify their respect, and they wept as they bade him farewell.

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYNS. W. PENTREATH, B.D., WINDNIPEG, MAN.

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SEE PAGE 14.

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1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published at though the subscriber may reside hundreds of miles away.

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

CALENDAR FOR NOVEMBER.

NOV. 1st—ALL SAINTS—23rd SUNDAY AFTER TRINITY.
“ 8th—24th SUNDAY AFTER TRINITY
“ 15th—25th do do do
“ 22nd—26th do do do
“ 29th—1st SUNDAY IN ADVENT (Notice of St. Andrews Day)
“ 30th—ST. ANDREW. (Apostle and Martyr)—Athann. Cr.

THE RHYL CHURCH CONGRESS.

Whatever misgivings may have been entertained by friends, or hopes of failure by the ill-disposed in regard to the Church Congress held at Rhyl last month, the result has proved them unfounded, for of the three Congresses hitherto held in Wales this has been the most successful and probably as successful as any meeting of the kind held in any other part of the Kingdom; and this, whether judged from the standpoint of the numbers attending, the width and gravity of the subjects discussed, the number and ability of those taking part in the Congress, or the general interest manifested in its proceedings. We find our English Exchanges full of the Church Congress, page after page being occupied with a report of its proceedings and several also containing supplements with photos or cuts of the prominent speakers. “CHURCH BELLS” in this connection has come well to the front and is worthy of all praise, containing in the supplement to its number of Oct. 2nd, biographical sketches of the preachers, readers and speakers with cuts of many of them, and in its issue of Oct. 9th, still further illustrations, the whole accompanied with what appears to be an admirable account of the proceedings.

As illustrating the general interest taken in the Congress it may be noted that the North Wales *Chronicle* issued a special Congress Edition daily, containing at length the speeches and papers read before the body. For copies

of this paper as well as of others not on our list of Exchanges, we are indebted to the kindness of Rev. Canon Churton, of Kings College, Cambridge.

This, the 31st annual meeting of the English Church Congress opened at Rhyl on the 6th Oct. last, at eleven in the morning. A reception of visitors was held in the Town Hall which was thronged, and at which the Town Commissioners of Rhyl (the governing body of the town) presented an address of welcome to the Congress, speaking particularly to the Lord Archbishop of Canterbury and to the President of the Congress, the Bishop of St. Asaph. The address was couched in very flattering terms speaking of the Congress as regarded with veneration, as embracing within its fold men and women of conspicuous talent, and wishing God-speed in its work.

The Archbishop of Canterbury replied in an admirable manner, after which the processions for the churches at which opening services were to be held were formed. Service was held in St. Thomas' Church at which the Bishop of Manchester was the preacher, and in St. John's where the Bishop of Ripon delivered the sermon.

Judging from the reports, the procession to St. Thomas' Church must have been very imposing. There were a large number of Bishops besides clergy present, amongst the former being one of our own Bishops, viz., The Right Rev. Dr. Courtney, Bishop of Nova Scotia, and also the Bishop of Jerusalem. The Bishop of the Diocese, President of the Conference appeared in his Convocation Robes, and in the order of the procession (although one of the junior bishops) immediately before the Archbishops of Armagh, York and Canterbury, his Chaplain preceding him bearing his beautiful pastoral staff. His Grace of Canterbury was attended by the Dean of Rochester and three other chaplains and his Crozier was carried before him, his train being borne by two choristers clad in red cassocks and surplices. Thousands lined the streets through which the procession passed and constant manifestations of respect were shown especially to his Grace the Primate of all England who, an exchange says was obliged to acknowledge these salutations from time to time. The church of St. Thomas was crowded to excess and hundreds were turned away. It was expected that the Archbishop of Canterbury would himself have been the preacher on the occasion, but having been obliged to decline the invitation, the Lord Bishop of Manchester occupied the pulpit and preached an excellent sermon from St. John, i. 18.

At St. John's the church also was by no means large enough to accommodate the numbers attending, and the Bishop of Ripon, the Right Rev. Dr. Carpenter preached an able sermon from the text, “They seek my life to take it away.”

At 2 o'clock in the afternoon the business sessions of the Congress were opened in congress hall, which, though capable of seating 2700 people, was literally crammed; and as many were unable to gain admission an overflow meeting was held in the Pier Pavillion, which itself was well filled; but of course the main attraction was the meeting in Congress Hall. A hymn was sung and the

