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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XVI. }
No. 13. }

MONTREAL, WEDNESDAY, SEPTEMBER 26, 1894.

In Advance } Per Year
\$1 50.

ECCLESIASTICAL NOTES.

THE late Mr. Horace Williams left in trust for St. Mark's Home, Augusta, Me., \$5,000.

A lay member of Edinburgh Cathedral, lately deceased, left to it a legacy of £1,000, free of duty.

IN 1670 Fairfax county, Virginia, had five Episcopal churches. It now has fifteen churches, chapels and missions.

THE late Mrs. J. M. Aspinwall bequeathed a sum of \$10,000 to the Church of St. John the Evangelist, Barrytown, N.Y.

REV. Walter C. Clapp, formerly assistant minister at Mt. Calvary church, Baltimore, has perverted to the Church of Rome.

BY the will of the late Mr. William Sandall, of Winchester, the Missions to Seamen will receive between £2,000 and £3,000, after payment of all duties.

IT has been determined to erect in the chapel of Eton College a suitable memorial of the late Dr. Harper, formerly Bishop of Christ Church and Primate of New Zealand.

THE Bishop of Louisiana has deposed Rev. Quincey Ewing for causes not affecting his moral character, and the Bishop of Oklahoma has deposed Paul C. Zotom, deacon.

IN St. Paul's church, Fort Fairfield, Me., lately, Mr. Sundelof assisted the Missionary in charge, preaching in the morning and wearing the vestments of the Swedish Church.

BISHOP PABET has sanctioned the speaking of the St. Andrew's Brotherhood men in churches at special meetings, but not from the pulpit and on the subject of Brotherhood work.

DURING the Sundays in August the Rev. Dr. Kirkby held open-air services on the beach at Rye, N.Y., for the benefit of the people tenting there. The services were well attended and much appreciated.

St. Mark's church, Augusta, Me., has been given a beautiful and costly brass eagle lectern by Mrs. Thos. Lombard, as a memorial to her husband, who for many years was a vestry man and a communicant of the parish.

THE late Mr. Henry Rosenberg gave \$30,000 for the purpose of building the new Grace church at Galveston, Texas. The plans for it have been approved and contract for building let out. The present rector is Rev. J. R. Carter.

The *Western Mail* says: "At last it has been done. The Nonconformist conscience has been

absolutely and permanently converted. The *Tyst* (Congregationalist) advertises an excursion to the Swansea Horse Show, also a Sunday excursion to London. It is stated that a syndicate of Independent preachers and deacons will soon run a *Welsh Sporting Times*."

THE chapel of Whittle Mission, Leroy, West Va., was lately consecrated by Bishop Peterkin. It is the result of the earnest labour and self denial of a handful of people who have done nearly all the work of the building with their own hands.

BISHOP COXE's letters to the Ablegate, Sattoli, have been published in pamphlet form by the American Citizen Company, of Boston, under the title "The Jesuit Party in American Politics, composed and expounded in letters to the Ablegate." There are eight letters altogether.

THE new Astor memorial doors, Trinity church, N.Y., now completed and in place, represent an expenditure of \$160,000. They are said to be superior in design and workmanship to all of the most famous church doors in Europe, including those of the great churches of Florence, Vienna, Rheims and Paris.

MR. Robert Henry Ferguson, lately a minister of the Baptist denomination and President of one of their Colleges, and Mr. Henry M. Greene, lately of the Unitarian body, applied on Sept. 4th to the Standing Committee of the Diocese of Massachusetts for recommendation as candidates for Holy Orders in the Church.

MR. A. C. HARDY, formerly a Methodist minister in New Hampshire, has passed his examinations for the diaconate. He will not take priest's orders. He holds a responsible position in the Granite State Mutual Benefit Association, which absorbs most of his time; but he will be able to assist the clergy on Sundays.

"THE Appeal to the Churches," says the *Southern Churchman*, which the last Grindewald Conference sends out, signed by such Anglicans as the Bishop of Worcester, the Deans of Bristol, Norwich and Armagh, Archdeacon Farrar and others, as well as by several Presbyterians, Congregationalists, Baptists and Methodists, is of no special significance, but makes known its desire for unity.

THERE are vast numbers of people in West Virginia, U.S., who not only never heard, but have never so much as seen an Episcopal minister, but the number grows smaller year by year. During August the Bishop preached to fully five hundred persons in the regions of central West Virginia who had never heard a minister of the Church. In this section active work is to be begun so soon as money and men can be found. In the meantime there is being done the best that can be.—*Southern Churchman*.

THE Archbishop of Canterbury, referring to the confiscation of the Welsh Cathedrals proposed by the Disestablishment Bill, said: "This old policy is an ignorant stamping out of the intelligent, gravely aspiring sentiment which differentiates civilization from barbarism."

Another notable expression of the Archbishop as to Welsh Disestablishment is the following: "The Church is turned out on to the Welsh hills, not only bare but houghed."

SIR HENRY LAYARD, the well-known diplomatist and the discoverer of Nineveh, died in London lately. It was as long ago as in 1839 that he set out on his first journey of exploration through the East, and he afterwards toiled indefatigably, and amid many discouragements, at the work of discovering and disintombing ancient cities, monuments, and relics. The numerous intensely interesting specimens of Assyrian art which are now in the British Museum are due to his explorations; he discovered four splendid palaces at Nineveh and Babylon; and it was he who procured for England the gigantic, winged, human-headed bulls and lions, and the eagle-headed deities, which the most casual student of Assyrian history now knows so well. His two famous books, *Nineveh and its Remains* and *Nineveh and Babylon*, set the current of English interest in an Eastern direction, and practically gave birth to popular study of the history of those great nations of the past. When the value of Layard's researches became known his merits began to be recognized. Twice he was Under-Secretary of State for Foreign Affairs, and in Mr. Gladstone's Government of 1868 he held the appointment of Chief Commissioner of Works. In 1877 Lord Beaconsfield sent him as Ambassador to Constantinople, and it was while he held that office that the negotiations which resulted in the cession of Cyprus to England were concluded. Sir Henry Layard's great fame, however, will rest rather upon his magnificent discoveries in Eastern lands than upon his diplomatic talents or his political labours. He was a born explorer, and an eminently successful one. English people are hardly likely to forget that most of what we know of some of the great empires of the East is due to his untiring industry, and to that passion for exploration which refused to be balked even when it met, as at first, with nothing but discouragement and indifference.—*Church Bells*.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF C. E. IN CANADA.

The regular autumn meeting of the Board of Management of the above Society will be held, God willing, in the Church hall, Quebec, on Wednesday, October 10th, at 9.30 a.m.

Missionary meeting in the evening.

P. S. SUNDAY SCHOOL COMMITTEE.

A meeting of the Provincial Synod S. School Committee will be held in the Church Hall, Quebec, on Tuesday, Oct. 9th at 10 a.m.

H. POLLARD, Secretary.

EDITORIAL NOTES.

THE Lord Bishop of Nova Scotia paid a well-deserved tribute to the late Right Reverend Dr. Sillitoe, Bishop of New Westminster, in his address to the Synod held in Halifax, N.S., lately. When referring to the decease of the Bishop of New Westminster, we expressed our opinion that his influence in the House of Bishops at the time of the meeting for the formation of a General Synod in September of last year, operated to prevent what at one time seemed inevitable, viz: a deadlock between the Clerical and Lay members of such meeting and the Bishops. His Lordship of Nova Scotia confirms the opinion which we then expressed, based upon information received by us in Toronto at the time. The Bishop says in his address, speaking of Bishop Sillitoe: "Well do I recall his strenuous endeavour to avoid not only the impending deadlock, but the threatened failure to consummate the consolidation of the Church, when the Bishops and elected Delegates met in the city of Toronto in September last; for it was largely owing to his pleading with his fellow-Bishops, and his advocacy of a conciliatory attitude towards those whom some of us looked upon as taking a position unwarranted by the facts, that harmony was restored, and peace came to cement and perfect our union." We feel sure that everyone who took part in that historic meeting will be glad to find this now open tribute paid to the late Lord Bishop of New Westminster, whose strong personality and wise judgment as well as winning manner, impressed itself upon all who were present and won so great a benefit for the Church in Canada.

THE Bishop of Nova Scotia bore further testimony to his brother Prelate, deceased, which should be, it appears to us, more widely known than it is likely to be simply through the publication of the address in pamphlet form, and we therefore have pleasure in quoting it here. The Bishop described Bishop Sillitoe as: "A man of solid learning and many gifts; he never spared himself in any way if he might do or say something which would further the work committed to his trust, the establishing and extending of the Church in the newly created diocese, including all the southern half of the mainland of British Columbia, and containing an area of 186,000 square miles, a territory about eight times the size of this diocese. Is it any wonder that fourteen years and a half of such work, in such a field, should have quite sufficed to cut short, before its time, a life full of great blessing, and to arrest a career which contained the elements of greatness? Another warm heart has ceased to beat; another encouraging presence has been withdrawn; another cheering voice has been hushed; another workman's task is ended; another leader of God's host has fallen. 'They shall enter into peace; they shall rest in their beds, each one walking in his uprightness.'"

It will be pleasing to Churchmen in Canada to know that the Declaration adopted at the General Synod in Toronto, after careful deliberation and under the wise and scholarly direction of the Bishops there assembled, has attracted the attention and received the commendation of some in the great Sister Church in the neighbouring Republic. We notice that in the *Church Eclectic* for September the Rev. J. Ank-tell calls the attention of the Constitutional Commission and members (likely to be) of the next General Convention of the P.E. Church in the United States to this Declaration as

being "in every way superior to the doubtful propositions made in the last General Convention." Those who were present at the General Synod will remember with what care and with what learning almost every clause of the Declaration referred to was scanned, and how, after being formulated, it was considered and reconsidered, and finally only adopted after the Bishops in their own House had further carefully and fully considered it.

OUR readers will find in our *Algoma Diocesan News* an authoritative statement in regard to the much talked of resignation of the Bishop of that diocese, and we are glad at last to have something authoritative. From the interest taken in the Diocese of Algoma, on account of its missionary character it was natural that any change or proposed change in the Episcopal government thereof should give rise to all sorts of rumors. It was affirmed early in the season that the resignation of his Lordship was actually in the hands of His Grace, the Archbishop of the Province, and that a special meeting of the Provincial Synod was to be called for the purpose of electing a successor. It will be a source of gratification to know that this rumor is untrue, and that the very large expense involved in a special meeting of the Synod will not be incurred. It is clear from the announcement now made that it is His Lordship's intention to retain control of his diocese and fulfil his functions as *Episcopus* until the next ordinary meeting of Synod, which will take place in September, 1895. We are sure that all our readers will join with us in the hope that his sojourn abroad during the winter may so restore his health as perhaps to render resignation unnecessary, and enable him to continue work in the field which God's Providence has assigned to him. Episcopal resignations are, we think, to be regretted, and they have been, in our judgment, too frequent in the last few years. We do not wish to be understood, however, as in any way questioning the necessity or the wisdom of the step contemplated by his Lordship of Algoma. We feel sure that he would not resort to this extreme measure otherwise than under absolute necessity.

