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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

REV. GEO. HODGES, D.D., Rector of Calvary Church, Pittsburgh, has been elected Assistant Bishop of the Diocese of Oregon.

The Rock, which is a staunch representative of the Evangelicals of the Church of England, says it is "throwing your baby to the wolves" to surrender the question of the validity of Holy Orders in order to conciliate Nonconformists.

St. James's Day was the twentieth anniversary of the laying to rest in the quiet churchyard of Livington, Sussex, of the great Bishop Wilberforce. It was Mr. Balfour's birthday, and Mr. and Mrs. Gladstone's fifty-fourth wedding day.

Mrs. A. L. BRUCE, of Edinburgh, Livingston's daughter, has, with her husband, succeeded in having a bronze memorial tablet fastened upon the tree beneath which the great traveller's heart is buried. The inscription is simply "Livingston died here, Hala, May 1st, 1873."

THE jurisdiction of Bishop Ferguson, of Cape Palmas, is 600 miles long. There are in it 90 mission stations, 19 boarding schools, 38 Sunday schools and 23 day schools. On the spot where year after year sacrifices were offered to the devil there is a church. Bishop Ferguson is an African, and all his clergy, fourteen in number, with one exception, are Africans.

In reference to St. Paul's school Tokio, Rev. T. S. Tyng states that in the Japan Mission there are now more than fifty men in various stages of their preparation for the ministry, or for work as evangelists; nearly all of whom give promise of great future usefulness; and also states that a very large proportion of the communicants of the mission are young men. The prospects are very bright; one of the most hopeful things being the deep interest of the Japan Church in charitable work. For example, two orphanages in Tokyo are altogether managed and mainly supported by the Japanese.

ALLEGATIONS of poisoning and gross immorality in certain convents having been publicly made at Bournemouth by a Miss Ellen Golding, an "escaped nun," a joint committee of investigation has, it is said, been nominated. The Rev. Father Cooney, S.J., on behalf of the Romanists, nominated Cardinal Vaughan, the Roman Catholic Bishop of Portsmouth, the Duke of Norfolk, Mr. S. S. Lilly (Secretary of the Church Union), Mr. Justice Mathew, Mr. Justice Day, Mr. Henry Matthews, Q.C., Mr. Dudley Leathley, Lord Clifford, and others on the committee; while on the Protestant side were nominated Colonel Sandys, President; Colonel P. Cartared Hill, Chairman; and Mr. A. H. Guinness, Secretary of the Protestant Alliance; Captain Williams, Secretary of the Protestant

Reformation Society; the Rev. E. C. Britten, Surgeon-General Partridge, and others. The investigation is to be pushed forward with all possible expedition. Miss Golding has given the names of ten convents in which, she asserts, the poisoning and immorality were carried on while she resided in them at certain dates, which she also gives.

MR. GLADSTONE is unconsciously his own severest critic, and if judged by his words (*litera scripta manet*) deserves the sternest sentence that can be passed on any man. A writer has extracted and sent to the *Times* the following passage from Mr. Gladstone's "Chapter of Autobiography:" "Changes which are sudden and precipitate; changes accompanied with a light and contemptuous repudiation of the former self; changes which are systematically timed and tuned to the interest of personal advancement; changes which are hooded, slurred over, or denied—for these changes, and such as these, I have not one word to say; and if they can be justly charged upon me, I can no longer desire that any portion, however small, of the concerns or interests of my countrymen should be lodged in my hands." Standing at the bar of public opinion, Mr. Gladstone must be pronounced guilty of every one of the "changes" he here, by implication, so violently repudiates.—*Irish Ecclesiastical Gazette*.

THE Rev. Dr. John G. Paton, missionary to the New Hebrides, thus describes the work in his field:

Our Mission was begun nearly forty years ago among rude cannibals, who had no written language. Six white missionaries and many native Christians and teachers were murdered in the early years of the mission, and my own life was also often attempted. But chiefly within the last twenty-five years, God has given us 14,000 converts to Christianity, and a blessed work is still extending. There are many thousands not yet Christianised who are friendly and advancing in civilization, but beyond these there are 40,000 cannibals whom we have not reached. We have about 250 schools well organized, and all taught by teachers whom we have educated from cannibalism. The Scriptures have been translated into fifteen languages spoken by them, and by the civilizing power of the teaching of Jesus Christ on twenty islands, life and property are now rendered safe, and comparatively safe on the whole group. These are truly marvellous results.

THE intolerance of Welsh Nonconformists has been markedly shown during the last few weeks in a striking form. Miss Hughes, the lady principal of the Ladies' Hotel in connection with the University College of North Wales at Bangor, has been subjected to constant indignities by the Senate of that College; and this, as is well known by all in the locality, simply because she is a Churchwoman. Miss Hughes, who is a Churchwoman and a Conservative, is a sister to the Rev. Hugh Price Hughes, the

eminent Wesleyan minister, and he has now been made to realise, through the insults offered to his sister, how disgraceful are the tactics of the party with which he is identified. He has written a letter to the *Times*, in which he says: "As a Welshman I am humiliated to be obliged to express a conviction that if the lady principal had been, like myself, a Nonconformist and a Liberal, I should never have been obliged to occupy your columns with these petty details. . . . It is only too evident that there has been in some quarters a strong wish to remove from that influential sphere one who, although a passionately patriotic Welshwoman, is an Episcopalian and a Conservative.

MANY leading Roman Catholics were by no means pleased with the prospect of Home Rule for Ireland, and looked upon its possibility as a blow to their religion. Some 130 of them had issued a manifesto, in which they set forth their views on the subject. Among the signatories are the Duke of Norfolk, Lord Albemarle, the Lord Mayor of London, Mr. Wilfrid Ward, and Mr. T. W. Allies. They see in the National politics of Ireland an approach to those of the European Revolution so frequently reprobated and condemned by the Holy See. "We are aware," says the manifesto, "That some Catholics confidently rely upon the influence of the Irish ecclesiastical authorities to mitigate or to avert the evils of such a government, but we must sorrowfully acknowledge that we cannot share this hope. We have ever felt the deepest admiration for the many signal virtues of the Irish clergy. We are familiar with their heroic history. We are not unmindful of the benefits we have received at their hands. We know that now, as always, hundreds of Irish priests wholly devote themselves to their sacred duties, and that their labours bear abundant fruit amongst their flocks. But these considerations cannot blind us to the undeniable fact that hitherto they have failed to cope with the revolutionary tendencies of the present movement. We cannot forget the repeated boasts of the extreme party that some of the most extravagant developments of their system have been openly countenanced or tacitly approved by the majority of the clergy, nor can we affirm that those boasts have been unbounded. We are not aware that they have been publicly denied or challenged by the ecclesiastics whom they concern; and, while we are unable to point to any body of evidence tending to rebut them, we cannot but remember with grief many incidents which go far to justify their truth. Above all, we are unable to ignore the significant circumstance that the politicians whose conduct we have described have been able to retain, and now enjoy, the approbation, the favour, and the strenuous support of the active majority of the Irish clergy."

So on both sides the wisdom of Home Rule is challenged. The more devout and thoughtful members of the Roman Catholic Church see in it a danger to their faith, while Protestants see in it the unmitigated evils of political oppression and misgovernment.

THE FOURFOLD WITNESS OF THE CHURCH.

A Sermon for the Times, preached in St. Luke's Church, Fair Haven, Vt., July 9, 1893.

By THE REV. JOHN ANKETELL, A.M.

(From the Church Eclectic.)

The great American people are just now looking anxiously around for the Church—a Church which shall combine the fullness of Christian Truth with fixed and settled order. Where shall they find such a Church, preserving ancient traditions unchanged, and yet in harmony with the light and culture of modern times? It is quite evident that amid the Babel of multitudinous Protestant sects, contradicting each other flatly in essential truths, no one stands forth to claim a just preeminence. Nor can this result be accomplished by a platform "federation of sects"; for this would leave Christianity without any vital principle worth contending for. The American Church of the next and future centuries must be—either the Roman Church or our own. Again I ask, which shall it be?

Every Christian body appeals to the Bible as a witness to the truth of its tenets. But as these tenets flatly contradict one another, it is manifest that the Bible alone cannot be such a witness, or else the Bible is valueless. Besides, God is not so chary of His revelation to man as to leave Himself with only one witness; for even in human affairs "in the mouth of two or three witnesses shall every word be established."

Very wisely then did our House of Bishops at Chicago in 1886 declare, that the Church has a "sacred deposit" of essential truth committed to her by God, and that this Divine "deposit" to be preserved and handed down unimpaired to posterity consists of exactly four (4) things, viz.:

1. The Holy Bible. 2. The Holy Creed. 3. The Sacred Sacraments. 4. The Sacred Ministry.

All of these are of Divine origin and of equal authority. They constitute the Fourfold Witness of the true Church of Christ, and at their mouth "every word is established"; for they cannot contradict each other.

Let us then briefly examine our own claims, as contrasted with those of others near us, to a favorable verdict on the part of these Four Witnesses of the Church.

1. The Holy Bible is in a certain way accepted by all Christians. But the Roman Church elevates its own Traditions to an equal authority with the inspired Scriptures, places the so-called "Apocryphal" books on a level with the Hebrew canon of the Old Testament, and practically removes the volume from the hands of most of its laity. The Protestant sects on the other hand give the most contradictory (and often absurd) meanings to the words of the Bible. In their hands it becomes a *nose of wax*, which they can twist in any direction they please. And, moreover, there is arising among them a spirit of subserviency to German rationalism, which would degrade the Word of God to a level with human productions, and reduce its inspiration to a mere pious and poetical elevation of thought.

The Church of England, however, and our own, in the XXth Article of Religion distinctly declares the true doctrine; that "the Church is a Witness and Keeper of Holy Writ," that "it is not lawful to ordain any thing that is contrary to God's Word written, neither to expound one place of Scripture, that it be repugnant to another," and that "it ought not to decree any thing against the same, so besides the same ought it not to enforce anything to be believed

for necessity of Salvation." The testimony is complete. As the Church is the true and all-sufficient witness to the Divine authority of "God's Word written"; so the Bible becomes in turn, not the Witness (for that would be reasoning in a vicious circle), but one of the Four Witnesses to the truth and authority of the Church.

2. The Creed of the Church is more ancient even than the written books of the New Testament, and has come down in its essentials to us from the earliest times. It is contained in the acts of the undisputed General Councils, which we fully and heartily accept; and is briefly summed up for our acts of worship in forms called the Apostles' and the Nicene Creed. The Roman Church accepts these; but (alas!) she has added to them within the last four centuries, as of equal authority, (but against the protest of all other Christians,) the Articles of Pope Pius IV. the new dogma of the Immaculate Conception of the B. V. M., with the last and worst dogma of Papal Infallibility, which places all future creeds at the disposal of each individual Pope! The Protestant sects are all "at sea" on the subject of their creeds. Some, like the Lutherans, accept the Apostles' and Nicene, others the Apostles' only, others have creeds and confessions of their own manufacture, some have no creed at all. Most of them deny one or more essential articles of the true creed, e. g., "One Baptism for the Remission of sins."

Our own position, however, is too well known to be doubted or disputed. It is summed up in Article VIII.: "The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." Our first two Witnesses therefore agree most fully with one another, and with the position consistently maintained by the Anglican Church.

3. Our third great Witness is the Sacraments of the Gospel. The word "Sacrament" is not found in the Bible, nor was the number of the sacraments ever exactly fixed or settled in the Church prior to the thirteenth century; as defined at the Bonn Conference. But from the most ancient times two (2) great rites have loomed up in the Church, as pre-eminent above all others, viz.: Holy Baptism, and the Holy Eucharist. These are "generally (*generiter*) necessary to Salvation," they have "an outward and visible sign of an inward grace given unto us," and they were ordained by Christ Himself. They stand preferred above all other Sacraments and rites as a Divine Witness to the Holy Catholic Church, and are an essential part of its work. Let us see how they are received.