Creed recited by the vast assembly, the effect being solemn and awe inspiring and after prayer by Canon Howell Evans, the Bishop of the Diocese Dr. Edwards, delivered the Presidential address. On the platform there were present, The Archbishops of Canterbury, York and Armagh, a large number of English Bishops and of Wales the Bishops of St. Davids, Landaff and Bangor. In his address the Lord Bishop dealt with the charges made by Mr. Gladstone, voicing the Liberationist cry (1) That the Church of Wales was the Church of the rich against the poor (2) That it was the Church of the few against the many; and (3) That the Non-conformists of Wales were discontented: refuting every such charge in an able and conclusive manner. As to the first point figures were produced to show that according to Non-conformist statistics they number in the Principality less than 50 0/0 of the population. The Bishop said that out of 208 Parishes in the Diocese, there were at his last visitation 90 Parishes in which Non-conformity provided no resident minister, and wherein the full parochial care of the poor was left to the Clergy of the Church. And he asserted that it was a fact which every Parish Priest in Wales would confirm that it is to the Clergy of the Church that the poor, whether Church or Non-conformist, turned in their hour of trial and distress. His Lordship asserted that never had he heard it said by friend or foe that the Church in Wales could be charged with neglect of the poor. In this connection some interesting figures were given by himself, and by the Archdeacon of Ely in his sermon on the Sunday preceding the Congress. It appears that there is Church accommodation in Wales for 329632 out of a population of a million and a half: That the declared adherents of the Church in Wales number more than any other religious body in the Principality, and indeed according to the Bishop's figures, more than *all* the other religious bodies; That on Easter day last there were nearly 100,000 communicants; That the annual voluntary offering for Church education and philanthropic objects reached \$230,184: That the percentage of the population attending Church was 10 0/0 higher than in many English Dioceses, and that in the last 40 years more than £100,000 had been spent in School buildings alone in the Diocese of St. Asaph.

His Lordship was followed by His Grace The Archbishop of Canterbury, whose address—a magnificent one and one which we could wish we had room to give in full,—made it perfectly clear that the Church in Wales had the entire sympathy and support of the Church of England. He commenced his address by saying, “that he was there simply as the national representative of the Province to which they belonged,” (and his brother The Archbishop of York was there also to answer for the Northern Province) to tell them that neither their own sister Diocese nor their half sisters were indifferent when they are threatened (applause).” His Grace also dealt with “The Alien Church Cry” as applied to Wales, pointing out “that the Church of England and Wales was one 150 years before the State was one, and that truer historically would it be to speak of the Church of Wales in England than of the Church of England in Wales,* * * * * The

whole history of Wales witnessed to this that when she was most Welsh she was most identified with the Church. If the Church anywhere was a National Institution she was National in Wales (applause)." His Lordship closed a magnificent address as follows: "But you were their eldest selves, the fountain of our Episcopacy, the very designers of our sanctuaries, the primeval British diocese from which our very realm derives its only title to be called by its proudest name of Great Britain. He came from the steps of the chair of St. Augustine, their younger ally, to tell them that by the Benediction of God they would not quietly see them disinherited" (cheers).

The *Church Review* in its leading article of Oct. 15th, referring to the Archbishop's speech says, "He will have gained the affection of the Welsh people by the tone of his remarks. We could not help feeling that none will fail to contrast them with the arrogant tones of his great predecessor St. Augustine, when he spoke of coming as the representative of the daughter Church to her mother. If it had done nothing else the Congress would have deserved much from the Welsh Churchmen in that it proved beyond doubt that the Church more than justifies her position in the Principality."

In view of the extreme activity of the enemies of the Church in Wales and of the constant attacks which have been made upon her, it is not astonishing to find that the consideration of her position, claims and rights occupied the attention of the Congress on the first afternoon; but the subjects treated embraced a much wider area than the mere Principality of Wales, as will appear from a glance at the subject matter of the several papers and addresses. At the evening meeting on the first day the subjects discussed were (a) The Church in relation to Non-conformity. (b) Possibilities of co-operation. (c) Points of agreement and points of difference. During the second day the following subjects were considered. (a) The Church's work in the poorest quarters of our cities, with which the Right Rev. Bishop of Bedford dealt. (b) The Church's work in the Industrial and mining districts, on which the Bishop of Wakefield delivered an address. (c) Poverty or the work amongst the poor. (d) Criticism of the Holy Scriptures, by Professors Lias and Ryle. (e) Confronting new problems. (f) The gain to the Church resulting from juster statements of the truth. And in the evening the question of *Missions* occupied the attention of the Congress, the platform being thronged and the hall well filled. The question was dealt with under the head of Foreign Missions by Mr. Athelstan and Bishop Blyth of Jerusalem, and Canon Churton delivered an able address on "The Society System and its improvement" in connection with Mission work.

The same evening a Working-men's meeting was held in the Pavilion, which was crowded in every part by an audience as enthusiastic as it was numerous. The Bishop of Wakefield, whose interest in all movements in behalf of the working class is well-known, occupied the chair and received a most vociferous reception. The speakers at this meeting were the Dean of Armagh, the Dean of Rochester, and Rev. D. Richards, who spoke in Welsh, the Very

Rev. F. E. Ridgeway, and Messrs. Aspinall and H. C. Richards.

