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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., 21.
Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

VOL. XVI. }
No. 21. }

MONTREAL, WEDNESDAY, NOVEMBER 24 1894.

Price 5 Cts. }
Per Year }
\$1 50. }

ECCLESIASTICAL NOTES.

THE P. E. Church in New York city to-day ministers in nine languages.

THE Bishop of North Carolina has removed his residence from Charlotte to Raleigh.

BISHOP LAWRENCE, of Massachusetts, speaking at the Episcopalian Club monthly dinner, held in Boston on October 29th, referred to the great opportunity for missionary work presented in the State of Massachusetts.

NEVER before has so much been done to render the opening service of the Church Congress annually held in the United States so impressive as on the present occasion. There will be a chorus of 125 vested choristers, and the music selected is of the purest ecclesiastical type.

A handsome granite obelisk is about to be erected at Lutterworth, Leicestershire, to the memory of John Wycliffe, "the morning star of the Reformation." The cost will be about £1,000, nearly three-fourths of which has been subscribed. A number of relics of Wycliffe are still preserved at Lutterworth church, the scene of Wycliffe's labours.

ON the last day of the Missionary Council in Hartford prayers were offered in the Communion office for the Emperor of Russia and for his family and people. A cablegram announcing the fact was sent by Bishop Hale to his friend, the Archpriest Ranysheff, the principal chaplain of the late Emperor, and Bishop Hale received a cablegram in reply expressing thanks.

THE Bishop of Albany, speaking at the dedication of the new choir room in Trinity church, Lansingburgh, N.Y., lately, suggested that doctrine is taught not solely or chiefly by preaching, but by the use of the services of the Prayer Book, and that, consequently, whatever conducted to the impressiveness of those services, for instance, stirring music and becoming ritual is, in its way, an effective teaching of doctrine.

THE Bishop of Algoma announces that his resignation, even in September 1895, is conditional. If the Provincial Synod will then provide some assistance that will relieve the Bishop of some part of his work and financial worry, Dr. Sullivan is willing to continue at his post to the last; but otherwise he will feel it his duty to his diocese, no less than to himself, to make room for a younger and stronger man.—*Scottish Guardian*.

ON Tuesday, Oct. 30, the Rt. Rev. Dr. Kenyon, lately Bishop of Adelaide, was enthroned as Bishop of Bath and Wells (he is the forty-ninth to hold that title) in the Cathedral

church at Wells, England, in the presence of a vast congregation of Church people and between 500 and 400 clergymen. Afterwards an address of welcome was presented by the Mayor of the city. The oath taken by him on Enthronement reads: "You, the Right Reverend Father in God . . . shall promise, as you shall answer the same to Almighty God, that you will in all things observe the rights customs and liberties of the Cathedral church of Wells, as a good pastor and spouse of the same, according to your sacerdotal and Episcopal promise."

THE Synod of the Province of South Africa, at its recent session, declared that they "are unanimous in their judgment that the right and proper title of the Metropolitan of this Province is Archbishop; but at the same time strongly desiring to emphasize the unity of this Province with the Mother Church of England with other Provinces of the Anglican Communion, they unanimously resolve that the formal adoption and promulgation of the title be postponed until the meeting of the next Lambeth Conference."

THE Sisters who were compelled by circumstances to withdraw from the Kilburn Sisterhood have now been constituted a new society under the title of the "Sisters of the Ascension." The Bishop of London, who has given them his hearty sympathy under the very painful circumstances in which they have been placed, has become the Visitor of the new society; and the Bishop of Marlborough, acting for him, officiated at the inauguration services and the election of a Superior, to which office Sister Adelaide was duly elected. Of the sixteen sisters who have withdrawn from Kilburn, it is understood that twelve are working in the new society in the Diocese of London; the others are engaged in similar work in other dioceses.

THE controversy between Cardinal Vaughan and the English Church as to the validity of Anglican orders has had a practical result of some importance and value. There has for sometime been a strong feeling in Church circles that the field of English Church history, at least in its controversial aspects, has been too exclusively left to Roman theologians, and accordingly a new society is being formed, under the highest auspices, to disseminate information on this subject, and especially to deal with Roman Catholic pamphlets and lectures upon it, as occasion arises. Among both Romans and Churchmen this present controversy has provoked much irritation; and the Archbishop of York's reference to "an Italian Cardinal who calls himself Archbishop of Westminster" is almost as keen as any of the keenest passages in the Ecclesiastical Titles controversy in 1851.

IN his address to his Diocesan Conference, the Bishop of Southwell referred to the recent consecration of a Bishop for the Protestant body in Spain, and made the important statement that the Archbishops and Bishops of England did most distinctly urge upon the Archbishop of

Dublin their unanimous view that after the last Lambeth Conference he should await further counsel, and that no such act should take place. But the Irish Church was not now the united Church of England and Ireland; it was a distinct national Church, and as such was independent. The Archbishop of Dublin informed the Archbishop of Canterbury as a matter of courtesy, but he did so with a distinct intimation that he was not prepared to accept advice or to receive an opinion, even in any such way as should require acknowledgement or answer. He declined to hear what was said about it except that which people might like to tell him in the way of private conversation. Beyond that he had declined to listen in the smallest degree to any representation of the opinion of the English episcopate.

EXTRACTS FROM A LETTER TO A YOUNG CLERGYMAN LATELY ENTERED INTO HOLY ORDERS.

[Written by Dean Swift in January, 1810.]

"Proper words in proper places make the true definition of a style. A plain convincing reason may possibly operate upon the mind both of a learned and ignorant hearer as long as they live, and will edify a thousand times more than the art of wetting the handkerchiefs of a whole congregation if you were sure to obtain it. If your arguments be strong, in God's Name offer them in as moving a manner as the nature of the subject will properly admit, wherein reason and good advice will be your safest guides; but beware of letting the pathetic part swallow up the rational." . . . "I cannot get over the prejudice of taking some little offence at the clergy for perpetually reading their sermons, and I cannot but think that whatever is read differs as much from what is repeated without book as a copy does from an original." . . . "You will observe some clergymen with their heads held down from the beginning to the end within an inch of the cushion to read what is hardly legible, which besides the untoward manner hinders them from making the best advantage of their voice; others again have a trick of popping up and down every moment from their paper to the audience." . . . "Before you enter into the common insufferable cant of taking all occasions to disparage the heathen philosophers, I hope you will differ from some of your brethren by first inquiring what those philosophers can say for themselves." "As regards the Fathers, their genuine writings are of admirable use for confirming the truth of ancient doctrines and discipline, by showing the state and practice of the Primitive Church." . . . "I have lived to see Greek and Latin almost entirely driven out of the pulpit, for which I am heartily glad." . . . "No men succeed better than those who trust entirely to the stock or fund of their own reason, advanced indeed, but not overlaid by commerce with books." . . . "Since Providence intended that there should be mysteries, I do not see how it can be agreeable to piety, orthodoxy, or good sense to go about such a work,

If you explain them they are mysteries no longer; if you fail you have laboured to no purpose." . . . "Neither do I think it any part of prudence to perplex the minds of well-disposed people with doubts which probably would never otherwise have come into their heads. But I am of opinion and dare be positive in it that not one in a hundred of those who pretend to be Freethinkers are really so in their hearts. For there is one observation which I never knew to fail, and I desire you to examine it in the course of your life, that no gentleman of a liberal education and regular in his morals did ever profess himself a Freethinker."—*Irish Ecclesiastical Gazette.*

CHRISTIAN ACTIVITY.

BY X.

(From the Parish Visitor, N. Y.)

Recently I was reading of the first of Christ's miracles, where He turned water into wine to furnish the wedding feast, and suggested three thoughts which seemed to me to bear upon the question of Christian activity. It will be remembered that our Lord's mother bade the servants to do what He told them, and this was simply to fill some vessels which stood there with water, and draw out and bear unto the governor of the feast. They obeyed, and the governor marvelled at the rare excellence of the wine which they brought, and commended what he thought was a designed reversion of the custom of having the best first.

1. The first thought is of the interest which Jesus took in the temporal happiness of mankind, and His willingness to use His powers and talents to promote it. This loving interest Christians should share.

2. The implicit trust of those who obeyed His directions. They felt responsible only for what they were told to do, not for what Christ was to do. They did not question. They obeyed and the blessing came.

3. Their willingness and readiness are exemplary. Willingness in a state of mind which at once recognizes authority and the word of command and harbors no rebellious sentiments. This should always be the attitude of the Christian toward the Master, no matter how trying the position in which he may be placed. Readiness has two meanings—being free from other employments and engagements, prepared to do at once what may be appointed; and the other means prepared, fitted, trained for the work to be undertaken. First, this should teach the diffident ones not to wait until they have acquired great abilities and talents before taking up Christian duties of some kind, for many lives have been wasted by such waiting. Confidence in one's own powers rarely comes except through the use of those powers. Talents increase with use. Doing, not waiting, is the duty of the Christian. The second meaning of the word is that we should undertake such work as we are capable of doing and advance in the line of duty as our capacity increases.

There are three orders of work before the Christian: 1. The necessary daily task, of his bread-winning duties. 2. Those which tend to expand and strengthen his personal character. 3. The work to be done for others.

It is very necessary that the young Christian should understand that the common duties of life are God-given. The home duties, the educational tasks, the business routine, the mechanical pursuits are pathways which lead to noble, useful Christian manhood and womanhood. These pathways should not be shunned, nor considered as leading in any other direction than toward the Father's house. A mistake is made where the religious life is separated from the common life. It is the duty of every

young Christian to seek out the industrial or professional pathway which the Father opens out before him, and follow it faithfully.

The studies and training of the young should be such as to strengthen them to withstand the temptations of life, to avoid harmful habits, and to shun prejudices and false pride as barriers to spiritual progress. The daily study of God's Word and daily prayer, as enjoined by the Church's teaching, should be the unflinching resource of the Christian, and, with humility and a perfect trust, he should walk in the pathway which is illumined by the Saviour's bright example.

In the daily life there should be a resolute application of the Golden Rule: "Whatsoever ye would that others should do unto you, do ye even so to them," in the contact with others. Kind words and helpful, unselfish deeds should be strewn along life's pathway like fragrant flowers, and the spiritual sunshine should be so unclouded that all may see clearly the way of righteousness.

I think it a wise plan to resolve that not a day shall pass without at least one effort to make some life happier and better. It is well to devote a little time each week—a single hour, if no more can be spared—in visiting some person or family whom we can cheer or instruct, or help in some way to a higher and nobler life. Steadfast faith in God and persevering effort for the good of others are steps to the life divine.

WORK FOR THE LAITY.

In a Missionary jurisdiction like Spokane it is impossible to supply every place with a clergyman, and because it is so there is a greater duty and higher responsibility placed upon the laity. While the spiritual oversight of the flock is entrusted to the ministry, the laity should bear a part of the burden of the active work of the Church.

While a large portion of the success of the Church already achieved in this jurisdiction is due to the active and energetic work of the laity, there is still a large field untouched. No member of the Church should rest contented with a mere passive membership, while there is so much to do. Let us never forget we are but laying the foundation of the Church now and anything that is done in the name of the Master is but the adding of one stone to this foundation. Gather around you the lambs of the flock if you have not already done so. Instruct them. They are willing and anxious to learn. What a noble work it is for a man or a woman, unaided and alone except by the spirit of Christ, to enter upon active work in a region unvisited by the clergy. Such a work will be blessed and many stones will be added to the foundation of Christ's Church here.—*Churchman.*

THE LIFE TO COME.

One thought respecting our future life we can with some distinctness grasp; it is the one suggested in Psalm ix, 6, namely, that it must be a state of *infinite progress*; a life not, as we too often think of it, of progress arrested—a life in which humanity, once, and once for all, perfected, has before it only an eternity of virtuous repose; but rather one of intense and incessant activity. The promise of eternal life necessarily implies this, for life is something more than mere existence. Life, in its truest meaning, is the highest and happiest manner of being; it is existence, with every power of our nature in its fullest, freest exercise. Whatever falls short of this, whatever checks or restrains any one faculty of our nature, whatever of weariness or weakness there be in us, comes from the imperfection of our life; comes from

its invasion, in some measure, by its great antagonist death. And so we call it "this mortal life." This life, whose every breath, whose every movement is one half death—for such a life rest is essential, because the waste of it is incessant. But the very idea of a perfect life, that knows no strife with death, that needs to defend itself against no obstruction, to repair no waste, implies, not external repose, eternal activity. It means the existence of a spiritual, intelligent, immortal creature, whose whole being, whose every power and faculty lives, intensely lives, in the glorious activity in which perpetual rest and perpetual service are one. "They rest, saith the Spirit, from their labors." And yet, "they cease not day or night," proclaiming by all the unwearied actings of their glorified natures, saying with the eternal hymn of an eternally happy life, "Glory, and honor, and power be unto the Lamb for ever!" For such a race there must be eternal progress for there must be eternal acquisition without the slightest loss.—*Archbishop Maqee.*

THE HOLY SPIRIT.