THERE are some in the Church of England who seem to think that our branch of the Catholic Church has not sufficiently defined her faith and that there is no ultimate authority or test as to doctrine. We would refer any such to an article in the *Church Eclectic* for September, entitled "Doctrine of the Church," by the Rev. Alban Richey; in which he says that it is time this statement were challenged, and proceeds to show what the Church has expressly laid down as doctrine for those to whom she entrusts the Commission to teach and preach. Of course he deals chiefly with that branch of the Church Catholic known as "The Protestant Episcopal Church in the United States," but it is so intimately connected with the Church in England that his argument is equally applicable to the whole Anglican body. In the course of the article he says: "As a true branch of the Catholic Church, the Church to which we belong is, as was said of her, the heir of all the ages and inherits the faith once delivered and witnessed to by Apostles, Martyrs, Fathers, Doctors, and declared and set forth by the General Councils and received *ubique semper et ab omnibus*. The discovery of the Church's doctrine is then but a matter of historical research possible for everyone who is not wilfully ignorant, and who has not given up the study of historical theology, in order to busy himself with foolish

and unlearned questions, which engender strife." And referring to his own branch of the Church, he asserts that "She has a doctrine plain enough that he who runs may read. It is to be found in the Prayer Book, the Articles, Constitution, and Canons of the Church. More than this she holds to the doctrine of the Church of England as declared in her standards."

THE CROSS IN OUR CHURCHES.

What does the Primitive Church say about the Cross? We may observe here that until the religion of Christ received toleration and protection from Constantine, we cannot expect to find many evidences of the public use of Christian symbols and emblems which would have only provoked the heathen to measures of repression and persecution. In a general way the testimony of the early Church on this matter is as follows:—

The use of the sign of the cross is very ancient and expressly signifies the Passion of Christ as a strength against unholy thoughts and sinful acts. Tertullian says that the Christians before they would undertake any work; at going out and coming in; at sitting down and rising up; at board, bath or bed; at the bringing in of lights; in a word, in all occupations, made the sign of the cross upon their foreheads. St. Chrysostom recommended its use before and after meals; and St. Jerome extended its use to every act, and especially when going out. Prudentius in his hymns, refers to the custom, and Ruffinus mentions that every house in Alexandria had its doorposts, pillars, etc., painted with the sacred sign. St. Jerome says that it formed the military standard, and St. Augustine exclaims: "Kings wear the cross on their brow, of more price than all the jewels of their diadem." With the cross the priest signed the sacrament at consecration. Soldiers signed themselves when the trumpet sounded for battle. Ships carried the cross; the tomb of the martyr bore it; it glittered over the altar. Valentinian III, and Eudoxia set it on their crowns. Justinian required that no church should be built without having a cross affixed to it. The Emperor Valens, on the contrary, who became an Arian, required that every sign of our Saviour Christ, whether engraven or depicted or painted, should be effaced. And here we wish to refer to a very important feature of this subject. There is no doubt that some of our people, perhaps even a large number, have a certain fear and almost horror of the cross. This appears and is strange and sad; how can it be accounted for? It is partly owing to a controversial feeling, that because the Roman Church so frequently uses the sign and symbol of the cross, we ought to avoid its use altogether. That this feeling or prejudice is dying out to some extent is evident in this way; new churches are now seldom or ever erected without external crosses, and memorial crosses in graveyards appear to be almost becoming the rule. The chief object now seems to be to keep the cross out of the east end of the church. Why so? We find it hard to understand this ourselves; but it seems that the cross must be kept away from proximity to the Holy Table. On that table indeed we "show forth the Lord's death till He come;" but the cross as a symbol of His death and passion must be kept away from it. The symbol of the death must be removed from the place of the memorial of the death. It is very strange—is it not incongruous?

Some people, too, who ought to know better, talk loosely and wildly about "idolatry." We kneel to receive the Holy Communion; and if there be a cross before us in the sanctuary, is

our kneeling to be regarded as an adoration of it? Surely not. In many a church you have in the east window the figure of our Saviour or of a saint; does kneeling at the Communion rail involve adoration of these figures, because they happen to be in the foreground of the worshippers? Surely not. But this very charge flung about even by clergymen, who ought to know better, is one that was brought against the early Christians by the heathen who saw in their worship, or fancied they saw in it, only a "Staurolatreia," and in the cross a Christian idol not less material than their own. We find Tertullian and Minucius Felix writing to remove this misconception. The Emperor Julian, the Apostate, naturally, as one might expect, revived this line of argument; and was thus answered by Cyril of Alexandria:—

"Since Christ the Lord and Saviour of all divested Himself of His divine majesty, and leaving His Father's throne was willing to take upon Him the form of a servant and to be made in the likeness of man, and to die the cruel and ignominious death of the cross; therefore, we being reminded of these things by the sight of the cross and taught that one died thereon that we all might have life, value the symbol as productive of thankful remembrance of Him."—*Irish Ecclesiastical Gazette.*

MEN—HOW TO WIN AND KEEP THEM.

We take the following from an address delivered by the Rev. W. B. Trevelyan, Vicar of St. Matthew's, Westminster, at the 18th anniversary of the founding of the Ely Theological College on the above subject:

Dealing rather with principles than details, he began by emphasising the value of really Christian families in a parish, where the husband and father, as well as the wife and children, were under the influence of religion. The men must therefore be sought fearlessly and perseveringly, and the example was by no means to be followed of a timid visitor who called at a house, and, finding the door opened by the man himself, exclaimed, "Oh, I beg your pardon, I did not call to see you!" Men must not be thought of as all of them opposing religion; rather they were apathetic, indifferent, shy; something perhaps was wrong in their lives; real difficulties beset them. It was most true that the clergy often "did not know what it is" to live as some of their people had to live. It would be a most practical training for the work of a priest to have passed six months in a factory or behind the counter. There must then be first, *patience*. Men cannot be hurried. Wait and persevere—ten years, if necessary—for a single soul. Make a few thorough, and men will then get one another. Then, in the second place, *spirituality*. The clergy must be in touch with their fellow-men, and he spoke as a member of the Christian Social Union, but social means would not take the place of the Gospel of Christ. Social reformation would not put everything straight, and men wanted sermons on other than social subjects. From the pulpit they looked for doctrinal, spiritual, dogmatic teaching. Thirdly, *manliness* would win men. "When you put off the old man," said Spurgeon, "you need not put on the old woman," and there was need for the warning, in church and out of it.

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Should

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News from the Home Field.

Diocese of Nova Scotia.

ANTIGONISH.

St. Paul's.—The social held at the rink here last month, was a grand success. The ladies of the Church worked splendidly and indefatigably. The bare interior of the rink had been absolutely transformed, sections and stalls appointed off and tastefully decorated with spruce and fir, and many colored Chinese lanterns. The tea tables bore an elegant repast, each table rendered still more gorgeous by light from tinted banquet lamps. There were also other attractions including the Antigonish band.

For three hours and a half did the enjoyment last with unabated vigour, even until the winner of the gold cane had been announced by the Rector and the band had played "God save the Queen." Every stall was empty and every table had sold out, and the grand total of funds was discovered to be \$151.

Our new Brass Eagle Lectern forms a beautiful ornament and a most useful one, too. A convenient stand has been made for it.

The centre light of the Eastern window is now filled with Glacier stained glass, the subjects are:—1. Visit of the Magi; 2. Presentation in the Temple; 3. Jesus among the Doctors; 4. Blessing the Children. The Rev. C. Sydney Goodman hopes to have the funds to fill the side lights in a very short time. He has just sent the order for a Font for this church. We are now looking forward to Harvest Thanksgiving in the parish.

BAYFIELD.

The concert recently held, met with remarkable success. The school house was filled with an attentive audience. The outcome was extremely satisfactory—\$51.92.

LINWOOD.

The new organ fully answers our high expectations. It has 7 sets of reeds, 15 stops, possessing great power and sweetness. The Rector obtained the instrument direct from Messrs. Chute & Co., of Yarmouth, N. S.

In this Church, a wonderful change is visible internally. The whole interior has been ceiled and sheathed and painted. The graining is especially good. The three lights of the altar window are filled with the above mentioned stained glass. Amongst the exquisite designs are:—St. Peter, St. Paul, the Good Shepherd, the Dove and the Resurrection.

C. E. I.—Mr. F. Gatwood, organist of St. Luke's Cathedral, having kindly offered to give an organ recital for the benefit of the funds of the Church of England Institute, the recital took place on the evening of 18th September in St. George's Church. The organ here is an excellent one and under Mr. Gatwood's efficient playing its effectiveness was brought out. A mixed programme was rendered but the piece of the evening was the "Fugue in G Minor Bach," which is at once a perfect specimen of artistic composition of the highest class, and also a severe test of the performer's skill. Before this was played the Rev. Canon Partridge, D. D., Rector of the church delivered a short address on the style of the music and the genius of the composer. The rendering of the Fugue showed Mr. Gatwood to be a first class organist. During the recital two sacred songs from the Messiah were well sung by Master Robinson of St. Luke's choir who has a good voice, and well trained.

Diocese of Quebec.

QUEBEC.

The Rev. I. N. Kerr, of Labrador, who was ordained priest last Sunday week, left for his far away mission yesterday.

We regret exceedingly to learn that, owing to long continued and very serious ill-health, and in compliance with the peremptory advice of his medical attendant, the Rev. Canon Richardson has been compelled to relinquish his duties as Rector of St. Paul's Church, and also as Secretary of the Church Society of the Diocese of Quebec, positions which have been filled by him with marked efficiency and acceptance, now for many years.

We feel sure that the sentiments expressed in the following resolution, passed at a largely attended meeting of the Central Board, last week, will be heartily endorsed by the members of the Anglican communion generally, and by many besides:—

Resolved—"That the members of the Central Board of the Church Society present this day, in accepting as they do with infinite regret, the resignation of their Secretary, the Rev. Canon Richards, desires to give expression to their high appreciation of his long and valuable services, his unremitting attention to duty when health permitted, his kindly courtesy, and his consistent Christian example. They wish furthermore to state how unfeignedly they sympathise with him in his recent sore bereavement, and how earnestly they hope that well-earned rest will, by God's blessing, restore him to something like his former health, and that the Diocese may profit for some time longer by the presence of one whose sound churemanship, mental culture, and virtuous character, have endeared him to all who have been brought in contact with him, and especially to those who have been admitted into the closer circle of his intimate friends."

