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The Church Guardian

OF MONTREAL.

"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.

VOL. XIV. }
No. 25. }

1892

PUBLISHED AT ST. JOHNS, P. Q., NOVEMBER 30. 1892.

{ PER YEAR
\$1.50 }

ECCLIASTICAL NOTES.

OUT of 195 churches in the diocese of Massachusetts, 126 have free seats.

ALABAMA is essentially a missionary diocese, only 15 out of 70 parishes being self supporting.

THE railroads in North Dakota furnish free transportation for Bishop Walker's Cathedral car.

THE consecration of the Rev. Dr. Gray, Missionary Bishop elect of Southern Florida, will take place in Christmas week.

THE Cathedral of St. John the Divine, New York, will receive the munificent sum of about \$400,000 under the will of the late Mrs. Coles.

THE Church Temperance work in the various coffee rooms of Boston and its suburbs is to be prosecuted with activity the coming winter.

THE holding of the recent Church congress at Folkestone cost £1,800, and it is stated that it will be necessary to draw upon the guarantors to the extent of about £500.

THE Rev. S. B. Rees, formerly pastor of the Baptist Church, Denmark-place, London, has joined the Anglican Communion, and will shortly seek for admission to the diaconate in the English Church.

THE new diocesan house on Joy St., Boston, was formally opened on All Saints Day. The 23 rooms in the building have been assigned for the use of the different societies connected with The Church.

THE Sunderland Town Council, by thirty-eight votes against twelve, have rescinded the resolution they passed on August 10th last for opening the borough Museum, Art Gallery, and News Room on Sundays.

THE Committee of the National Society for Promoting Religious Education at their last meeting voted nearly £5,000 in grants for the improvement and extension of Church schools in England and Wales.

AN address to the clergy and ministers of London is being issued by the Working Men's Lord's Day Rest Association to counteract the exertions of the Sunday opening societies, who have this year started a "Museum Sunday." It is proposed that the eighteen sermons to be preached in favour of Sunday opening be met by 800 sermons in favour of Sunday closing.

ON his ninetieth birthday, in the first week in November, the Bishop of Chichester celebrated Holy Communion in the Cathedral, and afterwards received addresses from the Cathedral Chapter, the diocesan conference, the Theological College, and the Prebendal School.

A "FRIEND" has offered to provide a new organ for Peterborough Cathedral at a cost of £3000, on condition that the donor's name be not divulged.

THE Bishop of Carlisle states that the number of children present at the examinations of the Church day schools of his diocese, the past year, exceeded by nearly 2,000 the records of any previous year.

THE Bishop of Gloucester and Bristol, speaking at his Diocesan Conference at Bristol last week, said if it was the Lord's will that there should be a true reunion of Churchmen and Nonconformists in this Christian land it would never be hastened by unauthorised and precipitate action, and still less by the practical surrender of vital principles of Church government as embodied in the historic, or, as he preferred to define it, the apostolically-derived episcopacy. If they desired reunion they must be content to watch and wait.

SPEAKING at the institution of the Rev. O. L. T. Crossley to the vicarage of St. John's, Engremont, Liverpool, the Bishop of Chester (Dr. Jayne) referred to the Education question, and said what was termed undenominationalism was nothing less than the establishment and endowment, within the sphere of education, of the tenets of those who believed the least, and was, in a certain sense, worse than secularisation. As a faithful shepherd, he was bound to warn them against this wolf in sheep's clothing—this "common Christianity," falsely so called.

THE diocese of Dublin contains a Church population of nearly 76,000 souls. There are provided for them 103 churches, ministered to by 164 clergymen, including sixty-five curates. During the past year £67,000 (exclusive of private benefactions) had been received, of which more than £18,000 was contributed to foreign missions and extra-parochial objects. Since 1869 there had been built or rebuilt in the whole Church of Ireland eighty-five churches, and 375 had been restored or renovated by voluntary contributions at a cost of more than £560,000; so that considerably more than a million of money had been contributed by the members of the Church during the last half century for the purposes of Church restoration.

Brotherhood of St. Andrew in Canada.

THE Council have fixed the dates for the Third Annual Convention for Friday, Saturday and Sunday, the 3rd, 4th, and 5th of FEBRUARY next, at the City of KINGSTON.

As there are now over 95 Chapters actually in existence extending over the whole Dominion, the prospects are for a thoroughly representative and strong Church gathering.

A large Committee has been appointed in Kingston and are already at work. It is hoped that by settling the dates so far in advance both clergy and laymen will be enabled to make their arrangements so as not to conflict with the Convention.

CONTEMPORARY CHURCH OPINION.

CHURCH BELLS, LONDON, ENGLAND.

THE Bishop of Winchester's recently issued pastoral letter is a letter to be welcomed by all sensible and moderate thinking men. As having been one of the Archbishop's assessors in the Lincoln trial, Bishop Thorold's words upon the judgment have great weight. 'In place of any formal mandate,' he writes, 'I simply express my distinct and emphatic hope that the Archbishop's judgment will be cheerfully and completely accepted by the clergy of the Winton diocese, and I feel sure that these statements of what I desire, as their father in God, and not only as one set in authority over them, will be felt to be worth much more than an equivalent for a coercive direction from my Court.' The Bishop points out that the promoters of the cause against the Bishop of Lincoln failed because they espoused the cause of truth in an utterly wrong way. 'We all of us want more clear apprehension of doctrinal truth, more jealous love for it, more unflinching firmness in declaring it, more absolute refusal to condone the cheap and mischievous and paltry civilities that must end in no creeds at all; but we should not think to do our duty by hindering other men from doing theirs. If we expect toleration for ourselves, we must give it to our neighbours, who do not observe to be called Roman because they light candles and mix the chalice and turn to the East.' Again: 'We can no more prevent the subtle but growing influence of the artistic and the objective elements in the public worship of the present time by denouncing it as Popish than we can keep Erie from going down Niagara Falls by shaking a stick at it. If we cannot and will not accept any of it for ourselves, let us not be so unwise or so unfair as to grudge it to our neighbours.' Wise words from a peace-loving man.

IRISH ECCLESIASTICAL GAZETTE, DUBLIN.

DURING the debate on the Catechism in the Dublin Synod a speaker affected to make light of the danger to the faith of any of our people, except from the Roman Catholic side. This, we

think, is a great mistake, and we believe most of our readers will agree with us that our young people need much more to be protected against the errors of the Plymouth Brethren, Baptists, and other sectarian bodies. We are on our guard against Roman Catholic doctrine in a way we are not against the more insidious advances of Protestant Dissent. Challenged on this point, the speaker mentioned the fact that so many names obviously originally English and Protestant were those of persons now belonging to the Roman Catholic Church. This is quite true, but the loss was owing to absolute indifference and carelessness on the part of the clergy of the Church of Ireland in former times, we care not whether "high and dry," or worldly evangelical. That loss is not likely to perpetuate itself in these days of "ritualism," which has led to more frequent services, open churches, weekly communions, observance of saints' days, harder and truer work on the part of the clergy, and altogether a more marked and earnest Church tone, which must arrest the attention and respect of Roman Catholics, while developing love for their Church among our own people, and saving them from Roman perversion.

The Bearing of The Genuineness of The New Testament on That of The Old.

(From the Irish Ecclesiastical Gazette.)

The object of this article is to give an outline of the proofs of the genuineness of the Gospel history. It is not written, of course, for scholars, but to place before such persons as may be unacquainted with the subject a convenient summary of its principal points. An essay in the second series of "Oxford House Papers" is here largely made use of. When anyone now requires a copy of the Gospels he can buy it for a few pence as a printed book; but four and a half centuries ago this was quite impossible. In A. D. 1440 printing was unknown; about 1450 the Latin Bible was first printed. For the long period, therefore, between the date of the authorship of the Gospels and the invention of printing they must have been handed down as written documents. No well-informed person, doubts that there was a period, after Christ's Ascension, before the Gospels were written down, but during which their substance existed as oral teaching. Teaching and preaching by word of mouth, not writing, was the work of the first disciples. (See Preface to St. Luke's Gospel; St. Mark xvi. 20; Acts viii. 4.)

But sooner or later, for obvious reasons, the Gospels were written. Do we know anything of the writings of the period as regards material and form? Yes, we do. In London, Oxford, and Naples are preserved actual writings which cannot have been produced later than A. D. 79, when the great eruption of Vesuvius took place which overwhelmed Herculaneum; for these celebrated Herculaneum papyri were taken from the buried city. They are most valuable for our purpose in three ways:—(1) They show the actual kind of writing and parchment in use at the time when the Gospels were probably written. (2) Since they are nearly all in Greek, as the Gospels were, they most likely give us the very form of the Greek letters as used by the Evangelists. (3) They show how easily ancient authors may entirely perish, for of Philodemus, the philosopher, whose works are found in these papyri, not a line is known to exist anywhere but in these charred yet legible records. Any

thoughtful person will see the bearing and value of all this.

If we are asked the question, Do the original MSS. of the Gospel still exist? we answer, No. But then there is no original MS. of any of Shakespeare's plays in existence; not even a word is known to exist in his own handwriting except five or six signatures. Yet no one adduces this as an argument against the genuineness of his existing compositions. The poems of Virgil, who was born seventy years B. C., are universally accepted as genuine; and Virgil and the New Testament stand above all other ancient works in the character and abundance of the testimony to their genuineness. As showing how much less evidence satisfies scholars in other cases, take the instance of Catullus. He lived in the century before Christ. We have no MS. of him before the fourteenth century of our era, except one single poem preserved in a collection of the tenth century. Yet no leading scholar or critic asserts that any considerable part of his text is uncertain, or hints that any part is a later forgery. Not one. If the whole literary world, then, accepts such evidence in the case of Catullus, how much greater reason have we for accepting the far stronger evidence for the text of Virgil and the New Testament.

We have, as a matter of fact, existing manuscripts of the Gospels in Greek, which were written in the fourth century. How do we know this? It is a technical matter. Just as a skilled architect can tell you the date of an ancient church from the style of the architecture so can the skilled palaeographer assign the date of an ancient MS. from the form of the letters, as there are many dated volumes of MS. which form tests. We have already seen, for example, that the MSS. discovered at Herculaneum, the city buried in A. D. 79, supply important tests of this kind: and a great general test of the age of MSS. is furnished by the fact that a style of writing which formed the basis of all modern handwritings was not introduced into Western Europe until about A. D. 800 by Charlemagne. Now we have three great MSS.—the Alexandrine in the British Museum (date fifth century), the Vatican MS. (date fourth century), the Sinaitic MS. in St. Petersburg (date fourth century). These are all independent MSS. of the Four Gospels, with various readings, and all declare that the history they contain belongs to the first century of the Christian era, prior to the great siege of Jerusalem, A. D. 70.

We cannot go at much length into this, but any one can understand that a version was a translation of the original Greek of the New Testament into some other language. The Syriac version represents what is called Aramaic, the language in familiar use in Palestine in our Lord's time, Greek being used only by the more educated classes. Bishop Westcott agrees with the view of the most competent scholars that the formation of the Syriac version is to be fixed within the first half of the second century. Look how far this takes us back, for if the version was then formed, there must have been a previously existing original of which it was the translation. The old Latin version is older than the time of St. Jerome, who died A. D. 420, at the age of 90, for he revised it in 383, implying in many passages that it was already old. Various manuscript copies of this version are still in

existence, dating from the fourth and fifth centuries, and are to be seen at Vercelli, Verona, Vienna, Rome, and Turin. Tertullian, who began to write before A. D. 190, appears to testify that the Latin version was in use and had authority before his time, so that we can hardly believe it later than A. D. 170.

Thus, then, we have existing copies of versions which we can see and handle, belonging to the fourth century; and have testimony concerning them as being in use in the second century, to which we must again add the fact, that the originals of which they are translations must have previously existed long enough to have become well known and valued, which reflection will carry us still farther back a considerable distance, to the very time of the Apostles.