Addressing a meeting of Congregational and Baptist ministers lately, Mr. Moody said that for the first twelve years of his Christian profession, he did not know that the Holy Ghost was a divine Person. The yearly festival of Whitsun-day keeps Churchmen from such a state of Christian ignorance. The Holy Spirit is a Person. But how many Churchmen have clear ideas as to the different ways of His acting upon humanity before and after the Incarnation.

Before the Incarnation, the Holy Spirit rested upon fallen humanity, as He is represented in the material universe, as brooding on the face of the waters. He makes humanity fruitful by bestowing various gifts upon nations and individuals. Balaam and Aholab are filled with the Spirit, to devise the cunning ornaments for the Temple worship, and the Psalmists and Prophets wrote under His controlling inspiration. So now, God divides to every man severally, as He will; and we may call the grace which accompanies the gift enabling us to put it into proper action, Actual grace. Moreover the Holy Spirit was striving with humanity, trying to lead it back to God. So He does now. He stands without at the heart's door and knocks. He puts into our hearts good desires. He forecomes us in every good word and work. Every penitent is brought to repentance by the missionary action of the Holy Spirit. This Good Shepherd grace which seeks us out and forecomes us in every good act, we call God's Prevenient grace. Prevenient, that is, the grace that goes before every good deed. Now these were the two ways the Holy Spirit acted upon humanity before the Incarnation. By the way of Actual, and Prevenient grace.

But since the Incarnation it is by a new and additional way. Before, He acted on our nature from without. Like the spirit moving upon the face of the waters. But He could not and did not enter into humanity. He was like the dove sent out from Noah's Ark who could find no place to rest. The Holy Spirit could not make human nature a dwelling place because human nature was so sinful, and where sin was He could not dwell. But when the Son of God became Incarnate by uniting a body and soul to His one Personality, then the Holy Spirit filled that Body and Soul. The Holy Dove at last had found its resting place. And that Body and Soul became endowed with quickening powers. The first Adam, we read, was made a living soul. The last Adam, Jesus Christ, was made a quickening, *i. e.*, life giving, spirit. This our Lord declared, before His resurrection, when referring to His Flesh and

Blood, He said, the things which I have been speaking to you about *i. e.*, My Body and My blood, which you are to eat and drink, "They are spirit and they are life." Moreover the Holy Spirit was in a superadded manner, given Him at His Baptism, anointing Him as the Messiah and as our Prophet Priest and King.

But we wish first, to dwell on the tremendous difference between the action of the Holy Spirit in the old dispensation, when He acted on humanity from without; and now, that God having become Incarnate, has entered within it. Do we say, "yes the Holy Spirit has entered into Christ but what is that to us?" Are we not sinful? How can He do for us more than He did for the Jews?" The answer is, because now having been made members of Christ in Holy Baptism, we are members of His Body and so, the Holy Spirit can come into us; and unless we by deadly sin drive Him out, abide there. This action of the Holy Spirit in dwelling within us, or inhabiting us, is called habitual or sanctifying grace.

Think how near this brings Christ to us. We don't have to go to the Holy Land to find Him. If we could go back and be with the Apostles before Pentecost, we should not be so near to Him as we are now. If we could be with St. John at Patmos, and see His radiant glory, yet we should not get thereby nearer or closer to Him. The same Spirit that was in Him, when He lay in His mother's arms in Bethlehem, that led Him into the wilderness, that was in Him when He uttered his thrice repeated prayer beneath the olive trees of Gethsemane, that was in Him, inspiring every act and word and desire and emotion to the very last cry on Calvary, that same Spirit, comes to dwell in us, and more and more reveal Christ to us, and make us Christ-like. And this spirit is given us in Baptism and Confirmation. How ought not Churchmen to value their privileges and gifts, and draw by their holiness others to desire them.—*Diocese of Fond du Lac.*

KEEP STEP!

In the New Testament the name soldier is applied to a Christian. Reflecting—as it so accurately does—the teaching of the Scriptures, the Prayer Book uses the same significant title. It occurs in the service which relates to the initiation of a person into the Christian Church—the Baptismal Office. Immediately after the Holy Sacrament has been administered, the minister is directed to say: "We receive this child (or if an adult this person) into the congregation of Christ's flock; and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen."

One of the various duties incumbent upon a soldier is that of keeping step. On the march he must harmonize his movement with that of his comrades. He must go forward with a rhythmic tread and so make the cadenced music of the genuine military pace. If he falls behind or walks out of line he mars the visible oneness of the advancing company.

The statements we have just made illustrate an important feature of parochial life. A parish is made up of Christian soldiers. It is in one aspect a military company. It belongs to what we may call the Army of the Trinity. Its chief business is "manfully to fight under Christ's banner against sin, the world and the devil." Every member is in duty bound to keep step with his fellow-parishioners. Lagging behind, prancing off in this direction or in that, obstinately refusing to go ahead with the company is,

to say the least, unmilitary! It indicates a defect in loyalty. It shows an indifference towards the welfare of the cause. It demonstrates a spirit of hostility towards progress. In proportion to the way in which parishioners keep step with each other a parish advances along the road of victory!

Here we may be pardoned if we refer plainly to arrears. It takes money to run any kind of military company. If, therefore, as we have maintained, a parish consists of Christian soldiers, finance must be considered. Every member should keep step with the financial march. If in that department of individual duty any one deliberately and with no valid excuse falls to the rear, advance is retarded and a catastrophe may happen. At any rate whatever else may be experienced the parish treasury will show a deficit. Dropping all military metaphors and expressing ourself in plain everyday English we earnestly urge every one who uses the privileges of the Church to put his or her pledged offering systematically on the plate every month. Pay up your arrears! Plank down your contribution on time!—*Ex.*

CONSECRATION OF THE BISHOP-COADIUTOR OF CAPETOWN, SOUTH AFRICA.

At 10.30 on the Feast of St. Michael and All Angels the Rev. Canon Gibson was consecrated Bishop-Coadjutor of the Metropolitan See in Capetown Cathedral. The service was one of the most dignified and stately ceremonies which has ever been known in the South African Church, and adds one more historic memory to the Metropolitan Cathedral. This consecration is the fifth that has taken place in Capetown Cathedral. The first was that of Bishop Mackenzie, the martyr of the Zambesi, 1861. The second was the memorable consecration of Bishop Macrorie, in succession to the deposed Dr. Colenso, in 1869. The third consecration was that of Bishop Douglas Mackenzie to the Diocese of Zululand in 1880, and the fourth that of Bishop Hicks to the Diocese of Bloemfontein in 1892.

The present Metropolitan has recently entered upon his twenty first year of office. There are now ten Bishops in the Province, including the Metropolitan as the See of Mashonaland is vacant. Of these ten Bishops the Metropolitan has now consecrated four himself, namely, the Bishops of St. John's, Bloemfontein, Lebombo, and Bishop Gibson. The Bishop of St. John's was consecrated at Umata in 1883, and the Bishop of Lebombo at Grahamstown in 1893.

The fact that the Capetown Diocesan Synod was summoned for the following week rendered it possible for a large number of the Clergy of the Diocese to be present at the consecration of their Bishop-Coadjutor. The Clergy vested in the school-room of the Cathedral Choir School, and the Bishops and their Chaplains in the Cathedral Vestry.

The Bishops all wore their scarlet convocation robes. His Grace the Metropolitan was attended by the Ven. Archdeacon of the Cape as his chaplain, and by his chaplains the Rev. J. W. Williams and the Rev. M. H. Wood, who bore the Metropolitan's cross, which was originally given to the late Metropolitan at the Worlverhampton Church Congress by English churchmen as attribute to his loyalty and steadfastness to the Faith and Order of the Church in Colenso's case.

The Bishop of St. John's was attended by the Rev. T. Browning, Rector of St. John's, Capetown, as his chaplain; the Bishop of Bloemfontein by the Dean of Bloemfontein; the Bishop of Natal by the Rev. G. F. Gresley, and the Coadjutor Bishop-elect by the Rev. H. H. Foster,

Curate of Claremont. The Dean of Capetown and Canons Baker, Peters and Brooke took their place in the procession in front of the bishops. The Most Rev. the Metropolitan began the Office for the Holy Communion, with the Bishops of Grahamstown and Pretoria as Gospeller and Epistoler, and the Cathedral Choir rendered most beautifully Stainer's grand service in A. The sermon was preached by the Bishop of Natal, The Bishop-elect was presented by the Bishops of St. John's and Natal, and answered the solemn questions put to him by the Metropolitan in a firm and clear voice. The Litany was sung by the Rev. Precentor Smith, and the Metropolitan intoned the proper suffrage for the Bishop-elect. When the Bishop-elect retired to put on the rest of the episcopal habit, the choir sang "How lovely are the Messengers," from Mendelssohn's St. Paul. The "Veni Creator" was sung when he returned and knelt before the Metropolitan's chair. At the act of consecration the bishops formed a semi-circle round the Metropolitan's chair. The cross of the Metropolitan was held behind his chair by his chaplain, and each bishop's chaplain held his pastoral staff behind him until the actual laying on of hands, when the bishops held their croziers in their left hands and gave the solemn Imposition of Hands with their right hands, each repeating with the Metropolitan the words of consecration. At the right of the Metropolitan in this solemn moment were the Bishops of Pretoria, Bloemfontein and Lebombo. At the words "be to the flock of Christ a Shepherd," the pastoral staff was placed in the newly consecrated Bishop's hands, and before he rose from his knees the Metropolitan placed the Episcopal ring on his right hand, and solemnly invested him with the pectoral cross of his office. The Communion Office then proceeded in due course, and at its close Hymn 423 was sung during the ablutions. The procession then reformed and left the Cathedral, the newly-consecrated Bishop walking with the Metropolitan. Thus closed one of the most dignified and beautiful services which it has ever been our privilege to take part in.—*The Southern Cross.*

TWO WAYS.

There are two methods in the matter of Church attendance. One is the right way. The other is the wrong way. One is the Christian way. The other is the worldly way. One is the way of the many. The other is the way of the comparatively few. The Christian way is for a man to make Church attendance a matter of rule, of principle, of duty; if possible, of privilege also, great and blessed privilege; but in any event, a matter of duty and of principle. The rule is to be at Church whenever we can, unless we know it is our duty to stay away. And we should stay away only when not able to go, or when seemingly we can do more good by not being at Church than by being there. That, however, will be decidedly the exception, not the rule; and as to that, every Christian should be guided by an enlightened conscience, remembering that, "If any man have not the spirit of Christ, he is none of His." This is the right way, the Christian rule, as to Church attendance. The other way is the wrong way, the worldly way. In effect it is so: do as you please; go to church when you like; stay away when you like; do not act from principle or a sense of duty; make it a mere matter of whim, fancy, inclination, caprice; never consider the effect of your example or what would be for the greater glory of God. Should 'neighbors drop in about church time,' sit and gossip with them. It is a very effective way of showing them how little you care for that which Scripture enjoins and the Church prescribes.—*Our Parish.*

News from the Home Field.

Diocese of Nova Scotia.

BERWICK.

The annual Harvest Festival was held in Christ Church on Sunday, 23rd Oct. The church was very appropriately trimmed for the occasion with fruits, flowers and autumn leaves. The Altar looked very fine, and both pulpit and lectern received due attention and were very much admired in their autumn dress. The Incumbent, Rev. Wm. Ellis, officiated at both services, and preached two eloquent sermons bearing on the subject.