On the third day Church Education in its various aspects, such as Elementary schools, Grammar schools, Church Training Colleges, etc., occupied the morning session and in the afternoon one of the most popular meetings was held, when the subject of Church Music was discussed, choirs from the Vale of Clwyd and Chester Cathedral attending and giving illustrations in English music, whilst the famous Penrhyn choir furnished samples of old Welsh hymns. The same afternoon there was a large attendance in the Pavilion where addresses on the same subject were delivered. The evening meeting was devoted to the Evidential aspect of Religion, addresses being delivered on the Personality of God; the Divine personality; and on the Bearing of belief in the same on the individual life, and the Christian cause, by Sir G. G. Stokes. The same evening a special service in Welsh was held in St. Thomas' Church, at which the Lord Bishop of Bangor preached to a crowded congregation.

On the fourth day, in the morning an able paper was read by the Ven. Archdeacon Howell on "Aids to the life of Godliness," dealing particularly with Prayer. He was followed by Canon Chavasse on Meditation as another of such aids. A paper was then read on Fasting by Rev. W. Locke, as a third division of the same subject, followed by another on Alms-giving by a layman, closing with a Paper on "The Holy Communion" as the highest of such aids by the Rev. C. F. Ridgeway. The closing meeting of the Congress was occupied with a consideration of the Parochial System as it exists in England.

CONGRESS JOTTINGS.

The next English Church Congress will be held at Folkestone under the presidency of the Archbishop of Canterbury.

The Guarantee Fund at Rhyl reached no less a sum than £3300.

In many of the shops at Rhyl during the week were to be seen placards bearing the words "Success to the Congress."

Over 3300 tickets were sold for the Congress.

3000 people attended the Reception and Conversation given by the Bishop of St. Asaph and Mr. Edwards on the evening of the last day of the Congress, including the principal notabilities of the Congress and the influential people of the Diocese.

A London evening paper in its notes and comments on Wednesday proceedings of the Congress says "They were distinctly interesting, neither political nor polemical but social and domestic. But the best speech of the day and of the Congress was made by Mr. Ingram the head of the Oxford House, Bethnal Green. It took the assembly by storm, and every Bishop present personally congratulated Mr. Ingram for the practical tone and argumentative store of wisdom and experience which he gave to the Clergy and laity of Wales. It was a speech full of prescient warning and of pleasant reminiscences and it showed that the popularity of the Church in the East end was due to the lives of her Clergy.

At Swansea in 1879 only 1825 tickets were taken for the Congress and at Cardiff in 1889 the number was only 2348; whilst this year it exceeds 3000, taken mostly by laymen, which would seem to show that the Church in Wales is by no means a falling Church, as the Liberatorists claim.

LAY BAPTISM, ITS VALIDITY.

Having Special Reference to the Baptisms of Sectaries and the Action of the Church, in receiving Converts therefrom without Hypothetical Baptism.

A paper, read before the Chapter of the Avon Deanery.—By Rev. F. J. Axford, Rural Dean.

Of controversies on Religious subjects belonging to the Christian scheme, none have been conducted with greater heat than those concerning the vital life of the Christian, viz: those relative to the Rites of *Initiation*, and *Continuation*.

HOLY BAPTISM AND THE LORD'S SUPPER.

The reason doubtless is the innate consciousness of the great importance of a proper understanding of, and faithful and valid performance of these, in the Church's system.

True, in these days of science, and following of one's own will, a reaction has taken place, and some are taking no account of them at all, and many are waxing lukewarm. A new Gospel is being proclaimed, whereof salvation can be obtained *without the use* of the Sacraments of the Saviour's appointing as

THE MEANS OF SECURING THAT END.

But we are not of them, or as St. John puts it, "they all are not of us." The church, of which we form part of her guardians, is still as ever, "the witness to the truth," maintaining *with the faith, THE NECESSITY of the works of obedience in the due use of the Sacraments of Christ's Church.* The two breasts of our Spiritual Mother whereat we derive our nourishment. We forget not "the notice over the door," so to speak, the words of Christ Jno: 10. 1. "He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber."

But my subject bears upon those who use the forms of the sacraments from one cause or another, if only because they are commands; but yet are described by the Prophet, (Jer. 23-21) as the mouthpiece of God. "I have not sent these Prophets, yet they ran; I have not spoken to them, yet they prophesied."

It is not within the scope of this paper to treat of the *importance* of BAPTISM, as the door of entrance; or of the blessing of Regeneration, a new creation therein; or even of the mode, whether by pouring or dipping by which Holy Baptism should be performed, much as one might be tempted to turn aside into these meadows.

My subject deals more exclusively with the authority of the Agent, so that the work done should not fail of its desirable effect. All authority centres in Almighty God.

The son of God declares that all authority in Heaven and in Earth has been given to Him. And because of this authority, He gave a command, and in that command, authority to go into all the world. "Go ye therefore and make Disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world" (Consummation of the Age). Matt. 28.

19-20.