(a) Holy Baptism. Between ourselves and the Roman Church there is no difference on this point. All branches of the Holy Catholic Church are fully agreed with regard to the doctrine and nature of Holy Baptism; though the East and West are divided as to the mode of its administration, which is a non-essential point. But when we look at the Protestant sects, what a jargon of confusion salutes us! Some admit infants to Baptism, others stoutly deny their right. Some insist on immersion as essential, others sprinkling, others still admit any mode. The Lutherans fully believe and teach Baptismal Regeneration and the Campbellites profess belief in it. But nearly all the sects deny this essential, scriptural truth, confound regeneration with conversion, reduce Baptism to an empty rite and ceremony, a mere dedication of little ones to something or other—I know not what!

It hardly need be said that the Anglican Church in her doctrine of Holy Baptism is in full harmony with the Holy Bible and with all other branches of the true Church.

(b) But when we come to the other Dominical Sacrament there is even greater confusion. The Roman Church refuses one-half of it to her

laity; and explains her doctrine of the nature of the Real Presence by a philosophical figment based upon the exploded philosophy of the pagan Aristotle. The Protestant sects in losing the true Ministry have lost with it the true Sacrament, which can only be conferred by a true Priesthood. The Lutherans indeed teach and believe in a Real Presence, which they explain by a theory of *Ubiquity*, which borders dangerously on the very confines of heresy. Yet for all this they have not the Sacrament: and most of the sects hold and teach, the Zwinglian doctrine, which makes their unconsecrated bread and wine (or some other fluid) a bare memorial that their Lord has died.

The doctrine of our Church, as set forth in our admirable Liturgy and Catechism, combines, as in other matters, "Evangelic Truth with Apostolic Order."

With regard to the *minor* Sacraments of the Church, the Roman Church exalts them to an undue equality with the two great Dominical Sacraments; while the sects utterly ignore them.

4. The Sacred Ministry of the Church, styled in our "Declaration" "*The Historic Episcopate*." It was by this Ministry that the inspired books of the New Testament were written; and their successors in office have preserved them for the use of the Church. In their Councils the true canon of Scripture has been determined. The Roman Church appears to have preserved its succession unbroken. But above its Bishops it has placed in latter days a "supreme" and "infallible" Ruler, to whose will all Orders of the Ministry are entirely subject. This is not the Order of the Church taught in Holy Scripture, or accepted by the whole Church for the first thousand years of its existence. Going to the other extreme, the Protestant sects have rejected the Apostolic Ministry of the Church. The Church of Sweden and the Moravian Church have preserved their Episcopate; disputed by some, though I think without sufficient ground. But all other Protestant bodies have set up for themselves self-appointed ministers, whose (lay) Baptism is indeed valid, when rightly performed, but whose other acts lack the sanction of lawful authority accepted by the Church.

The Anglican Church justly claims a true and lawful Episcopate. The greatest theologian of the century, Dr. Ignatius von Dollinger, said of it at the Bonn Conference (Sept. 15th, 1874): "I have no manner of doubt as to the validity of the Episcopal succession in the English Church." And he immediately added these remarkable words: "Circumstances occurred in the Western Church before the Reformation calculated to raise far more serious doubts as to the unbroken succession and the validity of many ordinations" [*i.e.*, Roman] "than anything which has been alleged against English Orders." And the Orientals who were present expressed their satisfaction with his conclusion.

We see then how *impregnable* are the claims of the Anglican Church, of which by God's grace we are members, to be the true and lawful Bride of Christ. Her "*Historic Episcopate*" is the Sacred Ministry of the Church; for the Priesthood and Diaconate, while essential to the *well being* of the Church, are not essential to its *being*; for the Bishops could make Priests and Deacons at any time, but all the Priests and Deacons in the world could never make a Bishop. The Priesthood and Diaconate are delegated to faithful men by the Apostolate and Episcopate, who received them from Christ Himself, and hold them as "a sacred deposit."

The Sacred Ministry of the Church is given by God to man, not offered by man to God. To conceive of any "historic episcopate" other than the Apostolic Succession would cause a "Niobe dissolved in tears" to burst into peals of "inextinguishable laughter." The very thought is too absurd for utterance. Yet the term is well chosen to guard against any

medieval ideas of worldly lordship, and it conveys the idea of the Church of the New Testament preserved by us. A great thinker and author of the early part of this century, Count Joseph de Maistre (1825), himself an extreme Roman Catholic, has left in writing the thought: that, if the Christian Church is ever to be visibly reunited upon earth, it will be by the mediation of the Church of England. Standing between the two extremes of error, she holds out her right hand of welcome to the ancient Greek and Latin Churches, and her left to the *pious* disciples of Luther and Calvin. She has the concurrent testimony of the four great witnesses to her truth; only her children must be true to the witnesses! We must allow no tampering with the Holy Bible on the part of rationalism, arrogating to itself the vainglorious title of "the Higher Criticism" (!)—higher only in the sense in which the *gallows* is higher than the spectators who surround it! We must preserve our Creed unsullied, our Sacraments unaltered, our Divine Ministry undegraded to the level of sectarian lecturers. And then what a glorious destiny is before us! "Blessed are the peacemakers, for they shall be called the sons of God." The weary, groaning world is waiting and longing for "the manifestation of the sons of God." Let our untiring prayer be this, which ascends daily from thousands of altars in the Mother Church of far-off, eastern lands: "For the Peace of the whole world, the stability of the Holy Churches of God, and the union of all, let us pray to the Lord: *Kirie Eleeson*. "Again and again in Peace let us pray the Lord."

Fair Haven, Vt., July 4, 1893.

THE LIFE TO COME.

One thought respecting our future life we can with some distinctness grasp; it is the one suggested in the sixth verse of the ninth Psalm, 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, in 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 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 eternal repose, but 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 labours." 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 honour, 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 Magee.*

News from the Home Field.

Diocese of Nova Scotia.

HALIFAX.

St. Paul's.—On September 2nd, 1750, St. Paul's church—the first Church of England congregation in what is now the Dominion of Canada, and the oldest Protestant church in the whole country—was opened for Divine service. Rev. Wm. Tutty, missionary in charge, who continued till 1752. The subsequent rectors have been:

Rev. John Breynton, first rector . . . 1753—1791
 Rev. Robert Stanser, second rector . . . 1791—1816
 Rev. John Inglis, third rector . . . 1816—1824
 Rev. R. N. Willis, fourth rector . . . 1824—1865
 Rev. G. W. Hill, fifth rector . . . 1865—1885
 Rev. Chas. Hole, sixth rector . . . 1886—1889
 Rev. Dyson Hague, seventh rector . . . 1890

The 143rd anniversary of the opening was appropriately celebrated with good music and with preaching at morning and evening service by Rev. G. O. Troop, formerly a curate of St. Paul's, and now Rector of St. Martin's church, Montreal, whose discourses were listened to with very much interest by large congregations at both services. In the morning he took for his text Isaiah xi, 6: "The voice said cry; and he said, what shall I cry?" In the course of his sermon he said it was interesting to remember that the Church was coeval with the history of Halifax and with its religious life; with the history of the religious life in the Church of England. And when speaking of the Church of England he did so as the Church in England—the Church of Christ for English people. That Church was no narrow nor exclusive sect.

The renovation of the building is proposed, and will, if carried out, very much improve the interior. It will be painted throughout and other work done. It is not proposed to change the arrangement of the pews. The sum of \$500 has been on hand for some time to defray the cost, and yesterday over \$200 was collected to swell the renovation fund. It is estimated that at least \$1500 will be required.

A correspondent of the *Halifax Herald* writes: The frame of St. Paul's was brought from Boston. In fifteen months after the arrival of the settlers, on the 2nd Sept., 1750, the edifice was so far completed that the settlers gathered within its walls to participate in Divine service—according to the ritual of the Church of England—celebrated by the Rev. Mr. Tuttle. The building, as originally constructed, measured 90 feet in length, by 56 in width. As it stands to-day it is 133 feet six inches in length by 80 in width. We may readily believe—as the records tell us—the building then was "viewed with much admiration by the people of the town." History clothes this church with the honor of being the oldest church in Canada. It speaks well for England's march of empire, that one of her first acts, in securing a suitable home in the new country for her surplus population, was to raise the standard of the Cross, by the erection of an edifice set apart for the service of God. In this endeavor she was zealously aided by the Society for the Propagation of the Gospel. For many years this church was the central figure in the secular as well as in the religious history of the town. The Rev. Mr. Tuttle, as rector in charge, administered to the spiritual wants of all. The "Lord's Table" was spread in the wilderness. The children who first breathed the air of the "new world" received the rite of baptism at his hands. He "tied the knot" for the aged and youthful lovers. He consoled the dying. He buried the dead. He was active in season and out of season—among the savages as well as the civilized. Within the church's walls,

with all the pomp and pageantry of state, treaties with the Indians were ratified, the inauguration of the law courts were solemnized, and there, too, the assembled legislature sought the Divine blessing on their labors. In vaults beneath sleep men who achieved fame in statecraft and in war. On and around the walls hang tablets in memory of the demise of many of the early settlers, who, in their walk through life, achieved for themselves the recognition of their fellows by rendering important services to the state.

These anniversaries call up old recollections. What a retrospect is spread out in the 143 years. The wilderness then is now, verily, blooming as the rose. Though dead and sleeping in the vaults beneath the old church, and in the old burying-ground hard by, the social, religious and political edifice our forefathers have left, recalls to us their sufferings and trials and successes, and claim from us, at least, passing recognition.

With the exception of being enlarged, the building, in material and general structure, maintains largely its original design. As in the past, it has "grown with the growth" of the city, so it is now the purpose of the rector to have the interior somewhat "modernized" in deference to the "artistic" tendency of the times. The "call" may be looked upon somewhat as a patriotic one, seeing that back in the early history of the settlement the "old church" administered to the special wants of Episcopalian, Dissenter and Roman Catholic alike, so that, "touching a Church that makes all the world akin," the present generation may, on this occasion—and in a pecuniary way—"pay a tribute" to the source from which their ancestors "drank of the fountain of living waters;" and those, too, who have in "life's journey" strayed from the fold, may still, in "love's remembrance," be impelled to meet and sympathize with a movement to beautify the sacred building upholding the faith of their "first love."

CHURCH LADS' BRIGADE.

The first Church Parade of the Halifax Church Lads' Brigade was held at St. Luke's Cathedral, Halifax, on Sunday evening Aug. 27. The Brigade assembled at St. Luke's Hall at 6.30 P.M., and marched to church at a quarter to seven. An appropriate sermon was preached by canon Partridge, the Brigade Secretary. Lt. General Montgomery Moore, vice-President and Chairman of the Canadian Executive, was present. A special collection was taken up for the Brigade work.