We have been looking forward with great interest to the visit of his Lordship, Bishop Courtney. He arrived on the 22nd ult., and held Confirmation the same evening at seven o'clock. The church was crowded to the doors. Six candidates received the Apostolic Rite. His Lordship addressed the candidates in his usual eloquent and forcible style, and was listened to throughout with rapt attention by the large congregation present (the majority of whom were dissenters), but who kept the best of order and listened attentively through the service. Next morning the church was again crowded, the occasion being the marriage of our junior Warden, Mr. Harry M. Jones, and Miss Mattie R. Ford, daughter of A. A. Ford, Esq., of Berwick.

His Lordship left on the express the same morning for Aylesford.

Regular services are now held every Sunday during the winter, first Sunday of each month. Matins and Holy Communion all other Sundays. Evensong at 3 p.m.

ANTIGONISH.—Rev. C. Sydney-Goodman, S. A.C. Rector. This parish was visited by his Lordship the Bishop for Confirmation on Friday and Saturday, Nov. 9th and 10th. Arriving on the train from Halifax on Friday the Bishop consecrated in the Church here the following new church furniture: font (very massive, in freestone), brass eagle lectern, prayer desk and alms' basin. After a shortened Evensong, his Lordship delivered a most instructive address, especially bearing upon the significance of the various articles consecrated.

Immediately afterwards the Bishop set out for Bayfield. Soft snow, which had been falling all the day, much impeded travel, but the Confirmation at Bayfield was punctually commenced at the appointed hour. A good congregation attended, despite the inclement weather. The service was closed with a remarkably lucid and telling address from the Bishop. After spending the night at the rectory, the third church in this parish was visited. Confirmation was held in the beautiful little church of Linwood on Saturday morning. The loving care and devotion of the churchpeople had added fresh beauties to the most beautiful little sanctuary in Eastern Nova Scotia. The new altar (a recent gift) was also seen for the first time. It is well designed, panelled in oak and walnut. The largest number of candidates were here presented by the Rector for the Apostolic rite. Great reverence was exhibited by the large congregation, and his Lordship's address was eloquent, loving and most suggestive. Great pleasure was evinced at the Bishop's visit and several availed themselves of a personal greeting from their genial and inspiring Chief Shepherd.

Prince Edward Island.

CHARLOTTETOWN.—An important advance has lately been made in the work of decorating the interior of the beautiful little chapel of All

Souls', known as the Hodgson Memorial Chapel attached to St. Peter's Cathedral. Half of the north wall of the nave has now been filled with tiles, displaying a geometrical and conventional floral design in subdued contrast in colors. Later on terra cotta medallions are to be placed at regular intervals on this effective background. The lowest part of the walls is finished in panels of dark oak, while the intermediate spaces are occupied by the stained windows by Mr. Kemp, of London, and the paintings by Mr. Robert Harris. One of these last-named, representing St. Augustine, has been in position for some time and has already been described in these columns. Two others have lately been added. The former represents St. Athanasius sitting in a chair between the columns of a vestibule and pointing to a scroll lying across his knees, as though giving instruction from it. It is the commanding figure of a vigorous man of mature years, and is full of power and manly dignity. In the second picture we see St. Jerome, the aged and rugged student, in seclusion among rocks and forest, deeply engrossed in his book; a lion couching at his side, and a cross and a skull at his feet. The third picture brings us to the shore of an eastern bay, where St. Augustine of Hippo, vested in cope and mitre, and bearing his pastoral staff, stands with an open book in his hand, his kindly eyes uplifted, as though seeking inspiration as he writes. The three pictures, so different in subject, agree in beauty of conception, vigor of execution, faithfulness of representation, and subtlety of beautifully-blended colors. They are executed in the style of frescoes, with the advantage that, while neither dull of surface, as are many other styles of mural painting, nor shining like ordinary oil paintings, they may be viewed with equal pleasure and advantage from any standpoint. They display in the artist the student of his subject as well as the master of his art. The new work is in the memory of the father and mother of the Rev. W. B. King and Mrs. Carbonell. The wood work is from the factory of Messrs. Lowe Bros., the carving is the creditable work of Mr. W. C. Whitlock, all from the designs of Mr. W. C. Harris, A. R. C. A. The whole decoration is most artistic and effective, and, withal, most pleasing in its wealth of beautiful subdued coloring. This little chapel is already one of the most beautiful pieces of worship in Canada.

Diocese of Fredericton.

CHAPTER MEETING AND CHOIR UNION SERVICE.

At a meeting of the Deanery of Chatham, which was held at Derby, November 6th and 7th, there were present Revs. Canon Forsyth, R.D., H. B. Morris, M.A., J. H. S. Sweet, S.A.C., W. J. Wilkinson, M.A., C. E. D. Baylee. After prayers and the reading of the minutes of last meeting, 2 Cor. iv. and Ps. 26 were read in the original. Rev. W. J. Wilkinson then read a paper on "Prayers for the Dead," which gave rise to a lengthy and interesting discussion. At the request of the Bishop the Chapter recommended certain days as suitable for taking up collections for special objects such as Foreign and Domestic Missions, the general purposes of the D. C. S., etc., the object being to have uniformity in the matter throughout the Diocese. Mrs. Sweet, Mrs. Jackson and Mrs. Morris were elected Vice-Presidents of the Sunday School Teachers' Association, which is in connection with the Deanery.

A committee was appointed to prepare for the Association a programme of work for the year 1895; that a list of writers of papers with the subjects allotted them might be printed and circulated among the members before next meeting.

The services held during the session were as

follows: The Holy Communion was celebrated on Tuesday morning at 8 o'clock, Rev. Canon Forsyth being celebrant. Services were also held in the evening of that day, and on Wednesday morning and evening.

Rev. H. B. Morris delivered an interesting address on Tuesday evening, and the following evening preached an excellent and appropriate sermon from Jude, 3rd verse. On Thursday, 8th inst., the annual Choir Union Service was held at St. Andrew's church, Newcastle, at 8 o'clock. Representatives from several of the choirs of the Deanery were present and took part in the service, which was fully choral. Rev. H. B. Morris was the conductor, and a practice of all the choirs present took place in the afternoon.

The Church people of Newcastle hospitably entertained their guests at 10 in the school-room, and an enjoyable hour was passed in social intercourse. The service began by the singing of Hymn 545 as the clergy in procession entered the church. Choral Evensong to Tallis' setting was sung by Rev. W. J. Wilkinson, M.A.; Psalms 107 and 136 were sung. Both a major and minor chant were used with good effect in Ps. 107, the change being made from one to the other as the sense required it. The first part of each verse in Ps. 136 was sung by Rev. W. J. Wilkinson, the choir singing the concluding words of each verse, "For His mercy endureth for ever." The Anthem was "Before Jehovah's Awful Throne." Hymns 550 and 437, 3rd tune, were also sung, and 601, 2nd tune, was sung as a recessional.

The Lessons were read by Revs. Canon Forsyth and H. B. Morris, and an admirable sermon was preached by the Rev. A. G. H. Dicker, Rector of St. Paul's church, St. John. The sermon was listened to with great attention by the large congregation present, and after the service a hearty vote of thanks was given him by the clergy of the Deanery for his excellent and appropriate discourse.

Such a service as this must have the effect of educating the minds of devout persons to a higher appreciation of the musical rendering of the beautiful service of the Church of England.

Diocese of Montreal.

On Nov. 30, St. Andrew's Day, the Brotherhood of St. Andrew purpose holding a service for men in St. Stephen's church, MONTREAL, at 8 p.m. Ven. Archdeacon Evans and His Honor Judge McDonald, of Brockville, will give addresses.

The Venerable Archdeacon Evans has had the degree of D.C.L. recently conferred upon him by Trinity University, Toronto, where he and five of his brothers graduated. Archdeacon Evans graduated as Bachelor of Arts in 1866 and as Master of Arts in 1871.

The Rev. Canon Mills, B.D., Rector of Trinity church, has received the degree of Doctor of Divinity, in course, from the University of Trinity College, Toronto.

The Right Rev. J. A. Newnham, Bishop of Moosonee, preached in his old parish of St. Matthias, Cote St. Antoine, last Sunday morning, and gave an interesting description of work in his far of and lonely field on the shores of Hudson Bay.

Application is being made to the Legislature of the Province of Quebec for an Act to incorporate the Andrew's Home. This arises out of the Will of the late Henry Ogden Andrews, Q.C., formerly of Montreal, who left a sum of about \$150,000 for the benefit of any charitable Church of England Institution or Institutions which the Bishop of Montreal might determine to assist, such Institutions being always under the governance and control of the then Lord

Bishop of the Diocese of Montreal or his successors; \$50,000 of the amount was, we understand, appropriated by the Lord Bishop to the "Church Home," a most useful and deserving Institution which has been carrying on its work for many years past. With the balance it was determined to open an Institution which might be used for Immigration, Boys and Girls' Home, or other purposes in connection with the work of the Diocese, and to this end a part of the old Mill's property in Belmont Park, with the residence thereon, has been purchased at a cost of some \$32,000, the balance of the bequest being held as endowment therefor. Bright anticipations of much successful work in behalf of the Church through this bequest are entertained.

The "Church Home," of Montreal, is applying for amendments to its Act of Incorporation to bring it within the provisions of the Andrew's Will and enable it to receive benefit thereunder.

COTE ST. PAUL.

The second social gathering of the winter under the direction of the young ladies of the congregation of the Church of the Redeemer was held on the evening of November 15, and proved very successful, the hall being filled to the doors and interest maintained throughout. Part of the programme consisted of seven excellent tableaux, in which a number of young people took part.

The Mission is further indebted to Messrs. Willis & Co. for extensive and necessary repairs done to the piano—a gift from them several years ago—without charge.

Diocese of Quebec.

At St. Peter's church, SHERBROOKE, on Sunday, 11th Nov. inst., Mr. John N. Hunter was ordained a deacon by the Lord Bishop of the Diocese before a large congregation. The service was a very impressive one, and will long be remembered by those who were privileged to witness it. The candidate was presented to the Bishop by the Rev. Canon Thorneloe, while Rev. Dr. Adams, of Bishop's College, acted as Bishop's Chaplain. The Bishop preached a sermon appropriate to the occasion, after which there was a celebration of the Holy Communion, a large number of the congregation partaking thereof. The whole service was choral. The Church of the Advent, EAST SHERBROOKE, was closed in the morning in order to give that congregation an opportunity of witnessing the ordination of one who has ministered to them for some time past as lay reader. Mr. Hunter, since his appointment to the parish, has been most zealous in the discharge of the ministerial work committed to his care, and has made a host of friends on both sides of the St. Francis by his affability and devotion to duty, who will always be pleased to learn of his progress in the work to which he has been called wherever his lot may be cast. We understand the reverend gentleman has been appointed to a mission in the Magdalen Islands, and will leave shortly for that distant parish.

The Bishop preached to a large congregation in the Church of the Advent at four o'clock in the afternoon, and in the evening at St. Peter's. The text in the evening, "Paradise," was a most lucid and masterly exposition of the future state.

Diocese of Ontario.

The regular meeting of the Ruri-decanal Chapter of Lennox & Addington was held at Napanee on Tuesday, Oct. 30th. All the clergy jurisdiction were present. At 10.30 there

was a celebration of Holy Eucharist in St. Mary Magdalen's church, Rural Dean Baker, celebrant. At 11.30 the Chapter met in the guild room for the discharge of routine business.

After lunch the question of extending the qualification for membership in the Deanery Conference and throwing it open to all church workers was fully discussed and decided in the affirmative.

The chief business disposed of was the formulation of a scheme of the missionary meetings for the year and the consideration of the report of a deputation appointed at the last meeting to visit the townships in the rear of Addington with a view to the opening up of a mission in that much neglected district. Messrs. Serson and Woodcock, the deputation, did their work thoroughly and well and presented a mass of statistical information which will greatly facilitate the projected movement. A resolution was then passed requesting the Rural Dean to urge upon the mission board the necessity of taking immediate action for the erection of a permanent mission and making liberal provision for its maintenance.

The prospects of the different parishes and missions were then discussed and various suggestions made for the promotion of the Church's interest and her well being in the Deanery. A resolution was also passed expressing satisfaction with the efforts of the Rev. Arthur Jarvis, Rector of Napanee, for the defence of Church principles in the course of late controversies in the local press and elsewhere.

At 7.30 choral evensong was sung in St. Mary Magdalen's Church, the Rev. S. Tighe, secretary of the Chapter, preacher. The service was well sustained throughout, reflecting great credit upon the choir and organist.