But we have not yet done. There is another source of evidence which we may call "Early Contemporary Quotations." Roughly speaking, we have ten authors of the first century of Christianity whose writings are preserved. Now, if we can find any references in these to the Gospels, we see at once what a strong evidence it affords to their existence at that period in a collected form. Such reference and quotations we happily can find—e.g., St. Clement of Rome, who wrote towards the close of the first century, says, remembering the words of the Lord Jesus, which He spake—"As ye give, so shall it be given to you; with what measure ye mete it shall be measured to you." "Woe to that man! it were better that he were not born than that he should offend one of my elect: it were better that a millstone were hanged about him and he were drowned in the sea than that he should offend one of my little ones."

This is contemporary evidence of the most important character; the case of a person living in the first century quoting words which we at once recognise as existing in the Gospels, and which must have existed *then*, seeing they were so familiar to him.

St. Ignatius, who died A. D. 110, quotes—"Be ye wise as a serpent and harmless as the dove."

St. Policarp, who died A. D. 155, quotes—"Judge not that ye be not judged. Forgive and it shall be forgiven you. Blessed are the poor and they that are persecuted for righteousness sake for theirs is the kingdom of heaven."

It might, perhaps, be said that these Apostolic fathers quoted what they derived from oral tradition, yet they quote nothing which is not preserved in the Gospels as they have come to us, and therefore we may fairly say our Gospels are testified to by writers of the first century.

St. Irenaeus, who died after A. D. 200, and who is called the first of the Catholic fathers—probably to distinguish him from the Apostolic fathers—is a most important witness, for he expressly says "that he could point out the exact spot in Asia Minor where Polycarp, his master, talked to him about his (Polycarp's) interviews with St. John and with others who had seen Christ, and could remember how Polycarp recalled the words of St. John addressed to him." On this the *Encyclopaedia Britannica* says—"These are priceless words, for they establish a chain of evidence (Jesus—John—Polycarp—Irenaeus) which is without a parallel in history."

Probably we have said enough under this head, but it may be added, in conclusion, that Papias, a friend of Polycarp, who was a Bishop early in the second century, asserts plainly that the Gospels of St. Matthew and St. Mark were current in his day. The Muratorian Canon, which is generally assigned to the middle of the second century, recognises the Gospel of St. Mark as second in order, St. Luke's as third, St. John's as fourth.

Let us briefly gather up the heads of this matter again. We trace back printed copies of the New Testament, say to the year 1450. We have manuscripts of it in existence dating back to the fourth century; these being not the originals, of course imply the existence of an older original, of which they are copies. We have versions of the fourth century in existence to be seen, and we have traced references to these versions in the second century. We have also found in the second century evidence to the collective existence of all four Gospels in a permanent written form; and in writings of authors of the first century. We have found quotations from them which imply that they were then familiarly known and used.

This may seem to many a very roundabout way to approach the criticism of the Old Testament through the New, and so it may be, but we used it through inability on our own part to do better: and the force of the argument as it occurs to us is this—the New Testament proves the Old Testament; it recognises it, quotes it, refers to it both collectively and separately; and if the authority and genuineness of the New Testament be placed on an impregnable basis, that carries with it, of necessity, the integrity of the Old. In the meantime, special difficulties which are being raised can be considered and dealt with by those who are experts in Hebrew criticism. Old Testament criticism is a very unfamiliar subject to most of us; and it is a matter of much congratulation that works on the subject like Rev. Paterson Smyth's—"The Old Documents and the New Bible"—are bringing it more within our reach. May not those of us who are ignorant of it, but who have a more or less sufficient acquaintance with New Testament criticism which convinces us of its unassailable position, rest satisfied for the present distress in the belief that in due time, since the New certifies the Old, the historical genuineness of the latter will be made equally apparent.

Note.—It may be useful to add here a list of texts from the New Testament referring specially to Moses and his writings:—

St. Matt. viii. 4—"Offer the gift that Moses commanded."

St. Matt. xxiii. 2—"The Scribes and the Pharisees sit in Moses' seat."

St. Mark vii. 9—"For Moses said, Honour thy father and thy mother."

St. Mark x. 3—"What did Moses command you?"

St. Mark xii. 26—"Have you not read in the book of Moses how in the bush?"

St. Luke v. 13—"Same as St. Mark i. 44, and St. Matt. viii. 4."

St. Luke xvi. 31—"If they hear not Moses and the prophets."

St. Luke xx. 37—"Moses shewed at the bush."

St. Luke xxiv. 44—"In the Law of Moses, and in the Prophets, and in the Psalms, concerning Me."

(This last text is a general reference by our Lord to the whole Old Testament Scriptures under the well-known threefold division of the Law, the Prophets, and the Psalms.)

St. John v. 46, 47—"There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses ye would have believed me, for he wrote of me."

St. John vii. 19—"Did not Moses give you the law?" cf. viii. 17.

Acts vi. 14—"Change the customs which Moses delivered."

Acts vii.—Frequent references to Moses in this chapter. See verses 20 to 40; also Acts xiii. 17-19.

Acts xv. 21—"For Moses hath in old time them that preach him in every city."

1 Cor. ix. 9—"For it is written in the Law of Moses" 2 Cor. iii. 7, 13 15—full of references to Moses.

2 Cor. xi. 3—"As the serpent beguiled Eve."

1 Tim. v. 8—"Compare 1 Cor. ix. 9, "For the Scripture saith, thou shalt not muzzle the ox."

Heb. iii.—Many references to Moses in this chapter. See verses 2, 3, 5, 16—"Moses was faithful in all his house;" "Worthy of more glory than Moses;" "Not all that came out of Egypt by Moses"

Heb. vii. 14—"Of which tribe Moses spake nothing concerning priesthood."

Heb. ix. 4—"Particular references to ornaments of the Tabernacle and Aaron's rod.

A WESLEYAN CHAPEL—NEW STYLE.

We have heard much lately of the "Forward Movement" in Wesleyanism. Would the old Methodists have considered the following account of a Wesleyan chapel and its services, progress or the reverse? It is contributed to a recent number of the *Yorkshire Post* by a correspondent:—

It is probable that nowhere throughout the country can a more complete and elaborate presentation of the higher type of Wesleyan service be found than that which, Sunday by Sunday, embodies the external worship of those who attend the chapel of St. John's, Manningham. To begin with, the Church building lends itself readily to all that is reverent, worshipful, devout. Pure gothic in style, with a spire of graceful proportions, a stranger would at once pronounce it to be an Anglican Church, while, passing through the porch in the interior, many details there would lead him to the same conclusion. The chancel and chancel window, pictorially setting forth the Holy Supper and the Ascension; the organ chamber and choir stalls, the brazen eagle lectern, and the carved font, all suggest a sanctuary other than that which is supposed to accord with the prejudices of the Nonconformist. Neither would a more extended scrutiny internally do much to shake his previous conclusion, though here and there some marked deviations from the ordinary arrangements of Anglican churches are forcefully apparent, giving the observer sometimes almost a rude shock. A solid gallery, however elegant or graceful, surrounding the Church on three sides, is no improvement; while a particularly beautiful carved stone pulpit placed in the very centre of the chancel becomes thereby rather an eyesore than a delight. Still, the harmonious blending of colour, the pews of polished pitch pine, the lancet windows, the genial air of ecclesiastical elegance and fitness, go to make up just that fitness of things which is all too rare in dissenting places of worship. The word "Dissenting" should perhaps not be used, for the Wesleyans strenuously repudiate that word as applied to themselves. Dissenters, properly so called, then utterly renounce, with all their works, and regard themselves rather as lawfully disobedient children of the Church of England. Some three minutes before the commencement of service, the tones of the organ were heard. One's amazement was excited, however, when, a side door opening, a surpliced choir filed in, to the number of some thirty men and boys, followed by the minister in sober black, without either surplice or gown to indicate his sacred office. The service throughout was strictly liturgical and choral, the Order of Morning Prayer being used in full, followed by the sermon with two or three of the Wesleyan hymns interspersed, and closed with the Benediction. It is difficult to speak too highly of the choral work from first to last. It was quite evident that not only was the organist a master of his instrument, playing with power and with reverent spirit, but that he has an accomplished choir, well under control excellent in quality of voice and beautifully balanced. Throughout, in psalms and responses, the choristers admirably led the congregation, and they rendered Stainer's beautiful anthem, "What are these arrayed in white robes?" with great delicacy and effect. It might, perhaps, have been improved had the passage, "And He shall wipe away all tears from their eyes," been taken as a solo, but it can scarcely be said to have been marred by the six fresh young voices which rendered it so well. The only blemish in this part of the service lay in the fact that both preacher and congregation sat and listened to the anthem instead of standing, and thereby joining, though silently, in the worship of praise.—*The Scottish Guardian.*

Cathedral Churches.

Sermon Delivered by the Rev. Dr. Norton at Christ Church Cathedral, Montreal.

(Continued from Nov. 16.)

(III.) To maintain a model service in the centre of the diocese has always been regarded as one of the most important duties of a Cathedral Church. Some of the ordinary parish churches will often, it is hoped, in favorable periods of their history, maintain services equal in excellence to those of the Cathedral. But centuries of experience have proved that the fortunes of parish churches, and their ability to maintain good services, are continually varying. And, therefore, the Anglican Church has, for a thousand years, aimed at making her Cathedral services permanent models of the

MOST PERFECT AND BEAUTIFUL WORSHIP

that can be had. Precious as the fabric of a beautiful Cathedral is, it is but the setting of the jewel; the worship is the jewel itself. The learned Archdeacon Freeman, a great authority on the history and work of Cathedrals, says that the well-known "Cathedral service is simply divine service done in the best and most solemn way, a way which other churches may not always be able to follow in everything, but which they should try to follow as nearly as they can." And he reminds the Cathedral clergy that it is their duty "to keep up the Cathedral Church as the model and example for the whole diocese." The present Archbishop of Canterbury used the following words in Canterbury's Cathedral: "Under these arches, therefore, where the echoes seem never to be quite silent of that music which the English Church alone, for all, has for centuries poured out from her Cathedrals, in her infinite strains of chant and anthem, I shall confine myself to a few words only on the Cathedral as a school of sacred service." And he points out that all responsible for the Cathedral are required by law to be admonished "to the utmost of their power to assist in the improvement of sacred music, not only in the Cathedral, but in parish churches." In another work Archbishop Benson reminds us that a Cathedral should maintain ceaseless daily services of the most perfect kind possible. The worship of the diocese is regarded as centring in the Cathedral worship, where it rises like a perpetual fountain—the ceaseless supplication for grace, the perpetual intercession, the endless praise—unbroken, yet ever new—like Nature herself, with daily-varying, never-changing majesty.

As the crown and glorious bloom of Provincial, Diocesan and Cathedral worship, I would refer to great Cathedral functions, synod services, consecrations of bishops, ordinations, public thanksgivings and fasts and the like. Those who were present in this Cathedral at the memorial service for the late Duke of Clarence, last January, or at our recent Provincial Synod service, or at the consecration of the Bishop of Quebec, will understand what I mean by great Cathedral functions, and will require no words of mine to explain how essential such functions are for the full expression of the devotional life of a Christian country. One of the greatest cathedral administrators of this century, Dr. Harvey Goodwin, Dean of Ely (afterwards Bishop of Carlisle), has left us a heart-stirring description of his work in Ely Cathedral. He loved every stone in the building. He was constantly watching the fabric and promoting its repair and adornment. He was as constantly promoting the improvement of the service, which were his soul's delight. He labored ceaselessly to make every great cathedral function a great and permanent blessing to all present. His loving sympathy for young men, and a painful recollection of the hurried and slovenly service at which he was ordained a priest, made him especially throw all his great soul into ordination services. "The 31st canon," he says, "en-

joins that the Bishop shall ordain in the Cathedral or parish church where the Bishop resideth." This recognizes the Cathedral as the proper place for ordination. No part of my duties as Dean received at my hands more careful attention than this; it seemed to me so important that every arrangement

SHOULD APPROACH PERFECTION

as near as might be, that every tone of the organ and every note sung by the choir, and every movement from beginning to end of the service should be exactly what the most scrupulous taste could demand, that there should be no jar, nothing to offend, nothing to leave an unpleasant remembrance; but that the souls of young priests and deacons should be (as it were) drawn up from earth to heaven by every little aid which could be given to the great service of the day."