The Rev. A. J. Ballour, Rector of St. Peter's Church has been unanimously elected Secretary of the Church Society, in the room of Canon Richardson, resigned.

The Rev. E. Arthur Dunn, son of the Lord Bishop of the Diocese, has been appointed, for the time being, Curate in charge of St. Paul's, under the Rectorship of the Lord Bishop.

Montmorency, Stoneham, and Lake Beauport have been united into one mission, to be served by the Rev. Mr. Hibbard, with the first named place as headquarters. Mr. Hibbard is a graduate of Lennoxville, who took his Divinity course at Trinity College, Toronto, and comes most highly recommended by Provost Body and others to whom he is well known.

Diocese of Montreal.

MONTREAL.

The corner stone of the new Baptistery of the Church of St. John the Evangelist was laid last month. It is being erected to the memory of the late John C. Spence, Esq., for many years one of the most faithful and generous supporters of the parish, and connected with it from its foundation.

Grace Church, Point St. Charles, has celebrated the second anniversary of the opening of the new church with appropriate services. The Rector, the Rev. J. Ker, D. D., preached in the morning, and the Very Rev. the Dean of Montreal in the evening. The church was beautifully decorated and the services reverent, hearty and effective.

The Church clergy of the city are taking their part in the arraignment of the police administration of the city at the bar of public opinion. Several of them have referred to the matter in sermons, addresses, and letters to the daily papers. The investigation now set on foot should be thorough and complete, though the appointment of a Committee of the Council to conduct it does not augur well for the result. Much—all—will depend upon the earnestness and persistency with which the citizens generally interest themselves in securing the evidence necessary and obtainable.

THE Brotherhood of St. Andrew seems to be attracting renewed attention in this diocese, and enquiries as to its principles and aims, and the means of forming parochial Chapters, are being made in several quarters. A Chapter in every parish and mission would be found a real assistance to the Incumbent and a benefit to the Church. Numbers are not needed; only a few earnest-minded, Christ-loving and serving men.

HEMMINGFORD.

A harvest festival service was held in St. Luke's church here on the 23rd Sept. inst. The little church was prettily decorated for the occasion with fruits and flowers, and an earnest, practical sermon appropriate to the day was preached by the Rev. T. D. Jenkins, the Incumbent. There was a good attendance and a hearty and pleasing service. The church, it is said, looked more beautiful than for many years past on such an occasion.

Diocese of Toronto.

PENETANGUISENE.

It is gratifying to know that Penetanguishene though at one time a Mission of the Diocese is now a self-supporting Parish. Up to 30th April, 1890, Penetang received the sum of \$200 per annum from the Diocesan Mission Fund to supplement the stipend of the clergyman, since this date the stipend has been made up by the people themselves, and Penetanguishene has become self-supporting. But this has not been done without self-denial and zeal on the part of both priest and people. In the Parish there are three churches to be served, All Saints' in the town, where services are held at 11 a. m. and 7 p. m. each Sunday, St. Alban's, about five miles west from All Saints', at a settlement called Randolph, where service is held at 2 p. m. At 4.30 another service is held at St. James' about one mile and a half east of All Saints', making altogether four services and thirteen miles driving as the regular Sunday duty. To enable the congregations to meet their financial obligations and relieve the Diocesan Mission Fund of the amount formerly received as a grant, the laity take an active and voluntary part in the work of the Church. There are no paid helpers. Almost every man of the congregation takes his turn as sexton, ringing the bell for service, and sweeping and dusting the nave of the church. A lady has full charge of the chancel. The choir are all voluntary workers including the organist. Six boys take it in turns to pump the organ. The G. T. R. Station agent, Mr. A. Durnfold, is a most faithful worker in the church, acting as lay reader, teaching a class in Sunday School, as well as at present filling the office of churchwarden. During nine years previous to Penetanguishene becoming self-supporting the average contributions annually from the Mission to the Mission Fund of the Diocese were \$98.63. Thus as the Mission was receiving a grant of \$200 per annum the cost to the Diocese of maintaining the services of the Church at Penetanguishene was \$101.37. Since becoming one of the Parishes

of the Diocese, minding its own expenses, Penetanguishene has contributed on the average \$45.60 per annum to the Diocesan Missions. In other words, having relinquished the annual grant of \$200, Penetanguishene instead of costing the Diocese \$101.37 per annum has set free this amount for other more needy Missions and in addition has contributed \$45.60 per annum, which is a clear gain to the fund. A reference to the Synod Journals will show that Penetanguishene is not indifferent to the other needs of the Church outside of the limits of the Parish. But what progress has the Church being making in the Parish itself? Of the true spiritual growth, even as to Baptisms, Confirmations, Communicants and so on, it is impossible for us to speak, but judging from a brief holiday experience at Penetanguishene, so far as it is possible to judge of spiritual growth from externals, there is reason to believe that the "Hand of the Lord is upon them," and that they truly prize the privileges and blessings which God has given them. Within the past few years a new parsonage has been erected in the Parish on the same grounds as "All Saints," a fine commodious two story and a half brick building at a cost of \$3,000, of which all is paid excepting \$400, heated with a hot air wood furnace. In all three churches the seats are free and unappropriated. All Saints' is lighted with the incandescent electric light which is a great improvement on the coal oil lamps which were formerly in use. At the offertory the envelope system has been adopted. There is always a celebration of the Holy Communion in one or other of the churches of the parish on the Sunday, and evensong each Friday evening at All Saints'. The singing at all three churches is most hearty and congregational. The present Incumbent, the Rev. G. M. Kingston, M. A., now so well known to St. Mark's congregation, has been about ten years in the Parish, it is therefore during his incumbency that it has become self-supporting and so many of these changes have taken place. Mr. Kingston was preceded by the Rev. R. S. Rudcliffe, who followed the Rev. S. Mills. One of the earliest Incumbents was the Rev. George Hullen, B. A., at one time Chaplain of the Boys' Reformatory, and whose remains are interred in the beautiful little cemetery about St. James' Church, where he so long and faithfully served. The Church here has had its difficulties to face as well as elsewhere, not only are there the unhappy divisions of those who call themselves Protestants to be found in the neighborhood, but about two-thirds of the population are Roman Catholics. That the Church is progressing, as I think we have been able to show, should be a great encouragement to all faithful Churchmen, and when we remember that the foundation of this good work was laid, under the blessing of Almighty God, with the aid of the Mission Fund of the Diocese, we should be encouraged to take a yet deeper interest in Diocesan Missions, and, bearing in mind their importance, contribute regularly and systematically to their support.—*St. Mark's Church Work, Toronto.*

Diocese of Niagara.

WOMAN'S AUXILIARY.—We get from the *Leaflet* for September the following particulars as to this Diocese:

The subjects for reading and prayer for September are 'Qu'Appelle' and 'Chinese in America.'

Reference is made to the Shingwauk Home at St. Marie, which was visited lately by one of the members, who speaks well of the accommodation and conduct of the Institution under Mr. Irvine.

The Quarterly Meeting for the Diocese of the W.A. is to be held in ORANGEVILLE this month,

for which a good programme is being prepared, which will include a paper by the Diocesan treasurer, Mrs. Webster, on 'Our Diocesan Pledge,' and another by the Junior Secretary, Miss M. Hulson, on the subject of the 'Junior Work.'

The Rev. A. Allman, of UFFINGTON, Algoma, writing to the Dorcas Secretary, speaks of his mission as embracing a distance of twenty miles from East to West and fourteen from North to South, with Church people scattered in every direction, chiefly English, Irish and Scotch. There are no Indian settlers in the region. There are three fully organized churches and one out-station. He represents the settlers as for the most part very seldom able to make 'ends meet' owing to mortgages, heavy store bills, absence of money, etc. He adds: 'The Church of England has ministered here for nearly twenty years, but even now the quota contributed to the Clergyman's Stipend from the entire Mission does not exceed \$170.' The help rendered by the W.A. is oftentimes a very real boon to the clergyman's wife and family.

The Rev. Arthur Cobb, of NORTH SEGUIN, Algoma, writes to the Junior Secretary acknowledging much help from the Junior branches during the past winter, which was much appreciated.

The *Leaflet* gives the following as the conclusion of the Niagara department:

"Some 'Dont's' for the Missionary Meetings: Don't sing 'Greenland's Icy Mountains' every time. Don't talk about a 'penny collection' or of a 'collection' of any sort; call it an 'offering.' Don't speak of 'begging money.' Don't make it appear that the only reason your Church has for doing Missionary work is that it would be a shame for other Churches to do more. Don't fail to teach that our ancestors were heathen saved by foreign Missionaries. Don't always mention the heathen as 'dying' and 'suffering' until the children come to associate a Missionary meeting with long faces and funeral tones."

Diocese of Algoma.

THE BISHOP'S RESIGNATION.—The Algoma *Missionary News* for September says: "We are authorized to state that the Bishop's contemplated resignation will not take effect till the meeting of the Provincial Synod in September, 1895, at which time, it is probable, his successor will be elected. Meantime the Bishop intends spending the coming winter in Mentone, and returning in the spring for another six months' work, including the holding of the Diocesan Triennial Council in North Bay, in June, probably, the preparation of his final report to the Metropolitan, and such ordination, confirmation, and other official duties as may be called for."

The Bishop of Algoma leaves by the "Numidian" for England on the 29th inst. He will spend the winter in Mentone in compliance with medical advice. During his absence the Diocese will be administered by his Commissary, Rev. Rural Dean Llwyd, Huntsville, to whom all official correspondence should be addressed.

The Bishop has addressed the following Pastoral Letter to the Clergy and Laity of his diocese:

My dear Brethren,—It has pleased Almighty God in His great goodness to grant us once more the fulfilment of His ancient covenant promise that "While the earth remaineth seed time and harvest . . . shall not cease." In obedience to His sovereign will and through the operation of laws and forces of His appointment, the earth has yielded her increase, giv-

ing "seed to the sower and bread to the eater."

With this renewed provision for our material wants, He has graciously preserved to us the many priceless blessings connected with our domestic, social and civil life,—peace in our borders, the quiet and comfort of home, the sanctity of marriage, the protection of law, the liberty of thought and conscience that is our inalienable birthright, whether as professors of a pure faith or as loyal subjects of a noble Queen.

Finally, we are still the happy possessors of a free and open Bible,—privileged members of a Church "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone;" and, best of all, "heirs of eternal life," by virtue of our union with Him through a living faith, appropriating the blessings of the Baptismal covenant, sealed and certified in the "laying on of hands," and still further assured to us in the Sacrament of His Body and Blood.