Now this command was not given by the Son of God indiscriminately, but only to a certain few—to whom was further spoken by that same

Holy Being, the Son of God, on the evening of His Resurrection from the dead—His victory over death. "As the Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost, whose soever sins ye forgive they are forgiven unto them : whose soever sins ye retain, they are retained." Jno. 20, 22-3. Associating with these words, the prayer of the same, some three days previously, on the eve of His death "Neither for these alone do I pray—but for them also that believe on me through their word ; that they may all be one : even as Thou, Father, art in me, and I in Thee, that they also may be in us : that *the world may believe* that thou didn't send me. And the glory that Thou hast given me, I have given them ; that they may be one even as we are one ; I in them and Thou in me that they may be perfected into one ; that *the world may know* that Thou didn't send me, and lovedst them, as Thou lovedst me. Jno. 17. 20-3. I quote the revised version.

From all this, it is plain, if any thing is plain, that this authority was *not* given to men promiscuously ; not in such a manner that *any* number of men assembled, could *give that authority to any single man, or a number* of themselves. But rather it was transmitted from the Father to the Son, from the Son to those specially chosen men, with whom and their successors the Son of God would be, and from those special men only, to those whom they should send with the authority, after the example of the Son sending them, and so on, to the consummation of the age, in continual succession.

And so this confere wrote, "We have this treasure in earthen vessels, that the exceeding greatness of the Power may be of God and not from ourselves." II Cor : 4, 7. "We are ambassadors therefore on behalf of Christ." 5, 20. "Let a man so account of as of Ministers of Christ, and stewards of the mysteries of God." I Cor. 4-1.

Consequently we find them acting as He gave them commission, immediately upon the Ascension of the Son to His Father, to sit upon the Throne of His Authority, pouring out the Promise of the Father upon them ; opening *to them* His Great Storehouse, of which He had constituted them, and no other man then living, His Stewards.

The people in Jerusalem "devout men from every nation under Heaven" (Acts 2, 5), "said unto Peter and the rest of the Apostles "Brethren what shall we do? And Peter said unto them, Repent ye, and be baptized, every one of you, in the name of Jesus Christ, unto the Remission of your sins, and ye shall receive the gift of the Holy Ghost. For to you is the Promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." "They then that received the word were Baptized"..... "And they continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers. Acts. 2, 38-42.

Herein is also a carrying out of the Lord's prayer.

ONE FELLOWSHIP

with the Apostles, as they with Christ, as He with the Father—and this was to continue to "the consummation of the age" as St. John, some forty or sixty years after, when there must have been some thousands of new members in his Epistle, wrote "that which we have seen and

heard declare we unto *you also*, that ye *also* may have fellowship with us : yea, and our fellowship is with the Father, and with His Son Jesus Christ : " I Jno. 1-3, and it is continuing now, or Christ's word has failed, but that cannot be, for He is the God of Truth.

What is it then ? The authority on earth to baptize centres in the successors of the Apostles, and *in them only does it centre*. It is given by them to whomsoever they will, and *they only have the authority*. In New Testament times the authority was given to *Deacons*, the lowest order of the ministry, by apostolic hands only, as now by the Bishops their successors. And so was extended by degrees and continuously, the one authority ; and thus enwidened the circumference of that organization was destined to become *universal* in space, because of its Catholic character. Thus St. Ignatius in his Epis. to the Smyrnaeans. Chap. viii, "See that ye all follow your Bishop, as Jesus Christ the Father, and the Presbytery, as the Apostles ; and reverence the Deacons, as the command of God. Let no man do anything of what belongs to the Church separately from the Bishop. Let that Eucharist be looked upon as well established, which is either offered by the Bishop, or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people also be. As where Jesus Christ is, there is the Catholic Church. It is not lawful without the Bishop, neither to baptize, nor to celebrate the Holy Communion ; but whatsoever he shall approve of, that is also pleasing unto God ; that so whatsoever is done may be sure and well done."

We read of no instance of Lay Baptism in the Scriptures—nor of Baptism into more than *One Society*, the Church, in any one place.

PRIVATE BAPTISM OF THEM THAT BE BAPTISED IN PRIVATE HONORS. IN TIME OF NECESSITY.

The pastors and curates shall ofte admonyshe the people, that they differ not the baptisme of infantes any longer then the Sondaye, or other holy daye nexte after the childe bee borne, onlesse upon a great and reasonable cause declared to the curate and by hym approved.

And also they shall warne them that without greate cause, and necessitie, they Baptise not children at home in their houses. And when great nede shall compell them so to doe, that then they minister it on thy fashion.