I need hardly tell you that no great and successful Cathedral function can be suddenly extemporized from the beginning. To be really sweet, impressive devotional and free from fuss and effort, the function must be built upon a long established and strong Cathedral service as its foundation. With this foundation well laid, it is easy to rise to festal heights of great functions when occasion requires. For the proper rendering of a Cathedral service, it is absolutely essential to have an organ which is really sweet and devotional in tone. In this respect Christ Church Cathedral possesses a unique advantage. It appears that when the old Cathedral was built, King George III, who gave the site and took a great interest in the church, instructed Messrs. Hill & Son, the eminent firm of organ builders in London, to place in the church, as a personal present from His Majesty, the best organ that could be made for such a building. The King's organ at once became famous. And when the church and organ were destroyed by fire, and the congregation built the present Cathedral, they instructed Messrs. Hill & Son to reproduce the King's organ, of which complete plans and specifications had been carefully preserved. I receive letters from every part of this continent from tourists who notice the excellence of our organ and desire information respecting it. Further, for the purposes of musical sound, the fabric of this Cathedral has been planned with such complete success, that I believe its acoustic properties, for transmitting and mellowing sacred music, are equalled by few, and surpassed by none, of the famous sanctuaries of the Old Country. Along side these immense advantages for maintaining a perfect Cathedral service, I must place the counter-balancing disadvantage that we have no endowment for our choir. An authority on Cathedral matters, Mr. Peresford Hope, says: "It is of course impossible to carry on a Cathedral service without a backbone of paid choirmen."

ABLE AND DEVOTED

as our choir is, the absence of an endowment for this purpose disables and cripples us all the time. Large endowments are being constantly given by our wealthy citizens for all manner of great and noble objects, except the greatest and noblest of all—the maintenance of a really beautiful and perfect Cathedral service in our city. The day is certainly coming when the reproach of this neglect of the highest worship of God will be removed; and when endowments, like those in the Motherland shall be given for the maintenance of a strong band of leading singers in our Cathedral choir.

(IV). Then, and not till then, will our Cathedral be able to efficiently perform another great work for the glory of God and the good of men: I refer to the direct missionary work which the great Cathedrals in England are now doing, and which this Cathedral ought to do in the midsummer months. Then the English cities are "empty," like our own city at that time of year, and the Cathedrals are full—filled with the contents of all the hotels for 20 or 30 miles round—filled with congregations of tourists, re-

presenting the intelligence and culture of every Christian denomination, and of every Heathen religion under the sun. On the last occasion that I worshipped in St. Paul's Cathedral, a negro gentleman sat at my right, a Japanese (as I judged) at my left, a Hindoo in native costume before me, and all around there was literally a world-congregation—the merchants, the learned, the polished, the governing classes of all lands and religions, who are just the classes least accessible to missionaries in their own countries. Scarce any of these tourists would go to ordinary parish churches, where the choirs and services are known to be weak in midsummer; but they flock to cathedrals where a noble service is assured; and they return to their own countries deeply impressed and instructed by the pure and elevating worship in which they have joined. In this way the cathedrals are doing a direct missionary and evangelistic work, hardly second in importance to that of the great missionary societies. Our own Cathedral has a magnificent opportunity for this kind of work. In the midsummer months, up and down the St. Lawrence, and along the great railway lines, streams of tourists are in ceaseless motion night and day—always meeting in our city and crowding our hotels—and always with human hearts, and often longing to worship the Most High. If only we can provide for them in this Cathedral a magnificent and solemn worship such as Christian piety has provided in the cathedrals of other lands. Austria has already moved in this matter. America has begun the same work in earnest. It will not do for Canada to be left behind. And nowhere in Canada is there such an opportunity as in Christ Church Cathedral, Montreal. May the Divine Spirit of light and love inspire many to co-operate in this noble work for the glory of God and the good of man.

News from the Home-Field.

Diocese of Nova Scotia.

CORNWALLIS.

St. John's.—Thursday, Nov. 10th, being the day appointed for the National Thanksgiving, service was held in St. John's Church. The offerings were brought to the Church the previous day and were arranged in a very artistic manner. Service opened with the processional hymn (179) "To the Name of our Salvation." The other hymns were 381, 382, 383. The rector (Rev. Mr. Axford) preached a sermon appropriate for the occasion. The offertory was devoted to the Widows and Orphans Fund. The weather being unfavourable, the congregation was not very large.—*S. E. C., Parish Reporter.*

Diocese of Fredericton.

SHEDIAC.

Thanksgiving services at Shediac were delayed until the 17th inst., as the repairs on the Church were not completed, and the memorial bell given by the children of the late Hon. Daniel and Mrs. Hanington did not arrive in time for the 10th. The delay, however, resulted in a most favorable day, and also in having present many of the clergy of the deanery, whose chapter then also met. The old parish Church, "St. Martins-in-the-Woods," was erected about sixty-six years ago, principally through the energetic action and assistance of the late William Hanington, Esquire, the first English settler at

Shediac and the grandfather of the donors of the bell, and in the tower on the west corner of the Church a small bell, the gift of the late Dr. Jarvis, a former rector, was afterwards placed. The proposal for the new bell was conditioned that a suitable tower and spire should be erected at the west end of the Church. This the Corporation did, and the result is a very pretty tower and spire, surmounted with a neat cross, of the height over all of 100 feet. The roof of the Church has also been raised to a suitable pitch, and the whole Church re-painted. These improvements, while giving the structure a very churchly appearance also add about ten feet in length, affording some forty-five additional sittings.

The dedication services took place at 10.30, and were largely attended. A very appropriate and eloquent sermon was delivered by the Rev. Mr. Wiggins, rector of Sackville, which it is the desire of those who heard it shall be published. The choir were assisted by a few of the Dorchester choir who gladly lent their very efficient aid in the good work. The following report is from the *Daily Times*, Moncton, and will be of interest to many.

At the morning thanksgiving service yesterday, (Nov. 17th) a new bell in memory of the late Hon. Daniel and Mrs. Hanington was presented by their children to "The Church of St. Martins-in-the-Woods," Shediac. The service, which was most impressive, was conducted by the Rev. J. R. Campbell, of Dorchester, Rural Dean, the Rev. C. D. Wiggins, of Sackville, the Rev. E. B. Hooper, Moncton, and the Rev. C. E. McKenzie, rector of Shediac. During the singing of the thanksgiving hymn, "Praise, oh Praise our God and King," the clergy marched in procession into the Church and the order of the morning prayer was read by the Rev. Mr. Hooper. After the reading of special lessons Honorable Judge Hanington presented the bell to the Church in the following words:

To the Rector, Church Wardens and Vestry of
"The Church of St. Martins-in-the-Woods,"
Shediac:

On behalf of my brothers and sisters, and the children of our dear brother William, who has now passed to his rest, and myself, it is my privilege to present to the honor and glory of God and to this Church in loving remembrance of our beloved parents the bell now placed herein. We appreciate it as an honor, as well as a pleasure, to be allowed to place this memorial in the old parish Church of our fathers. Here they for generations past have worshipped and adored; here, too, is sacred ground to us all; and around this hallowed spot hover tender yet solemn associations that will remain with us as long as life shall last.

We thank you, not only for the privilege of erecting our memorial here, but also for the beautiful casket, of tower and spire, just completed by you, and in which it is encased. Your work is comely and most appropriate, and while we congratulate yourselves and the parish on the renewed fabric of the old Church, we heartily pray that all shall be for the honor and glory of God, and that works of labor and of love, of praise and thanksgiving may with the blessing of Almighty God be here long continued. May the abundant grace of Christ our Saviour so freely given to all who in humble faith and fear labour in his vineyard, ever here bless and forward the work which he has given us to do.

D. I. HANINGTON, for Donors.

Shediac, N.B., Nov. 17th 1892.

The Rural Dean on behalf of the rector, churchwardens and vestry in accepting the bell

thanked the donors for their most appropriate and appreciated memorial gift, assuring them that each and all present reciprocated all those things which had been spoken of—and trusted that this bell as the successor of the one that had for so many years done service there, might long continue to call the parishioners to the service of God in his holy Church and stating that after the morning service the bell would be used for the first time to call the communicants to the most solemn offering of praise and thanksgiving.

After a special prayer for God's blessing on the bell and the singing of hymn No. 303, the clergy present, with the churchwardens and Judge Hanington, proceeded to the tower where the bell was formally handed over to the officials of the Church and rung in token of its acceptance.

A most impressive and eloquent thanksgiving sermon was then preached by the Rev. Mr. Wiggins, and a collection in aid of the Church improvement fund was taken up.

The bell, weighing 1008 pounds, is in the key of G. Sharp, and has a most magnificent tone, being full and clear, but still sweet and mellow. The bell bears the following inscription:—

"Erected by their children in loving remembrance of the Hon. Daniel and Mrs. Hanington, A.D., 1892."

The old bell has been given to the Church at Cocaigne.

At the close of the service the bell was again rung to the delight of all interested. Evening service was held at 7.30, the call to which, as rendered by the new bell, in the quiet stillness of the evening was a joy to all. The music was good, and the service hearty. Addresses were delivered by Rural Dean Campbell, the Rev. Mr. Wiggins and the rector, Mr. MacKenzie. The rector has been especially active in securing the completion of the work and is deeply thankful for the result. The completion and dedication of the new work and the presentation of the bell have given an increased impetus to the work of the Church at Shediak, and while the givers of the bell are no doubt gratified by the erection of so appropriate a memorial to their honored parents they also have the warmest thanks of the parishioners for their generous gift to the old parish Church.

After the morning service the well known hospitality of the "Hanington homestead" was extended by Miss Hanington to the clergy, all the members of the family who were able to be present at Shediak, and some friends. While the family heartily enjoyed the reunion, the guests rejoiced to be able to join so interesting and pleasant a gathering.

The tower and other improvements of the Church were carried out with great expedition, and his usual skill by I. F. Teed, of Dorchester, —the contractor—to the satisfaction of all interested.

Diocese of Montreal.

MONTREAL: GRACE CHURCH.—The Bishop of the diocese held a Confirmation in this parish on the morning of the 1st Sunday in Advent, when 62 persons were presented by the Rev. J. Ker, B. D., Rector, for the Laying on of Hands; and at the Communion which followed there were 160 Communicants. The Bishop's chair was placed at the entrance to the choir and the candidates were presented to him there.

SOREL.

The annual thanksgiving service was held in Christ Church, this month. The edifice was prettily decorated with various fruits, vegetables

and flowers. A plough decorated with wheat and bountifully laden with nature's rich gifts, effected a pretty odity. A very impressive sermon was preached by the Rev. W. N. Duthie, incumbent of the parish. The music and singing was particularly good.

Diocese of Ontario.

OTTAWA.

CHURCHMEN UNANIMOUSLY FAVOR A DIVISION OF THE DIOCESE.—The clergy, churchwardens and lay delegates of the city of Ottawa assembled in St. John's Hall at 8 o'clock last evening. There was a large attendance and every one present took the deepest interest in the conference. Those present beside the clergy were Col. Irwin, W. H. Rowley, J. Bishop, M. Thompson, T. A. Shore, Major Walsh, J. W. Shore, M. Ryley, C. Magee, H. K. Egan, M. Maynard, W. L. Marler, Mr. Hunton, W. C. May, E. D. Sutherland, G. Forde, J. C. Wilson, Mr. Burpee, W. R. Wright and F. White.

His Lordship opened the proceedings by stating that the meeting was of a very important character. It was very necessary to have a division of his large diocese. All the legislation by Provincial and Diocesan Synods had been effected. At the time of his consecration there were 45 clergy and there were now 120. Three new parishes were formed every year and five churches built. The material progress of the Church was sufficient to warrant the division. The fact that this was the Capital of the Dominion with a population of nearly 50,000, and ever increasing in importance, was sufficient to warrant a resident bishop, not a co-adjutor, but an independent episcopate. Five years ago the Colonial Bishopric Fund and the S.P.C.K. made grants of \$5000 each.

The Archbishop of Canterbury had warmly advocated the formation of a diocese at Ottawa. The grants were conditional and the five years having expired they had lapsed but could be renewed. The House of Bishops had made a sine qua non of \$40,000 endowment which would only yield a stipend of \$2000. When this sum was received, a meeting would be called for the election of a bishop. He would issue a pastoral to be read in all the churches, and would call meetings in each deanery. Many Church people were wealthy and he was sure that they would respond liberally and give their hearty co-operation. He would preside at a public meeting to be held early in December. He was anxious to hear the opinions and suggestions of the clergy and laity present.