On Wednesday there was held a Conference of lay workers, invited to meet the clergy and taking council together for the advancement of the church and her work in the community. The day began with a celebration at 7.30 a. m., the Rural Dean again being celebrant.

At 9.30 the Conference opened. The day selected was a most unfortunate one, not only on account of the inclemency of the weather, but it happened to be the one day of the year on which several of our most active laymen could not possibly attend, consequently only a small portion of those invited were present.

A paper on "The Parson's Dead Laymen" was read by the Rev. A. Jervis. Later in the day a resolution was passed asking the Rural Dean to use his influence to have this paper read before the Annual Conference held at Kingston during Synod Week. The discussion of the paper occupied the rest of the morning, and the Conference adjourned for lunch at 12.30. Tables were laid by the ladies of the parish, in the school room. Thus was afforded an excellent opportunity for much pleasant interchange of happy felicitations among those present. Some good speeches were made in response to the numerous toasts.

The afternoon session was opened by the Rural Dean delivering his charge. This was a very valuable and comprehensive resume of the church's work for the year past and an outline of the course to be pursued in the immediate future.

G. W. Dawson, Esq. M. P., was then called upon to address the meeting in reference to that part of the charge affecting North Addington. He showed himself thoroughly conversant with the situation and justified the action of the deanery in taking the initiative for the establishment of a mission in those parts.

Mr. G. F. Ruttan's address upon "Some aspects of Lay work in the Church" was most enthusiastically received and the debate upon it occupied the rest of the afternoon. Rural Dean Carey intimated that in all probability

his address too would be heard again before the Diocesan Conference in June. At the close of the meeting resolutions were passed thanking the ladies of the congregation for the hospitality extended to the clergy and members of the conference, and also to Mr. G. W. Dawson for his kindness in coming so far and at such a sacrifice of his time and convenience to help the work of the Deanery though not a resident within its limits, and therefore not directly interested in its affairs. A similar expression of feeling towards the Rural Dean of Frontenac, Rev. W. B. Carey, an old time Napanee citizen, was also well received.

In the evening Choral Litany was sung in the Parish Church, followed by three addresses. Rev. R. Atkinson dealt with "Religion in the family," Rev. F. T. Dobb's subject was "Tithes" and Rural Dean Carey spoke with great earnestness and eloquence upon "The present needs of the Church."

MATTAWA.—A handsome monument has been erected in the Mattawa cemetery in memory of the late Rev. Joseph Wyatt Plant, Anglican priest and missionary of Clarendon and Palmerston Mission, formerly lay-reader of Mattawa; a cross of blue Vermont polished marble, valued at \$50; subscribed by the Missions of Clarendon and Mattawa, the inscription being "Sacred to the memory of Joseph Wyatt Plant, late priest in charge of Clarendon and Palmerston Mission, who entered into rest, 20th April, 1894, aged thirty-one years." "An honest and good heart."—St. Luke vii. 15.

OTTAWA.—Archdeacon Luder, Bishop's Commissary, has been apprised by Archbishop Lewis of the reason for delay in his return from England. He had taken passage to leave two weeks since, but on the eve of departure a telegram from the Archbishop of Canterbury stated that the professor chosen to fill the vacancy of Provost at Trinity College had declined the position from family reasons. The Archbishop of Ontario had therefore to delay his trip for a month, to search for another principal.

Diocese of Toronto.

At the October meeting of the W. A. M. A. an address was given by Miss Ewart, graphically describing the daily life of a Zambian teacher, and the urgent need of more women for the work. Mrs. Williams, of New Westminster, gave an account of work among the Chinese.

Diocese of Niagara.

The Bishop of Niagara held his annual conference with the clergy and laity of the Deanery of Wellington, in Mount Forest, on Wednesday 24th Oct. There were present of the clergy, Revs. Rural Dean Bevan, Canon Henderson, S. Bennetts, H. J. Leake, J. Fletcher, G. C. Ballard, E. A. Vesey, and A. J. Belt; and of the laity, Lt.-Col. White, Guelph; Joseph Stanley and R. Giluly, Harrison; R. Cardwell, Drew; and Messrs. Wilkes, T. G. Smith, W. C. Perry, E. C. Wood, Thos. Wood, and Harry Smith, Mount Forest.

The session began at 2 p.m., the business was opened by Rev. H. J. Leake, with an address on "Church Principles what they are and how to teach them." This was followed by a general discussion in which nearly all present took part. Afterwards an admirable paper was read by the Rural Dean, on "Church progress in the Deanery during the past ten years." This was followed with a statistical review of the progress for the past ten years, by Rev. A. J. Belt. Eight new churches have been built at the fol-

lowing places, Alma, Bowling Green, Hillsburg, Riverston, Farewell, Rothsay, Damascus and Guelph, (St. James'). The total cost of these churches was \$25,000. Besides this about \$4000 had been spent in improvements at the following places: Arthur, Grand Valley, Harriston, Elora and Palmerston. The debt on six churches has been cleared off and they have been consecrated, the churches being Grace church, Arthur; St. Mark's, Orangeville; St. John's, Rockwood; Church of Ascension, Clifford; St. Clements, Colbeck, and Church of the Good Shepherd, Bowling Green. The number baptised during ten years was 2,583, and confirmed 1834. The number of communicants has risen from 949 in 1885 to 1693 in 1894.

In the discussion which followed the work of the Sunday-schools, came in for a large share of consideration, the number of children reported in the Church Sunday-schools of the Deanery—1,240, being thought far too low a percentage.

It was pointed out by the Bishop that the W. & O. Fund of the Diocese was over \$700 in debt.

The subject of church literature came up for consideration, and a resolution was passed urging upon the clergy the duty of more widely spreading information about the history and teaching of the Church of England.

By resolution of the Synod the offertory taken up on the occasion of the Bishop's visit to any parish for Confirmation, is to be applied to the fund for providing an episcopal residence.

The Rev. James Morton has resigned the parish of Fergus and retired after forty years of active ministerial work to Toronto.

A very handsome font has lately been presented to St. James's Church, Guelph, by Miss Keating, who has always been foremost in helping in the work of the parish. It is of stone from the Elyra quarries, Ohio, and bears the text "Suffer the little children to come unto me and forbid them not" around the bowl, while a sacred monogram is on each side of the octagon. The gift, an appropriate and valuable one, is a memorial and supplies a long felt want of the church. The Sunday School children had been saving money for the purchase of a font and had the sum of \$30.00 in the Bank. This will be applied to the erection of a brass railing round that now given to the church.

Diocese of Huron.

The *Letter Leaflet* of the W.A.M.A. in the Huron department, speaking of the Diocese of Algoma, says: "It is practically without any Protestant church except the Church of England." We fancy that this will be news indeed to many of our readers. If our recollection serves us aright, we have at different times heard the Bishop of the Diocese speak of the activity of other Christian bodies within his field, and in some instances of more than activity. Of course, the statement may be correct enough if the word "Church" is used in its true and proper sense.

From the notes upon the semi-annual meeting of the W.A.M.A. in Huron Diocese we find that the Rev. Dr. Williams, Rector of St. James' church, Stratford, in his address of welcome, referred to the subject of "Women's Work in the Church," saying: "The ever increasing activity of women in all branches of Church work, he considered as indicative of a return to the days of the primitive Church, when Deaconesses, and probably an order of widows, worked in conjunction with the three orders of clergy. This recognized order of women having become subject to abuses, was set aside at the Reformation, but is being revived in various ways at the present day."

According to the reports submitted by Mrs.

Boomer at this meeting, increased interest is being taken in the Central Educational Committee work of this branch of the W.A. Huron has now three children committed to its charge.

Diocese of Algoma.

The Bishop of Algoma acknowledges with many thanks the receipt from A. F. of the sum of \$19, for any purpose in the diocese that would be most useful.

The *Algoma Missionary News* for November says the Standing Committee of Algoma Diocese recently adopted the following resolution by a unanimous vote:

"That the matter of most vital importance to the well-being and effective working of the Diocese of Algoma is her incorporation with a synod having all the privileges and powers belonging to the synods of sister dioceses in this province, relieving thereby the Bishop of the financial burdens of the diocese, and, at the same time, securing to the laity their rights and privileges of sympathy and more hearty co-operation in the work of the Church in Algoma."

Church Bells, London, England, for Oct. 26th, says:

On St. Luke's Day, the Association for Union in Prayer and Work with the Church in Algoma held its half-yearly meeting at St. Mary's, Kilburn, N. W.

The day began with Holy Communion at 11 a.m. in the church, at which the Bishop gave a most interesting address on 'Perils of Christian Work,' coming not so much from outside as from the work itself.

After a meeting of the General Committee and luncheon, a meeting was held in the hall at 3 o'clock, the Vicar (the Rev. J. Robertson) presiding. The Bishop related much about his work, and we feel that in a short account such as this, we cannot attempt to do justice to it. Algoma, he said, is nearly the size of England, though very sparsely populated. The proportion is two to the square mile, while in England it is about 250 to the square mile. The chief industries are mining and lumbering, yet the Canadian is not wealthy, and mines have often to be abandoned for want of capital. At Sudbury there is a big mine of nickel and copper, and these are sent to England to be separated. As to timber, there is an abundance sufficient for thirty years to come.

Turning to his spiritual work, the Bishop paid a tribute to the officials of the C. P. Railway, which runs through a part of the diocese. The Bishop himself is given a free pass over nearly the whole diocese, and each of his twenty-six clergy, or as many as are on the line of the railway, has one east and west as far as his 'parish' extends. The clergy of the diocese were very highly spoken of for devotion to the work and loyalty to the Bishop.

Though not by any means all united in views, yet, the Bishop said, 'we have no time to fight one another.' There is a unity pervading the diocese, and the Bishop does not interfere except in extreme cases, but allows each one as far as possible to preach 'Christ and Him Crucified' in his own way. About 4000*l.* is needed annually to carry on the work of the diocese, of which one-quarter is raised from within and three-quarters from without. We need not say how great is the need for increased support.

While dilating on his pecuniary worries and anxieties, the Bishop drew special attention to rumors about his impending resignation, which have been exaggerated. The truth is, that the Bishop sent in his resignation in a letter to the Metropolitan. On further consideration he made it conditional. This will be brought be-

fore the Provincial Synod to meet in September, 1895. The condition is, that some assistance should be provided. If so, the Bishop will remain in his diocese; if not, the Bishop will feel compelled, in consequence of two serious illnesses he has lately passed through, to make way for a younger man. Therefore the Bishop has by no means yet resigned.

The Shingwauk and Wawanosh Homes were next spoken of. They are most useful institutions, and contain about ninety children. For the maintenance of these about \$8,000 or \$10,000 are annually needed.

The number of churches already built in the diocese is seventy-five, while the number of parsonages is only eighteen. The Bishop needs clergy, yet only \$8,000, or £160 per annum, is the highest stipend which can be paid. Thus many are compelled to leave the diocese, while a number stick to their posts most devotedly. The work is not discouraging even among the Indians, who are quite capable of improvement.

After the meeting £4 1*s.* was collected, and after the Benediction, tea followed.

Diocese of Rupert's Land.

WINNIPEG.

The 19th anniversary of the Venerable Archdeacon Fortin's incumbency of Holy Trinity, Winnipeg, occurred on November 11th, and was marked by special services. There was Holy Communion at 8.30 a.m., and at the usual morning and evening service a good attendance of the congregation. The Revs. C. C. Owen and Canon Mulock took part in the service, and the preacher on the occasion was the Rev. Canon Mathieson, B.D. In the afternoon a large number of children gathered in the church for the Sunday School anniversary service under charge of Mr. H. T. Eberts, the superintendent. Good, hearty music led by the organist, supplemented by the cornet and violin, marked the occasion. A special address was given by the Rev. Mr. Byrde, of Cambridge, England, a missionary of the S.P.G. who was on his way to Hawaii, from the words: "Pray, read, tell, work, give, go." The Rector himself preached in the evening from Genesis xxxi, 13.

The Archdeacon has grown gray in his work in this city, which for many years was heavy and full of anxiety, but is still vigorous and active. He received congratulations from many of the congregation after the services. Among the original worshippers of Holy Trinity, when the Archdeacon became its Rector, there were in the church at the anniversary services: Mr. and Mrs. Andrew Strang, Mr. and Mrs. R. J. Jones, Mr. and Mrs. Sprague, Henry Hodges, Mr. Fonseca, Mr. McGinn, Capt. H. Swinford, W. F. Alloway and Major Morrice, and perhaps they are all that are left.