The first camp of the Halifax Church Lads' brigade was held at McNab's Island from Monday, August 28th, to Saturday, September 2nd. Through the kindness of General Montgomery Moore, who is one of vice-presidents of the brigade, and chairman of the executive committee for Canada, the boys were supplied with 10 tents, which were pitched at Ives Point by a squad of the "King's" men, kindly furnished by Captain Elliot. Great kindness also was shown to the brigade by Colonel Leach, R. E., Colonel Lee, and, indeed, all the military authorities. About 52 boys, altogether, attended the camp, which with the chaplain, 3 officers, the instructor, cook and bugler, made a total of 59 in camp. Each day the camp was aroused at 6 a.m. by the reveille; church parade at 7, in front of the chaplain's tent, where the boys sang a hymn; the shortened form of morning prayer was said, the boys all joining in heartily, and a two or three minutes' address was given by the chaplain. Breakfast at 7.30; inspection of tents, quarter to 9; bathing parade at 9 o'clock; physical drill, 10 to 11; dinner at 12.30; full dress parade for drill, at 4.30; tea at 6.30, and lights out at 9.30. Besides these daily duties there were different fatigues, such as the ration

party to go and get the rations, which were brought down by the Lily every morning at 6.30; cooks' fatigue to get water, wood, and generally assist the cook; picket duty, orderly work, etc., in all of which the boys were duly instructed. Corporal Crowhurst, R. E., the drill instructor, was the life of the whole camp, not only drilling the boys, but looking after their rations, discipline, and even their amusement. Nothing could exceed his devotion to and interest in the boys.

On Friday, September 1st, General Moore and aides in full uniform came down to inspect the camp in the afternoon, accompanied by Col. Leach, R. F. Col. Saunders, R. A. Capt. Boileau, R. A., Bishop of Nova Scotia, the Rev. Norman Lee, Rev. D. P. Allison, Mr. Walter Courtney, Mrs. Montgomery Moore, Mrs. Leach, Mrs. Apsley Smith and the Hon. Misses Colborne. The General was received at the wharf by a guard of honor, under command of Lieut. Partridge, and after inspecting the camp, the brigade was put through physical drill by the camp instructor. At the close of the drill General Moore made a brief but practical and admirable address to the boys, in which he impressed upon them the value of discipline and obedience, and then calling out from the ranks those who had been recommended for promotion, he confirmed their rank in the brigade. After inspection the party were entertained to a camp tea at 5 o'clock at the chaplain's tent.

On Saturday, in the midst of a heavy rain, camp was struck and the brigade returned to Halifax on the Lily in the afternoon, having had a very pleasant and, it is hoped, also a profitable week under canvas. The Rector of St. Luke's acted as chaplain, and remained at the camp throughout. The officers in camp were Lieuts. Mitchell and Bowman, of St. Luke's company, and Lieut. Partridge, of St. George's company. There were a number of boys belonging to St. Stephen's and St. Paul's companies, but these had only non-commissioned officers with them.

Diocese of Toronto.

TORONTO.

On the evening of 13th September the Woman's Auxiliary to the Board of D. and F. Missions gave a reception to the members of the General Synod in St. James' school-room, which was tastefully decorated for the occasion. During the evening refreshments were served and a musical programme carried out. The Lord Bishop and Mrs. Sweatman, and Rev. Canon and Mrs. Dumoulin received the guests.

During the session of the General Synod in this city an excellent luncheon was provided each day by the Churchwomen of Toronto in Trinity College Dining Hall.

TRINITY COLLEGE.—At a special Convocation held on Friday afternoon, the 15th September, the degree of D.C.L., *honoris causa*, was conferred upon the Most Rev. the Metropolitan of Rupert's Land, their Lordships the Bishops of Fredericton, New Westminster and Athabasca, the Very Rev. the Dean of Montreal, and the Very Rev. the Dean of Rupert's Land. Chancellor Allan presided; and there were a number of distinguished persons present, amongst them being the Lt.-Governor of Ontario and Mrs. Kirkpatrick, and the Hon. the Minister of Militia.

It is understood that the like honour was to have been conferred on the Lord Bishop of Montreal had he been able to be present, the Statutes of the University not allowing the bestowal *in absentia*.

Diocese of Niagara.

ST. CATHARINES.

St. Thomas—We have given every year a short statement showing the position of St. Thomas' Church when compared with other churches in the Diocese, according to the returns furnished to the Bishop and published in the Journal of the Synod. We stand second in the Diocese in regard to the number of candidates prepared for Confirmation. Our Class last year numbered 51. The largest class in the Diocese numbered 53. We stand tenth in the Diocese in the number of Baptisms. In Church population, we are fourth, or fifth at least. We stand fourth in the number of Communicants on the roll. We stand seventh in the number of Sunday School Teachers, and fourth in the number of Sunday School pupils. We stand third in the amount of contributions for church purposes for all sources, and sixth in the amount of Contributions for Missionary and other objects. Taking the returns as a whole, our position in the Diocese is very creditable, especially when we consider the heavy burdens the congregation has borne for many years.—*Parish and Home.*

The Churchwardens have secured the services of Mr. Charles Johnstone, of Picton, late of Manchester, England, as Organist. Mr. Johnstone comes highly recommended for the position. R. R. Thomas Steele, one of our most successful Teachers of Vocal Culture has been secured as Choirmaster. Mr. Steele is also Director of the Cathedral Choir in Hamilton.

Ridley College here held its annual distribution of prizes, in connection with its Midsummer Examinations, on Friday afternoon last, instead of, as heretofore, at the close of the summer term. There was a large attendance of friends of the Institution. Mr. T. R. Merritt, of St. Catharines, presented the first of the prizes and gave a short address. Rev. Mr. Desbarres presented the Bishop of Huron's Divinity prize to F. M. Perry, expressing the wish that he might some day become a *Bishop*; but the recipient happened to be a Presbyterian! The winner of the President's gold medal was W. R. Wadsworth, who also received the Bishop Strachan Scholarship of \$200, and the Blake gold medal—awarded on vote of the School for true manliness. The Griffith silver medal was taken by A. A. Allan.

Diocese of Algoma.

To the Editor of the CHURCH GUARDIAN:

Sir,—I crave space in your columns for the following: The Church people of Burk's Falls have realized the truth of their Bishop's words in his decennial charge, that "A parson without a parsonage is a visitor—a pilgrim and sojourner; he never 'continueth in one stay.' Liable to frequent fluctuations and removals, and largely at the mercy of circumstances, he lacks that home feeling which plays so large a part in domestic comfort and parochial efficiency."

Knowing how true this is, the people here have strained every nerve to provide a home for their clergyman. The cost of land, house (yet unpainted) and stable has come little short of \$900, and a debt exists of almost \$400. The work could not have been done cheaper, and, having done their utmost, they look hopefully to their brethren who live in comfortable homes and amid the comforts that belong to an older settled country to help them pay off the debt, which is so serious a weight. Believing that

an appeal would not be in vain, they did all they could, not asking help until their own resources were dried up. As they are now hard pressed, they appeal for funds from all your readers who are able and inclined to assist them. If some friend would give the time necessary to gather a little from his or her friends, or from the residents of their neighborhood, our immediate necessity will soon be supplied. Contributions may be forwarded to Rev. Rural Dean Llwyd, Commissary, Huntsville; to the Diocesan Treasurer, D. Kemp, Esq., Synod office, Toronto, or to the undersigned incumbent of Burk's Falls, who will acknowledge them in this paper and in the *Algoma Mission News*.

Yours,

CHARLES PERCY.

Burk's Falls, Diocese of Algoma, Sept. 5, 1893.

Contemporary Church Opinion.

The Church Eclectic:

The Churchman quotes largely from the very earnest address, before the Diocesan Council, of the Bishop of Pittsburgh. The following extract is of general application:

As to questions arising under the canon concerning Marriage and Divorce, the ordinary must necessarily decide strictly in accordance with the mind of the Church, which in this matter has been incontestably unswerving as to the main points. Because this is the nineteenth century, is no reason for relaxing in the slightest degree the law of God as it has always been understood and obeyed in the historic Church. Why do not the clergy occasionally instruct their people in this most important matter? Have they declared the whole counsel of God if they never preach concerning the divine law of marriage, its indissolubility, its sanctions, its significance.

In a community where separations and divorces are becoming more and more alarmingly frequent, are you free from responsibility, brethren, if you bear not witness, by life and lip and pen, openly and manifestly, against the laxness of the times? I suggest that among the instructions commonly given in Lent the clergy would do well to include lectures upon such canons and rubrics as particularly concern such matters. The laity would be grateful for information, and the whole result would be most beneficial to the whole Church."

The Church Standard says: Wherever the sin of Protestant dissent from the Church of England may have lain in the first instance, Protestant dissenters of the present time are not responsible for that sin, nor are they responsible for any of its consequences, unless they advisedly and wilfully approve them.

[As to "advisedly and wilfully approving," we are not aware of any "Protestant dissenters" that make a principle of the original grounds of separation to-day. The public rule of distribution, and curiously enough the principal means of proselytism from the Church or preventive to entering it is the question, "How were you brought up?" All sectarian ministers, as well as all civil authorities, seem to adopt this rule, as if the only sin of Schism is in changing the religious communion of their immediate ancestors.—*Ed. Church Eclectic.*]

THE enemies of the Church well know the importance of spreading their literature broadcast among the people. Let Churchmen do the same; the newspaper is now one of the most important weapons both for offence and for defence. It would surely be well to see that the public libraries, institutes, or working men's clubs are regularly supplied with Church papers and other Church literature.

The Meeting at Toronto.

The meeting, so long looked forward to by all Churchmen, for the formation of a General Synod, assembled in Toronto on the 13th day of September, and was inaugurated by a special service and administration of Holy Communion in the St. Albans' Cathedral. The selection of this place for the service—a partially constructed building situated some three miles or more from the centre of the city—was, in our judgment, unfortunate, and led to the loss of an opportunity for impressing the masses, which is most regrettable. The service too was utterly unworthy of the occasion. The only redeeming feature was the strong and admirable *monotony* from the general body of clerical and lay delegates and the congregation in the confession, versicles and creed, and the singing of the canticles, and the Nicene Creed and Gloria in Excelsis in the Communion office. Many expressed regret that the opening service had not been held in St. James' Church, in the centre of the city, an old, completed and beautiful building with ample accommodation for Bishops and clergy in the sanctuary and choir; where a service might have been expected led by the large and well trained choir, and where the procession of Bishops, Metropolitan and Suffragans, Clergy and Laity would have been imposing and impressive. Further, Toronto being filled with strangers, on account of the Fair, St. James', situated as it is on one of the great thoroughfares of the city, would, doubtless, have been crowded to the doors.

At the opening service a large number of the leading people of Toronto were present in the congregation, amongst them being the Hon. J. C. Patterson, Minister of Militia; Lieut. Col. White, of Guelph; Mayor Hodgins, Ottawa.

Upon the table or ledge of the altar there stood a large white floral cross of dahlias, and vases of flowers; but there were no other floral decorations in the building.

Over the Episcopal Throne, occupied by the Metropolitan of Canada, and the chairs of the Metropolitan of Rupert's Land, and the Bishops in the sanctuary, and over the stalls in the choir, occupied by the Bishops, there was the Episcopal coat of arms.

At 11 a.m. the procession appeared at the door leading into the choir, and it entered singing the grand old hymn, "The Church's One Foundation," which was immediately and heartily taken up by the large congregation present, including a large number of the Lay delegates.