There was a unanimous feeling in favor of a division expressed by those present and the following resolution was moved by Mr. I. Bishop, seconded by Mr. H. K. Egan and carried: "That in the opinion of the laity present the proposed division of the existing diocese of Ontario should be carried into effect as speedily as possible."

His Lordship further remarked that the new diocese would include eight counties and would be ample area for the energies of the new bishop. The public meeting would be held on Dec. 6th.

The following committee was appointed to make preparations for the public meeting and arrange the programme: Ven. Arch. Lauder, Rural Dean Bogert, Rural Dean Pollard, and Messrs. Rowley, Forde, Farmer, Maynard, W. May, Irwin, Fletcher, Reiffenstein, Hayter and A. W. Mackay, as secretary.

A hearty vote of thanks to His Lordship for presiding was carried unanimously.

PETEWAWA.

The Church of St. Oswald, Anglican, Chalk River, has been formally opened by Rural Dean Forster Bliss, who has held services in the neighborhood for several years, in a log school

house, Church societies gave \$200, a lady friend of the mission added \$100. The edifice is a reproduction of St. Aidan's Church, North Alice, opened last year. It was admired for its appearance and the service for the reverence and devotion inspired. This is the ninth Church erected in this section since Mr. Bliss began mission work there ten years ago.

WILLIAMSVILLE.

The appearance of the interior of St. Luke's Church, Williamsville, has been greatly improved, at the expense of two ladies who attend the services during the summer. The walls have been neatly kalsomined, and lettering has been done around the chancel arch and the east window. A handsome chair of ecclesiastical design has been placed in the chancel. It was made by the firm of Jas. Reid & Sons. It is proposed to use incandescent electric light instead of lamps in lighting the Church.

DESERONTO.

Rev. H. B. Patton, B.A., Deseronto, is back from his trip to England and has been benefited by the change.

SELBY.

It is contemplated to erect a Church, to be named St. Augustine, at Roblin, in connection with the parish of Selby. And a strong committee is being formed to arrange for the erection thereof, early in the summer of next year.

AVONMORE.

On All Saints' day the acting Lord Metropolitan of Canada paid his first visit to Avonmore for the double purpose of consecrating St. Mark's Church and administering the Apostolic rite of Confirmation. Four years ago the corner stone of the Church was laid, and thanks to the energy of the congregation, the whole of the cost (\$2,000), has been paid off, and the Church is set apart forever for the worship of Almighty God. After the ceremony of consecration, the incumbent, the Rev. W. J. Bate, presented the candidates for Confirmation, thirty-eight witnessing a good confession. The Lord Bishop celebrated Holy Communion, assisted by his chaplain, the Rev. Rural Dean Carey, of St. Paul's Church, the Rev. Robert W. Samwell and the Rev. Mr. Bate. Including the newly-confirmed, over 70 persons received the sacred elements.

EAST CORNWALL.

On the 4th inst. the Right Rev. the Bishop administered the Holy rite in Mountain Memorial Church, to 20 young people. The Rev. S. G. Poole presented the candidates. Bishop Lewis confirmed 30 candidates in Holy Trinity Memorial Church, Cornwall, next morning, the Rev. Canon Pettit and the Rev. L. Stephenson assisting. In the evening the annual missionary service was held, addresses being delivered by the Bishop and the Rev. Rural Dean Carey. The former spoke of the pleasure it afforded him to address the congregation of Cornwall, and referred to the many changes that had occurred since he first preached there 47 years ago.

Diocese of Qu'Appelle.

WEED HILLS.

A Brass Altar Desk and cathedral glass windows are recent gifts to this Church.

OTHER GIFTS.—A font for the Church at Maple Creek, alms dish for Cannington Manor.

Correspondence.

THE EDITOR OF THE CHURCH GUARDIAN.

DEAR SIR,—I have no doubt but that many priests have heartily thanked "Presbyter" for his letter. No one, I imagine, would for one moment say that our Bishops should not receive good stipends. But when the extension of CHRIST'S Kingdom on earth is prevented, for the worldly reason that a large stipend cannot be guaranteed, then it behoves all good Christians to ask the question why such a state of affairs be allowed to exist. It seems to me, Sir, that we make much of our Apostolic ministry, but very little of the apostolic faith in God. And matters have come to such a lamentable condition, that a priest's ability, both morally and intellectually, is gauged by the amount of stipend he is able to command. That this is no fancy picture, is easily seen by reading a circular distributed throughout the various parishes of Nova Scotia. It is an appeal to the people for increased subscriptions towards the different funds of the Diocese. After suggesting that the people should give systematically, the circular informs us..... "Our funds would be increased enormously, and enable us to wipe out the reproach that our clergy are insufficiently paid and consequently of an inferior standard." I do not think it follows that because a parish is poor and cannot afford to pay the Parish Priest a large stipend, they can only secure a second rate man. But if the principle be a sound one, when applied to Priests, why limit it to the priesthood? Why not apply it also to the Episcopate? Our Bishops do not receive such large stipends as the Bishops in England; will any one venture to say that consequently our Bishops are of an inferior standard? By all means let us boast of our apostolic ministry but let us not forget the apostolic poverty. There is no doubt but that we have to-day many priests eminently fitted for the Episcopate, willing in all humility of heart, to act out the precept of CHRIST "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money;" but such men are not the pets of society, they are to be found doing the Lord's work in some out of the way Parish, thankful that they receive food and raiment.

ANOTHER PRESBYTER.

New-Ross, Nov. 4, 1892.

CONSOLIDATION OF THE CHURCH.

THE EDITOR OF THE CHURCH GUARDIAN.

SIR:—Absence from home prevented my sooner further discussing the subject of Consolidation. I appreciate your editorial on my former letter as an independent and sincere criticism. It is best always that so important a subject should be well discussed by differing minds, approaching it with a sincere desire to advance the cause, and make the ultimate action or result to be as complete as possible. We are, doubtless, of one opinion, as expressed in the resolution of the Winnipeg conference, "that it is expedient to unite and consolidate the various branches of the Church of England in British North America." Our desire also being one, to accomplish that object, our difference being as to how it is to be accomplished.

I must confess, that, notwithstanding your able argument, with reference to the past history of union so far as yet accomplished by the Provincial Synod, I see no objection in church history again repeating itself. Let a scheme of union that is intended, and will, no doubt, ultimately be an union of the Church of B. N. A. be initiated, even though it may not have, at first, jurisdiction over some particular dioceses. There would seem to be no more objection to a general name being used in relation to all British North America (though not literally at present including all), than there is in now using the name of the "Provincial Synod of Canada" when that synod has no jurisdiction whatever

over one-half the dioceses in Canada. It would seem no more "unwarrantable" to adopt so general a name, as in its terms may apply to all B. N. A., than it is for us now to retain so general a name for our Provincial Synod. A name is not the essential or principal matter, the institution and result is what is important. We can hope to ultimately effect a general union, that we all desire, but to get all the dioceses in British North America, at one and the same time, to adopt and approve of one and the same basis of union and details, would seem too sanguine an expectation. That any general union should be delayed until the synod of each and every diocese will agree thereto seems almost impracticable, when we know that at some diocesan synods divisions are close, and very few votes in one synod, however small, would not only prevent their own synod uniting, but would prevent all the remainder of this great country, from strengthening the hands and work of the church by any union. Such a contingency would seem to be argument enough not to falter, but to proceed with the good work so far as it is possible to be now done, and hope, step by step, to attain the desired result.

Your argument appears principally to be based on the idea that the result contemplated is the union of the Church in Canada. That is, of course, not so. The limit or object is the union of the Church in British North America, and from that standpoint we should approach it. Supposing we could at a very early day realize our hope, and see all the church in Canada united in one general synod, shall we not accomplish that union even though Newfoundland does not immediately give her adherence thereto. Surely there can be but one answer:—"Let us go forward." When writing before, I was not aware of the appeal to Her Majesty to appoint a Metropolitan, and thereby impose on all Dioceses obedience to the General Synod, for that evidently, so far as Huron went, was the intention.

That illegality, it appears, accomplished its purpose, under the principle, apparently, that "the end justifies the means." I have no more doubt of the correctness of the decision you mention that Her Majesty's appointment was invalid, than I have that Huron, when that fact was established, was not bound to remain in, on the reorganization of the Provincial Synod on the voluntary principle. Her consent to submit to Her Majesty's mandate, given as it was under misapprehension of facts, would not bind her. In other words, her submission to one jurisdiction erected by Her Majesty's Commission, did not bind her to accept an union established under a voluntary action by other dioceses. The opinion of the council you mention confirms my position. Their opinion was as to the effect of a statute, and they were bound by its terms. If that statute was based on the principle that all the dioceses should come in, then that is a condition precedent and must be filled. Here the case is entirely different. No legislative aid is sought or contemplated. The proposed union is a voluntary one, and as such can only be binding on those whose lawfully constituted and representative authority, accept it. The words of section 3 of the opinion, as quoted by you, are as follows: "The refusal of any one diocese to concur in the organization of the General Assembly would render it impossible to effect such an organization under the Provincial Act, though, of course a voluntary association independent of the Act may be formed by the members of any one or more dioceses." I italicize the words "under the Provincial Act," for it is upon them that the conclusion of the counsel turns. The latter part of their opinion is exactly my contention. A scheme for the union of the Church in B. N. A., can be and is now proposed. For that object a synodical government is propounded, and it can and may be formed by the members (or synods) of any one or more dioceses. Such members or synods being bound by its constitution, when adopted,

and others bound or not bound, as they come in or remain out, as the case may be. It is satisfactory to know that the opinion of Messrs. Cameron and Bethune quoted by you entirely confirms my own view, when they say that "irrespective of the Provincial Synod Act the Church of England in Canada had no mode of forming an association such as a General Assembly other than by the voluntary action of its members, and an assembly so constituted would have no power to bind any persons except those who expressly or by implication had consented to be bound by its action, and would have no jurisdiction over the members of the Church generally." Your editorial attempts to draw a distinction between the application of principles to the General and Provincial Synods. I cannot discover how there can be any such distinction. The Provincial synod existing, and that proposed are based on the same plan of jurisdiction and power over dioceses, and are only different as to the number of dioceses, and some variety in subject and powers. They are both to deal with the general interests of the Church, and each bind only so far as it receives a voluntary delegated power from the represented dioceses. Even the synod of Canada, as at present constituted, rests on the principle of voluntary action by the dioceses, and I think it must be conceded that your position differs principally in words, and not in effect, from mine. As you say when speaking of the present Provincial Synod, "an organization calling itself by that or other name might have been formed by two or more dioceses but limited in the scope and power," so now the proposed synod can be formed by any name, (the name is not yet settled,) but limited as to its scope or power. Limited in scope or jurisdiction as to two or more dioceses actually agreeing to be subject to it, and in power by the extent of powers and subjects expressed by the constitution, formally adopted and approved by the dioceses.

You seem in one part of your article to assume my contention to be that a General Synod "representing all and every part of the Church of England in B. N. A., and having power and jurisdiction over the Church at large, can be formed otherwise than by the consent of all independent dioceses within the field over which it is proposed that it shall exercise jurisdiction." I made no such contention, but on the contrary I started at the outset with the proposition that no diocese can be bound without its voluntary consent,—unless by imperative statute, which is outside the question, as none, so far as I know, is contemplated. We agree on that principle. The only difference is shall we now initiate the work although all the dioceses do not at first consent to be bound by its jurisdiction, or shall we, on the event of one or ever more dioceses refusing at first to come in, mar and delay the great work of unity, by inaction. The last alternative would seem to be disastrous. A synod representing nearly all, (if all be not now possible,) would be of legislative and executive force to the dioceses constituting, and represented in it, and at the same time it might be in effect a council to those who remain out. Not a council as binding on them, but one whose opinions they would respect and regard; in which case I have no doubt but that the final result would be the adherence of each and every diocese.