For all these high and holy blessings it well becomes us to render to their Divine Giver our fervent and devout ascription of praise, and I therefore request that our churches stand open on the day appointed by the Civil Authority as a Day of Thanksgiving, or on such other day as may be most convenient in each mission, and that the Clergy and Laity unite together for the public worship of Almighty God.

The Offertory at all such services is to be forwarded, without delay, to the Treasurer for the benefit of our Diocesan Superannuation Fund.

"Now He that ministereth seed to the sower, both minister bread for your food and multiply your seed sown, and increase the fruit of your righteousness, being enriched in everything to all bountifulness, which causeth, through us, thanksgiving to God."

I remain, my dear Brethren,

Yours faithfully,
E., ALGOMA.

Bishophurst, Sept. 15, 1894.

The announcement has been made in the secular press that Bishop Sullivan has been appointed by the Colonial Society chaplain of Christ Church, Mentone, and has accepted the position.

Diocese of Qu'Appelle.

The "Church Monthly" for September contains a letter from the Bishop to his Diocese, giving some particulars of his visit to Toronto and Montreal during last lent and Holy week. It appears that His Lordship received from the few parishes that he visited during that time a sum of \$474.95. This came from St. Luke's, St. Stephen's, St. George's, St. Thomas', and St. Simon's, Toronto, and St. John's, Montreal; \$14.47 from the W. A., Hamilton, and \$23.00 from Peterborough. In addition to the above a large box of goods was forwarded from St. John's Church, Montreal, and a Missionary Association was formed in connection with the parish. In Toronto different sums were promised to his Lordship to be paid in the next three years and amounting in all to about \$600. His Lordship proposes to send one of his clergy to the East this winter, and will be glad to hear of any parishes which he might visit.

The Rev. E. Barton having resigned the Incumbency of FORT QU'APPELLE, the Rev. F. W. Johnson has been appointed by the Bishop to the Cure. He was formerly Assistant Curate of Regina, and then Rector of the parish of Craven-cum-Pense. He will enter upon his work in November. Till that time the District will be under the charge of the Rev. D. Munro.

The Ladies' Aid of St. Michael's Church, GRENPELL, raised about \$25.00 by an entertainment in July.

The house lately occupied as a Clergy House at SALCOATS, has been purchased from funds collected by Mr. Titlebaum in England, and a substantial addition made thereto.

A commodious and comfortable parsonage in close proximity to the Church has been secured at BROADVIEW at a cost of \$1260.00. Towards this in answer to an appeal sent to England, friends of the Vicar there raised \$485.00. Through bazaars and entertainments here \$300.00 more has been secured, and a further sum of \$150.00 by subscriptions, leaving \$325.00 yet to be raised. For this purpose a bazaar is to be held on the 27th of September. So far no help has been received from the Diocese or any Missionary Society. A new Oak Altar and Ratable has been placed in the Church here, the money for the purpose being supplied by the Wells' Theological College Missionary Society, of which the Vicar is a member.

In the latter part of July several Confirmation services were held within the parish of CRAVEN CUM PENSE, by the Bishop of the Diocese; four persons in all received the "Laying on of Hands."

On August 12th, the Bishop held a Confirmation service at St. Mary's, WHREWOOD, when six candidates were presented by the incumbent. The Church was decorated with flowers and was filled with devout worshippers. The service was choral.

DIocese of CALGARY

St. JOHN'S MISSION, Gleichen, }
N.W.T., Sept. 13, 1894. }

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you allow me to bring before your readers the pressing need of the work in this mission. In December last we commenced to build a new Home for boys amongst the Black-foot Indians. It was finished in July last, and opened on Sept. 1st with three pupils. The expense of building has been so heavy that we are more than crippled for want of funds. Financial difficulties stare us in the face unless our friends in Eastern Canada come to our aid. We want money to pay off the lumber bill of \$1600 and properly furnish the Home. It will hold 50 boys, but with the expense of the erection of the building on our shoulders, we cannot very well take them in, especially as the Government have only promised partial support of 15 pupils. In St. John's Home (built in another part of the reserve) we have already several children baptized and two young men confirmed. Another has asked for confirmation. Thus the good our Homes are doing is manifest. If some friend of means would come to our help, or if those who have less feel constrained to help us, we shall be grateful for what God puts it into their hearts to do. Our one aim is to bring the lads to Christ, and make them members of His fold. Any help will be acknowledged by the Bishop of the Diocese or by myself.

Yours truly,
J. W. Tims,
Missionary.

Contemporary Church Opinion.

The Southern Churchman, Virginia.

While the Salvation Army is a curious Christian sect, with a style of propagating Christianity that is monstrous, we have wished and do wish them well; for there is so much evil in the world to be destroyed, so much good to be accomplished, that we feel like approving of anything so Christ is preached seriously and according to the Scriptures. That they have done much good is beyond a doubt, but they are

also doing some evil. The English vicar of Battersea parish, for instance, writes:—

"I have been during the past few Sundays again strongly impressed with the feeling of injury which the so-called Salvation Army are doing the cause of real religion. They have lately once more taken to parade my parish, and I have watched them somewhat closely. They come around just when the children are on their way to their Sunday schools, and shortly before the general morning service hour, and by their tomfoolery and screaming sounds, both of voices and instruments, contrive to set the whole neighborhood in confusion. Their escort is simply the children thus kept from their schools, whilst their doings appear only to excite the ridicule of the onlookers, and I believe to bring religion into contempt."

SUNDAY TEACHINGS.

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

NINETEENTH SUNDAY AFTER TRINITY.

The *Collect* is one of the most concise and perfect translations in the Book of Common Prayer. It preserves the three-fold division, which is characteristic of the *Collect*, as a form of devotion. The Church to-day asks that God will incline the hearts of His people to Himself. There is a difference in this *Collect*, it is interesting to note, in the opening clause, from many *Collects*. Here we begin, not by mention of God's greatness, but by a confession of our own nothingness. 'We are not of ourselves able to please God, yet this must be our desire, 2 St. John, 6. To please God is: i. To put away everything that is evil, Eph. iv., 17 to end. ii. To follow everything that is good. 'In all things.' No moment of our lives in which we can say, 'No need to please God in this matter.' Marks of the life that is pleasing to God—the renewing of the Holy Ghost—truthfulness, forgiveness of injuries, honest labour and industry, profitable conversation, kindness and tenderness. The Holy Spirit (a) 'directs,' II Thes. iii, 5; (b) 'rules,' Phil. ii, 13; Rom. xv, 16; Acts xv, 28; Ps. LI, 10; I Kings viii, 53.

The *Epistle* sets forth the way in which we may please God. 1. By forsaking evil ways. 2. By following that which is good. 'Putting off.' 'Putting on.' 'Putting away.' A sad picture of the soul alienated from God—blindness—debasement. The contrast of heathen and Christian life—the old decaying nature created anew in Christ Jesus—unable without God to please Him, but by the Holy Spirit helped effectually. The flagrant sins which affect the unity of the Church. Lying, because it breaks the bond of fellowship; anger, because it 'gives place to the devil,' (the settler at variance); stealing, because it is the opposite to the giving the fruits of our labour to the brethren; filthiness, because it sins against the duty of mutual obligation.

The *Gospel* is an instance of our Lord's teaching as to the symbolical meaning of His miracles. The power to say 'Arise, take up thy bed and walk,' is made by our Lord the test and symbol of the higher power to say, 'Thy sins are forgiven thee.' The visible miracles of mercy are signs and promises of the invisible miracles of grace and pardon.

The *First Morning Lesson*, Ezek. xiv., presents a dark picture of the condition of Israel 'without God.' Their inability to please God. 'Should I be enquired of at all by them?'

The *Second Morning Lesson*, Eph. I., gives the picture of a Church led by the Holy Spirit, and so pleasing God, v. 13: 'Ye were sealed with that Holy Spirit of promise.' 'Your faith in

the Lord Jesus and love unto all the saints.' Faith working by 'Love.'

The First Evening Lesson, Ezek. xviii., declares 'the Word of the Lord' concerning individual responsibility. 'The soul that sinneth it shall die,' v. 4. The son not to bear the iniquities of the father, nor the father those of the son. 'The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him,' v. 20. Forgiveness of the wicked on repentance promised, v. 21. The fall of the righteous a possibility, v. 24-28. The call to penitence. God's pleasure is that man should 'live' and not 'die,' wherefore, saith He, 'turn yourselves and live ye,' v. 32.

The Second Evening Lesson, St. Luke iv., 16.—The special mission of 'the Spirit of the Lord' to testify to the Divine Mission of Christ. The prophecy of Esaias fulfilled in Jesus. The Gospel a Gospel of hope to the poor, comfort to the sorrowful, liberty to the sin-bound, light to the mentally dark, power to those who have been weakened by evil habits,—'them that are bruised,' v. 18.

The people of Nazareth rejected the Christ, and sought to kill Him. Human nature without grace ever the same. (See First Morning Lesson.) The world: i, of pain; ii, of evil; 'devils,' subject to Christ. 'What a word is this,' v. 36. The testimony of the word to the authority of Christ. 'He laid His hands on everyone of them and healed them'—the visible testimony to the spiritual power of Christ. 'Thou art Christ, the Son of God.' Faith without Love—the testimony of the evil spirit. The people sought Him—the testimony of the world's need. 'I must preach the kingdom of God'—the testimony of Christ to His own mission its nature-field. 'He preached in the Synagogues of Galilee'—the testimony of the Word to the methods of Christ. 'To the Jew first,' (St. Matt. x, 6.)

The Brotherhood of St. Andrew is growing in numbers and influence in West Virginia, and will be quite well represented in Washington in October.

THE S.P.G.—The Society for the Propagation of the Gospel reports that its income from subscriptions, donations, collections, etc., for the first seven months of the present year amounted to £20,537—a considerable increase over that for the same period last year. The receipts under the head of subscriptions, donations and collections for the general fund from January 1 to July 31, in five consecutive years, compare as follows: 1890, £18,749; 1891, £19,781; 1892, £17,884; 1893, £16,202; 1894, £20,537.

A good many alterations are being made in Christ Church Cathedral, Louisville, Kentucky (Bishop Dudley's.) The chancel has been extended so that it will accommodate a vested choir of forty-six voices. All the flooring and front of the chancel are in marble. There will be stalls of quartered oak for the choir, the dean and his assistants, and for eight visiting clergy. There is to be a throne for the Bishop. A covered passage way has been made from the parish house to the church, through which the choir and clergy will enter the chancel. The choir room in the parish house is fitted up complete, with electric lights, oak seats, lockers for vestments, etc. We hear the vestments are to be of purple.—*Southern Churchman*.