First came the vested choir of St. Albans, next the clergy, canons, archdeacons and deans, in order of seniority of ordination, and following them the long line of Bishops, a number vested in their scarlet Convocation robes, and wearing festival stoles, others in the ordinary Episcopal robes, the Most Rev. the Metropolitan of Rupert's Land bringing up the rear and being followed by the Rev. W. B. Carey, Chaplain of the presiding Bishop, the Most Rev. the Metropolitan of "Canada," bearing the Crosier, the Metropolitan closing the procession. The Metropolitans, attended by the Bishops of Fredericton and New Westminster, entered within the chancel rails; the remaining Bishops occupying stalls on each side of the choir. The service was *full choral*, being the ordinary form for *Mutins* up to the 3rd Collect, with special Lessons. The Rev. Canon Cayley, M.A., Precentor of the Cathedral, sang the service effectively; the first Lesson, from the 61st chapter of Isaiah, being read by the Very Rev. Dean Carmichael, of the Diocese of Montreal, and the 2nd Lesson from the 4th chapter of Ephesians by the Very Rev. Dean Innes, of Huron. The

Metropolitan of Canada, who wore the scarlet Episcopal robes, was the celebrant: and in commencing the ante-communion office took his place in front of the altar, and in well sustained monotones proceeded with the service. The Lord Bishops of New Westminster and Fredericton, both vested in the scarlet Episcopal robes, as Epistoler and Gospeller, respectively, took places at the corner of the lower step leading up to the altar; the latter reading the Epistle and the former the Gospel. The sermon was delivered, contrary to previous announcements, by the Most Rev. Robert Machray, D.D., Metropolitan of Rupert's Land, who wore over his Episcopal robes the insignia of Prelate of the order of St. Michael and St. George, who took as the text for an able and practical address the words from 7th vs. of the 31st chapter of Deuteronomy, "Be strong and of a good courage." The sermon in full we hope to be able to give in our next number.

In the administration of the Holy Communion the Lord Bishops of Toronto, Fredericton, New Westminster and Algoma took part; the Bishops, Clergy and Lay delegates present receiving in order. The Metropolitan of Canada having pronounced the Benediction, holding the Crosier in his left hand and standing in front of the altar, the clergy and bishops passed out of the Church, the *Nunc Dimittis* being sung as a Recessional.

The Bishops, Clergy and Lay delegates were then entertained in the crypt of the church to an excellent luncheon, on the invitation of the Bishop of Toronto, and met for business in the Convocation Hall of Trinity College at about 3 p.m. The Bishops having entered the room, in full Episcopal robes, the Metropolitan of Canada, being preceded by his Chaplain carrying the crosier, his Lordship as presiding Bishop addressed those present (all standing) as follows:

Right Rev. Fathers, Rev Brethren and Brethren of the Laity,—In opening this General Synod of the church of England in this Dominion, it scarcely needs any words of mine to impress you with the sense of the momentous importance of our meeting, or of the gratitude to Almighty God that we should feel in that He has put it into our hearts to consolidate the Canadian Church from ocean to ocean into one organic unity. As the oldest missionary of the church in this assembly, my first thoughts are those of thankfulness for God's mercy in permitting me to see this effort to consolidate the Canadian Church. When I commenced my work exactly 44 years ago as a missionary of the Society for the Propagation of the Gospel, on the banks of the Ottawa river, there was no diocese of the Church of England west of the Diocese of Toronto, except that of the Diocese of Rupert's Land which was then being organized, and eastward there were but three Dioceses, Nova Scotia, Fredericton and Quebec, within the limits of the present Dominion of Canada. To-day we meet to unite if possible 19 or 20 dioceses into one organic whole. Surely we may well exclaim "God hath done great things for us whereof we are glad." Let us therefore at the very outset invoke the aid of that blessed Spirit without whom nothing is strong, nothing is holy, to give us wise and understanding hearts for this work. It will require true Christian statesmanship to guide us aright and not one of us is so wise as not to need all his wisdom in steering the Church into a haven of peace and security. In the work in which we are engaged we have one advantage in the unanimity which prevails on the great principle that underlies all our efforts, I mean the earnest longing for unity of organization. We have already unity of spirit, thank God. But what is wanted now, and this assembly attests it, is unification of all our dioceses in such wise as will enable the Church of Canada to speak with one mind and one mouth. Having no precedent to guide me in our order of proceedings, but

having taken counsel with my brother Metropolitan and other Bishops, I purpose to call upon the Very Rev. Dean Grisdale

To ACT AS PRESIDENT

of this house until it has been organized and a president permanently elected. A committee on credentials of members should then be appointed, and such certificates of the election of members as I have received shall be placed in the hands of the committee. When both houses have been fully organized a joint committee will be necessary for the consideration of the constitution of the General Synod on the basis of the Winnipeg scheme, and with due regard to the amendments proposed by diocesan and provincial synods. I, therefore, now ask the Very Rev. Dean Grisdale to take the chair as a provisional president.

Dr. Davidson Q.C., here rose and said: I am sorry that, speaking on behalf of the delegation of which I have the honor to be a member, a solemn duty is imposed upon me at the present time, and one which, in view of your lordship's statement is not without difficulty and without some pain. The view which is taken by the Synod of the diocese of Montreal, and I think perhaps by some other members on the floor of the house, is that at the present moment we are not a General Synod. (Here, here.) We are here with our right reverend fathers in God—the heads of this great Church in Canada, presided over by your Lordship—or the purpose of endeavoring to form a General Synod.

Bishop Courtney (emphatically)—No.

Dr. Davidson—And here, so far as one diocese at all events is concerned, as I say, the duty is laid upon me of making a motion for the formation of that General Synod upon the lines of the scheme of resolutions accepted by the Provincial Synod of Canada.

A POINT OF ORDER RAISED.

Bishop Courtney—My lord, I rise to a point of order. The point I take is this: Your Lordship has declared this is a Synod, and has directed us to the proceedings which are to be taken. The point I make is that the deputation from Montreal desiring to give utterance to these views must do so in the House of Clerical and Lay delegates, and not before us now, so as to involve us in discussion.

Dr. Davidson—The point of order would be very well taken by His Lordship of Nova Scotia.

Bishop Courtney (interrupting)—The chairman has to decide the point of order.

The Metropolitan—I decide the point of order, in favor of the Bishop of Nova Scotia.

Their Lordships persisting in their view that a *General Synod* had been formed by the mere coming together of the delegates and Bishops, passed out of the room, amid expressions of dissatisfaction at their course by different members present; and immediately they had withdrawn Dr. Davidson said, that inasmuch as the plainly expressed feeling of those present was that the *Synod* was not yet formed and could not be formed in the absence of their Lordships, they were present there as a mere ordinary meeting, and that he consequently moved that the Very Rev. Dean Grisdale, of Winnipeg, be elected chairman of this meeting. The motion elicited expressions of approval throughout the house; but the Ven. Archdeacon Roe objecting that as Dean Grisdale had been appointed by the Metropolitan it was at once pointed out that that power could not be recognized, and the motion being put by Dr. Davidson was almost unanimously carried, and Very Rev. Dean Grisdale was escorted to the chair. Mr. J. A. Worrell, Q.C., of Toronto, was then unanimously chosen secretary of the meeting; and thereafter Dr. Davidson moved, seconded by the Very Rev. the Dean of Montreal, the motion he had struck to make when the Bishops were present, omitting the portion thereof having reference to their presence, viz.: the following resolution

be adopted: "We the Clerical and Lay delegates appointed by the several dioceses in the Dominion of Canada, for the purpose of forming a General Synod for the Church of England in Canada, now in God's providence here assembled in the city of Toronto, this fourteenth day of September, in the year of our Lord one thousand eight hundred and ninety-three, having taken communion of the 'Scheme for the Consolidation of the Church of England in Canada, as amended and adopted by the Provincial Synod of 'Canada,' at its session September, 1892,' and of the resolutions appended thereto and not contained in the circular hereto annexed and marked A, and identified by the chairman and secretary of this meeting of Bishops and delegates, do hereby declare our acceptance of and assent to the same, in behalf of ourselves and in behalf of our several and respective dioceses, and do hereby order that said circular be recorded at length in the minutes of this meeting and remain permanently of record as the basis upon which the formation of said General Synod has been assented to; and upon the basis so agreed upon and accepted we do now agree to proceed to the due formation of such "General Synod," and that this resolution be respectfully communicated to their Lordships, the Metropolitans and Bishops of Canada, now assembled together, with the respectful request of this meeting for their assent thereto as such basis.

It being objected that the credentials of those present must first be examined and reported, Dr. Davidson withdrew his motion for the time, and a committee having been appointed the meeting awaited the report. This having been made, and it appearing that delegates, clerical and lay, were present for all but two dioceses, the roll was called, and thereafter the Rev. Dr. Langtry then asked permission to present the following resolution:

"That the clerical and lay delegates assembled for the purpose of forming a General Synod of the Church of England in Canada respectfully submit that their Lordships, the Bishops, should not have withdrawn from this meeting until the Synod had been duly constituted and it had been determined whether or not the Synod is to be composed of two houses, and that their Lordships be respectfully requested to assemble in a General Meeting with the Clerical and Lay delegates for the purpose of properly constituting and organizing the General Synod, as such constitution and organization cannot be, it is urged with all respect, legal and effective, in the absence of their Lordships."

Rev. Dr. Langtry expressed the opinion that the action of the Bishops was the result of a misapprehension on their part, as the General Synod had not yet been organized.

Canon O'Meara, Winnipeg, objected to the motion. He did not think it behoved the house to cast a vote of censure on the Bishops.

In the discussion that followed it was suggested that the resolution be amended by striking out the reference to the withdrawal of the Bishops, and that there should be introduced in lieu thereof the delegates "respectfully submit it is most desirable that their Lordships the Bishops should be present at this meeting." This was agreed to, and Mr. J. A. Worrell seconding the motion, it was carried unanimously.

The provisional chairman, with the mover and seconder, then conveyed the resolution to the Bishops. After waiting a considerable time for a reply, about 6 p.m. the following reply was received: "The Bishops gladly accept the suggestion for a conference between the Clerical and Lay delegates and themselves, and appoint the hour of 10.30 a.m. to-morrow."

The meeting then adjourned until next morning.

"IN CHRISTO COMINUS."

(For the Church Year.)

In CHRIST His chosen ones are near each other,
Tho' continents and oceans may divide them;
His love makes loved ones all, has power to
guide them
Thro' space and time, with dear names—sister,
brother,
Lover and friend; in gray hairs, father, mother—
To meet around His throne, whate'er betide
them.
Thus held by cords of love, with Him beside
them,
No earthly pain their spirit-joy can smother.
So, generous friend, our "tryst" we will be
keeping,
'Mid scenes where everything of joy is omin-
ous.
O'er time and space our spirits will be leaping,
Convoyed by our dear Leader, Christus
Dominus;
And tho' awhile our voice was dumb with
weeping,
We'll sing with joyful notes, "In Christo
cominus."

—C. S. F.

THE NATIONAL CHURCH.

By the late Most Reverend William Thomson,
Lord Archbishop of York.

[For this paper, so valuable in itself, and doubly valuable at a time when a bold attack is made upon the Church of England in Wales, I am indebted to the kindness of Mrs. Thomson, who has placed it in my hands. Editor *Religious Review of Reviews*.]

It is timely and needful to speak for our National Church in an age of progress, praiseworthy for its yearning after the untried good, but ready, as some think, to take to pieces and refashion a Church which is the growth of ages: while the loud voice, or bated whisper, shape themselves into such words of ill-omen as "Dis-establishment" and "Disendowment." Whatever may be our opinions we shall agree that it is high time the position of the Church of England in the presence of the State, should be rightly understood.

There are still some by whom the Church of England is deemed a rich Corporation in the State, endowed with large revenues, originally provided and since guaranteed by the State; who think that her existence depends upon the continuance of the support of the State; that as the revenues are large in the aggregate, the cost to the State must be great, and its removal a relief to the payers of taxes; that as the bargain between Church and State was made by Parliament on one side as supreme, it can be revoked and changed by the same supreme power.

Now except that Parliament is supreme, no other statement of all these is well founded. The Church of England is not a Corporation. She has her own representative Parliament, or Convocation, with limited legislative power; the clergy are an estate of the realm; but a Corporation holding endowment she is not. She has as such, no parsonages, no income. Each Bishop, each Chapter, each Incumbent is a Corporation, and holds property on the same footing as all other property. There is no Statute on the book by which these Corporations were formed, nor were they formed at the same time. There was no such compact as some suppose in the outset; nor could there have been; nor was there at the Reformation, or at any other

time. Alterations as to the duties affecting all the Corporations alike were made; but the various Churches and Church bodies retained their property and their status; nothing has occurred to destroy them, and nothing to restore.