This is growing to an unexpected length but before closing I must refer to your remarks on the coercive legislation clause of the proposed constitution. The retention of that clause may be, and is no doubt, one on which the mind of the church may well differ. It was generally considered advisable by the Conference at Winnipeg, and was also carried by the Provincial Synod. The principle underlying it is, that to which I before referred, namely that each diocese is really a separate and distinct church, while a branch of the whole. You say that by the B. N. A. Act the legislation of the Dominion is not subject to ratification or acceptance

by the inferior jurisdictions,—the Province. In this you are quite in error; for section 94 of that Act provides that "The Parliament of Canada may make provision for the uniformity of all or any of the laws relative to property and civil rights in Ontario, Nova Scotia and New Brunswick, and of the procedure of all or any of the courts of those three provinces but any act of the Parliament of Canada making provision for such uniformity shall not have effect in any province unless and until it is adopted and enacted as law by the Legislature thereof." Thus the constitution of the State not only does not "furnish us no such provision," as you state, but just such a provision, whereby the legislation of the Dominion Parliament is subject to the ratification and acceptance of the Provinces. So much for express provision in our civil constitution. But before the B. N. A. Act was passed the unwritten law of the British constitution provided for the same thing, as was done in many instances, but notably when the Reciprocity Treaty of 1854 was submitted for approval to each of the Provincial Legislatures of B. N. A., so far as it affected them; now and again, the Washington Treaty was, for the like purpose, submitted to the Parliament of Canada, and by them confirmed and adopted. It will readily be admitted that Her Majesty the Queen and the Government of Great Britain is supreme, and could make a treaty without consulting us or leaving its operation to depend in any way on the vote of our legislature, but such has not been the *modus operandi*. True it is, as you say, that I did not before adduce any precedent of civil or ecclesiastical practice on this subject. I thought it unnecessary, but above is now given a precedent, strong and unequivocal, in civil practice, and I have no doubt but that there are numerous instances of the like in ecclesiastical government, whether of synods, councils or otherwise.

I am, etc., Yours truly,
ANOTHER DELEGATE.

[We have been requested to insert the following letter and it appears to us only just to do so in order to give the reputation of the alleged mistatements as wide circulation as possible. The practice of attacking individual Bishops is one much to be deprecated.—ED.]

The Editor *Evangelical Churchman*, Toronto, Ont.

Dear Sir,—It seems a pity that one holding the presumably important position of editor of a Church of England paper, should have committed himself to a gross personal attack on so high-minded and conscientious a man as the Bishop of Niagara, without at least having some faint notion of the facts of the case.

As your editorial entitled "Church trouble at Grimsby" is utterly mistaken (to put it mildly) in nearly every particular, it is only right that the public should be informed of the true state of affairs, which is as follows:

The breath was hardly out of our late Rector's body when a determined attempt was made by a number of members of the neighbouring parish of Winona assisted by a small, but turbulent faction here, to joust the Rev. Mr. Howitt upon us as our Rector, whether the Bishop and we approved of it or not.

Accordingly a petition was sent to the Bishop signed by 110 names from Grimsby and a large number from Winona, which latter have nothing whatever to do with the appointment of rector to this parish. In spite of this irregularity, however, it received every attention at the hands of the Bishop, churchwardens and lay delegates; who, after full consideration thereof, proceeded to the unanimous appointment of the Rev. Mr. Clark to the position.

Another petition in favour of the Rev. Mr. Howitt was then got up, and signed by 111 names in our own parish, which contains nearly 300 church members instead of 150, as you stated in your article. It was made up as follows:—

Attendants and contributors to the funds guaranteeing the sum of \$181.40,	30
Attendants but non-contributors	51
Non-attendants and non-contributors including some children	24
Dissenters	6
Total	111

The means used to obtain some of these names were such as are alas! but too common in political contests, but as far as I know, are now employed for the first time in Church matters.

Turning to the other side of the question, we find the following who did *not* sign the petition:

Attendants and contributors to the funds guaranteeing the sum of \$429.88	67
Attendants but non contributors	122
Total	189

These things being so, what becomes of your statement "that the Bishop has seen fit to ignore the petition of the majority"? As to the so-called survey in making the appointments. It is the Bishop's practice to give the churchwardens and delegates the choice whether the proceedings shall be public or confidential. In the former case, of course, it would be impossible for His Lordship,—for reasons obvious one would think, to a very limited intellect—to express his views freely upon the different names submitted to his and their notice. As a matter of fact the churchwardens and delegates usually prefer that the proceedings shall be confidential, and did so in this case; the Mr. B. R. Nelles referred to in your editorial note, being one who particularly desired it. Hoping that you will have sufficient sense of justice to insert this letter in your next issue.

I am yours faithfully,
F. G. H. PATTISON.
(A member of St. Andrew's Church,
Grimsby, November 22nd, 1892.)

Aggressive Work of the Church.

SIR,—Will you allow me to say a few words in support of the outline scheme for the increase of the Episcopate, and the aggressive work of the Church, published in your columns last week.

That the Church is called by the circumstances of these times to devote herself to active aggressive work, in a very different spirit and with very different energy from that which has characterized her in the past, does not need proving. With everything in our favour at the start, we have fallen woefully behind in the race. And the natural tendency is for those bodies that have become the largest to go on increasing in proportion to their mean. So that if we want to hold our own, much more if we intend to recover the ground that has been lost, and to win back to the Church those who have strayed from her fold, we must put forth energies and activities far surpassing anything that has been attempted in the past. We have lost the country districts simply because we have not had a tenth part of the living agencies at work in them that the denominations have had. As an illustration, there were twenty-one Methodist preachers working in the field that was assigned to me at my ordination. And mine was not a singular experience in those days. Nine people out of ten who have left the Church will tell you that they or their parents settled in a neighbourhood where there were no Church services in reach, and as a matter, not of conviction, but of convenience, they cast in their lot with one or other of the kind people who provided religious services for them.

Our first need, therefore, for any effective aggressive work is a vast increase in the living agencies employed. We can't convert the world by machinery. Synods and committees and resolutions and canons are all very well in their place, but they will accomplish nothing without the living agents to give effect to their

directions. Now, as soon as we sat down to consider how these increased agencies could be secured, it became apparent to the whole committee that for the Church of England, a rapid and wide increase of the Episcopate is an absolute necessity. She must work according to her own constitution. The Bishop must not only command, he must collect and organize his army, appoint his officers and lead them on to battle. The Bishop must be the head centre of the Church's activities. In the great missionary enterprises of the early ages, he was the chief missionary himself, gathering around him a band of kindred spirits, generally only ten or twelve, and going out to establish new dioceses, new centres of life; those so attracted from without, or raised up new helpers from among their converts, or both, that the work went rapidly forward. So it has been in a large measure, at least among ourselves. Every new diocese has resulted in the doubling of the clergy within its bounds, in a very few years. So no doubt it will be now, if only we have faith to go forward, and the bishops will lead us on.

And now as to the new dioceses proposed, there seems to be a fear in some quarters that the diminution of territory involved in this extension would diminish the dignity and importance of the bishops, and they are little enough esteemed and deferred to as it is. If such a result should follow, it would be greatly to be regretted, but even if it did, it would be a small evil compared with the inefficient and impracticable episcopal administration with which the Church is now painfully familiar. The Church does not exist for the dignity and importance of her Bishops, but the Bishops exist for the efficient administration of the Church, and their importance must not be allowed for a moment to stand in the way of the awakened life and aggressive work of the Church. The bishop's dignity and importance will hereafter stand not on the amount of his income, or the territorial extent of his diocese, but upon the earnestness with which he leads the spiritual host, and the completeness of his consecration to the service of God.

But would the proposed extension produce dioceses of insignificant territorial extent? The proposed north western diocese would be about 100 miles wide by about 1,200 miles in length; the remaining diocese of Huron would be about 100x200 miles in extent. The diocese of Toronto would be 75 miles wide by 120 in depth, and the great metropolis of Ontario, containing nearly 70 clergy already, within its bounds. The new diocese of Peterboro would be about 100x200 in extent. Ottawa and Kingston, each I suppose 75x200 miles in extent, and Eastern Nova Scotia not less than these. And can it be conceived that any Bishop would desire to be held responsible for a wider territory than this? Do not the Bishops complain now that they are completely overwhelmed by the mere technical work of their vast jurisdictions and they could not but welcome any lightening of the burden which is now laid upon them.

J. LANGTRY.

TO THE EDITOR OF THE CHURCH GUARDIAN

SIR,—Noticing the paragraph on the first page of CHURCH GUARDIAN, Nov. 9th, *in re* "The status of colonially ordained Clergy in England," I have pleasure in adding, that any colonial clergyman can take duty in England, providing he has proper credentials, and obtains permission from the Archbishop of the Province. Being in England this summer, I wrote to His Grace the Archbishop of York, for my own protection, asking if colonial clergy were inhibited from taking duty. His Grace replied, stating that "There is no general inhibition of Colonial Clergy from taking duty in England, but the law (Colonial Clergy Act) requires that in each case they should obtain permission from the Archbishop of the Province."

Yours, very truly,
GEORGE JOHNSON.
The Rectory, Dunham, P. Q., Nov. 14, 1892.

THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYNS. W. PENTREATH, B. D., WINDSOR, MA.

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
THE EDITOR, P. O. BOX 504, MONTREAL. EX-
CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

CALENDAR FOR DECEMBER.

DECEMBER	4.—2nd Sunday in Advent.
"	11.—3rd Sunday in Advent. (Notice of Ember Days.)
"	14 } 16 } EMBER DAYS. 17 }
"	18.—4th Sunday in Advent. (Notice of St. Thomas.)
"	21.—St. Thomas; Ap. and Mar.
"	25.—Christmas, (Notice of St. Stephen, St. John and Inno- cents Days.)
"	26.—St. Stephen; First Martyr.
"	27.—St. John; Ap. and Ev.
"	28.—Innocents Day.

EDITORIAL NOTES.

Another letter from our esteemed correspondent "Another Delegate" in reply to our editorial remarks on his former communication, will be found in our correspondence columns. It appears to us that he admits the correctness of our argument in the main and virtually accepts our position. He, however, adduces as a precedent against us as to "coercive legislation"—sect. 94 of the B. N. A. Act, which he quotes in great part. But when it is remembered that by section 92, subsection 13 of the act "Property and Civil Rights in the Provinces," are expressly placed under the *exclusive authority* of the Provincial legislatures, and legislation by the Dominion Parliament for the uniformity of laws relating to "Property and Civil Rights" in three of the Provinces (Ontario, Nova Scotia and New Brunswick), would manifestly conflict with the *second* rights of these Provinces, the *reason* of the *proviso* requiring assent of such Province or Provinces is plain; and that given, section 94

avails nothing in contradiction of our assertion that "the legislation of the Dominion Parliament in reference to matters confided to it by the B. N. A. Act, is not subject to ratification "or acceptance by the—Provinces"; this matter was confided to the *Provinces*: and only to the Dominion, subject to their assent or ratification. We might refer our correspondent to Doutre's Constitution of Canada, p. 330, on this point, and decision of Supreme Court of N. B.

A number of *Diocesan* Conferences have been held this and last month, in England, and thereat divers references have been made by the Bishops to the Lincoln Judgment. They are by no means acceptable to the extreme wing of the Evangelical party; but they are sound for peace, honest acceptance of the judgment, and against the attempts of the little coterie who would create a new schism.

THE RIGHT REV. DR. ELICOTT, Bishop of Gloucester and Bristol, "the oldest Bishop but one in Episcopal standing on the Bench," says the *English Churchman*, an organ of the extreme wing of the Evangelicals, speaks thus: "It is verily a cause for our most thankful rejoicing, not only that the Judgment of the ARCHBISHOP was sustained on all points save one skilfully evaded particular, but, further, that the true mode of handling these complicated Ritual questions was at length recognized by the Court of ultimate appeal, and history allowed to afford its healthy-guidance amidst the perplexities of rubrical interpretation.*** I heartily rejoice, however, that the issues of these decisions have been sustained by the temporal court—[observe the title]—and that disquieting litigation will, in all probability, have come to its close. And so, I suppose, all loyal and reasonable Churchmen will now be content to regard a once anxious and apparently perilous matter."