PAPAL CLAIMS.

We see nothing in the Holy Scripture of an absolute monarchy dominating the Church and substituting a human head on earth unlimited from beneath in place of Christ the divine Head in heaven. We see the Apostles laboring in different countries, working on their own lines, with results varying as to the people they taught, and their own individuality as to genius, and temper and character, but the same as to doctrine, and practice, and sacraments, and worship. These churches, thus apostolically founded, we find in the earliest glimpses which ecclesiastical history affords us of their condition to be mutually related to each other as members of a common family looking up to their Head Christ in heaven. The differences as to power and influence among these branches of the Church were due, then, as in all time, to what are called the accidents of earthly estate and circumstances, so that the bishop of a large wealthy diocese was accounted *among men* as more important than his brother who presided over an obscure and insignificant see, but in their *official* character they were absolutely *equal*. For purposes of government and administration there must needs be conventional arrangement by which there shall be officers of human appointment to preside in the assemblies of the faithful, and execute their behests as embodied in canons, and take order for the carrying on the various functions of the kingdom of Christ on earth. These officers, called by whatever name, are *not Orders* in the divinely appointed ministry of the Church, but simply *titles* and distinctions to denote those whose duty it is to discharge these functions more or less necessary to the well being of the Church. Hence patriarchs, metropolitans, archbishops, primates, and other like names are words of purely ecclesiastical origin, and describe, with more or less accuracy, the position and duties to which the Church has called certain bishops. When thus elevated by their fellows to posts of relatives superiority, they are in their official character simply bishops still. *More*, they cannot be, because God has appointed no *higher* Order in his ministry than that of *bishop*. The Pope of Rome, the Archbishop of Canterbury, the Presiding Bishop of the Church in the United States, are by divine appointment simply bishops; by human arrangement they hold the respective positions on earth indicated by these names. The Catholic Church, then in its corporate union by divine constitution, is a kingdom with its King on His throne in heaven. His immediate deputies on earth are bishops who prolong in time the radii which carried the original official commission from His divine human person on the Mount of Ascension to the eleven, and subsequently to the twelfth, St. Matthias. They, under Him, have the plenitude of official power. The original eleven, acting under their Lord, not only created an equal in filling Judas' place with St. Matthias, but also appointed successors who would take their places when they were removed by death, besides they called into being the *diaconate*, to which they delegated a certain portion of their powers, and the *priesthood* or presbyterate to which they added other powers beyond those of diaconate, but not all their powers, reserving to themselves pre-eminently the power of ordination. "All power," said our Lord, "is given unto me, Go ye therefore, teach, preach, baptize." Spiritual powers come from *above*, not from beneath, from Christ, the Head, the King on His throne in heaven to the apostles as officers, the highest officers by divine appointment on earth and through them the spiritual power for the same blessed purpose of govern-

ing, administering, and preserving Christ's kingdom on earth is continued in their official successors, the bishops, who are over the churches in all lands. The Catholic Church as constituted by God, as appears in Scripture and early ecclesiastical history runs a parallel with the kingdom of nature, the *head* is in the skies, the *ministers* are on earth, and receive from Him and dispense His good gifts. The sun of righteousness, like the natural sun, is above the clouds, and sheds His light and heat and life-giving power from above through earthly ministries in all lands, and is the common property of all, and belongs exclusively to none. *Romanism*, by which we mean the system of church government as formulated and now held as definite, as "of faith" by the Roman communion, is the direct *antithesis of Catholicism*. Catholicism is *universal*. Romanism is *local*. Catholicism looks to *Christ in heaven* as the Head, Romanism looks to the *Pope on earth* as the head. Catholicism recognizes *freedom* regulated by law as the inheritance of all lands, Romanism subjects all to *absolute will and control of one man*. Catholicism appeals to Scripture and ecclesiastical history in vindication of its essential principles and lines of action. Romanism supersedes both and substitutes the unlimited will of one bishop as the absolute arbiter and judge in all matters of faith and morals. Catholicism embodies and reduces to practice in their best sense the democratic and oligarchic principles; it recognizes fully the rights and makes provision for the expression of the voice of the people, and it places over them in the Lord the sacred ministry to win, persuade, teach, and guide them, and execute their will. Romanism is an absolute unlimited monarchy. Its sovereign, the Pope, is above all and controlled by none. In theory the clergy and laity under their system have no will much less a voice. (*Italics ours*).—From *Bishop Seymour's Papal Claims in the light of Scripture and History*.

LA BOCCA DELLA VERITA.

By E. C. VANSITTART.

"Only be true—true to thyself—true with thy God."

Down by the sluggish waters of the Tiber, on what was known as the Ripa Graeca, untouched by modern improvements, stands an ancient church now styled Santa Maria in Cosmedin, once, it is supposed, a Temple of Ceres built by the Consul Spurius Cassius, B.C. 493, and rededicated by the Emperor Augustus to Ceres and Proserpine. At any rate the present church, within whose walls St. Augustine is said to have taught rhetoric, belonged to a Greek community under the name of Santa Maria in Schola Graeca, from the neighbourhood being inhabited by a band of Greek exiles whom the iconoclasts had banished from the East.

Pope Adrian I., who restored the church of Santa Maria in 782, changed its name from "*in Schola Graeca*" to "*in Cosmedin*," which means "much adorned," from the many rich ornaments and mosaics with which he had beautified it. Inside it retains many characteristics of its former grandeur in the twelve marble pillars dividing the nave from the aisles, some of which have antique capitals, and are evidently relics of the heathen temple that once stood here; the magnificent pavement Opus Alexandrinum dating from 1120; the raised choir; the ambones and fine episcopal chair, with its lions, reported to have been used by St. Augustine, and covered with exquisite mosaic work; the altar, under which stands an ancient basin of red granite, is surmounted by a Gothic canopy supported by four columns of Egyptian granite; behind it is a quaint Greek picture of

ONLY
TWO
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A WEEK for the LEADING CHURCH OF ENGLAND Paper, *The Church Guardian*, Montreal, under Trial Subscription at \$1.00 per annum.

the Virgin and Child, and beneath extends a curious old crypt.

But it is not so much the church which arrests the attention of the curious as a huge marble mask standing on the left-hand side on entering the portico, commonly known as *la bocca della Verità* (the mouth of Truth.) It consists of a cracked circular disc five feet in diameter, in the centre of which the features of a gigantic human countenance are traced in bold relief, with open mouth, closely resembling those grotesque representations of a full moon's face, so familiar in the nursery picture-books of our childhood's days; from under the thickly curling hair on the forehead project what seem to be two claws of a crab or cray-fish,—according to others, they are two ram's horns; but the marble is now so worn and discoloured by time that it is not easy to decide what the originals represented. On either side the holes through which nails passed to fasten it in its former position are still clearly discernible; previous to 1632 it stood exposed to wind and weather, against the outer facade of the church.

Many and varied are the conjectures as to the use of this effigy; was it originally intended to portray the Ocean, or a marine divinity, which would bear out the theory of the claws being those of a crustacean? was it a receptacle for the rain falling through an aperture in the roof of some temple (like in the Pantheon)? was it the sluice of a fountain, or one of the discs set in the pavement of public thoroughfares to carry off the overflow of gutters and fountains in rainy weather, or was it merely the ornamental mouth of a drain? Anyhow, from time immemorial the Roman populace looked upon it as a test-stone of truth, before which those accused of perjury or of bearing false witness were brought for judgment by placing their right hand in the open mouth; it was believed, had they sworn themselves, that the huge jaws would close, and prevent the hand from being withdrawn,—were they on the contrary the victims of false accusation, no harm would befall them; an epigraph found near this spot in 1632 establishes this fact.

(To be continued.)

PROGRESS IN CHURCH WORK.

A recent number of the *Guardian* (London, Eng.) has given a very full tabulation of the information given in the now volume of the Official Year Book of the Church of England. Exhaustive forms of enquiry were sent to the incumbents throughout the land through the Rural Deans at the request of the Bishops, calling for particulars as to the work of the Ecclesiastical year 1892-1893, or the Civil year, 1892. Returns were received from 12,875 incumbents, being about 95 per cent. of the whole number, whereas for the previous similar twelve months they were obtained from only 12,299 incumbents, being about 90 per cent. of the whole number. To effect a just comparison between the total returns made for the later period, and those for the earlier one, it is necessary to bear in mind this wider area of returns, and, for the purposes of exact comparison, it would be necessary further to know whether the increase of returns comes from the smaller or the larger parishes. On this point we have no information, and we therefore cannot do better than suppose that the parishes which have now made these returns for the first time are, on the average, of similar importance to those from which returns have been obtained for both periods. To render the comparison effective we have added five per cent. to the figures given for the earlier twelve months before contrasting them with the figures actually obtained for the twelve months under review; the results are interesting and in some cases instructive.

The increase in the general work of the cler-

gy is shown by the fact that the number of baptisms has risen to 515,354, showing a nett increase of 2½ per cent., while the number of communicants has risen to 1,607,930, showing an increase of 6 per cent. The accommodation in parish churches and chapels of ease is now 1,421,961 appropriated sittings, and 4,334,926 free sittings, showing a decrease of 3 per cent. in the appropriated, and an increase of 4½ per cent. in the free sittings. The old system is losing ground, the new method is advancing; this gratifying fact is an evidence of the signs of the times, and that the efforts of the various societies which advocate the cause of free and open churches have borne fruit. To the free accommodations we must add 737,471 free sittings now given in mission rooms and similar buildings, showing an increase of no less than 10 per cent. The total accommodation for Church worship is now 6,494,358 sittings in England and Wales, or about 22½ per cent. of the population; 3,166 churches are now open for daily prayer, and 4,679 are open for private prayer, showing an increase of 4 per cent. and 5 per cent. respectively. Another gratifying proof of the increase of voluntary church work is given by the fact that the number of paid choristers is stationary, while there are now 259,059 unpaid choristers, an increase of 7 per cent.

The aspect of the financial work of the Church is less satisfactory, and this is perhaps due to the gradual shrinkage of income during the last few years in all classes of the population. Clerical incomes arise, in great measure, from tithes, from endowments, and from the Ecclesiastical Commissioners; the portion arising from pew rents was £245,232, showing a decrease of 2 per cent., while the proportion of offertories allocated to this object was only £114,513, a decrease of 2 per cent. It is clear that the duty of the laity to maintain their clergy is not yet recognized as widely as it should be, in view of the fact that the total of clerical incomes shows a decrease of 1½ per cent., while in many cases in both town and country they are lamentably small. The total voluntary offering to the Church is stated in the Official Year-Book as £5,401,982, which is about on a par with that of the preceding year; the proportion spent on fabrics has diminished, while in general work there has been an increase, especially in the provision made for lay-helpers and Church expenses; the new endowments to benefices have doubled.