On the evening of 12th November the anniversary social was held in the school-house, at which there was a good attendance.

Diocese of Qu'Appelle.

October 7th, was observed at St. Paul's Church, Regina, as a day of thanksgiving for temporal blessings. The church was tastefully decorated, the altar especially looking beautiful. The new Church building is progressing satisfactorily, the very graceful tower being nearly completed and the roof of the building on. There will be a debt of about \$1,000 and after it is paid there will be a further sum required to build the Chancel. Contributions for these purposes may be sent to R. B. Gordon, Esq., or J. W. Jowett, Esq., Regina.

The Rev. W. A. Brown was inducted as Incumbent of St. Paul's church, Regina on All Saints' day.

The ladies of St. Peter's Women's Guild, (Qu'Appelle Station, raised about \$130.00 by a bazaar lately held.

A harvest thanksgiving service for Moosomin was held in St. Peter's Church on October 21st. It was expected that the Bishop would hold a confirmation in the same place on the 8th of November.

The Lord Bishop of the Diocese confirmed ten candidates at Salt Coats on October 4th. In his address he referred to Confirmation as "the ordaining to the priesthood of the laity". On Sunday, October 7th, His Lordship ordained Mr. J. S. Chivers to the diaconate. Mr. Chivers will remain as assistant in Salt Coats for the present.

The ladies of Yorkton held a sale of work in October and realized \$58.00 towards the Church funds.

The Ladies' Guild of Cannington Manor held a successful sale in October, realizing a clear profit of \$105.00; \$60.00 of the amount is to be applied towards defraying the expense of double flooring the church.

On October 18th the Ladies' Aid of Pense held a successful social, the result being a sum of \$25.00, which was presented to the rector in the name of the Ladies' Guild.

Diocese of Newfoundland.

Thanksgiving day for this diocese has been fixed for the 27th Sunday after Trinity, November 25th.

Rev. E. Colley has appointed Rural Dean of Avalon.

Mr. Thomas Brown, the oldest member of the Church in King's Cove, entered into rest on the 13th of October in the ninetyeth year of his age.

The loss of the "Dove," the Mission boat of the Rev. A. Currie, after an arduous cruise along the coast of Labrador, last summer is announced. It is a serious loss to him and it will be necessary to replace the boat with another in order to enable him to carry on his work efficiently. Mr. Currie reports having visited 149 places, preached 104 times, baptized or received 28 children, celebrated Holy Communion 20 times 153 persons receiving, some of them for the first time during three years. The "Diocesan Magazine" well says: "We, who are more highly favored can hardly realize the deprivation referred to in these last few words, but we certainly ought to be able if we realize our own privileges, to rejoice that our isolated brethren have been thus cared for. It is good to feel that to some extent at least what have been called our "Picturesque Missions" have received the Church's attention. That the Church in Newfoundland generally is alive to the needs of those Missions the entire tone of the recent Synod shows."

The C. E. T. S. is becoming stronger every month in the Cathedral parish.

In accordance with the recommendation of the Church of England Sunday School Institute there was a special service of Intercession conducted by the Lord Bishop in the pro-cathedral on the afternoon of the 22nd, Sunday after Trinity and a corporate Communion of Sunday School teachers on the following morning at 7.30 a.m.

VIRTUE.

The old Roman conception of virtue was included almost within the qualities of manliness, courage, heroism. Modern morality has somewhat dropped the heroic, and withal broadened

the conception, which may be defined nearly by the common saying that a man "has the courage of his convictions." Underlying the idea in both the Roman and the moralist of the present day is a complacent egoism which looks with utter contempt upon every one who fails to come up to their own standard of virtue. Not man's philosophy, but the New Testament develops the true and complete idea of this quality of human character. Christ translated abstract virtue into practical life. And the writers of the Epistles taught us how to fill out the ideal in our conduct and action. Virtue Christianized makes us active, watchful, circumspect, discreet, with clearness of mental vision to see what ought to be done, what ought not to be done, not only in behalf of our own best interests, but for the sake and happiness of others, those whom we influence and who influence us day by day, and especially for the sake of our loving Master; and it guides us in what manner, at what time, and in what place the thing should be done or said. Of course this demands courage and manliness to act without regard of consequences to self, and steadfastness to truth, as well as wisdom and purity and sincerity. Nor is there any assumption of being better than others, nor of condemnation of those not up to a certain standard, for the right-minded man is conscious of his frailty and liability to fall, and he is not a hard censor, because "the knowledge of his own angles softens those of other people."—*The Church News.*

Contemporary Church Opinion.

The English Churchman and St. James' Chronicle, London, Eng.:

We learn with much regret that at St. Peter's, Hereford, a church which is in the patronage of the Simeon Trustees, and which was for many years the scene of the labors of the honored John Venn, a surpliced choir has been recently introduced, and the custom instituted for the congregation to rise up when the clergy enter the church at the commencement of the service. These matters, trivial in themselves, are greatly to be regretted, especially in a church which has during the last seventy or eighty years been a centre and stronghold of Evangelical and Protestant teaching for the entire neighborhood.

The News, London, Eng.:

We are glad to note the remarks of the Archdeacon of London at the Devotional Congress meeting on the subject of FAMILY PRAYERS. Dr. Sinclair said: "It is difficult to understand how a household can consider itself Christian without the wholesome and invariable custom of family prayers, simple, earnest, and graced by the unction of the Holy Spirit. In Scotland the habit may be said to be the rule even in the huts of the lowliest peasants. In England its restoration is far more worthy of promotion than many an enterprise, ecclesiastical or religious, that has been pursued with ardor and self-sacrifice. Let me urge on this influential assembly to do their very utmost to revive it in every cottage where their responsibilities extend." The Dean of Norwich was equally earnest in commending this habit in his address to working men and women. He said "that if a man had the Spirit of God his home would be the first place where the influence would be felt. Jesus Christ was Himself a working man, and he had no doubt that all the work He did, all His carpentering, was of the best conceivable quality. Family prayer should be offered in the cottage of the poor as regularly as in the houses of the rich." We are very doubtful, however, on this last point. We fear family prayer is almost as much neglected by the rich as by the poor. We asked a clergyman recently

in how many homes in a fairly large parish he supposed family prayer was a habit. His painfully significant answer was—"He feared in none." We are thankful to know 'the Lord's Prayer Union,' established in connection with *The Day of Days*, has done much in many parishes to revive the Scriptural custom. Information respecting this 'Union' can be obtained from the Editor of *The Day of Days*, 'Coomrith,' Eastbourne, on sending postage stamp.

SUNDAY OBSERVANCE IN EUROPE.

It is generally well known that of late years great efforts have been made to secure a better observance of the Lord's day in the cities of Europe. The movement was inaugurated by the late M. Alexandre Lombard, of Geneva. It sprang out of the International Conference of the Evangelical Alliance held in 1861. Great progress has been made in this direction of late years, and *Evangelical Christendom*, London, thus summarizes what has been accomplished in the principal countries, as gathered from the seventeenth annual report of the English Committee:—

Belgium.—The most important movement has been the adoption by the Belgian government of a new rule as to the Sunday delivery of letters.

"All the postage stamps now issued by the Belgian postoffice have printed on them, in English and Flemish, words signifying 'not to be delivered on Sundays.' Persons who wish their letters delivered on Sundays must tear off these words. In the case of postal cards and stamps embossed on envelopes, the words must be crossed out if the sender wishes the card or letter to be delivered on Sunday.

France.—In France a great good is being done by a vigorous society called *Ligue Populaire pour le Repos du Dimanche en France.* It issues a monthly periodical, enrolls members, and has the co-operation of such distinguished men as M. Jules Simon, M. Leon Say, M. E. Cheysson, M. de Nordling and others. In 1892 the government voted 600,000 francs to allow the country postmen one free Sunday a month. Postal deliveries in Paris are reduced by one half on Sunday.

Germany.—In 1892 a law was passed in Germany to close shops on Sunday. But as the shopkeepers had previously been accustomed to keep open all the day, considerable friction resulted. This led to a compromise, and shops are now allowed to keep open for a few hours on Sunday. It is, however, only a temporary concession, and the law is enforced. Recently a mercantile house employing 120 clerks was fined \$300 for making them work too long on Sunday.

Holland.—The cause of Sunday rest is making good progress. No newspapers are issued on Sunday.

Italy.—Some progress is seen. A congress of workmen's societies, representing thirty-six towns, held at Milan in 1892, voted in favor of a law making Sunday rest obligatory.

Greece.—The Metropolitan of Athens and the director of the police are taking steps to promote public rest.

Norway.—Marvelous progress is being made. Factories and shops are closed on Sundays. The sale of alcoholic liquors are prohibited from five o'clock on Saturday evening till eight o'clock on Monday morning.

Sweden.—There are only one or two deliveries of letters on Sunday. The crews of vessels are released from unnecessary work on Sundays.

Switzerland.—Nearly all the cantons have now laws to protect the people from Sunday labor. Newspapers are not printed on Sunday. A railroad recently built from Yverdon to St. Croix does not run passenger trains or freight on Sunday.—*Southern Churchman.*

The Church Guardian

— EDITOR AND PROPRIETOR: —

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Address Correspondence and Communications to the Editor, P. O. Box 504, Montreal. Exchanges to P. O. Box 1968. For Business Announcements See page 15.

CALENDAR FOR NOVEMBER.

- NOV. 1—ALL SAINTS' DAY.
 " 4—24th Sunday after Trinity.
 " 11—25th Sunday after Trinity.
 " 18—26th Sunday after Trinity.
 " 25—27th Sunday after Trinity. [*Notice of St. Andrew*].
 " 30—ST. ANDREW. (Apostle and Martyr). Athan. Creed.

THE CHURCH AND THE BIBLE.

From the American Church Sunday School Magazine, Philadelphia.]

Perhaps the present age equals any age of the past in the desire for light and learning upon the Sacred Scriptures, the Church of God, and the relation of those two sources of authority to each other. To the man of scholarly and churchly gifts knowledge has come in fullest abundance. Not that all problems have been solved, but that for many questions settlement has been reached and good promise is made of further satisfaction. And even for other people of less attainments much help has been afforded and some of the confusion has been cleared away. And yet in spite of so happy a prospect here remains so enormous a mass of ignorance and misconception that the little light displayed looks as though it would pass away in the surrounding darkness. People who do not read the book or understand the Church will make freely and loudly such affirmations concerning them, that the better taught are sometimes tempted to think that truth is impeded and evil is nearly victory.

Among other things, few are more distorted than the relation of the Church and the Bible. Some suppose the Church is founded upon the Bible, others that the Bible is the creation of the Church. Others, again, to all intents and purposes, value little or ignore either the one or the other. In such disputes where does the truth really lie? Perhaps we may help our reader somewhat in finding the answer to that question.

The Church is not founded upon the Bible. Several interpretations have been given to our blessed Lord's words to St. Peter: "Upon this rock I will build my Church; but no one has ever contended that the rock was the Bible, indeed, as the Church of God in earlier days as established long before the books of the Old Testament were so much as written, so the Church in its Christian development was founded and began its work while as yet neither evangelist had composed a line of the Gospel or Apostle had penned one of the Epistles. A cursory glance at the several documents collected under the general title of New Testament, shows that each book was set forth for people already converted to Christianity and ready within the fold of the Church. No one of them undertakes to set forth a scheme of deity, ritual or doctrine—in other words, to model or suggest an organization; but each takes for granted that the organization already exists. This is illustrated by a comparison of

the New Testament books with the ritual books of the Old Testament. Leviticus and Numbers contain elaborate directions for a system which was as yet in the future—the Mosaic development of the Patriarchal Church. The Gospels and Epistles have no such elements. On the contrary, they are concerned only incidentally with the structure of the Church, or with its form, faith or life. The third Gospel, *e.g.*, is written primarily that a private individual, Theophilus by name, should be accurately informed upon those facts and teachings of our Lord's life which were most heartily held and believed by his followers; even, as for another example, the Epistles to the Corinthians were occasioned by certain abuses which had arisen in the Church there. Had not one of these abuses affected the Holy Communion St. Paul would not have had the opportunity of giving his account of the institution and meaning of that great Sacrament. Even as a letter from a Secretary of State to a General or Consul touches only upon the subjects which made such a letter necessary and by no means describes the principles upon which the government is founded, or gives a history of the State, taking such things entirely for granted, so the writers of the books of the New Testament have before them not the formation or setting forth of a system, but only the settlement of some difficulty incidental to a system already existing.