THE RIGHT REV. DR. PEROWNE, Bishop of Worcester, whose action at the Grindelwald Conference aroused so much opposition and who is claimed as an Evangelical *par excellence*, in addressing the first Conference of his own diocese, said:

"Leaving the question of jurisdiction on one side, let them come to the Judgment itself, a Judgment which had now been affirmed by the highest Court of the realm. Whatsoever might be their several opinions as to the conclusions arrived at, or to the arguments on which they were based, he thought most of them would be thankful that there had been no conflict between the Supreme Court and the Archbishop's Court, but that the one had ratified the Judgment of the other. He, for one, was thankful for the Judgment itself, and although it had been pointed out that it contained no monition, and that, accordingly, there was nothing to obey; and, moreover, that it applied only to the particular case of the Bishop of Lincoln, and in no way bound the clergy, yet he hoped that those technical objections would not influence the clergy at large, but that they would gladly yield a loyal obedience to what might fairly be regarded as rules laid down for their guidance by the Archbishop, aided by some of the most learned and judicious of their prelates who sat as his assessors. He could speak, perhaps, with the more freedom on this point, because before the trial began he endeavoured to bring the two parties to a compromise, the result of which, had it been successful, would have been exactly that which had been effected by the Archbishop's judgment."

THE RIGHT REV. DR. THOROLD, well known on this side of the Atlantic, as Bishop of Rochester, presently Bishop of Winchester, has just issued a Pastoral letter to his diocese. His remarks on the Lincoln judgment deserve peculiar weight from the fact that as Bishop of Rochester he was one of the assessors who sat with the Archbishop of Canterbury at the trial of the cause. His remarks we give at some length in another column.

The energetic action which has been taken for the division of the Diocese of Ontario augurs well for early success, and operates as a strong endorsement of the position assumed by the Lower House of Provincial Synod. The heartily co-operation of the Bishop in the movement is also cause for satisfaction. Who of the Episcopal Bench will be the next to advocate immediate steps for the division of an unwieldy and overgrown diocese and the extension of the Episcopate?

"THE WORLD'S PARLIAMENT OF RELIGIONS" proposed to be held in Chicago during the Columbian Exposition next year, comes in for strong denunciation by the Editor of "The Truth" for November. It characterizes as "one of the marvels of these strange times" "the attempt to bring together on a common footing representatives of Buddhism, Confucianism, Mohammedanism, Paganism; Agnostics, Atheists, Infidels, Mormons, Pantheists, and speaks of it as "insulting the God of Truth, dishonoring His Son, and casting contempt upon His Word.*** A more shameful surrender of the truth has never been witnessed; a more dangerous delusion has never been cast over the minds of false religionists; a more fatal reflection upon the mission of Christianity has never been known."

"All sorts of twisting and turning done here," is the fitting superscription proposed by the Editor of Truth for a new theological seminary called the "Colorado Divinity School." He describes its Faculty as follows: The Dean and Professor of Homiletics is a Baptist. The Professor of Ecclesiastical History and of Biblical Learning and Exegesis are Episcopalians; of Pastoral Care, a Campbellite; of Ethics of Social Reform, a Congregationalist, (once a Presbyterian); of Comparative Religion, a Unitarian; of the Philosophy of Religion, a Baptist; of History of Christian Doctrines, a Universalist; of Systematic Theology, a Presbyterian!

Once again the Church—ever faithful—sounds out in unmistakable terms the solemn warning, "Behold the Bridegroom Cometh." How many, even of her own sons and daughters, will heed her cry, and casting aside the temptations and the ever pressing worldly calls, give themselves more earnestly to the work alike of personal preparation, and of helping others to prepare for the coming of the Lord "with glory to JUDGE." ADVENT; how solemn it is in its call of warning and of preparation; how deeply satisfying in its joyful expectation of the coming of THE KING!

To such as desire a convenient and devout "Help" for this Holy Season we would mention "An Advent with Jesus" by Revd. Anthony Bathe, M.A., published by Longmans' Green & Co., N.Y., at 1s. 6d. It is like a little text book; contains short meditation for each day in Advent, and could be carried in the pocket and used at different times during the busy hours of every day. It will be found most helpful.

THE BISHOP OF LIMERICK ON CHURCH WORSHIP.

To have a church—a place set apart for the sacred services of Prayer, Praise, and Thanksgiving to God—is a blessing now enjoyed so generally and so much regarded as a matter of course, that there is reason to doubt whether church-goers duly consider the benefits thus placed within their reach, and the obligations which they consequently incur. It is an inestimable blessing to have a church in which we can assemble for communion with God; a place where the earnest worshipper is helped to escape from every disturbing influence, his thoughts lifted heavenwards by such services as our prayer-book puts before him, by anthems and hymns, and by discourses imparting guidance, comfort, and strength. As it is a gracious provision of our God to give us the Lord's Day as a time for rest and for converse with Him, it is also a happy privilege that we are called to assemble in a consecrated place—His house of holiness and peace—and leave all troubles in our own. Many a man whose heart is corroded by worldly cares would find it soothed and strengthened, if he would but come to this temple of peace, from whence our Lord has commanded all things that disturb it to be taken away. The sinner with a troubled conscience, bearing a burden of which he feels the weight and power, but which he cannot shake off, would come to church if he knew what relief he would obtain by confessing his sins with an humble, lowly, and penitent, and obedient heart, and in words such as are read in our prayer-book. He would be moved to pray to his Heavenly Father to grant him true repentance, and His Holy Spirit, and would hear with hope and consolation the promise of pardon to the truly penitent. I fear there are young men and young women who have been confirmed here with prayer that God would defend them with His heavenly grace that they might continue His for ever, and who, though they have not forgotten the solemn promises they then made, are now sadly and sorrowfully conscious that they have not fulfilled them, that they have not grown in grace; that on the contrary they have become less anxious to obtain spiritual nourishment at the Lord's Table; that they have allowed vain and worldly thoughts to take the place of the godly resolutions and heavenly aspirations which filled their hearts on that day when the Bishop laid his hands upon their heads. If my words could reach them, I would entreat them to come back to the place where they were confirmed, and after confessing their backsliding, silently and earnestly pray to God to put forth His Fatherly hand and lead them henceforth in the knowledge and obedience of His Word. There are amongst us some who still profess to be members of our Church, but feel little interest in its organization and take no regular part in its services. They are perplexed by doubts respecting questions of doctrine, and its development in matters of practice, and thick, whilst those doubts are unresolved to hold their allegiance to the Church in a kind of suspense. I could not advise such persons to abstain from inquiry, though for want of learning and experience in

dealing with such questions they may be more liable to fall into error than they imagine. But I would recommend them to follow in a thoughtful and reverent spirit the whole course of the services of the Church, as they are read in the year, in order to form a just judgment on its system and the value of the benefits which it confers on its members. I would not always press them with argument. I would in many cases contentedly leave them to be influenced by the wholesome atmosphere of Church teaching embodied in our liturgy, and the Scripture lessons which are an integral and essential part of it. Our Church services together make up the Book of Common Prayer—prayer for the common use of young and old, high and low, rich and poor—and I am convinced that these services have been so admirably framed as to be profitable to persons of all conditions, satisfying all our needs and longings. But of the different classes assembled in a church I believe that the most constant attendants and most reverent worshippers will profit the most, growing in all Christian graces, "adding to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." A church and its services being devoted to purposes so many and so varied, it may be regarded as a place of rest and refreshment amid the turmoil of this world, a green and fertile oasis in the midst of a barren and dry land. If worshippers assembled there had but the confidence in God's grace which was possessed by David, they might use his very words to describe the happiness and comfort they enjoy. There the Lord feedeth them like a shepherd. He doth not suffer them to want. He maketh them to lie down in green pastures. He leadeth them beside the still waters. He restoreth their souls. He leadeth them in the paths of righteousness—as He is with them they fear no evil. They find a table prepared before them in the presence of their spiritual enemies. Goodness and mercy attend them all the days of their life, whilst they dwell in the House of the Lord. But if such be the privileges, let us also remember the obligations of worshippers. That same Lord, who with His scourge of small cords chastised the profaners of the temple in Jerusalem, looks with displeasure upon those who bring into church unholy thoughts or unchristian tempers. The Jewish temple was a place where God had promised His special presence to those who came to worship there; and any Christian Church is a place in which our Lord has promised His presence. And if you say that the Jewish temple was peculiarly sacred because it was the place of sacrifice to God, you must remember that in a church of ours we are privileged to commemorate that sacrifice as past which they in the old temple typified as to come. It has been truly said that there would be even greater reality in that which is the memorial of the past than in that which is the shadow of the future. Hence in every way I think the dignity of a Christian Church is not to be reckoned as lower than that of the Jewish temple, and whatever honour was due to the temple as the House of God and the place of prayer is due to this our temple. It is not the house of man, but the House of God. Regarding it in this light we should pause, as it was, on its threshold, and before entering endeavour to clear our hearts and minds of everything unbecoming a place in which such honour dwells. Filled with a sense of our own weakness and unworthiness, we ought to concentrate our thoughts, our desires, our whole soul, in the endeavour to render to Him the meed of homage to which His Majesty and Love entitle Him. First should

come humiliation, a lowly confession of sin, and then trust in the goodness and mercy of Him who is waiting to be gracious. There is no place in church for self-conceit, pride, or vanity; no place for uncharitable feelings. If we knew ourselves and others better, we should think more meanly of ourselves and more favourably of others. No place there for thoughts of gain or ambition. Outside the church this world is always too much with us. The eyes that are fixed on its attractions cannot discern heavenly things. There is no place for wandering eyes or wandering thoughts. There is enough to occupy us fully in the words appointed to be read and listened to. Happy should we be if their meaning sank more deeply into our hearts, and developed in us a more earnest will and active power to serve our God. —*Sermon preached in St. Mary's Cathedral, Limerick, October 13, 1892.*

THE CHURCH AND THE BAPTISTS.

Which best deserves the name of Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ? Which places the greater restriction on the administration of the sacred rite? (2) Which opens the door the wider?

The Baptists admit to it none but those who are able to satisfy the pastor and the congregation at large that they are already saved from the consequences of their sins, though appropriating faith in Christ, and possess the witness of the Spirit that they "passed from death unto life."

The Church admits to Baptism (as did the apostles on the day of Pentecost) all of adult years who acknowledge Jesus as the Christ, the Saviour of the world, and are seeking salvation through Him, as His disciples, as well as those little ones of whom the Saviour said, "of such is the Kingdom of Heaven," whose friends engage to train them as disciples of the Lord.

Or (3) : Which body renders the administration of the ordinance the more practicable? The Baptists insist as the one only possible mode of its administration, on immersion; claiming, as indispensable, compliance with the primary meaning of the word.

The Church, recognizing that a secondary meaning had been attached to the word when Christian Baptism was instituted by the Lord, acknowledges as valid any mode in which water is applied as a religious act "in the name of the Father, and of the Son, and of the Holy Ghost." She is thus able to baptize in the sandy desert, or the polar regions, nor is compelled to deny the sacred rite to those desiring it, even in the very article of death.

Which is the most truly Baptist, the Baptist denomination, or the "Catholic and Apostolic Church," of Christ? (4) By which is Baptism regarded as the most sacred and important?

Baptists regard it as a symbolic profession of faith, an avowal in action of Grace received, and of solemn vows taken.

The Church regards it as all this and far more beside. She is taught by her Divine Lord and His inspired apostles, to look upon it as the "mystical washing away of sin," and as accompanied by "the gift of the Holy Ghost" that they "may be born again and made heirs of everlasting salvation." To her it is a Sacrament, to the other a rite; to them Baptism is only a human act; to her, the greater worker is God!

The schism intended to defend and exalt Christian Baptism fails then in its purpose, and is profitless as well as a sin, for in every sense the "Catholic and Apostolic Church" of Christ is pre-eminently THE Baptist Church, the Baptizing Church, the Church of the Baptized. God grant that on her members may fall in fullest and most copious measure the sanctifying influence of the Holy Spirit, without whose presence Baptism is no Sacrament, but merely an empty form, a human rite, a profitless ceremony; and whenever Baptism is administered in the name of the Triune Jehovah, may His blessed influence descend to lead the baptized into the fullness of His truth and to redeem them from iniquity.—*Living Church.*

Family Department.