On the whole there is no ground for dissatisfaction with either the work of the Church or the lines on which effort is now mainly concentrated; but there is abundant ground for continued liberality and self-sacrifice on the part of all Churchmen.—*Monthly Paper of the Open Church Association.*

A KEY TO UNDERSTAND MYSTERIES.

The mind of a pious workman, named Thierney, was much occupied with the ways of God, which appeared to him full of inscrutable mysteries. The two questions, "How?" and "Why?" were constantly in his thoughts—whether he considered his own life or the dispensations of Providence in the government of the world. One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions; he could understand nothing of its movements. He was informed, however, that all this motion was connected with the centre, where there was a chest which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior.

"The master has the key," was the reply.

The words were like a flash of light. Here was the answer to all his perplexed thoughts. Yes; the Master has the key. He governs and directs all. It is enough; what need I know more? "He hath also established them for ever; He hath made a decree which shall not pass."

JOHN WESLEY AND THE CHRISTIAN SACRAMENTS.

(From the *Irish Ecclesiastical Gazette.*)

SIR,—The following letter has been sent by me to the Editor of the *Christian Advocate*, the Belfast organ of Irish Wesleyanism. As I do not think he will print it, perhaps you may think fit to give it a place in your paper:

SIR,—I was sorry to read in a recent issue of the *Christian Advocate* the comment you make on some words used by the Archbishop of York in the late Synod of his clergy. His Grace, in strict accordance with the teaching of the Catechism of the Churches of England and Ireland, said, "the two great sacraments of the Christian Church have for their central purpose the union of the soul with the Saviour. By Baptism, the union is primarily effected; by the Holy Eucharist, it is continued, maintained, and strengthened." Your comment on these words is this, "undoubtedly many souls are misled to their eternal ruin by such teaching." Your censure involves the Church of which I am a clergyman, but I do not mind that. What I regret to see is that your remark is a censure upon John Wesley himself, and as a nilometer it marks the down-grade departure from his teaching of those who assume his name. When 53 years of age, in his "Treatise on Baptism," Wesley wrote—"by water, then, as a means, we are regenerated or born again. Herein a principle of grace is infused which will not be wholly taken away, unless we quench the Holy Spirit of God by long continued wickedness." Was John Wesley misleading people to their eternal ruin by such teaching? And in regard to the Holy Eucharist, Mr. Wesley, in his preface to his "Hymns on the Lord's Supper," writes thus—"this sacrament, by our remembrance, becomes a kind of sacrifice, whereby we present before God the Father that precious oblation of His Son once offered. To men the Holy Communion is a sacred table, where God's minister is ordered to present for God his Master the passion of His dear Son as still fresh and powerful for their eternal salvation. And to man it is an *Altar*, whereon men mystically present to Him the same sacrifice, as still bleeding, still suing for mercy."—[From Church Tracts No. 1, "John Wesley's relation to the Church," Charles & Son, 61, Middle Abbey street, Dublin.] The shaft of your censure, aimed at his Grace of York and the Church of Ireland, passes beyond and lodges in the Rev. John Wesley. As there may still be a remnant who are not quite ashamed of John Wesley and his words, I shall ask it of your candour to print this letter.

JAS. FREDK. NEWELL.

Rectory, Kilbehenny, Aug. 26th, 1894.

The Editor of the *Christian Advocate*, 42 Donegal street, Belfast.

The Daughters of the King

We have had several enquiries lately as to this sister society of the Brotherhood of St. Andrew, the Church Daughters, and would be glad to have all information possible about it. Where is the head centre in Canada? How many chapters or branches are there in Canada? Where are the rules and regulations for formation of circles chapters or branches to be obtained? We hope that some of the DAUGHTERS will furnish us with early and full replies.—ED.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the Editor, P. O. Box 504, Montreal. Exchanges to P. O. Box 1068. For Business Announcements See page 15.

CALENDAR FOR SEPTEMBER.

- SEPT. 2—15th Sunday after Trinity.
 " 7—Friday.—Fast.
 " 9—16th Sunday after Trinity.
 " 14—Friday.—Fast.
 " 16—17th Sunday after Trinity.
 " 19—Ember Day.—Fast.
 " 21— { St. MATTHEW.
 " { Ember Day.—Fast.
 " 22—Ember Day.—Fast.
 " 23—18th Sunday after Trinity.
 " 28—Friday.—Fast.
 " 29—St. MICHAEL AND ALL ANGELS.
 " 30—19th Sunday after Trinity.

"STRENGTH AND PEACE."

A SERMON Preached before the Diocesan Synod of Nova Scotia, in St. Luke's Cathedral, Halifax, June 22nd, 1894, by REV. FRANCIS PART-
 RIDGE, D.D., Rector of St. George's Church,
 Halifax; Canon of St. Luke's; and
 Secretary of the Diocese.

THE LORD sitteth above the water flood;
 AND THE LORD remaineth a King for ever:
 THE LORD shall give strength unto His people;
 THE LORD shall give His people the blessing of
 peace.—*Psalms xxix. 10, 11.*

The Psalm is a magnificent description of the Rule of God over nature. From the rolling thunders of the storm to the birthpangs of the lower creation; in the primeval forest and the mighty ocean; o'er the sandy wastes of wilderness and in the recesses of the sanctuary where He is to be worshipped in the beauty of holiness: the voice of the Lord claims and exerts the pre-eminence and controlling power. Waters may rage and swell; trees of the forest be broken in pieces; lightnings may flash; the tender sound be heard of the gentle hind moaning over her young; and the sweet accents of supplication be offered in the temple courts. Yet all is in God's hand. He ruleth His whole creation. He knoweth His own. And upon the people of His loving care He in the midst of trial and danger bestows the blessing of *Strength and Peace*.

From the world of nature to the realm of the intellectual and spiritual the transition of thought is easy. And it is no small comfort to God's people now, as it has ever been in the history of the Church and the world, in the midst of all things which can arouse anxiety and create alarm, to have the abiding consciousness that the Lord sitteth upon the flood. There is no greater source of assurance for the perplexed mind, and the soul that is sore troubled about public events, than the study of history. The intelligent and prayerful student of the centuries that are past can place himself in imagination among the scenes and catastrophes of the world, and can feel with the actors in them the full significance of the problems pressing upon them for solution, and the gloomy forecast of the future. He can then survey the dawn arising out of darkness, the glory that

succeeds the gloom; and, watching the hand and the voice of God guiding, controlling and bringing mighty things to pass, sinks to his knees at once for pardon of his faithlessness and in adoring acknowledgement of the Sovereignty of His God.

The temptation to many is to feel and declare that the present is a crisis in the history of the Church; and that never before were there so many difficulties in her path and hindrances to her progress as now. The fact is that the Church of Christ is *always at a crisis*. The closing and sealing of the stone over the dead body of the world's Redeemer; the meeting of St. Paul with the keenness and subtlety of Greek thought on Mars' Hill; the blood of virgin martyrs staining the sand in the Roman amphitheatre; the conflict of revelation with man's uncurbed reasonings when Athanasius stood against the world; the awesome yielding of a Christianity enervated by worldliness before the swift sword of Islam; the subtle disputations of the schoolmen in the realm of metaphysics in which truth swayed back and forth like a bending reed which never broke; the gradual arousing of the conscience by the spirit of God and the rising of the spiritual over the carnal in the struggles preceding the Reformation; the appalling division, the burnings and torturings, the unworthy motives and base passions which accompanied that greatest revolution since the planting of the Christian Church; the deadly somnolence and timeserving of the eighteenth century ending as it did with the human hell of the French Revolution; and in this century the startling, and in many cases probably the abiding, changes of thought consequent upon the discoveries of science and the progress of archaeological and critical investigation: *at what time and under what circumstances* can it be said that the Church has not been in a crisis? No more so at one time than at another. And always by the good hand of her God upon her, developing arguments, evolving champions, setting up barriers, and passing the crisis. Sometimes crippled and wounded and with her best and purest at rest forever. Not always in ways expected or foreseen. Seldom with progressive results quite clearly perceived by herself. Yet ever over the waterflood the Lord sitteth. Yet in the midst of apparent confusion; amid all the conflict, the dust, and the blood; unholy schemes shattered, ungodly combinations rent in pieces, the world, the flesh and the devil routed and Truth and Righteousness triumphant, the Lord remaineth a King!

And can this ever on earth be otherwise? The Church of God is set for the defence, maintenance, and advance of certain divine principles, entrusted to her by her great Head. These principles must always be from the nature of the case opposed to the principles of the world. She must not expect the world to favor her. The more she is in favor with the world the more she will fail in her Divine Mission. Social improvement, the regeneration of society by the reform of social wrongs, is not her chief aim. She may recognize the fact that certain social conditions are more or less favorable to the right discharge of the obligations of religion. There may be forms of social or sanitary improvement with which her members may associate themselves. Temperance reform, the better housing of the poor, the improvement of workshops; the reclaiming of the drunkard and the vicious, the encouragement of true education, the provision for wholesome recreation and such like objects may secondarily engage her attention and become her suitable labors of love. And she is by no means careless of them. But her great commission is to preach the Gospel, and to maintain inviolate the laws of its Founder and Lord. Her great business is with the soul. To convey God's message of love and mercy to a world that lieth in wickedness; to be the channel of God's grace to souls conscious of sin and craving for a Sa-

viour; to raise up them that fall; to comfort those that mourn; to rouse men dead in trespasses and sins, and bid them flee from the wrath to come; to bear steadfast and unswerving testimony both by word and deed to the unchanging and unchangeable deposit of the Faith once for all delivered to the saints; to "bind the whole world in golden chains around the feet of God"; this, this, is her glorious mission! Her business is, not to choke investigation and thought, but to sift and examine them by her immutable standards; not to denounce true science but to welcome and test it; not to abuse gainsayers, but to lovingly convince and win them; and above all to shew in life and conduct the sternness of Christ against sin and His yearning love for the sinner; to exhibit in the dread pressure and grim struggle of life the consistent meekness of the Master; to turn the other cheek to the fierce blow; and never from angry passion or wounded self-love, by recrimination and violence of language or action, to show that the love of Christ does not constrain her, and that the principles she professes do not guide her children in practice.