Firs let them that bee present cal upon God for hys grace, and saye the Lordes prayer, yf the tyme wyll suffre. And then one of them shal name the child, and dippe hym in the water, or poure water upon him, saying these wordes :

And lette them not doubt but that the childe so Baptised is lawfully and sufficiently Baptised, and ought not to be Baptised agayne, in the Church. But yet nevertheless, yf the childe whiche is after thys sorte Baptised doe afterwarde lyve—it is expedient that he be brought into the Church, to the intente the prieste may examine and trye, whether the childe be lawfully Baptised or no. And yf those that brynge any child to the Church doe answer that he is already Baptised, then shall the priest examine them further

But yf they whiche brynge the infantes to the Church, doe make an uncerteine answer to the priestes, and saye that they can not tell what they thought, dyd, or sayed, in that great feare and trouble of mynde (as often tymes it chaunsetting). Then let the priest Baptize hym in form above written, concerninge publyke Baptism, saving, that at the dipping of the child in the Font, he shall use this forme of wordes.

"If thou art not already baptized. iv. I baptyze thee," etc.

Note, in 1604 "the minister of the Parish or any other lawful minister" was required, which seems to have been requisite ever since and is *now*.—F. S. H. A.

UNITY and CONTINUITY, were *the watchword* and *Practice*. Yet it would seem that from comparatively early times Lay Baptism was universally recognized as valid in cases of *absolute necessity*. The subject having been discussed by the Church in Carthage they came to the above conclusion, and that Re-baptism should nor be required of such. And although there is no authority in our present Prayer Book for such practice, yet as a fact it seems universally acknowledged valid ; and, although I know of no instance, I suppose it is practised.

It is possibly the tacit continuance of the liberty apparently recognized by the Rubrics of the Pr. Bk. of 1549, which I will quote in part.

The reason of the practice which appears to be universal would doubtless originate in the fact of the Royal Priesthood (I. Pet : i. 5-9) of every member of the Church duly Baptized, he being made a Partaker of the Divine Nature, as St. Peter writes (II. Pet. 1-4), and further from analogy of the Initiatory Rite, viz : circumcision, into God's Church of old, having been performed by the laity. Although such practice would not be strictly in accord with Christ's, consequently, the Church's Rule, yet the laity, simply use a *power* though they possess not *the right*, rather than risk Death out of Covenant with God ; and any lack in such Baptism, *through irregularity*, (and all irregularity partakes of the nature of sin), is, it is supposed supplied in Baptism's complement. The laying on of hands "by the Bishop"—Confirmation. Yet there must be no confusion in the special work and blessing of these two ordinances.

There is a passage in the book of late discovered by the Archbishop Bryennios, viz : "The teaching of the twelve Apostles," which may seem to sanction Lay Baptism, and being written in the second century according to *Farrer and Sadler*, is of authority. Yet it will depend upon whom the instructions are given, how we may understand the passage. If it be "a manual of simple practical teaching for men engaged in missionary work" as is suggested, then of course the lay view, will not be deduced therefrom, but in reading the work one certainly gets the impression that it is addressed to the people. This is no time to give an outline of the book, yet I may quote :

"Chapter vii. Now concerning Baptism, thus baptize ye : having first uttered all these things," (*i. e. concerning the two ways of Life and Death*) "baptize into the name of the Father, and of the Son, and of the Holy Ghost, in running water. But if thou hast not running water, baptize in other water, and if thou canst not in cold, *then* in warm. But if thou hast neither, pour water upon the head thrice, into the Names of Father and Son and Holy Ghost. But before the baptism let the baptizer and the baptized fast ; and whatever others cans ; but the baptized thou shalt command to fast for one or two days before."

But still all this, if it is true and valid, is so considered only when the Baptizing is *within the Pale of the Church Catholic*—that is, of that outward and continuous organization, the witness to the Truth—the body of Christ—the continuous branches of the True Vine *unbroken* off.

The conclusion then would seem to be, that *Lay Baptism within the Church*, although irregular, and partaking of the nature of sin, inasmuch as it is not strictly in accord with Christ's appointment ; yet is *valid*—is a True Baptism—change of condition—means of reuniting to Deity through the Second Adam of a second Son of the First Adam.

(To be Continued.)

Family Department.

OH, PASS ME NOT

"Jesus of Nazareth passeth by." Luke xviii: 32.

BY MARTHA A. KIDDER.

Oh, pass me not, dear Lord, though far from Thee
Too often I have wandered. Tremblingly,
Again to seek the narrow path I try.
Remember not the years that have gone by!
No longer from thy presence would I flee!
Because I am so blind I cannot see
How great my need of help and strength must be,
Look on my witness, Lord, with pitying eye!

Oh, pass me not!

Thy blood upon the cross was shed for me
To set my spirit from its bondage free,
And without Thee I dare not live or die!
Thou, who dost harken to the sinner's cry,
Now listen to my humble earnest plea!
Oh, pass me not!

THOSE BOYS

CHAPTER IV.—I CANNOT TELL A LIE.

They went on staring for fully half a minute; then Mike went up to Ted, and put his hand on his shoulder.

"I'm going out into the garden for a bit," he said; "I've got to think about this."

Without waiting for his brother to reply, he vaulted over the low window sill and disappeared.