FOR THE CHURCH GUARDIAN.

"CROSSING THE BAR."

Sweetest Bard who e'er hast sung,
Thy numbers flow in all very tongue,
Delighting both the old and young.
—TENNYSON.

Over the bar he crossed,
Where angels stood ready to greet him,
Over the bar he crossed,
Where his "Pilot" was waiting to meet him.

Neither in gloom nor in sorrow
Passed he death's river through
But in hope, and with glad rejoicing
To receive the crown which was due.

In the glorious evening of life he went,
When the sunset glowed in the west,
And his bark was bathed in radiant light
As he reached the Land of the Blest.

To him came no fear of dying,
He went as to calm repose,
And he fain would have check'd the sighing
Which from hearts that mourned arose.

He asked that no selfish tears might flow
Because his great work was done,
And peacefully laid him down to rest,
As a victor, the battle done.

The angels were holding out helping hands
Lest his foot should touch a stone;
And we knew by the beautiful smile of joy,
That God's servant was "not alone."

Into the Light of the Love of God
Went his soul his God to find,
And the "Peace of God" shed a gentle ray
On the casket he left behind.

It lay on his face a look so sweet,
That earthly sorrow had there no place.
The lines of care were smoothed away.
He had met his "Pilot" face to face.

They crowned with laurel that noble brow,
And soft heart-felt tears were shed.
He would pardon the kindly grieving now,
For a "Prince among men" was dead.

A moonbeam shone on the pale, calm face
But the Spirit had entered the Light
Of the Land, where God is the Light and Sun,
Where the endless day has no night.

DOROTHY FORSTER.

HOME, SWEET HOME

BY MRS. WALTON.

CHAPTER IX.—TREFFY ENTERS THE CITY.

"Christie, boy," said Treffy, that night, when Christie had told him all he could remember of the sermon, and had repeated to him the third verse of the hymn, "Christie, boy, the Lord will have to get me ready very fast, very fast indeed."

"Oh! may be not, Master Treffy," said Christie, uneasily, "may be not so fast as you think."

"The month's nearly up, Christie," said old Treffy; "and I think I'm getting very near the city, very near to 'Home, sweet Home.' I can almost see the letters over the gate sometimes, Christie."

But Christie could not answer. His face was buried in his hands, and his head sank lower and lower as he sat beside the fire. And, at length, though he tried to keep it in, there came a great sob, which reached old Treffy's heart. He put his hand lovingly on Christie's head, and for some time neither of them spoke. But when the heart is very sore, silence does more to comfort than words can do, only it must be silence which comes from a full heart, not from an empty one. Treffy's old heart was very full of loving, yearning pity for poor little Christie.

"Christie, boy," he said, at length, "you wouldn't keep me outside the gate; would you?"

"No, no, Master Treffy," said Christie, "not for the world I wouldn't; but I do wish I was going in too."

"It seems to me, Christie, boy, the Lord has got some work for thee to do for him first. I'm a poor useless old man, Christie, very tottering and feeble, so he's going to take me home; but you have all your life before you, Christie, boy, haven't you?"

"Yes," said Christie, with a sigh, for he was thinking what a long, long time it would be before he was as old as Master Treffy, and before the golden gates would be opened to him.

"Wouldn't you like to do something for him, Christie, boy," said old Treffy; "just to show you love him?"

"Ay, Master Treffy, I should," said Christie, in a whisper.

"Christie, boy," said old Treffy, suddenly, raising himself in bed, "I would give all I have; yes, all, Christie, even my old organ, and you know how I've loved her, Christie, but I'd give her up, her and everything else, to have one year of my life back again—one year—to show him that I love him. Just to think," he said regretfully, "that he gave his life for me, and died ever such a dreadful death for me, and I've only got a poor little miserable week left to show that I love him. Oh, Christie, boy! it seems so ungrateful; I can't bear to think of it."

It was Christie's turn now to be the comforter. "Master Treffy," he said, "just you tell the Lord that; I'm sure he'll understand."

Treffy clasped his hands at once, and said earnestly—

"Lord Jesus, I do love thee; I wish I could do something for thee, but I've only another week to live—only another week; but, oh! I do thank thee, I would give anything to have some of my life back again, to show my love to thee; please understand what I mean. Amen."

Then old Treffy turned over and fell asleep. Christie sat for some time longer by the fire.

He had tried to forget the last day or two how short a time he had with his old master, but it had all come back to him now. And his heart felt very sad and desolate. It is a very dreadful thing to lose the only friend you have in the world. And it is a very dreadful thing to see before you a thick, dark cloud, and to feel that it hangs over your pathway, and that you must pass through it. Poor Christie was very full of sorrow, for he "feared as he entered into the cloud." But Treffy's words came back to his mind, and he said, with a full heart—

"Lord Jesus, do help me to give my life to thee. Oh! please help me to spare old Treffy. Amen."

Then, rather comforted, he went to bed.

The next morning he looked anxiously at old Treffy. He seemed weaker than usual, and Christie did not like to leave him. But they had very little money left, and Treffy seemed to wish him to go; so Christie went on his rounds with a heavy heart. He determined to go to the suburban road, that he might tell little Mabel and her dear mother how much worse his dear old master was. It is such a comfort to speak of our sorrow to

those who will care to hear.

Thus Christie stopped before the house with the pretty garden in front of it. The snow-drops were over now, but the primroses had taken their place, and the garden looked very gay and cheerful. But Christie had no heart to look at it, he was gazing up anxiously at the nursery window for little Mabel's face. But she was not to be seen, so he turned the handle of his organ and played "Home, sweet Home," her favorite tune, to attract her attention. A minute after he began to play he saw little Mabel coming quickly out of the house and running towards him. She did not smile at him as usual, and she looked as if she had been crying, Christie thought.

"Oh, organ-coy," she said, "don't play to-day. Mamma is ill in bed, and it makes her head ache."

Christie stopped at once; he was just in the midst of the chorus of "Home, sweet Home," and the organ gave a melancholy wail as he suddenly brought it to a conclusion.

"I am sorry, missie," he said.

Mabel stood before him in silence for a minute or two, and Christie looked down upon her very pitifully and tenderly.

"Is she very bad, missie?" he said.

"Yes," said little Mabel, "I think she must be, papa looks so grave, and nurse won't let us play; and I heard her tell cook mother would never be any better," she added, with a little sob, which came from the bottom of her tiny heart.

"Poor little missie!" said Christie, sorrowfully; "poor little missie, don't fret so; oh don't fret so!"

And as Christie stood looking down on the little girl a great tear rolled down his cheek and fell on her little white arm.

Mabel looked up suddenly.

"Christie," she said, "I think mother must be going to 'Home, sweet Home' and I want to go too."

"So do I," said Christie, with a sigh, "but the gates won't open to me for a long time, long time."

Then the nurse called Mabel in, and Christie walked sorrowfully away. The world seemed very full of trouble to him. Even the sky was overcast, and a cutting east wind chilled Christie through and through. The spring flowers were nipped by it, and the budding branches were sent backwards and forwards by each fresh gust of the wind, and Christie felt almost glad that it was so cheerless. He was very sad and unhappy, very restless and miserable. He had begun to wonder if God had forgotten him, the world seemed to him so wide and desolate. His old master was dying, his little friend Mabel was in trouble, there seemed to be sorrow everywhere. There seemed to be no comfort for Christie.

Wearily and drearily he went homewards and dragged him self up the steep staircase to the attic. He heard a voice within, a low, gentle voice, the sound of which soothed Christie's ruffled soul. It was the clergyman, and he was reading to old Treffy.

Treffy was sitting up in bed, with a sweet smile on his face, eagerly listening to every word. And, as Christie came, the clergyman was reading this verse: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"That's a sweet verse for you, Treffy," said the clergyman.

"Ay," said Treffy, brightening, "and for poor Christie too; he's very cast down, is Christie, sir."

"Christie," said the minister, laying his hand on his shoulder "why is your heart troubled?"

But Christie could not answer. He turned suddenly away from the minister and, throwing himself on old Treffy's bed, he sobbed bitterly.

The clergyman's heart was very full of sympathy for poor Christie. He knelt down beside him, and putting his arm round him, with almost a mother's tenderness, he said gently—

"Christie, shall we go together to the Lord Jesus, and tell him of your sorrow?"

And then, in very plain, simple words, which Christie's heart could understand, the clergyman asked the dear Lord to look on the poor lonely child, to comfort him and to bless him, to make him feel that he had one friend who would never go away. And long after the clergyman had gone, when the attic was quite still and Treffy was asleep, Christie heard, as it were, a voice in his heart, saying to him, "Let not your heart be troubled." Then he fell asleep in peace.

He was wakened by his old master's voice: "Christie?" said Treffy; "Christie, boy!"

"Yes, Master Treffy," said Christie, jumping up hastily.

"Where's the organ, Christie?" asked Treffy.

"She's here, Master Treffy," said Christie, "all right and safe."

"Turn her, Christie," said Treffy, "play 'Home, sweet Home.'"

"It's the middle of the night, Master Treffy," said Christie; "folks will wonder what's the matter."

But Treffy made no answer, and Christie crept to his side with a light, and looked at his face. It was very altered and strange. Treffy's eyes were shut, and there was that in his face which Christie had never seen there before. He did not know what to do. He walked to the window and looked out. The sky was quite dark, but one bright star was shining through it and looking at the attic window. "Let not your heart be troubled," it seemed to say to him. And Christie answered aloud, "Lord, dear Lord, help me."

As he turned from the window, Treffy spoke again, and Christie caught the words, "Play, Christie, boy, play."

He hesitated no longer. Taking the organ from its place, he turned the handle, and slowly and sadly the notes of "Home, sweet Home," were sounded forth in the dark attic. The old man opened his eyes as Christie played, and, when the tune was over, he called the boy to him; and, drawing him down very close to him, he whispered—

"Christie, boy, the gates are opening now. I'm going in. Play again, Christie, boy."

It was hard work playing the three other tunes, they seemed so out of place in the room of death.

But, Treffy did not seem to hear them. He was murmuring softly to himself the words of the prayer, "Wash me, and I shall be whiter than snow; whiter than snow."

And, as Christie was playing "Home, sweet Home," for the second time, old Treffy's weary feet passed within the gates. He was at home at last, in "Home, sweet Home."

And little Christie was left outside.

TO BE CONTINUED.



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Motives for Missionary Effort.

The story is told that a certain ship sailing in the South Atlantic Ocean was overtaken by a storm and driven far out of its course. The compass was broken, and for many days the captain had not been able to take an observation. The sailors knew not where they were. To make matters worse their water failed, and at last, while food was in abundance, they had not one drop to drink. A vessel comes in sight. Joyfully they steer towards her, and, running up their flag ensign down as a signal of distress, they add the signs, "Water—we want water." Answering flags are seen flying from the mast of the other ship; but how strange the answer! "Dip it up," the answer ran. Dip it up? What? The sea-water? They cannot drink that; there must be some mistake. They signalled again. "Water—we have no water." A second time the answering flags flutter in the air, "Dip it up." What does it mean? Can the hard-hearted men want them to drink salt water and die raving? Try once more. "Water—can you give us water?" And the third time the answer comes, "Dip it up, dip it up." Then the captain says, "I cannot understand," and a sailor says, "It will be no harm to try." A bucket is lowered, water drawn up and tested, and lo, it is fresh! They are sailing on a sea of fresh water, and for want of knowing it are dying of thirst. The explanation is simple. They had drifted into the mouth of the river Amazon, whose mighty volume of water, a hundred miles wide, drives back the salt waves, and rushes undiluted for many miles into the ocean itself.

How many there are in the world utterly adrift! They know not whence they come nor whither they are going. If they ever had a course they had lost it now. They are tossing hither and thither. And all the while they thirst. Restless, craving, unsatisfied; food of a kind there is in the world; but what is there to satisfy the thirst of their souls? It seems, nothing!

And round about them there is the ocean of the grace of God. The River of the Water of Life flows on either side, the very Divine Life which God gives to satisfy the soul of man is close at hand, and they do not know it.