But is the Church of God doing this to-day? Is not the state of things such that thinking men ask whether there is any guidance at all? Do not men enquire whether the Church of God exists? And if so where? Is it God's directing hand or man's weakness that has brought about the present complexity? One church claims to be the sole repository of God's truth; another so-called Church denies that there is a personal God at all. One Christian body falls down and worships the Queen of Heaven, another declares that neither the mother nor her Divine Son is to be so regarded, for that they were but mere ordinary people. One denomination asserts the essential necessity of Christian Baptism as the entrance into God's visible kingdom, another proclaims the Gospel and never mentions baptism at all, except to pour scorn and contempt upon those who conscientiously hold and teach that a soul is made one with God, an adopted child of God, by means of that Holy Sacrament. The other great Sacrament of the Body and Blood of the Lord is by one section of Christendom ignored, its frequent attendance deemed a superstition, and its pretended powers a fraud; to others it is the central act of worship, and the great means of union with Christ the Lord. One body declares that membership in the Visible Church is a necessity to salvation; another cries loudly that there is no visible Church, but that the true Church consists of all those who love the Lord Jesus in sincerity, and that the signs of membership are invisible. One branch of Christendom maintains that there is an actual visible head of Christ's realm on earth, and calls upon all to obey his infallible judgments. Another answers that there is no visible head, no sacraments, no ministry, no outward laws, no such thing as infallible decisions, no creed, no forms, and no binding terms of union! To one Christian the Word of God and his own interpretation of it are his only guide. To another the Bible is nothing more than a fortuitous assemblage of heterogeneous writings, much of which is false, some immoral, and of which he will take only what suits him and becomes true through his patronage and adoption. In the midst of this chaos of opinion is it not an unspeakable relief to remember, that the Lord sitteth a King for ever?

But if He is, then is He not a King of order? If He remaineth a King, must it not be over a Kingdom?

The Lord Jesus Christ ere he ascended into Heaven founded a society which was to be world wide. Against the inertia of an effete but still powerful heathen philosophy the new teaching of the law of love forced its gentle way. No sword devoured all its enemies before its face. No crimson tide of foemen's blood stained the passage of the Religion of the Divine Fatherhood. Slowly, steadily, working upwards from

the lowly fishermen mending their nets to the cultured and accomplished officials of a court; from the slaves of Cæsar's household to the occupant of Cæsar's throne; the story of the love of Christ won its unensanguined victories. The officers of Christ's Kingdom and the laws of His spiritual realm were little by little firmly established in the territories saved from the dominion of Satan; and the powers and methods of a system which, though in earthen vessels was not of this world, became fixed for all posterity. This Kingdom must be equipped with all things needed for its full development. It was no casual or temporary means that were employed under the Divine teaching of the great Forty Days to draw the nations gradually into the Gospel fold. Never was God the author of confusion. As the Bishop of Ripon says,* the three great principles of Christianity were Dependence, Fellowship and Progress. Dependence on the unseen God and Father, who by the Holy Ghost vivified and made instinct with Power every minister, every channel of grace, every public economy, every act of public and private devotion. Fellowship with the saints on earth and the Saviour in heaven. And Progress, a living force working in the world, in the van of human life and civilization, for the emancipation of the race from all that is low and unworthy, from the bondage of corruption to the glorious liberty of the children of God. These three elements human nature demands. Neither is sufficient without the others. Religion must be based upon a Person, not on a Creed, or a Code; and the binding and unifying influence that consolidates the whole is the personal Rule of a living Lord.

*Bampton Lectures, 1877.

(To be continued.)

BETTING AND GAMBLING.

By the Rev. Prebendary ASKWITH, M.A., Vicar of Taunton and Rural Dean.

"And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying 'My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions.'"—I Kings xii. 13, 14 (First lesson for the tenth Sunday after Trinity.)

Bad company leads to bad conduct. "Evil communications corrupt good manners." The days in which Rehoboam lived were in some remarkable respects very similar to those in which we now find ourselves. A long reign of peace and prosperity had drawn to its close. The young men of Solomon's time had been brought up in luxurious ease and selfish idleness. Rehoboam had no inheritance of his father's wisdom; for wisdom is a Divine and special gift; it is not hereditary. His mother was an idolatress, the daughter of Hanun, King of Ammon. On the hills round about Jerusalem Solomon had allowed his wives to take part in idolatrous rites. Underneath the outward semblance of quietness there lurked, therefore, the hidden fires of discontent and revolution.

When Solomon died, the disintegration of all these ill-combined and incongruous forces at once took place. Rehoboam was living, like so many young men nowadays, who spend their time in pleasure, in a fool's paradise. He was shrewd enough to look after his own interests, but he exercised no self-control. He seems to have taken it for granted that he would come into his "fortune," and be king of Israel, as a matter of course. So he did not wait for a popular ratification of his succession to the throne; and the consequence was that, when the national council met at Shechem, he had to obey its summons by going there, and placing

himself in the disadvantageous position of seeking election at their hands.

This was the beginning of his troubles. His folly was not unlike that of so many who run into debt heedlessly, assume that all will come right in the end, and find themselves, when it is too late, in the grasp of those who had pretended to be their generous helpers. We all know what took place; how the thoughtless king followed the advice of his youthful courtiers, refusing to remit in any way the grievous oppressions under which the people were suffering; and how instead of their submissively yielding (as he thought they would), the people rallied round Jeroboam, a man whom his father had helped to power, and raised the revolutionary cry, "What portion have we in David?" From that moment all Rehoboam's chance of being proclaimed king of Israel was at an end. He made a feeble effort to collect the taxes, but his treasurer, whom he employed for that purpose, was stoned to death. The chastisement, which he boastfully promised to his subjects, fell upon himself. The scorpions were turned upon the cruel, selfish tyrant. He had in a moment of recklessness driven his kingdom upon the rocks, and only one-twelfth of it remained to him.

This happened nearly three thousand years ago; but the story, as written by the finger of God, is for us and for our warning to-day. Our young men have grown up in the midst of luxuries and indulgences, such as we who are their elders never experienced when we were boys. A petted and pampered race is rising up around us.

There are, of course, many brilliant exceptions—young men who have resisted temptations, and who are running the race of life bravely and perseveringly, but the majority look on with their hands in their pockets, and bet and gamble away their money and their opportunities. They do not play cricket or football, as all English boys used to do. They amuse themselves week after week with looking on and seeing others do it, and with betting upon the result of the game. They call this being "manly," whereas nothing could be more selfish and mean and cowardly. The man who does an honest piece of work, and charges his brother no more than a fair price for it, benefits his brother thereby; for he generously gives him the product of his toil and skill; and at the same time he feels a healthy satisfaction in receiving a due, but not extravagant, reward for his labour. But the man who robs his brother, without conferring any benefit upon him, by betting with him, has acted meanly and selfishly towards him.

"O, but," you say, "he may win; and then I shall be generous in handing over to him his profits." Is that so? Is it, indeed, a generous act that you are doing? Ask your conscience whether you are as delighted at his winning as you would have been if he had lost by it? You know that it is not so. You know that betting and gambling are most intensely selfish. You know that there is not a spark of Christian love and charity in such transactions. The whole spirit of them is selfish, and therefore devilish. When you bet you wrestle with your brother unfairly. You take, if you can, a dishonest advantage of him. You hide from him some information which it would be for his profit to know. You wish him to lose. His success, on the other hand, rouses your worst passions. You envy him. You are goaded on to tempt others that you may have another opportunity, when you hope for better "luck."

But there is no such thing as good and bad luck. Certain courses of action produce certain results. What is called "good luck" is only apparently so, and may be the beginning of ruin. I could tell you of numerous cases in which this has been so. I was reading only the other day, in one of our monthly reviews, of a

man who went to the St. Leger, won money, and became ruined; and of the son of a Sussex corn-dealer who lost £18,000 by betting and died of starvation, having betted away his last shilling. The indulgence is like drum drinking. When once the craving after it takes possession of a man, he cannot give it up. If anyone imagines that he can, he is in the greatest of all dangers, for he is unconscious of his own weakness.

The evil habit of gambling is increasing amongst us to an enormous extent. It has already become a universal and national characteristic of our young men. You could line one of the spacious corridors of Stafford Gaol with young men between sixteen and twenty-three years of age who have robbed their employers to pay their betting debts. Hence we read in the newspapers of an alarming increase of suicides and lunacy. Legislation can effect no cure for this state of things. The press too often encourages the evil by its detailed reports of betting operations. We must, therefore, raise our voices as loudly as we can, and warn men of their danger with a trumpet cry. We may, with God's help, save some. God, in His Word, has exhorted us to beware of bad companions; of the folly of "sowing our wild oats" in the days of our youth; and of the certainty, if we so do, of our reaping a terrible harvest.

WHERE TO PUT WORK.

In one of the debates in the last Diocesan Convention, the argument was put with considerable force that the Church, with her limited means and men, should expend her energy where it would count for the most. As a general principle, this is true, but who is going to decide to whom the Gospel shall be carried, man with his limitations in judgment, or our Lord Himself? But when it is contended that because it costs more and avails less for the Church to redeem a brutalized man out of the dregs than to bring an intelligent and influential member of the community into the kingdom, therefore the Church should put the stress of its work on the better classes, we are running directly in the face of the teaching and practice of our Lord and His Apostles. The "intellectual and influential" man may add a little to his own glory, and that of his pastor, but there is no reason to suppose that in the sight of God his soul is of any more value or importance than the soul dug out of the lowest stratum of humanity. "So the last shall be first and the first last." Not by our poor standards can we measure the influence of a renewed soul upon others. For aught we know, one soul lifted out of the mire may exert a moral influence, unnoticed and unobserved, wider and more effective than many high in the world's estimation. We cannot get behind the veil to measure spiritual forces. Not till we are able to eliminate self, and the glory of self, shall we be competent to judge where and to whom the Gospel shall be carried; for then only can we do God's bidding, and go whither Christ leads the way, without regard to any questions of cost, either of money or life, or any economical considerations. The truth is that Christianity knows no class or caste, high or low, rich or poor, color or nationality; and when the working Church takes this to heart, the question where to put work will not come up. Doubtless we need at the present time some Elijahs fearlessly to thrust God's truth in the faces of the rich and powerful, and some St. Pauls to put to rout the intellectual pride of the modern Athenians, yet the man whom God honors by giving him the desire and the opportunity to spend life and work among the outcast and neglected of the earth comes as near the ideal disciple of the Master as we can hope to find.—*The Church News, Mo.*

Family Department.

PRECIOUS IN HIS SIGHT.

"Precious in the sight of the Lord is the death of His saints."—Ps. cxvi. 15.

Lay the precious body,
In the quiet grave;
'Tis the Lord hath taken,
'Twas the Lord who gave;
Till the resurrection,
Lay the treasure by;
It will then awaken,
And go up on high!

Farewell, blessed body,
Till the morn arise;
Welcome, happy spirit,
Into Paradise!
No more work or weeping,
Gone for ever home;
In Christ's holy keeping
Rest until He come.