That the Church was in life and activity before the New Testament came into existence, is historically certain. When our Blessed Lord gave the apostolate to twelve of His disciples, when the Holy Ghost gave those same men the Pentecostal power, and when St. Peter and St. Paul began their mission, not a line of the New Testament had seen the light. The earliest book written is said to be the Epistle of St. James, and if we accept A. D. 45 as the earliest possible date for that book, it is clear that the Church had done some fifteen years' work before she possessed even so elementary a document as that. Upwards of twenty years more elapsed before any of the Synoptic Gospels were written; and it is next to certain that St. Paul finished his ministry and received his martyrdom without ever seeing the stories of his Lord's life which have so delighted and helped the Church in later ages. It may be doubted if the great Apostle of the Gentiles ever thought of Christ in the sweet and beautiful conception or ideal in which St. Luke or St. John depicted Him. There is a severity in St. Paul which suggests a knowledge only of the more prominent incidents in the Lord's life, *e.g.*, the Crucifixion and the Resurrection; and never once does he make even a passing allusion to any of the many circumstances which make the Gospels so fascinating. This may have arisen partly from the harsher and narrower bent of his mind, and partly from lack of intercourse with the richer and gentler spirits who had known Christ in the flesh; but more from the fact that no one of the accounts given by the evangelists had reached him. And after St. Paul's time many years elapsed before the Apocalypse or the Fourth Gospel was written; even if we allow the former book to have been composed before the destruction of Jerusalem, no one contends that the latter was finished much earlier than the close of the first century. Perhaps the last line of the New Testament is the concluding or supplementary chapter of the Gospel according to St. John, and this, so trustworthy tradition affirms, was written by the Apostle in his extreme old age—the last words of one who had seen the Lord.

Thus fifty or sixty years elapse between the time of the first Christian writing and the last verse of the canon, or upwards of seventy years from the day of Pentecost to the time when the final lines of the New Testament were penned. In that long period the Church lived and did some of her most wonderful work.

And even then several generations passed

away before the books of the New Testament obtained general circulation, and fully two centuries ere they were collected into a volume and their authority universally admitted. The teaching in the early Church was entirely oral or symbolical; the great mass of the converts, coming as they did from the lower and servile classes, could neither read nor write; and not until the later persecutions are reached is anything said of sacred books. It took many a day and many a dispute before the New Testament received the recognition it has obtained during these later centuries. In the meanwhile the Church continued her career, expanded her borders, produced her saints and martyrs, and did great things for her Lord, without the New Testament, or, at best, with only some fragments, and these neither undisputed nor generally accepted. It is probable that, though later in composition, the liturgies were earlier in acceptance than some of the New Testament writings—say, *e.g.*, the Revelation or the Epistle of St. James.

It is evident then, that the Church of Christ is not founded upon a Book; and it is further evident that there was a time when such a Book was not necessary to it, though as we shall presently show, that time has passed away. We must keep clearly in mind that it does not follow that a state of things possible or desirable in one age, is possible or desirable in all ages.

(To be continued.)

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

TWENTY-SEVENTH SUNDAY AFTER TRINITY.

The general tone of the services of this day are anticipatory and intended as preparatory to the due observance of Advent. The *Collect* accordingly speaks of the conversion or revival, in which God stirs up the will to energy of service and fresh effort to attain spiritual perfection, by which the 'faithful' may secure the reward of God which is 'plenteous' above what we either 'desire or deserve,' Rev. xxii, 12, 'I come quickly and My reward is with Me.' Good works are not done for sake of reward—they are a labour of love. Yet, see Heb. vi, 10, they will not be forgotten. The reward is of Christ—'of Thee,' 'by Thee.' The reward 'to every man according as His work shall be,' Rev. xxi, 12. That is, according to the kind of his work—reward to keep himself and others ever in remembrance of what he did for God. As ye sow so shall ye reap, Heb. vi, 10. 'God is not unrighteous to forget your work and labour of love.' The prayer is that the 'will' may be quickened, Psalm lxxxiv, 2; St. John iv, 34; Phil. ii, 13. 'It is God that worketh in you both to will and to do of His good pleasure,' 11 Cor. viii, 12. 'These be first a willing mind.' The service of God a 'free' service, the choice of the will, which recognizes in God the chief good of the soul; this is 'the perfect freedom' of the saints, 'the faithful.' Guided by love the Christian chooses whom he will serve, and becomes a partaker of the Divine bounty. 'Who-soever will, let him take of the water of life freely, Rev. xxii, 17.

The *Epistle* is a prophecy uttered in the midst of ruin and sorrow, promising future deliverance and greatness in the Kingdom of the Messiah, Who is called, as in Is. xi, 'The Branch' of the stem of Jesse, regarding His human nature, and also 'Jehovah our righteousness,' as testifying of His Divine Mission. But these are foreshadowed in the coming deliverance from the Empire of Babylon, over which Israel had been scattered,—a deliverance which is to outshine in their grateful remembrance

even the Exodus from Egypt. The Advent promise of a kingdom of God, which is also a kingdom of 'righteousness,' here begins to be brought out. Messiah was to be a 'righteous branch' executing judgment and justice on the earth,—a new dispensation, of which the characteristic mark was to be 'righteousness' as opposed to oppression, injustice and evil. The sceptre by which the new monarch was to rule was to be 'righteousness,' good works, love, truth, purity, and the fear of God. So 'good works' are to be the distinguishing mark of the subject of the new kingdom. This righteousness is to be wrought in our hearts by a ready submission of the will to the operations of the Holy Spirit, through whom Christ rules and guides His faithful people.

The *Gospel* directs the mind backward to the rich feast of grace which has been set before us in the year now passed away. Even now it is not too late to 'gather up the fragments' of what has been wasted or neglected, that nothing may be lost. The compassion of Jesus for the multitude: He lifted up His eyes and took in at a glance the needs of the people who were gathered about Him. Unasked, He blessed them. 'Their needs were their title deeds' to His royal consideration and bounty. He provided royally for all—enough and to spare. The Jews were looking for a prophet like unto Moses, and Jesus proved Himself to be 'that Prophet' by this miracle which recalled the feeding of the Israelites with Manna in the wilderness. The point of the *Gospel* is in the closing words, 'This is of a truth that Prophet that should come into the world.' Note the 'plenteousness' of the gift of our Lord.

The *First Morning Lesson*, Eccles. xi, xii, is a call to Faith and effort, and to a steady perseverance in 'well doing.' The faithful husbandman casts in the seed and abides confidently the issue of his toil. He disregards all outward signs of discouragement, v. 4, and goes on in the path of duty,—in the morning sowing the seed, and in the evening staying not the hand. In the beginning of things the end is not to be forgotten. 'The fruit' the result of the sowing. The 'plenteous' reward the crown of hearty and dutiful service under all outward conditions of life. The greater the discouragement the greater the merit. In battle 'the post of honor' is always 'the post of danger.' Early piety recommended as a preparation for days of sorrow and times of trial. The conclusion of the whole matter: 'Fear God and keep His Commandments: this is the whole duty of man;' the end for which man is created and his supreme glory.

The *Second Morning Lesson*, St. James iv., warns against those sins which detach the soul from God and weakens its devotion, hindering the development of 'the fruit' of righteousness. Covetousness, pride, rash judgment, over-confidence in material things, are some of the sources whence come weakness and unproductiveness in the spiritual life. Obedience to God and an habitual drawing nigh in the ordinances of religion, the only safeguard against apostasy and final rejection as 'fruitless,' as having failed of the grace of God. To know to do good, v. 17, and to do it not by reason of lack of resolution, is sin. How needful then the prayer of the Collect that we should arouse ourselves at this season to a newer and more determined effort to make our lives fruitful in good works. How salutary are afflictions, mourning, tears of penitence, v. 9, if they draw us to humble ourselves in the sight of the Lord, and secure for us the fruit of the promise that 'He will lift us up.'

The *First Evening Lesson*, Hagg. ii. to v. 10, is an appeal to Israel of old to renewed effort in rebuilding the Temple, an example of the Lord 'reviving His work' in the midst of the years. The appeal is based upon their experience of

the past mercies of Jehovah. 'Be strong and work'—the call of the Church to-day. The reward promised a 'plenteous' one: 'I will fill this house with glory;' 'In this place will I give peace, saith the Lord of Hosts.' 'I am with you, saith the Lord of Hosts.'

The *Second Evening Lesson*, St. John ix to v. 39, reveals the Messiah as the source of Light to the world—spiritual and physical. He thus vindicates his claim to be 'The Light' that lighteth every man that cometh into the world. The darkness of ignorance and prejudice contrasted with the light of experience and faith, v. 11, 16, 31, 32, 33. The result of conviction, confession and worship of the Christ, v. 38. The boldness of the man's confession in the face of the contempt and revilings of the Pharisees a proof of his sincerity. The simplicity of his testimony: 'One thing I know that whereas I was blind, now I see.' This simplicity and boldness revealed the Divine strength which had been bestowed upon the man in the course of holy obedience. 'He went his way, therefore, and washed and came seeing.'

THE LAWFUL ADMINISTRATION OF THE WORD AND SACRAMENTS.

(From the Penny Post.)

When our Lord and Saviour had broken the portals of the grave, He stayed a while upon earth to cheer and support His Disciples in the doubtful and dangerous circumstances in which they found themselves. It was this very solemn time which He selected for investing them with that high and awful commission to preach the *Gospel*, and to baptize all nations in the name of the ever blessed Trinity. It was in the evening of the first day of the week that the little band of faithful ones were met together with doors shut for fear of the Jews. Suddenly Jesus stood in the midst of them, and said, "Peace be unto you: as My 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: Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained †." Such was the evening of the first Sunday ever observed in the world. And when the Master ascended up on high He repeated this commission, and added, "Lo, I am with you always even unto the end of the world ‡."

Such was the beginning of the Christian Priesthood. By this divine ordination all grace had been given to the Apostles; they were the rightful fountains from whence all Church authority was to flow. By virtue of this power they added to their own number St. Matthias; and afterwards, as the needs of the Church increased, they consecrated St. James, a relation of our Lord, bishop of Jerusalem: St. Paul consecrated Timothy and Titus bishop of Ephesus and Crete, and St. Peter consecrated St. Mark Bishop of Alexandria. None were to preach who were not sent, none had the gift in them, save by the laying on of hands. When the visiting of the sick, the distribution of alms, and baptizing, multiplied in the hands of the Apostles, they constituted the Order of Deacons; of whom St. Stephen and St. Philip wore chief ornaments; and lastly, we read of their "ordaining elders," or, as it is in the Greek, "presbyters, in every city, praying with fasting, and commending them to the Lord on whom they believed §."

These three Holy Orders of Apostles or Bishops, Priests and Deacons, were thus established. From the earliest times down to

the present have they been by God's good providence preserved in the Church. The laying on of hands can be traced from the apostles downwards in a long succession of Bishops throughout the whole world; and so absolutely necessary was Apostolic Ordination considered in primitive times, that St. Ignatius, a contemporary of the Apostles, distinctly says, "Without a Bishop, Priests, and Deacons, there is no Church!" Indeed I cannot give a better or clearer view of this than by quoting a passage from this same holy Father, the Friend of St. Peter and St. John. He thus writes to the Churches of Ephesus and Smyrna:—

"On this account it is fit ye should obey your Bishop, which thing also ye do. For your deservedly blessed prosbytery, which is worthy of God, is so fitted into your Bishop, as strings in a harp; wherefore in your unity and musical love Jesus Christ is sung; and be ye all and each of the Chorus, that being in tune and of one spirit, ye may lift up the song of God in unity, and sing with one voice through Jesus Christ to the Father, that He may hear you, and know you by the things which ye do to be very members of His Son. Let no man be deceived; if any one is not within the altar, that man falleth short of the bread of God; for if the prayer of one or two hath such power, how much more that of the Bishop and the Church? Ye are the stones of the Father's temple, prepared for the building of God the Father, lifted up on high by the scaffolding of Jesus Christ, which is His cross, using for a rope the Holy Ghost: and your faith is that which bears you upward, it is that good way which leadeth unto God. Obey your bishop as Jesus Christ obeys the Father, and the presbytery as the Apostles and reverence the deacons as the commandment of God. No one shall baptize or consecrate the feast of love, but the bishop, or those whom we shall approve."