Nor is it true that the Church is a burden to the tax-payers, who compose the state. Nothing whatever comes to the Church from the public purse. No poor man is the poorer by the Church of England to the amount of a farthing. Each parish, chapter, or bishop, subsists upon its own endowment; even the parish created and endowed by private generosity and by the Ecclesiastical Commissioners, has its endowment set apart, from which, and which alone, it is maintained. Church rates were a tax, but they are abolished. Each Church lives upon her own resources, like any other person or corporation in the realm. The poor are not, by her existence, the poorer; nor would they have more by her destruction.

By her destruction, indeed, they would be poorer. They have been cases where a clergyman has given for years one-tenth of his official income to support the school in his parish, and out of the residue has helped the sick and the poor. And apart from actual gifts, it is no small thing that more than 20,000 advocates for the cause of the poor, are scattered over the country to make their wants known. These at the same time remind their people of the claims of those who have settled abroad; of the claims of the heathen—valid, if the Bible is true. In most cases they take care that sanitary laws are observed or at least not flagrantly violated. In a word, to quote Coleridge, "the ministry of religion is also the agent of civilisation in the parish; and at every step he is obliged in order to move the generosity of others, to be himself a giver." As between the Church and the poor the facts are undeniable; the Church has been for years past a fountain of generous succour. She has added nothing to the imposts which press hard upon the poorer sort.

Now the power of Parliament is in a sense unlimited. She can take away property, public or private; she can modify the condition on which property is held. But Parliament represents the will of the nation; and the nation is bound to measure the action of Parliament by the test of right and wrong, and not of mere power. A law may be passed which is legally valid, yet shameful and wrong in itself. There can be nothing of political bearing in examining the question by the light of right and wrong.

The incumbent of a rural parish is a Corporation, with a small endowment; the endowment was given from some private source originally, and on one main condition, that the people should be taught to know God, and that the worship of God should be constantly maintained. That condition is complied with; a Church school is maintained with the same object, partly subsidised by the State, education being a subject which concerns the State; and much else has been done for the good of the people as members of Christ. It is possible to visit this Church and parish with disendowment; and where there is a trust which is not discharged, that extreme penalty of confiscation might be inflicted no doubt. But it is asked, In what respect is the trust not duly discharged? Even enemies admit that there is great activity, some say exuberant activity, in the parish. The incumbent only spends two nights a week at home, perhaps, by reason of meetings and classes; and those two are devoted to preparation and study. The Church is endowed for a special trust; and more than once the mode in which the trust should be discharged has been reviewed by Parliament, or by the Church and Parliament, as when the Prayer Book was last revised in the time of Charles II. But according to the last-expressed will of the nation, in Parliament and Convocation, embodied in the Prayer Book we use to-day, the prescriptions

have been fully and even scrupulously complied with. Further reforms may be required; and few would say that there was nothing that could be improved. But all that Parliament has said has been obeyed; and the trust faithfully observed according to the legislation. And it is said this parish is to be disestablished and disendowed by the same State and Parliament whose laws it is obeying. It is natural that the clergyman of such a parish should ask why his obedience should be punished with the worst penalty that disobedience could incur. The power of Parliament is undoubted, but nothing could make such legislation right, according to English precedent. By all means let faithlessness to a trust be punished with deprivation; if the Church can give no light to its people let its candlestick be removed. But to punish diligence with the extremest penalty which you reserve for rank negligence and faithlessness cannot be just. In the parish we are describing, as in thousands like it, the endowment is the property of the Church; and before confiscating you are bound to make out a charge against those who administer it. To say to one, "Thou hast been faithless, therefore thy talent shall be forfeited," and to another, "Thou hast been most faithful and diligent, and therefore thy talent too must go," is not the less unjust that it is illogical and void of sense. I am far from saying that no reforms are needed, that there are no shortcomings. May God grant this controversy make us diligent in correcting all that is amiss in our work!

(To be continued.)

EXCLUSIVENESS.

Some of our sectarian friends fancy says the N. Y. Church Eclectic that the Episcopal Church has grown more "exclusive," "bigoted" and intolerant during the last thirty or forty years, and that exclusiveness and bigotry is especially characteristic of the "High Church" or "ritualistic party." How unfounded such a notion it is well shown in an editorial in the Living Church (of June 10th) on "Early Pastoral Letters." In one of these "Early Pastoral Letters" the Bishops speaks of the Episcopal Order as that order of the Ministry which they had learned from Scripture and Primitive Antiquity to be essential to the due conducting of ecclesiastical concerns; and the clothing of others with authority to preach the Word and administer the Sacraments.

In the assertion of the essential character of the episcopacy, the placing of Scripture and primitive antiquity side by side, the assertion of baptismal regeneration as a positive grace and of the sacramental nature of Confirmation, the terms employed are so explicit that we might easily imagine that we had stumbled upon one of the Oxford Tracts, the first of which was not published until twenty-five years later.

In the Pastoral Letter of 1817, in reference to the subject of our relations to "our fellow Christians of other religious denominations" and the "desire of some among them, or of some among ourselves that there be an occasional inter-community of services," the Bishops declare that "it is impossible that they can officially recognize the organizing of non-Episcopal congregations and the administering of the ordinances by a non-Episcopal ministry."

"In connection with the subjects of worship and doctrine the position assumed is equally firm.

Finally as regards a species of Christian unity which was advocated then as now, they conclude as follows: "For the accomplishing of such an amalgamation as is affected by some, it would be necessary for us to sacrifice our views of the Christian ministry, of the sacraments of Chris-

tian worship, of the operations of divine grace, and of the extent of the mercies of God to a sinful world." It is perhaps well to add that all the Pastoral Letters from 1808 to 1835 are signed "William White, Presiding Bishop."

It is clear, therefore, that in point of what is called "exclusiveness," the Church, as represented by her chief shepherds, is not more rigid now than was the case eighty five years ago. Moreover, the principles upon which she stands are precisely the same. She endured reproach and censure for the same causes then as now. Incidentally it appears as evident as daylight that our bishops did not have to wait for the Tractarian leaders to teach them to prize "the Catholic principles which they had inherited from their founders." (Pastoral of 1808.)

THE CHURCH AND THE ARMY.

In an article on the relations between clergy and soldiers, communicated to the Canterbury Diocesan Gazette, General Fielding, in view of the return of time-expired men to civil life, urges that the better the lads who join the army are before they enlist the easier they are to discipline, and the easier it will be to them to re-enter civil life and become valuable citizens. "It is evident, therefore, that it is to the interest of the community, and therefore to the clergy, that soldiers should be chosen from the best behaved lads, so that on their return to civil life they may become better men by the discipline gained during their army service. Such being the case, it is suggested that the clergy should encourage a certain number of the young men of their parishes to enlist, that they should watch over them personally when on furlough, or by prayer whilst away from home, and that they should serve on committees, now scattered throughout the length and breadth of the land, for the purpose of facilitating the finding of good employment for the best of the soldiers on their return home after their army service with the colours. Were the clergy to act on these lines they would be training a real army of young men, who could be made missionary agents throughout the length and breadth of the British Empire. This army of missionary agents is far more numerous than is at present realised, whilst the extent of country over which it could be efficiently worked can hardly be imagined, for there is no reason why there should not be many highly efficient Missioners to be found in the hundreds of places wherever English troops are quartered. Till lately soldiers have been rather shunned than sought when on furlough. How many and what great opportunities have been missed by the clergy by not winning the confidence and affection of these men by holding them up as patterns of good behaviour, which they generally would certainly become if taken up by the clergy at that period of their lives, and under favourable circumstances. Much could be written on this subject, but the object of this article will be attained if by it the attention of the clergy, especially in the country districts, is directed to the great opening for good missionary propaganda, which is at their very doors."—Family Churchman.

THE BISHOP OF CHICHESTER ON RELIGIOUS EDUCATION.

A letter, from which the following are extracts, has been sent out by the Bishop of Chichester, appealing for funds for the Schools Confederation: "The question now before the Church is whether Board schools shall be allowed to supplant ordinary schools, and thus to undermine, at its very foundation, our ancient parochial system. The schools of the Church do teach the whole truth of God by the words of God. In

no other schools can children be so trained. Such full and definite religious instruction is absolutely prohibited in Board schools, and there is no security that whatever partial instruction in religion may be given will be continued. . . . In Wales there are 300 Board schools. In 250 of these the Bible is not read at all, or read without note or comment. In Cornwall the clergy testify to the disastrous effect of the Board school system. The Church loses more and more of its hold on the rising generation. They know not their appointed pastors. In our colonies a secular and Godless education is bearing bitter fruit by the confession, not only of all religious bodies, but of politicians, who tremble at the sight of a people growing up who fear not God nor regard the laws of man." In a communication to the clergy of the diocese he says: "Warn your congregation against the danger, the sin, the scourge of an irreligious system of education, without catechism, without credit, without prayer. This is a good opportunity for such a warning."—Family Churchman.

THE CHURCH PAPER.

While the scope of the Church paper is limited in comparison to that of the secular press, it is none the less a great medium of instruction and a power for good.

In more ways than one it makes those of its readers who are Christians more intelligent and better fitted for their duties in life. It leads to a higher understanding of the Holy Scriptures, and impels an increased interest in the spread of the Gospel. By placing before all the reasons for the faith which they profess, it enables them to defend the truth against the attacks of unbelievers.

In its circulation among the people of its particular faith it affords a medium for closer and more friendly communication, by acquainting the various parishes with each other and making the names of those who are active in the local work of their respective fields familiar to all.

Among parents and children it cultivates a taste for pure reading, and through its presentation of noble thoughts and true sentiments it awakens an interest in the upbuilding of the Church and the salvation of souls.

A good Church paper may be likened to one who sows good seed, yet knows not whether he will ever reap the harvest. Touching minds that may be widely separated, it brings them into closer communion; speaking to thousands who are utter strangers, it makes of them familiar friends; exercising a good far beyond what it even knows or hopes, its influence should not be lightly considered, for it is certain to bear good fruit somewhere and at some time.

Its cost, in comparison with its value, is so trifling that every person in its special field should not only take and pay for it, but send it to distant friends.—Selected.

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CALENDAR FOR SEPTEMBER.

- SEPT. 3—14th Sunday after Trinity.
 “ 8—Friday, Fast.
 “ 10—15th Sunday after Trinity.
 “ 15—Friday, Fast.
 “ 17—16th Sunday after Trinity. (*Notice of Ember Days and St. Matthew.*)
 “ 20—Ember Day, Fast.
 “ 21—St. MATTHEW, Ap.
 “ 22—
 “ 23—} Ember Days, Fast.
 “ 24—17th Sunday after Trinity. (*Notice of St. Michael and All Angels.*)
 “ 29—St. MICHAEL and All Angels.

NOTES ON THE EPISTLES.

By THE REV. H. W. LITTLE, Rector Holy Trinity, Sussex, N.B.

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

SEVENTEENTH SUNDAY AFTER TRINITY.

“*One body.*”—Eph. 10, 4.