It is ours to tell them. The Church goes forth in her Master's name to tell of Salvation, and, more than that, to bear with her the gifts of grace. She goes bearing the Sacraments: Baptism to give the regenerating life of God; Confirmation, to strengthen with spiritual gifts; the Blessed Sacrament of the

Body and Blood of Jesus Christ, to feed and sustain the given life with Bread from Heaven. It is hers to say to thirsting souls, "The life of God is all around you, put out your hand and take it—Baptism, Confirmation, the Holy Communion, what you will; it is all here, and all for you." Strange that we can be indifferent when we have such a work, such an opportunity, such a gift to offer; that we should be content to let men and women perish thirsting because in slothfulness or indifference, we do not care to raise the signal in answer to their cry and tell them where they can "stoop down and drink and live."

It seems much more strange when we think that those to whom the call to missionary work comes are men and women who have tasted the powers of Divine grace. How, if we have ourselves known what it is to thirst and find the things of the world unsatisfying, and to turn and find all we need in God, how can we be content that others should remain in ignorance? If we have been brought from darkness to light, if we have felt the power of the grace of God changing us, purifying us against present temptation, shall we not be earnest, nay, eager, that others shall share our blessings?

Think of what that is which we call grace, think of what grace can do, remember what grace has done for you and find in all this a motive for missionary work.

(TO BE CONTINUED.)

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THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

ARTICLE I.—(Continued.)

Next, in its organisation it plainly aimed at this co-extensiveness with the Church, and, indeed, in some sense (as was rightly said by its Chairman in the year of the Lambeth Conference) with the whole Anglican communion. In the Pastoral Letter of the Conference itself its principles may be said to have virtually received the highest ecclesiastical sanction. At home its president is the Primate; its vice-presidents include all the leading Bishops and dignitaries of the Church; its general council and executive are largely and increasingly representative of the diocesan branches. Those branches have grown up in all the dioceses, although, until now, with considerable variety of constitution; in some dioceses self-supporting and merely affiliated to the central authority; in some dioceses, called "central," partly supported by that authority and more under its control; while the diocese of London has held a unique position of closer relationship to the central government, as having its seat in the Metropolis. In each diocese the branch is under episcopal direction; in each parish the parochial branch is necessarily under the parish priest, and included in the general parochial organisation.

(TO BE CONTINUED.)

A Dufferin Co. Miracle

ERNEST DUKE'S GREAT PERIL AND WONDERFUL ESCAPE.

How His Life was Saved After His Condition had Been Declared Hopeless by Three Doctors—An Interesting Narrative Given to a Post Reporter by the Boy's Mother and Other Witnesses.

Dufferin Post, Orangeville.

The great Edmund Burke once exclaimed in a moment of sadness and despair that the age of chivalry was gone forever, and on every side of us we hear it remarked that the days of miracles are a part of the dim, superstitious and romantic past. We are not going to enter into a discussion on the merits of either statement. Much of the chivalry that we read of had a great deal of the wild and grotesque about it, while not a little that was attributed to miraculous agencies was the work of men of talent and genius, wiser and greater than their generation, who had explored and comprehended the treasures of Mother Nature within whose bosom is said to be locked a panacea for every ill of fallen flesh. A newspaper's chief mission is to faithfully and attractively record interesting current events and to make such comments and suggestions as it deems advisable, and it is this role The Post is desiring to fill in this article. The neighboring township of Mono fur-

nishes an instance of a marvellous cure, which in less enlightened times would undoubtedly have been credited to supernatural influences, and which has even in this stern and practical era created a genuine sensation. In a recent issue we gave the particulars of the restoration to physical strength and activity of George Hewett, of Mono Mills, through the use of Dr. Williams' Pink Pills for Pale People, which are now household words on this continent. Many who read the article on Mr. Hewett might be disposed to doubt, but the least credulous were silenced and convinced by the striking evidence of the patient himself, evidence which was corroborated by several reliable persons who had an intimate knowledge of the facts. The fine banner township of Mono supplies equally striking and conclusive testimony of Dr. Williams' Pink Pills as an effectual remedy where the physician's skill and knowledge have been utterly baffled. Men may be disposed to be sceptical, and to fancy that much that is said in praise of these pills is mere hyperbole, but it is hard to confront the logic of facts, and in this respect an enduring monument is fast being built in support of the merits and claims of this greatest medical preparation of the century. Mr. Wm. Duke, lot 1, concession 6, Mono, is one of the best known and respected pioneers of this section. A few weeks ago we heard that his little 12 year-old boy had been snatched from the very jaws of death by Dr. Williams' Pink Pills, and we determined to fully investigate the reported cure. Mr. Duke resides about six miles from Orangeville, and is one of the most prosperous farmers of the banner township. When the representative of The Post called at his quiet and comfortable home. Mr. Duke was at a neighboring threshing, but the reporter was courteously received by Mrs. Duke. We enquire as to the condition of Ernest, the little boy who was reported to have been cured, and were somewhat non-plussed when told that he was at school. From our information as to his state of health last spring, we did not expect to find him able to leave the house, and were not prepared for the news that he was once more strong enough to mix with the gabbling schoolboy throng. "Is Ernest the little boy that was so sick last winter and spring?" was our next interrogative. "He is, indeed," replied Mrs. Drake, "and to tell you the truth, we had at one time no hope that he would ever again be able to leave his bed."

"To what do you attribute the boy's recovery?" the reporter asked.

"Oh! to nothing but Dr. Williams' Pink Pills," was the ready and emphatic response of Mrs. Duke, who is a very intelligent lady, and who then gave the interviewer the following interesting and well-nigh incredible narrative: "Last winter Ernest had the grippe, and he never seemed to fully recover from the effects of it. In February last, some time after he had the grippe, he was so unwell that we took him to Dr. Bonnar, of Mono Mills, who examined him, and said that what was troubling him was a decaying tooth which required to be extracted. He

pulled the tooth and said to take the boy home and he would be all right shortly. Instead of getting better, however, Ernest got far worse, and was soon confined entirely to his bed. He failed in strength and appetite, and was becoming more nervous every day. Sometimes he would get twitching and nervous fits, and shake so hard that he would frighten you. The shaking was so strong that the whole bed shook with him. We became alarmed and sent for a second doctor who prescribed for the boy, and who gave it as his opinion that his recovery was impossible. At this time Ernest had lost the power of both legs and arms and they had to be tied down to ease the sufferer by lessening the nervous agitation. The second physician called in attended the boy some time, but the case was getting so bad, every day becoming more hopeless, that a third was sent for to consult. This last one said that there was no chance for poor Ernest, and that all the trouble seemed to be in the nerves. I need not tell you how grieved we felt over the prospect of losing our boy, and would have tried anything to save his life. We had been reading in The Post about the wonderful cures made by Dr. Williams' Pink Pills, and often thought of trying them as we were told they would do no harm if they did not do any good. Nearly every week we read about miracles wrought by the Pills, and one day I determined to ask the doctor if we might try them. 'Well,' said he, 'The boy can't get better, and the Pills are not likely to hasten his end. You can do as you like.' Shortly after we bought a box of the Pills. This was in May last. Little Ernest had not been taking them two weeks when we noticed a wonderful change. We quit the doctors medicine altogether, and kept using the pills only. The boy improved so rapidly that in a short time he was able to be out of bed. One can hardly believe a story like this; but every word of it is true. I tell you there is a wonderful change in our boy and we ought to be thankful to the Pink Pills. Ernest is growing stout and strong, and this is his first day at school. The doctor said he would be dead before the last Toronto exhibition, but my little fellow was so well then that he was able to be around, and even went with his father to the exhibition. We have been buying the pills from Mr. Stevenson one, of the Orangeville druggists, and Ernest is still using them although not so often as at first. It would not be much out of your way to call at the school, and there you will find Ernest who will be able to speak for himself."

Just as Mrs. Duke was concluding her interesting narrative the teacher of the school, Mr. Thomas E. Langford, who boards at Mr. Duke's entered the house. It was the dinner hour, and the reporter expected that Ernest would turn up, and save him a visit to the school. He was informed, however, that the boy had taken his lunch with him in the morning and would spend the dinner hour at play. Er. Langford accompanied the reporter to the road and on the way the teacher said that Dr. Williams' Pink Pills could not be too widely known. "I have been board-

ing all along at Mr. Duke's," said he, "and I tell you little Ernest was in a bad state last spring. No one ever thought he would get better, and it seems so strange that he was cured by such a simple remedy. Why, three doctors pronounced his case hopeless, and yet he is at school today! He is a bright little boy, and the Pink Pills saved his life."

The reporter was full of thought as he hastened to the school to interview the little fellow who may be said to have heard the summons of death, and to have been saved from an early grave by Dr. Williams' wonderful Pink Pills which the teacher had truly described as a simple remedy. When we reached the school several children were playing in the yard, and in answer to our call for Ernest Duke a bright little boy started out from the romping throng. We asked him if he was the boy who had been so sick, and he answered with a mild and clear "yes." "Are you well now?" "O, yes, I'm as well as ever again." "What cured you?" "Pink Pills!" was the ready and smiling response. The little fellow did certainly appear to be in the full enjoyment of health, and no one who did not know the facts would think that he had so recently been in such a feeble and precarious condition as to be despaired of by three local physicians of standing and experience. We shook hands with the boy and started for Orangeville fully convinced that there was a good deal in the stories we had been reading of miracles wrought through the use of Dr. Williams' Pink Pills.

The reporter also interviewed several of Mr. Duke's neighbors, and found them all of one opinion. This was that his son would now be sleeping in the silent churchyard had it not been for the timely use of Pink Pills. He also learned that many others were using the pills with gratifying results, while many more had made up their minds since the miraculous saving of young Duke's life to try the great remedy for lesser ailments with which they were troubled. We had anticipated that our mission would be disappointing in some respects, never expecting to have the strange story which we had heard of Ernest Duke's recovery so fully substantiated, but here we were returning to Orangeville with everything that was flying rumor before conclusively established upon investigation.

WHAT THE DRUGGISTS SAY.

On arriving at Orangeville we determined to interview the local druggists as to the popularity of the remedy that is working such wonders and causing such genuine sensations in many parts of the country. Mr. Thomas Stevenson was the first druggist interviewed. "Do you sell many of Dr. Williams' Pink Pills?" we asked Mr. Stevenson. "I should think we did," was his prompt reply. There is no remedy in my store for which there is such a demand, and while the sale is certainly increasing." "How do you account for this large sale?" we asked. "I believe it due entirely to the merits of the preparation. Those who use Dr. Williams' Pink Pills report the best results. The remedy is certainly a wonderful one. When Mr. A. Turner was questioned he said the sale of Dr. Williams'

Pink Pill was a surprise to himself. In his experience as a druggist no remedy had made such a reputation or produced such wonderful results. Scarcely a day passed that he did not hear of parties who were benefitted by the use of Pink Pills.

Mr. J. R. Dodds was equally enthusiastic. "If you call Dr. Williams' Pink Pills a patent medicine," said he, "they are the most popular and best selling patent medicine in my store to-day. The sale is undoubtedly on the increase, and I can say that scores who have bought from me are loud in their praises of what Dr. Williams' Pink Pills have done for them. They are certainly a great remedy, and my experience is that effect all that is claimed for them."

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after-effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

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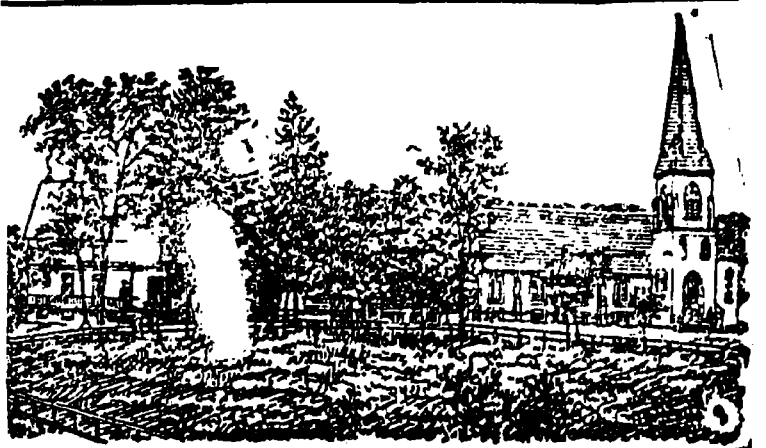
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