I have thus compressed into as brief a space as I possibly could the doctrine of what is commonly called the *Apostolical Succession*. The importance which was attached to the doctrine in the best and purest ages contrasts strongly with the neglect into which it afterwards fell. It was then one of the main reasons which attached our forefather to the Church. Without this ministry how could they be sure of the blessed sacraments? For fifteen hundred years the whole Church had held that out of this ministry there was no legitimate Priesthood—what were they that they should dare to set up a new priesthood for themselves? All this they felt; and therefore, "with singleness of heart, they continued steadfastly in the Apostles' doctrine and fellowship ||." I need not dwell longer upon this subject. I have, I trust, said enough to show that when men are inclined to think lightly of change in the Church, or disposed to refashion it after their own imaginations, they should remember that they are meddling with an ordinance of God, and not with an institution of man.

F. W. F.

|| Acts ii. 42.

Overdue Subscriptions.

We regret very much to be obliged again to call attention to this matter. A very large number of those *in arrears* have paid no heed to former notices of similar character, and the amount due us in small sums is so great as to seriously impede our work. Will not every subscriber oblige us by examining label on paper and by remitting amount due *with renewal* order, and if possible one new name? In the latter case renewal will be given for one dollar (instead of one dollar and a half.)

† John xx. 19—23.

‡ Matt. xxviii. 20. § Acts xiv. 23.

Family Department.

MEMBERS OF CHRIST; CHILDREN OF GOD.

We were when yet tiny infants,
In the Book of Life enrolled;
And before we knew our Saviour
Were gathered into his fold.

Heirs of the Kingdom of Heaven,
Members of Christ we were made;
Heirs of the life everlasting,
Whose glories never can fade.

God laid on each of us crosses,
But we soon threw them aside—
Wandered away from the Saviour
Who for our salvation had died.

God knew that we should soon weary,
And fresh help sent from above,
Drew us again to the sheepfold,
Drew us with His "bands of love."

By the Bishop's hands he sends us
New strength and fervor and zeal,
And as we kneel to receive them,
Ready to conquer we feel.

The world, the flesh, and the devil
Must muster their forces anew,
And to test our faithful allegiance
Give us hard fighting to do.

But when we grow faint and weary,
Ready to give up the fight,
He sends us another blessing,
Like sunshine after the night.

In Holy Communion feeds us,
Strengthens our bodies and souls.
We must not desert the army
After our names He enrolls.

So then, all through life's hard journey,
If in Christ's footsteps we tread,
He'll never leave nor forsake us,
But raise us at last from the dead.

—KATE M. BILLER.

Molly and Nan.

CHAPTER X. [CONTINUED.]

Molly leant over her shoulder and read—

"In state our grand old Abbey stands,
Its towers were built by many hands.
The birds within its ivy find
A shelter both for egg and child."

"It's beautiful, but that last line's rather funny, isn't it?" she said, sitting down beside her.

"Oh, those sort of things don't matter in poetry, you know. I never heard such a row as the birds are making. Only I can't think what's to come next."

But instead of answering Molly gave a little scream. "What is that little black thing up there, Nan? I do believe it's a kitten!"

Sure enough, high up on an arch, a very small black kitten was sitting upon a tuft of creeping ginger. It was this, no doubt, that had startled the birds, and how such a tiny creature could have got up so high it was hard to see. The children climbed up as near as they could, and then used all the arts in their power to make it jump down to them. After staring some time with a solemn pair of eyes, the black kitten decided that they were friends, and made up its mind for a spring.

"Oh, you delicious little darling," said Nan, as she held it in her arms, "It's purring. Do let me put its nose quite inside your ear, Molly. It makes such a sweet little soft noise, and its whiskers do tickle so."

Molly offered her ear willingly, then said, "I wonder who it belongs to? Perhaps it's lost, and we might take it home with us. Let's go and find out."

Aunt Delia admired the kitten very much, though she said she liked to hear its purring best at a distance. "I expect it belongs to the cottage at the gateway, and as we are going there to have some tea, you had better take it and ask."

The children had quite decided that the kitten was a stray one, and they both felt rather disappointed when the woman at the cottage recognized it at once as being hers and thanked them kindly for bringing it back. There was an old black and white cat lying at full length on the couch, and a couple of less adventurous kittens were playing around her.

"Our Polly, that's my granddaughter, ma'am, as is just gone to service, made such a cosset of that there black one. She used to carry it about with her everywhere. I wholly think the little creature misses her. Your tea is quite ready in the front room, and will you please call loud if you want anything, for I am so wonderful hard o' hearing." And then, a sudden thought striking her, she added, "Would the young ladies care to accept of that there kitten? I am sure they're kindly welcome to it, and we've too many already."

"Oh, thank you so very much," said both little girls together. "But wouldn't Polly miss it, don't you think?" they shouted in her ear.

"Bless their little hearts for thinking of such a thing!" she said, after they had repeated it two or three times. "Polly won't be heme again, please God, this side of Christmas, and she'll be right glad to hear that it have got a happy home, Polly will."

"Then may we have it, mother?" asked Nan, eagerly. "Adelaide gets crosser and crosser, she doesn't care a bit about being nursed, and this is such a darling sweet little thing," and she kissed it with great warmth upon its black india-rubber-like nose.

"Very well," said Aunt Delia, "only you will have to promise that it is well looked after, and to be just as kind to it when it grows into a cat; and I really think it ought to belong to Molly, because it's her birthday, and she saw it first."

The children promised everything, and agreed to share the kitten between them, and when tea was over they helped to fasten it into a basket, feeling their cup of happiness was indeed running over.

"And be sure you tell Polly we'll be very kind to it," they cried as they drove away.

CHAPTER XI.

The interest in old churches and ruins and such things, which the archaeological day had aroused in our two little girls, did not end there.

"I do wish we had something interesting in our church," said Nan one day not long afterwards. "There's nothing except those little bits of arms and legs under the whitewash. Father says they're meant for St. Christopher, but they might be anybody as far as I can see."

"And he says those brasses down by the tower are awfully old and curious but I think brasses are dreadfully dull things," said Molly candidly.

"Yes," answered Nan, "So do I; the writing's always in Latin, and there are such ugly little tiny people on them. Now I can't think why Sir Knype Grabbet didn't have a grand tomb, with his wives on each side of him, like the ones we saw the other day."

"I expect he was too wicked," said Molly thoughtfully. "And then, you see, he'd have had to have the little boy that was bricked up

in the chimney, kneeling on a cushion holding a skull in his hands to show he was dead. I expect that's why."

They were walking back from the Grange while this conversation took place, and as they neared the church yard they became aware of an old man, dressed in black, poking about among a group of grave-stones, which were gray and mossy with age. He was so intent upon this occupation that he did not notice them until Nan gave a cough to attract his attention, for she wanted to know what he was doing. He then started up, and took off his hat with such a grand flourish, that they could hardly keep from smiling.

"You're the young ladies from the rectory, I expect?" he said, coming to meet them. "I suppose you don't happen to know where Robert Barnard lies buried?"

Nan was obliged to own she had never heard of such a person.

"Well, miss, I suppose not; but he was my grandfather, and as I'd business down in this part of the country, I thought I would like to come and see the place where he lies, which my poor father had often spoken about. (I travel in buttons, miss, for Messrs. Pookes, of Birmingham.) But the stones seemed so very old, and my sight is so poor, that I doubt that I shall have to go away without finding it."

"Oh, we will help you," said both the little girls together. "It would be such a pity if you couldn't find him," and they knelt down on the grass in front of the first old grave-stone they saw and began pulling off the moss and, trying to trace the letters upon it.

"Look, Molly," said Nan, in the wildest excitement, "this is a 'B,' and then an 'a.' It must be the one."

But Molly was more cautious, and another minute brought out the name "Banham." to their great disappointment.

"Never mind," said Nan, "we'll go on trying and we must find it. Would you mind lending us a knife, Mr. —; is your name Bernard too?"

"Benjamin Barnard, at your service," said the old man, with another grand bow, and he produced a knife, and opened the pick for taking stones out of horses' feet, which looked as if it had never been used before.

The little girls worked on steadily with this implement and with a piece of pumic-stone and a trowel, which Molly good naturedly went to fetch, and, after many false alarms, called out with pride that they had found the right one.

Mr. Benjamin Barnard seemed half asleep, sitting in the sun on the railing which guarded old Mr. Knype's grave, but at this good news he woke up, and came hurrying towards them.

"Listen," said Nan, appealing it out with her finger.

"Sacred to the memory of Robert Barnard, of this parish."

"That's it," interrupted the old man, as excited as themselves, "and he died in—"

"Oh, don't tell us," cried Nan, "and we'll see whether we've got it right." And she began again—

"Sacred to the memory of Robert Barnard, of this parish, dyed 17th September, 1784—"

"That's it," put in his grandson.

"Also to Elizabeth Barnard, his wife, dyed 2nd August, 1790, aged 70 years."

"Wait a bit," she added, "there's a poem as well. The two last lines are almost under the ground, but we've grubbed them out with the trowel."

'Man's Life's a snare, a Labyrinth of Woe,
'Tis doomed for mortal man to struggle through.
To-day he's great, To-morrow he's undone,
And thus with hope and fear he travels on,
Till some disease, or else perhaps old age,
Calls us poor mortals trembling off the stage.'

There, that's all. Aren't you pleased?" and they looked up with radiant faces.

Mr. Benjamin Barnard hardly knew how to thank them enough. He copied down the inscription in a large pocket-book, and then, with a separate bow for each of them, picked up his umbrella and black bag and left them to talk over his adventure.

"What a funny old man!" said Nan, when he was safely out of hearing, subsiding on to the grass. "What *did* he mean by travelling in buttons? I suppose he had a jacket covered with them, like the page at Mrs. Chetwynd's, but we couldn't see it under his overcoat." And they both enacted the scene again to their great amusement.

It was this incident, however, which put a new idea into Nan's head. There might be many people like Mr. Benjamin Barnard, who would be pleased to find their grandparents' graves easily; and to decipher the names and write them down would be just the sort of thing that archaeological people would do.

True, none of the stones went back further than a hundred and fifty years, and all the names were entered in the register books; but still they were quite difficult enough to make out, and one or two they would have found almost impossible if it had not been for Dan, whose knowledge of the last illnesses and resting-places of the parishioners for three-quarters of a century was of the most intimate and embarrassing kind.

"I suppose you never heard of Robert Barnard?" Nan asked one day, when they had sought his aid.

"Robert Barnard!" What, the old man as lies just agen the funeral door?"

Nan nodded looking rather crestfallen.

"Lor' bless ye! Why, my grandfather worked for him, man and boy, a matter of forty rears—carried him to his grave too, that he did. There ain't no Barnards in these parts now, for his son Benjamin went into the shires—a long way from here, they tell me."

After this the interest in the grave-stones rather cooled down; besides,

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THE LADIES' HOME JOURNAL will publish as one of the features for 1895, a vigorous and trenchant article by the Rev. John R. Paxton, D. D., entitled

Through the Church into Society

Dealing with the methods employed by social strugglers in using the church and its influence to get a foothold in New York society.

The King's Daughters

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there were other things more engrossing to think about. Every day now brought the long summer holidays nearer, and as they approached, Molly had a special reason for counting the hours.

Her mother had been in poor health, and as the climate of Vienna suited neither her husband nor herself, her father wrote to Aunt Delia that he intended to throw up his appointment and bring his wife and little boy to England for the summer.

They were to come straight to the rectory, and to make it their headquarters, until they found a house to suit them, for the one in London, where Lady Howard had lived and died, was much too large and gloomy for so small a party. But one thing after another prevented their setting off, and at last the first week in August was fixed for their arrival, the boys coming home a few days before. Many were the preparations and elaborate the plans as the time drew near.