1.—The Epistle to the Ephesians is an exhortation to those who had left heathenism, and had put on Christ in Baptism, to make their lives conformable to their profession. The prominent point of the letter is Christian Revelation, as the foundation of the spiritual life. The Ephesian converts had been recipients of signal favours at the hands of God. From a condition of degradation and base superstition they had been called out to be partakers of the privileges of the Christian Church. The greater the favour, the greater the obligation to faithful service. As “the prisoner of the Lord,” the Apostle appeals to his spiritual children to let their light shine before men that God might be glorified by their faithfulness. The whole tone of this Epistle is lofty and majestic. Its words

are full of fervour and spirituality. The writer does not here directly assert his authority to speak as he found it necessary to do in writing to the rude and turbulent Galatians. He implies rather than asserts his right, a delicate tribute to the greater faithfulness and sympathy of the Ephesians who had not fallen away into errors of doctrine or scandalous living. To those whose consciences are alive and tender a hint is sufficient. Another instance of the matchless ability with which the Apostle dealt with the Churches or souls according to their condition and needs. “The prisoner of the Lord”—for the Lord’s sake, on account of the Gospel: See Acts xxiii, 11. Their “calling” in Christ carried with it the duty of preserving an outward unity in the Church, a visible oneness, which should be a witness to the world that they were of Christ. This oneness could only be secured and maintained by mutual concession not of truth, but of passion, self-will, self-assertion and pride of knowledge, and wisdom falsely so-called. Once these are given up, the truth has power to act upon the mind, and an essential and bodily oneness in the Church would be the result.

II.—The ideal Church in the mind of Christ, and the purpose of God was to be a visible body, mysterious and invincible and divine by reason of its “oneness.” For such a Church Christ prayed in the last hours of his earthly life. (See St. John xvii.) “That they may be one, as we are.” “That they all may be one.” “That they may be made perfect in one.” “That the world may believe that Thou hast sent me.” Duty of all to pray and work for the restoration of the Church’s broken unity. The revival of interest in this great subject a token of the renewal of the spiritual life in our midst. To work for this oneness in the Church is to work directly for Christ. But to effect this unity in outward organization and polity as well as teaching (how there can be inward unity of faith without visible unity of practice is the enigma of the times) Christian individuals, as well as Churches, must cultivate a temper of lowliness, meekness, patience, forbearance in love. Obedience will then be accepted as the outward expression of the mind of Christ, and of that one spirit which dwells in the “one body.” The re-union of Christendom will be the doom of the Powers of Hell. Much has to be endured before this glorious consummation can be reached, but all must work and pray for it.

III.—Disunion hinders the advance of “the Kingdom of Heaven.” It weakens the grasp of the Church upon divine grace. Needless strife over matters of religion or Church government are too often the result of arrogance or ignorance, or a desire for pre-eminence, not of real zeal for holiness and the good of mankind. We must take no part with those who seek to break up the unity of the Church or to cause divisions over non-essentials. “Mark them which cause divisions,” says the Apostle “and avoid them,” Rom. xvi, 17. The unity of the God-head and of the Trinity is typified by the oneness of the Church, whose duty and privilege it is to bear witness to this blessed principle of unity in all her doctrine and ritual. Endeavoring to keep “the unity of the spirit,” the inward oneness by “the bond of peace,” the outward visible unity of Christian people under one divinely constituted system of Church government.

The word “endeavouring” very forcible in the original, and meaning rather “labouring to the utmost,” “earnestly desiring,” “be careful to keep it,” for “it is not so easy to keep unity in great bodies as it is thought,” (Ap. Laud.) A salutary and reasonable admonition in our day when some men seem to be proud of diversity or singularity, or *anything* for that matter so long as it is not in tone and line with the teaching of the Church and Catholic traditions.

IV.—Unity is a gain, division is a loss. The common experiences of family and business life, as well as the works of Providence, teach us this; and history, civil as well as ecclesiastical, bears the same way. The unity of the Church must be spiritual, but it must also be visible. The Apostle does not write “one body, that is to say one spirit,” as the passage is too often read in our time; but “one body *and* one spirit.” The admission to the body is by the one baptism to the service of the “one Lord” in the “one Faith.” 1. Let us beware of thinking lightly of schism and divisions among Christians; we pray against this very sin in the Litany, but our acts too often war with our prayers. 2. Let us value the blessing of unity, and make every sacrifice as individuals to secure it in home, congregation, diocese, church. 3. Let us beware of new doctrines, new ceremonies, new notions of church polity which would dishonor the “one body.” 4. Bitterness of feeling, anger with those who are in error, vituperation, misrepresentation, all unfairness in controversy out of place. 5. Unity to be kept in the bond of peace. Let us welcome the signs of a drawing together of the Church, and of a return to the “old paths.” Let us rejoice that the classes are reaching out helping hands towards each other in matters social as well as spiritual, and that there appears to be a growing realization amongst men of the truth that “we are members one of another.”

THE OLD WAY.

An amazing ignorance of the Bible is often displayed by the rising generation, in spite of the question books and lesson papers. This ignorance frequently shows itself in surprising ways, even among young men who come forward as candidates for Holy Orders. It is to be feared that this ignorance is not always fully corrected by the curriculum of the theological school, if we are to judge by the expressions to be found in sermons, lectures, and even systematic treatises, from the hands of men who have been ordained and commissioned to teach the people. An instance is seen in such slipshod assertions as the following: “One of the notable contrasts between the Apostles Peter and Paul, and their successors, the popes, the prelates, the presbyters, is their attitude toward the Church. The New Testament takes little account of Institutions. So indefinite is the New Testament record of the discipline, the worship and the government of the Apostolic company of Christians that the Romanist, the Episcopalian, the Presbyterian, the Baptist, can each say, ‘My way is the old way,’ and each one can support his claim by excellent arguments out of the same Scriptures. The truth is, that nobody knows what the old way was. It is as lost as the old table and the old chairs in the upper room in which the Church began.”

These statements seem to us in direct opposition to the facts and misleading in the extreme. They are calculated to produce the impression that the Prayer Book is entirely wrong when it declares that “It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles’ time there have been these Orders of Ministers in Christ’s Church—Bishops, Priests and Deacons;” or when it says that Christ has “promised to be with the Ministers of Apostolic Succession to the end of the world.” Is it true that our Lord and His Apostles laid so little stress upon the Church? Is it not assumed everywhere that the Gospel consists not only in the promulgation of new principles, moral and spiritual, but also in the erection of a new Institution through which these principles are to have per-

petual application and ever present efficacy? That the word "Church" does not often occur signifies little. It is the thing, not the name, with which we are dealing. When the name does fall from the lips of our Lord it is surely with tremendous emphasis, for it is precisely in such passages that we perceive most clearly a transfer of His own power to a visible society in the world. Let any one consult on this point St. Matthew xvi: 18-19, together with xviii: 17-18.

The writer quoted is unfortunate in his reference to Apostles in proof of his position. Not to enlarge upon the fact that they are everywhere represented as engaged in founding a visible organization, not simply disseminating abstract principles, we should think it would be hard to discover in mediæval or modern writers any greater exaltation of "the Church" than that which is to be found in St. Paul's Epistles. First, take such expressions as these: "The Church of God—them that are sanctified in Christ Jesus, called to be saints," "the Church of our God," "The Church of the Thesalonians which is in God the Father and in the Lord Jesus Christ." But more than all these profound utterances: (God) "hath put all things under His feet and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all;" (Ye) "are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone;" "Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen;" "Husbands love your wives, even as Christ also loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing." The Church is never separated from Christ as modern thought would separate them; as if, while He is Divine, the Church is merely a convenient invention of men; but, by virtue of the Incarnation, Christ and the Church are one. As Hooker says: "His Church He frameth out of the very flesh, the very wounded and bleeding side of the Son of Man."

But it is one of the tricks of writers of this stamp to jumble together matters which should be separately considered and to draw general conclusions without discrimination. Thus, in the words we have quoted, the Church, the ministry, the discipline and the customs or "ways" are mingled without distinction, and it is said of them all that "nobody knows" anything definite about them. This we say is in opposition to the plain facts of the case. Of the Church, the ministry and the fundamental institutions of Christianity we know a great deal both from the New Testament and early Christian writers. Many of these facts are admitted by scholars of various denominations as well as by rationalists of no denomination. We suppose, for instance, that no one who accepts the New Testament writings as even substantially authentic has any doubt that the Apostles governed the primitive Church with supreme authority; that as time went on they delegated their authority to certain trained associates, as Timothy, Titus, and James of Jerusalem; that they ordained in every local Church presbyters or overseers and deacons. What is involved in obscurity is the period of transition, during which the Apostolic authority of government became localized in the bishops whom history reveals to us in full possession of it within ten years of St. John's death. Since this was a period which followed the age of the New Testament it is not surprising that it finds no record there. What is certain, however, is that the transition referred to was effected with such authority that no question was raised about it, and for fifteen centuries there was never a doubt that the Church of God existed under a

visible form impressed upon it by its founders under the inspiration of the Holy Ghost.

As to "ways," as, for instance, the ceremonies of Baptism, and of the Holy Eucharist, it may be true that the New Testament supplies us with few particulars. It is not to be expected that it should do more. Those institutions had been long in existence before a word of the New Testament was written. We may say, however, that it is quite certain that there were no "chairs in the upper room in which the Church began." But it does not follow that a believer in the Catholic Church is left at liberty to assume that Romanist, Episcopalian, Presbyterian, Baptist, who arrive at opposite conclusions "by excellent arguments out of the Scriptures," are all equally right or equally wrong; that is to say, that these institutions are matters of complete indifference since it passes the wit of man to arrive at any sure conclusion about them. If a man believes in "the Holy Catholic Church," that primary conception serves as a guide in these other matters. As they are institutions of the Church, he will necessarily assume that the Church knew what they signified and how to fulfil them, and he will find overwhelming evidence of their character in the virtual identity which they have maintained among all nations and in all ages. The reasoning is of the same character as that which would be applied to the institutions of Masonry or any other world-wide society. Of course Protestantism will not accept this reasoning because it rejects the idea of a Catholic Church and involves the assumption that God allowed the formation of a spurious institution immediately after the days of the Apostles, so that the world remained in darkness until the Reformation. But it is a serious breakdown for Protestantism, if, after requiring us to reject the Church and its testimony, and confine ourselves to the "Bible and Bible only," it then concludes that from that source we can know nothing of the "old way."—*The Living Church*.

ORGANIC VS. VITAL UNION.

(*The Living Church*.)

Dr. McKnight, in our issue of Aug. 12th, has laid down a proposition which cannot be gainsaid, when he says that no formal union of Christians, and no organic union, is worth anything without vital union. In this only can true unity consist.

We have been accustomed to insist upon organic unity, and it is probable that many who use that expression assume that vital unity is included in it. But it is evident that there are those also, who, looking too much at the outside of things, are inclined to favor the idea that the union which is to be aimed at can be effected by imparting a valid ordination through the Apostolic Episcopate to the ministers of such Protestant denominations as are willing to accept it, leaving them in all other respects just as they are. Now we do not deceive ourselves so far as to believe that any Christian sect will put itself in such a position. Nevertheless, as any theory or ideal which comes to be widely held tends to affect our own action, and shape canonical and even constitutional legislation, it is well to examine the bearing of such a theory upon the ends proposed.

In the first place, then, in order to accomplish real and vital union, it is necessary that there should be unity of faith as well as external Apostolic descent, and this is not to be attained by acceptance merely of the letter of the Catholic Creeds. The creeds must be accepted in the meaning which they have borne in the Church through all Christian ages, and as they have in various articles been specifically drawn out and fortified by the action of the great ecumenical councils. It is certain that the bishops at the

last Lambeth Conference, when they followed our own bishops in saying that the two creeds contain "a sufficient statement" of the Christian Faith, had no idea of repudiating the formal utterances of the two previous conferences. Those utterances cover satisfactorily the whole Catholic position relative to the Faith and form a part of the literature of this subject absolutely essential to any one who desires to know where the Anglican Church stands.