Poor little fellow, his first great temptation had come upon him. Would he yield to it and fall, or would he conquer it, and go on his way a braver boy than ever? Mike was naturally a brave boy; he had a great deal of physical courage, far more than Ted. But now for the first time his moral courage was being severely tested. There is a great difference between moral and physical courage. The boy who has physical courage is without bodily fear; his nerves are strong; he is not easily startled or alarmed; if taught to swim, he can swim well; if brought face to face with real danger, he will meet it without shrinking. This is a fine thing, but moral courage is a much finer thing.

Moral courage is the courage of one who is more afraid of God than man. It is the courage of one who does not mind what man thinks about him, if God is pleased with him. It is the courage of one who who fears God. What does the Bible say of this righteous fear?

"In the fear of the Lord is strong confidence."

"The fear of the Lord is a fountain of life."

"His mercy is on them that fear him."

"To you that fear my name shall the Sun of Righteousness arise with healing in his wings."

The boy who has this courage will kneel down and say his prayers in the face of a whole school. The boy who has this courage, happen what may, will dare to do right.

This greatest kind of courage is God's own special gift, and he often puts it into the heart of a very timid

little boy or girl. It is always possessed more or less by those children who have come to him to have their sins washed away in the blood of his dear Son.

Now Mike, when he went into the garden, ran very hard until he found himself in a shady walk where he could be quite alone. Then he put his hands before his face and began to think. He had for the first time in his life committed a great sin—he had disobeyed his mother—he had tried to conceal his disobedience—he had told a lie. He was frightened—his conscience was reproaching him very loudly. He had never meant to sin so deeply; he had been led on step by step, from his first careless act of forgetfulness to this last deliberate lie. Well, he had sinned! What should he do now? There were two paths before him; the path of virtue, steep and difficult; the path of sin, broad, pleasant and easy, as that path always looks at first.

Alas! for Mike. Had he gone down on his knees—had he prayed God for Christ's sake to forgive him, and to impart to him the moral courage to confess all to his mother, then, how much sorrow and further sin might have been spared him! But instead of doing this, he went on thinking, and Satan, who you may be sure was not idle, went on, whispering into the little boy's ear, telling him that there was no help for it now, that the sin was sinned; telling him, also, that it was no such great sin after all, and painting in the brightest colors the delightful trip in store for him on his birthday, and which the confession—in any case hard to make—would quite lose to him; for though his mother might forgive him, she also would undoubtedly put down that bad conduct mark, which would take away all hope of his birthday treat. Ted would go away with his uncle, and he—he must spend a long miserable week alone.

"You could not bear this," whispered the tempter; "it would be quite too great a punishment for such a little sin." And as the boy listened, a certain hard, resolved look came upon his bright face. He hesitated no longer—his mind was made up.

He turned to find Ted; for alas! it was necessary to make Ted promise to screen him; and he felt that, timid as his twin-brother was, he might have some difficulty in getting his consent to this. He was too much pre-occupied even to notice old Patrick, who was watering roses, and who called loudly after him—

"Why, thin, Masther Mike, is it jokin' you are, never to pass a remark on the beautiful rose tree as I put in yer garden?"

At another time this piece of information would have driven Mike wild with delight, but now he never replied to the old servant, but ran round the house to find his brother. Ted was feeding and cleaning his rabbits, of which he had four—Spot, Fluffy, Long-ears and Beauty. Fluffy had just presented him with a whole litter of young ones, and Ted hung over her in an ecstasy.

(TO BE CONTINUED.)

DEATH.

PAYNE.—Died on the 17th Oct., on board the Barque Argentina on the way from Montreal to Buenos Ayres, Samuel B. Payne, a native of Dover, England, aged 66 years.

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Mission Field.

Calcutta.

A memorial has been presented to the Government by the Hooghly Zerindars against the preaching of Missionaries at Melas, which is said to cause rioting among the ignorant devotees assembled on such occasion. On the other hand it is urged that the object of the missionaries is peaceable, and not to defy a turbulent multitude; and that many of the Melas, though religious in their origin, have of late assumed a very different aspect. The decision has been to draw a line on the Tarkessus mela ground beyond which the missionaries will not be allowed to preach. The Zerindars appealed to the Government not as pious Hindus but as guardians of the peace, and may be commended for their foresight, especially after the outbreak at Benares and the threatened disturbances at Calcutta.

Bombay.

The baptism of a Mohammedan, Mirza Abdulla Beg, which took place in the Bombay C. M. S. Mission on August 14th, has attracted some attention. There was a large congregation in St. Paul's Church on the occasion, including several Rajahs and other notables, besides Europeans and native Christians. Mr. Beg had been an enquirer for a long time, and had at first frequented the Scotch Presbyterian Mission. He was a Moulvie, and is very learned in Arabic and Persian, and was led to the step partly by the influence of the Tamil Catechist Matthew Aaron. The Mohammedan 'Mohurrum' solemnities were at their height, so that it was a time when a public profession of Christ was especially courageous.

China.