The school treat, too, was to be held the day before they came, "to get it over," Aunt Delia said, though Molly thought it was a great pity it could not have been put off for a little, as they would have been so sure to enjoy it. She and Nan were very busy. There were so many hideous wooden dolls to dress (Dick said he was sure the children who got them would cry with disappointment); so many little muslin bags to fill with sweets, to say nothing of the boys, who always expected a large amount of time and attention; but every now and then Molly man-

aged to run upstairs to look at the spare room and the little bed in the dressing room next door, to assure herself that it was all true, and that in two days' time the three people she loved best in the world would be sleeping there.

There were not many children in the Bramblemere school, which was a very old-fashioned one, but somehow there always seemed a large number who could come to the school-treat. There were big girls who had oddly enough got a holiday from service just at this particular time, and little ones who would be at school next year. Then the mothers came too, and brought their babies, who seemed quite as capable of eating plum-cake as the elder children; and the grandmothers would have been dreadfully offended if they had been left out, and were prepared to forget their aches and pains for one day, and even to run a race or two with the best.

So, by the end of the afternoon, nearly the whole parish was congregated in the window behind the house, from which Taffy and Jack had been excluded.

The races had been run, the prizes given, and all were drawn up in lines to watch the ascent of two fire-balloons which the boys had brought back with them. A beautiful moon was rising above the church tower and painting dark shadows among the fir-trees; but fire-balloons were a novelty, and the moon was not, so they all stood gazing open-mouthed upon the little group which was the centre of interest. A sudden breath of wind caught the first one just as it

was leaving Dick's eager hands; it staggered for a moment into the air, flared up, then fluttered to the ground, a little heap of ashes. The children did not feel sure that this was not all that was expected of it, and they were so worn out with happiness that anything would have pleased them, so they clapped and cheered and shouted while Philip and Dick brought out the second one, which was both bigger and better constructed.

(To be continued.)

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THE ST. MICHAELS' TRAINING SCHOOL, JAPAN.

The following letter has been received by the General Corresponding Secretary of the Woman's Auxiliary from Miss Jennie Smith, Church of England Medical Missionary at Kobe, Japan: "I cannot express my deep thankfulness for the way in which it has pleased God to prosper my work during the past year. As regards the outward indications of success there is everything to encourage us, and the future of St. Michaels' Training School for Nurses looks very promising. Before I begin my report I wish to thank the W. A. for the very practical interest they have taken in this work, as shown by the generous contributions they have made towards it. This enabled me to begin the dispensary for the poor, in connection with the school last spring, which has proved a blessing to so many sufferers. I began work in Kobe, Oct. 1893, with only one assistant, O. Chiski San, whose sad death a few months after I came here was a great grief to me, for besides being 'a most loveable companion,' she was a true and earnest Christian, and possessed many of the qualities that are essential for a nurse. It was very sweet to hear this Japanese girl, on her death-bed, speak of the Saviour's love and her message for her parents and relations 'to be steadfast in their faith, and to meet her in heaven.' Soon after her death I was fortunate enough to procure the services of three graduates of the American Episcopal Mission School of Osaka, a city twenty miles distant. In another month these were joined by a young woman from Kobe, who had formerly been a school mistress, and now wished to learn sick-nursing. Unfortunately she was taken from the school by her parents, who objected to the religious instruction, but we trust the influence of the other nurses, who were most anxious for her conversion, as well as the teaching she received, will bear fruit some day.

Now I must tell you of the three Mission school girls whom I am training. Their names in English are Ren Tanaka, Sada Tanaka and Nami Homaguchi, but in addressing them I always say 'O. Ren San,' 'O. Sada San,' 'O. Nami San,' (that is honorable Miss Ren, etc., etc.) The first named is my interpreter on all special occasions, and her thorough knowledge of English and general intelligence makes her a very valuable assistant. She has proved on many occasions to be a most trustworthy and capable nurse, and has taken care of a number of difficult cases. O. Sada San, although not so bright and energetic, is a very thorough, reliable girl, and appears to be making satisfactory progress. The last, O. Nami San is a perfect treasure. Her sweet disposition and willingness to perform any duty that is assigned to her, pleasant or otherwise, has already made me love her very much. Indeed I cannot speak

too highly of these young women; all educated, intelligent, enthusiastic in their work, and proving themselves to be earnest followers of the Master.

(To be Continued.)

LITTELL'S LIVING AGE FOR 1895. The success of this sterling periodical is owing to the fact that it enables one, with a small outlay of time and money, to keep pace with the best thought and literature of the day. Hence its importance to every American reader.

It has always stood at the head of its class, both in the quality and quantity of the reading furnished; and in fact it affords, of itself, so thorough and complete a compendium of what is of immediate interest or permanent value in the literary world as to render it an invaluable economizer of time, labor and money. In the multitude of periodicals of the present time—quarterlies, monthlies and weeklies,—such a publication has become almost a necessity to every person or family desiring to keep well informed in the best literature of the day.

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THIS is one of the most important books undertaken by the Society during the year—and may be regarded as the book of the Season. It is a translation of the *magnum opus* of Professor Maspero 'Les Origines.' This Volume, which will appear simultaneously in Paris, London, and New York, is an attempt to put together in a lucid and interesting manner all that the monuments have revealed to us concerning the earliest civilization of Egypt and Chaldæa.

The results of archaeological discovery in Egypt and Chaldæa, accumulated during the last thirty years or so, are of such a vast and comprehensive character that none but a master mind could marshal them in true historical perspective. Professor Maspero is, perhaps, the only man in Europe fitted by his laborious researches and great scholarship to undertake such a task, and the result of his efforts will soon be before the world in "THE DAWN OF CIVILIZATION." It will be a large volume of more than 800 pages of the size of 8 by 4in., and will contain over 470 illustrations, all expressly engraved for the book. The period dealt with covers the history of Egypt from the earliest date to the fourteenth dynasty, and that of Chaldæa during its first Empire. The aspect of the valleys of the Nile and the Euphrates, their climate, their productions, religion, manners and customs, the organisation of their respective States, their traditions, and all that is known of their kings and dynasties down to the twenty fourth century before our era, will be dealt with in this volume. The points of contact with Bible History, if not chronological, are illustrative. The pictures of Egyptian life prepare one for entering more intelligently into the historical portions of the Pentateuch, while the Chaldæan account of the Deluge, and the whole religious system of the early Semites, have striking resemblances to much that we find in Holy Scripture. The work is translated by M. L. McClure, with assistance of other members of the Committee of the Egypt Exploration Fund, and edited by Professor Sayce, who adds a Preface. The book is brought up to the present year, and takes note of the most recent discoveries.

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TEMPERANCE.**THE PRESENT POSITION OF THE
TEMPERANCE QUESTION IN RE-
GARD TO THE COMMUNITY
GENERALLY.**By Sir Benjamin Richardson, M.D.,
F.R.S.**THEN AND NOW.**

In regard to the community generally, the position of the temperance question has indeed changed marvelously since those days. In 1863 very few clergy were openly sustaining abstinence—probably not fifty in all, and I do not believe there were ten well-known medical men. Now the clerical exponents may be reckoned by the thousand, while in the Medical Temperance Association alone—over which I have the honor to preside—there are five hundred abstaining members, with certainly as large a number of abstainers who belong to no particular association, but practice abstinence from their satisfied professional knowledge of its astounding advantages for activity, strength, health, readiness for work, and length of life. These facts alone indicate forcibly the present position of the community towards temperance. They are facts of the utmost significance, and they are supported by other evidences of the most convincing character, extending through every section of society.

Those who administer justice and from the bench sum up and deliver verdicts seem of one mind in favour of temperance. Directors of insurance companies are so influenced that instead of rejecting a candidate because he follows entire abstinence, they admit him, in some companies, on a reduced premium, while one and all reject him if his tendencies are towards intemperance; and if he be in a business that tempts to intemperate habits they weight his life, he himself being at the moment temperate.

The inclination of the public mind towards abstinence is quite as well shown in the matter of the selections of men for important employments. When attention has to be devoted to the safety and protection of property the confidence bestowed on the abstaining protectors and keepers is exhibited in the fullest degree; sometimes even by alcoholic fanatics themselves in a manner that excites a smile. I once saw this feeling displayed towards an engine driver. I was travelling by train to Stroud, in Gloucestershire; my railway companions were a lady with two children and a gentleman of a sporting, good-natured type, who helped himself rather freely from time to time, from his brandy flask, was hilarious, and wished to be generous. Suddenly, away from any station, the train stopped, to the great alarm of the anxious mother, who seized her children. The hilarious traveller turned pale, but in his good nature calmed the mother. "Don't be alarmed madam; we are in safe hands; I travel by this line often, and I know

that the driver is a tee—teetotaler." From this man, evidently a confirmed alcoholic, the assurance sounded absurd, but it was quite correct, and was illustrative of much that is now going on in the world. There are thousands on thousands who would like all railway employes, all clerks, all soldiers, all sailors, all policemen, all caretakers, all servants, to be teetotalers. They may not be of the order themselves, but they would like those who serve them so to be.

A TALE FROM WINNIPEG.**HOW TWO PROMINENT CITIZENS OF
THE PRAIRIE CAPITAL REGAINED
HEALTH.**One Suffered from the Effects of Malaria
And Indigestion, the Other from Nervous
Prostration—Their Story as Told a
Tribune Reporter.

From the Winnipeg Tribune.

The modern world is decidedly skeptic, and in the case of cures by advertised medicines it is sometimes remarked that they occur at long distances. Recently, however, the *Tribune* was told that a Winnipeg gentleman had passed through an experience as remarkable as any of those published, and inquiry into the matter revealed the fact that several prominent citizens of Winnipeg had been greatly benefited by the use of Dr. Williams' Pink Pills. One of those citizens is Mr. W. A. Charlesworth, the well known contractor, who during his residence in Winnipeg has added to the beauty and wealth of the Prairie Capital by erecting some of its finest and most substantial buildings. Naturally what Mr. Charlesworth would say as to the merits of a medical preparation would be read with interest by the many citizens who have met him in business and socially, and a *Tribune* reporter was detailed to get from him some particulars in the matter. Mr. Charlesworth was seen at his beautiful and cosy home on William street, a few days since, and while unwilling to attract publicity, yet, for the benefit of those suffering as he once was, he consented to give a simple statement of his case. About thirteen years ago, while living in the southern part of Illinois, near Cairo, he had several attacks of malarial fever and ague, which left his blood poor and thin, and so deranged his system that for about ten years after he was a sufferer from chronic indigestion. He came north after residing there for some years in order to try to shake off the effects of the malaria, but without much success. He has not had, while in the north, another real attack of ague, but every season he has had incipient attacks, which were only ward off by the prompt use of quinine. Bilious fever also threatened in the same way. He also suffered severely from indigestion. Determining to make a decided effort to get rid of his complication of disorders, he began in the fall of 1891 to use Dr. Williams' Pink Pills, the advertisements of which he had read in the newspapers. Mr. Charlesworth began to use the pills in October, and

for the first month scarcely felt any improvement. However, from that time on improvement was rapid and the effect marvellous. The cold of the winter of 1891-2, as will be remembered, was intense, and yet so great was the toning up of the system and the enriching of the blood, that he scarcely felt the cold at all that winter. His indigestion was removed, and since that time he has not had another attack of malarial fever. He continued taking the pills up to about the middle of January. In closing his interview Mr. Charlesworth said: "However, do not rely upon my authority alone, but see Mr. Fairchild, who has used the pills."

The Mr. Fairchild, it is needless to say, is Mr. Frank Fairchild, the largest dealer in vehicles and farm machinery in western Canada. Mr. Fairchild's name is too well known to readers of the *Tribune* to need any further introduction. He was also seen and fully confirmed what Mr. Charlesworth said. Some time ago Mr. Fairchild suffered from nervous prostration brought on by overwork, and suffered also from a dull pain in the back of the head. After spending some time at a famous Chicago sanitarium he was advised to take something to build up his blood, the doctors mentioning Pink Pills in their list of things advised. At first he took a fluid preparation, but as he found this unhandy to take with him as he travelled, he decided to try Pink Pills, as Mr. Charlesworth had very strongly recommended them. He found great benefit from their use and continued taking them until restored to health. He has no hesitation in recommending them as a great builder up and purifier of the blood.

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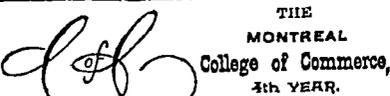
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