It is worth while to remind ourselves that the possession of the Episcopate by extraneous bodies, separated from the atmosphere and traditions of the Catholic Church, has not in the past secured unity of doctrine, and it is little short of absurdity to suppose that it will do so in the future. There are in the east two very ancient bodies, both in possession of an undoubted episcopal succession, but separated from the Orthodox Church by a profound gulf. These hold the Nestorian and the Monophysite heresies. As these heresies radically affect the doctrine of the Incarnation, it is impossible that there can be any compromise. Unity is out of the question until these heresies are repudiated. Yet both these separated bodies, we believe, accept the letter of the Nicene Creed in common with the ancient Eastern Church.

Again, it must be remembered that Orders are bestowed for definite purposes, and if there is no idea of using them for those purposes, it is something very like sacrilege to confer them at all. A man is ordained to the priesthood, for example, that he may be enabled to fulfil certain functions which the Church intends should be fulfilled, in the sense in which she has received them, and with the methods and surroundings which she has employed from the beginning or which experience has taught her to require in order to guard these functions in their integrity. The purpose of ordination is not fulfilled by the practice of observances other than those which come within the scope of the Church's intention, or which, while resembling her rites and possibly called by the same name, are a different significance. If, for instance, a rite is observed which does not in its meaning, its manner, or its adjuncts rise above the plane of a love-feast, a token of brotherly amity in memory of the Atonement, no ordination, however unimpeachable its validity, can convert such a rite into a sacrament of the Catholic Church. It may be edifying and of spiritual efficacy in its own way and along its own lines, but it is not the Holy Communion.

Another purpose of ordination is to bring the recipient under authority within the lines and limitations of the Catholic Church. He is not ordained as a free-lance, to preach or teach what may seem to him good, or to conduct the worship of Almighty God according to his own sweet will, and administer the Sacraments after his own judgement. In the very act of ordination he is brought into corporate relations and under obedience in those things which are connected with the ministry. On the other hand it would be equally monstrous in ordination to consign the newly-made priest to an organization or an authority over which the Church has no control, which does not own allegiance to her laws.

There is in all this a curious instance of the workings of an *opus operatum* theory of the ministry. A valid ordination is assumed to convey some power which will enable its possessor, without any of the restrictions or safeguards, guidance or helps with which the Church has always surrounded her ministry, to impart some kind of new and vital force to things outside her borders. It is as if a certain wheel or spring admirably fulfilling its purpose as a part of some delicate machinery, were supposed capable of going on with its work when detached from the mechanism of which it formed a part, or, to use St. Paul's simile of the body and its members, as if a member could fulfill its proper function when severed from the body of which it was a natural part.

The vision of a congeries of episcopal sects is not reassuring. We fail to see how, in the faintest degree, such a plan could promote the cause of unity in any real sense. The result would seem to be the loss of all sense of the real character and functions of the Catholic ministry. Certainly the Church which should thus deal with the precious gifts of the divine stewardship would suffer irreparable loss.

We have endeavored to exhibit clearly the real bearings of a theory of "organic" union without vital unity—a theory widely held in a more or less vague way. At another time we may pay some attention to others of the numerous schemes which find defenders in these restless days, and which, evasive and compromising as most of them are, can bring us no nearer to the wished-for haven of universal oneness and peace.

Family Department.

ST. MICHAEL AND ALL ANGELS.

(September 29.)

While earth is now reposing
Beneath autumnal skies
And night so soon is closing
On weary mortal eyes,
Once more the annual adepts
Display the sainted chief,
With unseen band on either hand,
To fight for our relief.
O, may the archangel arm
Against Satan's envious power,
Their prowess show, to screen from woe
Our most unguarded hour.

All owe the saint their greetings,
While asking God above
To give our harvest meetings
The light of Christian love.
Though suns have lacked their splendour,
And short of grain our store,
Great Michael lead, All Angels speed,
Our praises evermore.
Ere prince of Jewish tribes,*
But now of Christian lands,†
With spear and shield in battle-field
The saint our champion stands.

September 25, 1888. C. E. BOOTHBY.
*Jude vii. †Rev. xii. 7.

LITTLE JOY.

By Mrs. GEORGE A. PAULL.

Of course that was not her real name, but after you had once seen the little maid, you would not wonder that "little Joy" was what everyone called her. Her grandfather began it when she was a wee little baby, with no hair at all on her little head, and not very much beauty either, except in her big blue eyes, which laughed as soon as anyone spoke to her. You did not have to see the smiling lips and the merry dimples coming and going to know that Joy was laughing. You would know it if you only saw her eyes, for they could laugh as well as her lips.

She was swinging on the gate, one sunny October day, singing a sweet little tune, as she swung to and fro, and watched the golden and crimson leaves fluttering down the walk, every time the wind stirred the branches of the tree that grew by the gate. It was a tall old elm, that had kept watch by the gate long before Joy's father was born, and when he was a little toddler had dropped its pretty treasures in the fall, as it was doing to-day for the little daughter.

Joy was looking up into the tree so intently that she did not see a lady coming, until a rustle of the dried leaves made her look around just in time to hear Miss May Disbrow say:

"Will you give me the church key, little Joy? I am going to practise a while."

Little Joy jumped down from the gate, and

ran into the house for the key. She liked to go with Miss May to the church, and sit in one of the high-backed pews, and listen to the music when the sweet voice of the organ pealed through the church.

As she handed the big brass key to the young lady, she looked up shyly and said:

"May I go, too?"

"Why of course you can, little Joy," said Miss May, with a smile. "I cannot practise so well when you are not there to listen."

Miss May, the rector's daughter, and little Joy, whose grandfather had been the sexton for years and years, were great friends and they walked along together to the church, Joy holding Miss May's hand, and making all the noise she could with her little feet, as she walked through the dried leaves which made a carpet everywhere.

For a while after they reached the church, little Joy was content to stand by Miss May's side and watch the slender fingers moving over the keys, and listen to the sweet music, but after a while she wandered away, going softly with reverent tread along the aisles, standing with clasped hands before the beautiful window, at which she loved to look on Sundays, with the Good Shepherd bearing a little lamb so tenderly in His arms. By and by Joy went to the top of the steps that led down into the cellar under the church. It was very dark, but Joy was not afraid of the dark. It always seemed so soft to her, and she liked to go into a dark room, and imagine that she felt the darkness resting like a tender hand against her face.

Presently she went down the steps, very slowly and carefully, lest she should fall. Perhaps grandfather was down there at work although she could not hear him. There was a dim light down stairs when she reached the bottom of the stairs, and her eyes grew accustomed to the change. Her grandfather was not there, but little Joy was not afraid, for she had often been there before, and she walked about in the cellar, looking with curious eyes at the large furnaces which heated the church in winter, and then tip-toeing over and looking in at the great mountains of coal all ready for use.

There was a large empty box in one corner, and Joy got into it, and, making her little red shawl into a pillow, nestled her golden head upon it, and shutting her eyes, began to imagine all sorts of fanciful day-dreams, as she loved to do whenever she was alone.

By and by Miss May finished her practising, and looking about for Joy and not seeing her little companion, supposed that she had become tired and gone home, without waiting for Miss May to come.

The young lady went out and shut the church door, locking it after her, and went home, quite forgetting to stop and leave the key at the sexton's house.

It was nearly nine o'clock when old Matt, the sexton, came to the rectory, looking pale and anxious.

"Why, what is the matter, Matt?" asked Miss May as she saw his troubled face. "Were you worried over the key? I forgot to leave it, but I thought it did not matter, as I could take it round to you early in the morning."

"It isn't the key, ma'am," said old Matt. "It's little Joy. We can't find her nowhere, and I thought maybe she might have come home with you, and forgot to ask leave."

"No, she went to the Church with me, but she came away before I did, and I did not see anything more of her," Miss May answered. "Oh, Matt," she exclaimed, suddenly, "I wonder if I could possibly have locked that poor child in the church! I never thought of her being there, but she might have been asleep somewhere. I will go with you at once and we will look for her. I hope she may be there, since you do not know where she is, and yet I cannot bear to think of the poor little girl being there alone in the dark."

"Where are you going, May?" asked her brother, as he saw his sister hurriedly prepare to go out.

As soon as he heard that little Joy was lost, he wanted to go, too, and both the young children pleaded to be allowed to come and help look for little Joy, so it was quite a party that went to the church with a lantern to look for the little missing one.

In the meantime we must see what little Joy did when she found that she was alone in the Church. She did not notice when the music stopped, she was so busy with her fanciful thoughts; but all at once she listened and realized that Miss May had stopped practising. Going upstairs, she found that the church was quite empty and deserted, and that the great door was locked, and though her little hands could turn the door handle, yet she could not let herself out.

I think most children would have been sorely frightened, but little Joy was not a timid child, and she did not know what it was to be afraid of anything. It was lonely, to be sure, and she did wish that Miss May had not locked the door, but she did not suffer from the fear that other children might have done.

It was growing dusk, and after a while she went back to the big box in the cellar and nestled her head down again.

"I know what I will do," she said to herself. "I will ask God to please send grandpa to let me out. He will come quick if he knows I am all locked up here alone."

She folded her hands together, and her sweet voice broke the silence: "Please God, send grandpa to let me out, for I don't like to be here all alone and please take care of me, for Jesus' sake. Amen."

Then she laid down again and waited for her grandfather to come. She was so sure that her prayer would be answered, that she listened every moment for her grandfather's step.

"Perhaps he had to do something else before he could come," she said, as the time passed slowly away. "I am 'most tired staying here all alone." It was a very good thing for the tired, hungry little girl that she fell asleep, or I am afraid she would have found the time that passed before the party came to look for her very long indeed. As it was, she started up with a little cry of surprise, to find a lantern flashing its bright gleams into her sleepy eyes, and Miss May kneeling beside her, looking so pleased to have found her, and yet so sorry, too, as she thought how lonely it must have been for the little child.

"Oh, how long you were in coming grandpa," said little Joy, as she sat up and rubbed her eyes. "I 'most got tired of waiting for you, and I 'spect I went to sleep while I was listening to hear you come in."

"Did you know I was coming, darling?" asked her grandfather, as he put down the lantern and took his little girl up in his arms.

"Why, of course I did," little Joy answered. "I just knew you'd come 'cause I asked God please to send you, so I knew He would, and He did, didn't He?"

"Yes, my pet," grandfather answered, as he pressed her close to him. It was a happy party that carried little Joy back to her home, where, nestled cosy and warm in her mother's lap, she ate her supper and told her story.

Joy often tells the story of the time when she was shut up in the church, but she never forgets too add reverently:

"And God listened when I asked him to send grandpa to take me out, and He sent him to find me. God always listens, you know, when people pray."

Yes, little Joy, and though He may not send just the answer we have asked for, and desire, yet we know that He doeth all things well, and that His watchful love and care are over all His creatures.—"The Churchman" New York.

RAGGED TOM.

One Sabbath afternoon a big boy stood at the door of the Sabbath school. He was so bad that he had been turned out of school the Sabbath before. His father and mother had brought him, and begged that he might be received again. The superintendent said: "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school, sir," said the parents, "but he is ten times worse at home. He will be ruined if you do not take him back."

"We could take him back, if we could secure his good behavior. I will see," replied the superintendent.

So he stepped back into the school, and rang his bell for silence. All listened while he said: "That boy wants to come into the school again, but we cannot take him back without making sure of his good behaviour. Will anyone be surety for him?"

A pause followed. The elder boys shook their heads. They said they knew him too well. The other boys did not care for him. But one little boy pitied the big bad boy, and was very sorry that no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard his little voice saying, "If you please, sir, I will sir."

"You Tom, a little boy like you! Do you know what it means to be surety, Tom?"

"Yes, sir, if you please; it means that when he is a bad boy again, I'm to be punished for it."