A correspondent of the 'Spirit of Missions,' writing in June from Shanghai, says: "We are in a very disturbed state, every day expecting to hear that we must dismiss the girls. The rioters seem to be coming this way. The last place they burned was Wusuch, on the Grand Canal. A large Roman Catholic mission was entirely destroyed. This persecution seems to be more against the Roman Catholics than the Protestants. We are well guarded by Chinese soldiers but if disturbance arise in Toochow, two days journey hence by boat, we shall be compelled to send the orphans away." Another writes: "The greater part of mid China is full of disaffection to the government and honey-combed with secret societies, especially the provinces bordering on the river Yang-tze. The chief centre of the revolutionary movement is Nankin, and the object is to destroy the

Manchu dynasty. The method is to embroil the government with foreign powers, and to seize on the occasion of a foreign war for a general rising. The presence of Tseng Kno Chen as viceroy of Nankin checked the rising for a time, but his death or removal has been followed by serious outbreaks and attacks upon foreign property.

The secret societies have been growing rapidly and include many officials of high rank. It is thought that the style of dressing the hair in a cue will be abandoned when the Manchu dynasty is overthrown.

The number of baptisms of adults in the Hankow Mission of the American Church reached 379 in the year ending in June; and 100 more were then under instruction. In the hospital 60 cures of opium cases were reported, besides the treatment of more than 300 other patients. The five Chinese Bible women had brought sixty to Baptism.

The Rev. A. H. Locke, Missionary of the American Church at Hankow in China, reported recently the remarkable progress made in that Mission in the past year. 379 adult Chinese have been baptized, among them the first mandarin (actually holding office) who has ever been baptized by a missionary of the Church: and there are still 100 catechumens preparing for baptism: 189 converts have been confirmed during the year; Mr. Locke has been assisted by 14 Chinese evangelists, who have been trained under him, and 10 more are undergoing instruction for the same work. Of these four have taken official degrees of the Chinese University.

Melanesia.

The Bishop of Melanesia has recently arrived in England. He was a passenger from Melbourne by the "Ballarat" which sailed thence on August 1. Bishop Thornton visited him whilst at Port Melbourne. His illness was traced to exposure and fatigue during intrepid missionary expeditions. The disease was malarial sciatica with complications, involving intense suffering and weakness. For five months the Bishop could not move; and his emaciation was extreme. At the time of his arrival at Melbourne the pains had abated, but he could not use his lower limbs. Permanent lameness was apprehended, and it was said that his return to the islands was more than doubtful. Since the death of Mr. Plant of Florida, fresh clergy have been urgently needed, as well as a replenishment of the mission funds, to which the Australian dioceses at present only give a languid support.

Central Africa.

Recent accounts from Central Africa tell of fresh troubles from the Magwangwara tribe. A caravan from Mtarika's was attacked and destroyed on the way to Newala. Luke Lichraga, a Christian lad and four of Mtarika's boys were on their way to the Mission school, and had not been heard of. The friendly chief Matola had sent a party to help if possible any who had escaped, but only four refugees had reached Newala. The Magwangwara had been making raids upon the Meto territory, south of the Rovuna. The detention of goods at Quiltimane was causing much inconvenience to the Missions on the Lake Nyassa, and the delays were prolonged through the great increase of Europeans, both traders and in the administrative service, in the district.

South Africa.

The question of Circumcision was discussed at the Synod of S. John's, Kaffraia in June. Every year, it was stated, some Christian lads pass through a time of fiery trial, and even those who pass through the rite unharmed are subject to taunts and direct temptation till their marriage. Some of the missionaries think that the evil may be lessened by delaying the rite as long as possible; others would not attempt to abolish the custom, but advocate careful supervision at the time and great watchfulness afterwards. These missionaries have not encouraged the "Guild of S. Titus" for the uncircumcised. At the close of the discussion the Bishop pointed out that there was a large and increasing number of natives earnestly striving after a higher civilisation, and wishing to adopt the English mode of life. The distinguishing mark of heathen manhood is circumcision, especially in Pondoland and the ports adjacent. Those therefore who elect the side of civilization, should be urged to discourage circumcision. At the same Synod a Diocesan Board of Education was appointed (1) to correspond with government on educational matters, (2) to further educational schemes in the Diocese, (3) to arrange for the improvement of existing schools and their more constant superintendence. A petition was also drawn up to the Cape Government in favour of granting to municipalities powers to close and suppress all houses of ill fame and Kafir beer shops situated in towns and villages under their control: to put down in native territories under Government control the immoral practices connected with circumcision, and the dances held for the recognition of the puberty of young girls: and to insist on the decent covering of the person in towns and on the high roads.

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Temperance Column.

PAPER FOR DISCUSSION BY OUR BRANCHES.

By MR. E. STAFFORD HOWARD, VICE-CHAIRMAN C.E.T.S.

TO influence public opinion is the only way to secure reform, whether Temperance or other. Organised as our Society is now in every diocese, its influence on public opinion should be very powerful if properly exerted. Organised as it should be in every parish in the Kingdom, it would be irresistible.

The causes of intemperance are many. Each must be met on its own ground, each must be attacked in detail, and here, in a score of ways, both sections of the Society can work in hearty co-operation.

Wherever there is a living branch of the C.E.T.S. the battle is going on. Bit by bit the ground is being contested, bit by bit the enemy is falling back. But the progress is slow, the forces of habit, taste, and money-making are not easily dislodged. The brunt of the work often falls upon a few ardent members, here and there, and in a great measure is unmethodical, spasmodic, ebbing here, flowing there, intermittent and irregular.

To bring the full pressure of our organisation to bear effectually upon public opinion, it is very desirable to direct public attention as far as possible simultaneously throughout the country to certain practical and definite reforms.

Many branches, especially in the country, find a difficulty in keeping up their meetings regularly, in getting speakers, in varying the interest of the meetings.

With a view to meet these two requirements the Council at its annual meeting last May passed the following resolution:—"That the Executive be requested by notice, published in THE TEMPERANCE CHRONICLE, to invite attention at the commencement of each quarter of every year to some one pressing and special question relating to Temperance reform, and that all branches be requested to take up such question at one meeting at least during the current quarter, so that important questions may be simultaneously discussed, and public opinion educated upon them."

The Executive Committee, carrying this out, resolved as follows on June 2.—"That it is desirable that children under the age of sixteen should not be served with intoxicating drink in publichouses, whether for themselves or for others, and that our branches be urged to keep this question to the front, with a view of amending the law in the next Parliament."

Whilst the reformation of the intemperate and the removal of the causes of intemperance are very great and integral parts of our work, everyone will probably admit that, on the sound principle that prevention is better than cure, the great hope of ultimate success in the Temperance movement lies in persuading parents to bring up their children as total

abstainers and members of Bands of Hope, and in using every possible means to encourage them to remain so.

Whatever may be the difference of opinion as to legislative interference on behalf of men, there is practically none as to the wisdom and expediency of safeguarding children. Our statute books furnish many instances of such interference, both old and recent. We protect them from long hours of labour; we interfere to prevent their ill-treatment; we compel their attendance at school; we insist on their being vaccinated. But the evils which result from over-work, ill-treatment, ignorance, and disease, are manifestly not greater than those which flow from the one fatal source of intemperance. Surely, then, if we step in by legislation to protect them from the lesser, we shall only be consistent in doing the same in the case of the greater evil.

In "On and Off Duty" for February, 1889, a reliable monthly magazine circulating amongst the police, it was stated that in London alone in the last year, 590 children under 10 years of age were taken up in London in a state of intoxication, 1,500 under 14, and 2,000 under 21. There can be little doubt that many of these poor children were first led astray by being sent for drink to the public-house and then rewarded by a taste of it for themselves, until they acquired a liking for it and began to help themselves, to it when and how they could. It is a common thing for even the most respectable people to send children on such errands. Only the other day, in a parish where active Temperance work is carried on, a very respectable woman occupying the house where the infants' Sunday-school is held, sent a little boy, who happened to come early, to the public house with twopenny to get beer for her husband, and rewarded him with a drink when he came back. It was reported to the mother, who complained to the Vicar. Upon his remonstrating with the woman for her action she was quite surprised that anyone should think it wrong. She seemed to think it quite a natural thing to do. She thinks differently now, but there are thousands who don't think about it at all, and these we must reach and educate to regard the matter in a different light.

Again, a handbill was widely distributed in a district near London announcing that on the following Sunday in June very child fetching beer from a certain publichouse would be presented with a packet of sweets, obviously to stimulate the practice of sending children to get drink, as likely to encourage drinking amongst old and young. Is there not good cause, then, for a combined attack upon this system? We are making great efforts to strengthen our Bands of Hope, to extend Temperance teaching in our schools; and we shall not be doing our duty to the cause we are fighting for unless we get all the protection we can for the children against temptation, whether coming—alas! that it should have to be said—from their own parents, or from anyone else.

This can be done in two ways. (1) By influencing parents; creating a local feeling against the custom, so

that it may come to be condemned. (2) By influencing Parliament to legislate against children under sixteen years of age being served with drink in publichouses. Both these objects can only be secured by public discussion; therefore let our branches throughout the country take the matter up, discuss it at public meetings, pass resolutions about it, address their Parliamentary candidates upon it, and keep it well to the front. An attempt was made to deal with the question in the present Parliament, but the measure was mutilated and rendered of very little use as a protection to children; they can still be sent to buy drink, so long as they do not drink it themselves in the publichouse.

Soon we shall have a new House of Commons. Amidst the many questions raised by party conflict, let us, as neutrals, press this one. Given a righteous cause, a determined band of workers, persevering and enthusiastic in its support public opinion will soon come round in their favour, and Parliament will first listen and then legislate as desired.

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