"And are you willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then come in," said the superintendent, looking to the door; and the big boy, with a downcast face walked across the floor. He was thinking as he walked: "I know I am a bad boy, but I'm not so bad as that! I'll never let that little fellow be punished for me—never!" And, true to his word, he became one of the best boys in the school.

Jesus did what Tom promised to do. He stood surety for sinners.—*Selected.*

JAPANESE THINGS.

Mr. Basil Hall Chamberlain, a well-known Japanese scholar, has lately published in Japan a little volume entitled *Things Japanese; being notes on various subjects connected with Japan*, in which a number of topics, arranged alphabetically, are discussed and explained. Under the heading "Topsy-Turvydom," the author says it has often been remarked that the Japanese do many

things in a way that runs directly counter to European ideas of what is natural and proper; to the Japanese our ways are equally unaccountable.

Here are a few instances of this contrariety: Japanese books begin at the end, the word *finis* coming where we put the title-page. The foot notes are printed at the top of the page, and the reader puts in his marker at the bottom. Men make themselves merry with wine, not after, but before dinner, and sweets come before the principal dishes. A Japanese mounts his horse on the right side; all parts of the harness are fastened on the same side, the mane hangs that way, and when the animal is brought home his head is put where the tail ought to be, and he is fed from a tub at the stable door.

Boats are hauled up on the beach stern first. Japanese do not say north-east or south-west, but east-north or west-south. They carry babies, not in their arms, but on their backs. They address a letter the reverse way to us, putting the name last, the country and city first, going from the general to the particular, and in place of writing Mr. John Smith, they put Smith, John, Mr.

Japanese keys turn in instead of out; Japanese carpenters saw and plane towards, not away from, themselves. In keeping accounts they write the figures first, the item corresponding to them next. Politeness prompts them to remove not their head covering, but that of their feet. The impulse of Japanese girls is to sew on cuffs, frills, and the like, topsy-turvy and wrong side out. In Europe bachelors are sometimes captivated by actresses; in Japan it is the women who fall in love with the fashionable actors.—*Church Eclectic.*



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S. P. G. NOTES FOR AUGUST.

It is to be hoped that our friends are taking heed to the progress of the Society's income this year. In common with almost all the older societies and charities, we are feeling the effects of "bad times" and the straitness of means among so many in all classes.

Then there have been this year sundry appeals for the aims of Church people of unusual strength. There are, of course, each year appeals of the kind, but it is almost unprecedented that they should be so numerous and so cogent. They have necessarily affected the contributions to the Society.

We were at the end of June £1,336 behind the first six months of the previous year in the matter of subscriptions, collections, and donations. And the case is really worse than it looks, for £500 usually given in October have been already received.

To increase the difficulty, the receipts from legacies are smaller than they have been for many years. But the most moving feature in the case is the extreme necessity of the work abroad for increased grants. What is to be done next spring if the income proves a poor one? The annual grants will call for renewal. Grants made for a period of years now expiring will in many cases have almost equal urgency. And other needs of the Missions abroad—some of them fresh, and some of them previously passed by to the disappointment of the workers—will stand to bring grace or reproach on the Church at home according as they are met or neglected.

Are these urgent needs to be disregarded? Is even existing work to be curtailed?

Let us trust that the humiliation of such a result of a year's work is not before us, and let us all work and pray so that the sacred treasury, of which the Society is the steward, may be filled with freewill offerings to the glory of God.

A good and generous friend, hearing how grave the case is, sends (just as we are going to press) a donation of £250. May this example move many to give liberally also.

CASHMERE.

Cashmere has Missions of the C.M.S. within its borders, and recently the S. P. G. Mission at Roorkee has extended its outposts to Cashmere. The Rev. Arthur Brinckman spent two years (1866 and 1867) in the country, and witnessed the cholera visitation in the latter year. His interest in the land and its people has been constantly sustained, and he has for some time felt that the need for a Bishop for Cashmere was urgent. He has himself given £1,000 as a nucleus for the endowment fund, and has recently published a pamphlet, entitled "A Plea for a Cashmere Bishopric" (J. Masters & Co.). From this pamphlet, in which the

case is cogently put, we may take these two passages:

"I say, as a Churchman who took an interest in Cashmere and its conversion as far back as 1860, that the time has come when the Mission work in Cashmere should have a good Bishop at its head, the Church be quietly built up there, and its influence, gradually, as God shall help, extended more and more to the surrounding regions.

"I am only too glad that new Bishoprics should be founded continually in Africa and elsewhere, but I cannot understand why one of the most interesting countries in Asia, in a markedly grand position, as a centre from which the Gospel might radiate, should be left out in the cold, while new Sees, new Missions, are founded and eagerly supported all over the world in positions and places where the claims upon us as a Church or nation are not half so strong as those of Cashmere."

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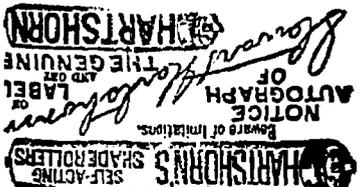
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THE USE OF WINE IN HOLY SACRAMENT.

Papers containing marked articles protesting against the use of wine in the Holy Communion, are occasionally sent us with the view, we presume, of inducing the North East to use its influence in bringing about a change in the present attitude of the Church toward this question. The position of the Church is settled on this matter; the use of the element of wine, (that is wine as the world understands the term) is essential to the validity of the Holy Sacrament. It was *real wine* which our Blessed Lord used, and it is *real wine* which the Church Catholic has always used in the administration of this highest act of her worship, and without that wine she holds there can be no true sacrament. By those outside the communion of the Catholic Church, the sacraments are not held to be necessary to salvation, and in consequence the essentials to their validity are not understood. Any simple memorial of our Blessed Lord's ordinances may be observed with other elements than those He used, but the sacraments of the Church have a higher value and can only be rightly administered when they strictly follow the Lord's ordinances both in words and elements. To the mind of the Church it borders on blasphemy to imagine that what the Blessed Lord Himself has set apart for a holy use, can be made the means of bringing a sinner unto greater condemnation.

The fanaticism which would so invalidate the Sacraments had better devote itself to the correction of evils which are known to bring harm to the souls of men, rather than to the bringing of that Holy Sacrament into disrepute to which is attached the pledge of pardon and spiritual strength, and to which alone, where it may be had, is promised salvation. Intemperate zeal in this respect may be as disastrous to the spiritual life of the person who succumbs to it as intemperance in drinking on the part of those who cannot yet restrain themselves from excess in these particulars. We believe that the happiness of many a home has been ruined by the unmerciful, intemperate zeal into which some fanatic in it has sought fit to engage in the warfare against one particular form of sin. To drag the Holy Sacrament into the question, and to make the Church responsible for leading her members into sin is knowingly to dishonor those means which God has ordained to be the channels of His saving grace to needy souls.—*The North East.*

The British Medical Journal says: Temperance is rapidly widening its definitions, and is no longer a mere matter of abstinence from alcohol. Not only have we always with us the great total propaganda, but, with a quietness and persistence almost characteristic of the drug, the use of opium is being assailed; and a commission is now sitting, or is supposed to be, to investigate the ins and outs

of all the drugs that come from hemp. Evidently, the forbidden fruits are multiplying. Rumours are in the air of attacks upon tobacco, and, as for tea, every evil thing has long been said about it. In coffee lies the only hope of those who crave for stimulation; and sadly it must be confessed that coffee is not always an exhilarating beverage.

50 AND 18.

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Mr. Hugh Brownlee Tells How He Was Cured of Sciatica After Much Suffering—Miss Della Main Suffered From Trouble Incident to Girlhood—Her Case Critical—How She Found It Ease.
From the Kemptville Advance.

One of the best known men in the county of Grenville and the adjacent county of Carleton is Mr. Hugh Brownlee, of Kemptville. Mr. Brownlee was born in Carleton county in the year 1834, and until about five year ago resided in the township of North Gower. Having by industry and good business ability acquired a competence he determined to retire from the somewhat laborious life of a farmer, and taking up his abode in a beautiful home in the village of Kemptville, has since continued to reside here. It is well known to Mr. Brownlee's friends and acquaintances that he has suffered for years from Sciatica of a violent form, and it has lately been understood that he has at last been relieved from the pangs of this excruciating disease. Recently, while in conversation with Mr. Brownlee, a reporter of the *Advance* asked him to give his experience for the benefit of other sufferers, which he gladly consented to do.

"You are aware," said Mr. Brownlee, "that most of my life has been spent upon a farm, and in addition to farming I followed the business of buying cattle, sheep and lambs. In doing so I was exposed to all sorts of weather and over-exertion, which brought on severe attacks of sciatica. I suffered for about ten years, trying all sorts of powerful remedies, but without doing me a particle of good. During this long period of suffering I was deprived of much sleep, and many a night I tumbled about in bed nearly all night long suffering the most excruciating pains. In fact I was rapidly approaching the condition of a chronic cripple. I had tried so many remedies that I was becoming discouraged, and almost despaired of obtaining relief. While in this condition I was induced to try Dr. Williams' Pink Pills. I took the pills for some time without any noticeable results, but feeling as if they were a last resort I continued their use. Then came a slight change for the better, and every day added to my steady improvement, until now, after the use of about eighteen boxes, I am nearly as well as ever I was, being almost entirely free from pain. I am still using Dr. Williams' Pink Pills, and feel confident that my cure will be permanent. You may be sure

that I am grateful for what Pink Pills have done for me, and I am only too glad to bear testimony to their merit. Indeed I believe they are deserving of every good thing that can be said of them."

Mrs. Brownlee was present, and said that she, too, could vouch for the beneficial effects derived from the use of Pink Pills. She had suffered for nearly four years with terrible soreness and pains in the back of the head and neck, accompanied by frequent attacks of dizziness which caused great distress and inconvenience. Having observed the beneficial effects Pink Pills had upon her suffering husband, Mrs. Brownlee determined to try them, and from the outset found relief, and after the use of four boxes found that the soreness was all gone, and for the past three months she had been almost entirely free from pain. She has the greatest confidence in Dr. Williams' Pink Pills, and believes them the greatest medicine of the age.

A YOUNG LADY'S EXPERIENCE.

Having heard that Miss Della Main, a young lady who lives with her parents not far from Mr. Brownlee's residence, had also been greatly benefited by the use of Pink Pills, the reporter next called upon her. Miss Main is a handsome young lady, eighteen years of age, with the glow of health in her cheeks. In reply to enquiries, Miss Main said that some two years ago she began to be affected with weakness peculiar to many young girls. Her face was pale, she was troubled with heart palpitation, and the least exertion left a feeling of great tiredness. She had good medical treatment, but without getting relief, and at last her condition became so bad that her parents and friends feared she was going into a decline and almost despaired of her recovery. At this juncture Miss Main was induced to try Dr. Williams' Pink Pills, which are an unfailing specific in cases of this kind. Having lost all confidence in medicine, Miss Main took Pink Pills irregularly at first, but finding that they were helping her she began to take them regularly according to directions. From this time out improvement in her case was steady and rapid, and after the use of a dozen boxes she found her health fully restored. "I believe," said Miss Main, "that if it had not been for Dr. Williams' Pink Pills I would not be alive to-day, and I strongly recommend them to all girls who find themselves in a condition similar to what mine was." Miss Main's mother was present and fully endorsed what her daughter said, adding that she fully believed Pink Pills had saved her life.

Mr. Angus Buchanan, druggist, who is also reeve of the village, was asked if many Pink Pills are sold. His reply was that they have a larger sale than any medicine, and still the demand steadily increases, which is the best evidence that Pink Pills are a great remedy, and there can be no question of the great good they accomplish.

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These pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N.Y., and are sold in boxes covered with the firm's wrapper and trade mark, (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cts. a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from the Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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