Here the casket lieth
Waiting for repair;
There doth Christ the jewel
In His bosom wear:
Wait a little season,
And in Him shall be
Both again united
Through eternity.

—J. S. B. MONSELL.

Molly and Nan.

CHAPTER I.

"Molly dear, this my little Nan,"

So spoke on the platform of a small country station, a tall, sweet-looking lady, as she held a little girl by each hand—one her own daughter, and the other the child of a favorite brother whom she had come to welcome.

The two little girls stood eyeing each other rather shyly, both undergoing that painful feeling of disappointment which we experience when we have formed a very exalted idea of some one, and find him or her to be but an ordinary mortal after all. It was indeed with a slight pang that Nan felt her vision of the imaginary cousin Molly fading away into thin air as she beheld the sturdy, travel-stained little person standing before her, who gravely fingered her ticket, and wished in her turn that Nan were not quite so scraggy, and her hair not cropped so short.

In fact it was a relief to them both when they and the luggage were safely packed into the pony-carriage, and they were joggling along the two miles of sandy lane which lay between the station and the rectory—a lane where blackberries, just ripening in the early October sunshine, mingled with golden bracken and trailed luxuriantly down the bank; and where whole families of rabbits stopped their games, skurrying away to mysterious homes among the firs, as Taffy's brown head came round the corner. Molly's delight at country sights and sounds was unfeigned; and soon she was chatting away confidentially about her long journey, and all the adventures which had befallen her since she said good-bye to her father at Ostend, till Nan burst in with—

"I'm ever so glad you've come; it's dreadful since the boys went to school. There are ever so many things I want to show you. Can't you make Taffy go a little faster, mother? Look, Molly, now you can see the church tower through those firs. That big gray house is the Grange, where nobody lives, and there's our home—put your head a little lower and look over Taffy's

right ear—Oh! and here comes Paul and Robin running along the bank to meet us."

As she spoke, two small figures in large Holland blouses ran breathlessly up to them, causing a halt in the road, and another welcome even heartier than the first. Then, as even long suffering Taffy could not drag them all, Nan and Molly scrambled down, hoisted little Robin into the vacant seat beside his mother, where he held the end of the reins, and beamed upon the company; while the other three performed dangerous antics behind, in the belief that they were helping to push, until a sharp turn in the road brought them to the gate, where the old black retriever was lying in wait, still panting with a remembrance of the dog-days.

Nan was longing to take Molly "all round," to show her the patch of garden which she had got ready for her, and the guinea-pigs which they would share between them, but her mother reminded her that tea would soon be ready, and that Molly was tired; so seizing her by the hand Nan dragged her up the broad, shallow staircase, and down a passage to the little old-fashioned room which was to be theirs.

Two cosy white beds stood side by side, and the walls were hung with a variety of odd pictures, round which strings of thrushes' eggs and oak-apples were arranged in tasteful festoons.

"I'll give you half," exclaimed Nan breathlessly; "and see, I've cleared all this side of the mantel-piece for you. But the nicest thing of all is this window. You get out of it on to the roof of the tool-house, and then you climb down by the pear-tree. But do let's unpack your box."

They were both on their knees in a minute before it, and Molly, after diving for some time among its contents, triumphantly fished out a pretty little carved clock, and a monstrous paper-knife shaped like a sword.

"This was the only thing we could think of for Uncle Herbert," she explained. "Do you think he'll like it?"

"How funny now," said Nan, "for we hardly ever give him anything else."

"Oh," exclaimed matter-of-fact Molly, opening her brown eyes wide, "Why, what a dreadful lot he must have got then."

"Oh dear, no," said Nan cheerfully as she swung herself backwards and forwards between the two beds with a hand on each. "You see he's always losing them. He's lost two since Christmas, so this will come in beautifully. I think fathers are much harder to buy presents for than mothers."

"Do you? Mine isn't a bit like that. He had the dearest little smoking room, full of jolly things. I suppose they're all taken down now," she added with a sigh, as she tucked up her feet on the broad window seat, and gazing far away into the blue distance realized for the first time how many miles lay between her and her quaint German home.

"Well, of course, he's like mother," broke in Nan. "Now father is different. I don't believe he cares a bit about any presents—except paper knives," she added hurriedly, "and things like the *Nineteenth Century*; but that costs too much."

Here Robin's curly head appeared in the door-way to say that tea was ready in the school-room, and, as he confidently took Molly's hand to lead her down-stairs, he whispered a cheering prediction of bantam's eggs and muffins into her sympathetic ear. The little fellow bargained that she should have the chair next his high one, and was so anxious to lend her his big china mug, and to secure for her the egg which he knew by mysterious signs had been laid by his own particular bantam, that her feeling of homesickness soon passed away. The other children were still rather shy, but the ice was entirely broken when Molly, still thinking she was with her German Christine, answered Hannah's inquiries as to a third cup

of tea with "Nein, ich danke," causing Hannah to hold up her hands and exclaim, "Chinese donkeys? I never!" while Robin's bread and butter went down the wrong throat with laughing, and he choked to such an extent that it needed the united patting of all present to set him right again.

Soon the rector came in for his paint-box, and after kissing Molly, and admiring the paper-knife, which he said was too big even for him to lose, he took his wife out to see the particular little view of flaunting beeches and sombre firs fading away into the autumn mist, which had caught his color-loving eye.

So the children went together to the drawing-room, and Paul brought his atlas to Molly, for her to show him the places she had passed through in her long journey, and his eyes grew big with astonishment to see what a very small part of it was the journey from London, which formed the sum total of his travelling experiences.

"I have never been further than Southwick," said Nan. "We went there, you know, after we had the measles last summer, and the journey was the greatest fun. Father and mother drove with Taffy, and we all started quite early in the carrier's van with Hannah and the luggage. We *did* enjoy it."

"Was it because of the measles you had your hair cut short?" said Molly, who had been longing to put the question before.

Nan blushed rather red, but before she could answer Paul remarked, with a touch of superiority in his voice, "No, she cut it off to give to an old man."

Poor Nan! The day had been one of unusual excitement to her, and now she was humiliated before the cousin with whom she was so anxious to stand well! Her eyes brimmed with tears which she could not blink away; but Molly, with the tact which some children are so quick to show, gave her hand a kind little squeeze, rapidly turned the conversation into another channel, and refrained from asking any further questions.

Seven o'clock came before long, and the little boys were both bundled off by Hannah to bed. Nan and her cousin were really thankful of an excuse to follow soon, which Aunt Delia, with motherly insight, provided, saying she was sure her little traveller was sadly tired, and that "to-morrow would come all the sooner if they didn't stay up too late to-day!"

"I will come and kiss you both in twenty minutes," she added, with a loving pat on their shoulders.

The promised kiss had been given, and Molly was just losing consciousness in a delicious sense of warmth and comfort after the racketing nights which she had gone through, when a whisper from the other bed aroused her.

"Molly, you aren't a bit what I planned, but I am glad you've come."

And Molly was obliged to wake up enough to say, "You're quite different too, but I don't mind."

Another pause, and then—

"Good-night, Molly."

"Good-night, Nan."

CHAPTER II.

Nancy had a very happy home. Her father was rector of a straggling country parish, chiefly inhabited by rabbits, in a district far away from manufactories or big towns, and into which railways and their accompaniments had as yet brought few changes. The living was not a large one, and her parents, though gently born and bred, had but little means; but they were simple happy people, with few wants and many tastes, very fond of each other, and quite content with the pleasures and interests which a country life and five children had created for them.

Nancy was the only girl, though she had once a little sister, whose baby grave, under the fir-tree in the churchyard, was still kept bright with flowers. And of all Nan's very numerous day-dreams, there was none more dear to her than the thought of the little sister, with whom she would have shared her lessons and grievances, her guinea-pigs, and her garden. This little sister was to have been a very beautiful placid child, with long, curling, flaxen hair (Nan's own was brown and straight), and a faultless temper (hers was short). Next after her the person that most occupied her mind was her cousin Molly, who was much about the age of the little sister, and whose picture as a nice fat baby was one of Nan's greatest treasures; but Molly's parents were living in Germany, and the children had never met since they were tiny things, which as Nan remarked, "was just worse than nothing."

The rectory was a cosy old red-house covered with creepers, which hung all about the windows in summer time—the kind of house which is essentially a home, and which is loved more for its associations than for any architectural merit, though with its irregular outline of chimneys and gables it was picturesque enough.

Generations of children had laughed and cried in the pleasant old rooms; had romped about the passages, and set up independent housekeeping in the big cupboards before Nancy's parents came to settle there, with what sense of permanent ownership which such a place is too apt to engender in its inmates.

Outside, the lawn, thickly studded with thorn trees (in which the same birds built with the utmost regularity year after year), sloped away to a little river, on whose gravelly bottom gudgeon lay snugly on sunny April days and in whose shelving banks all kinds of engineering projects might be attempted.

The garden boasted of few borders or "bedding plants," but went straying hither and thither, in a desultory fashion, with tangled shrubberies, edged by rows of tall old-fashioned flowers, and little patches of turf in unexpected places. It was not very easy to say where the grounds ended and the heath began, for the sunk fence which separated them was not visible from the windows, and through the acacias and laburnums one caught glimpses of the red and white stems of pines and birches beyond.

The glorious August days, with the delights of harvest and rabbit-shooting, followed by the long hot nights when the doors and windows are all open, and yet one has to sit out in the garden, had slipped away, and Nan's face was growing very long when September came, and she began to realize that before the apples were ripe in the orchard the boys would have begun their school life, a fact which they deplored less than she did! But just at this time something happened to dispel the gloom which seemed to surround her, so that she was able to see them off with no very doleful face, and to

receive their last commands as to certain precious possessions in the shape of tin boxes of fishing tackle, and caterpillars at a critical stage of their existence, in a fairly cheerful spirit. And this was the reason.

Shortly before the boys' departure, the rector coming into the dining-room one morning found his wife with a pile of new shirts waiting to be marked beside her, while she was poring over an open letter, which she had saved from breakfast time to read quietly, when the children were saying good-bye to various village folk.

"Ah! Herbert," she said on looking up, "I was just coming to find you. These letters are from Hugh and Alice. Hugh has been appointed to Vienna."

"Capitai," said the rector, who was easily pleased.

"Yes, it's a good thing for him—but it means breaking up their home at Schwarzburg; and they are bothered about Molly. There are good reasons against taking her with them just now, and the fact is they wonder if we could have the child for a bit—over the winter at any rate. Alice writes very nicely about it all, and they are moving so soon that we shall have to give them an answer pretty quickly."

(To be continued.)

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Near the town of Tarn-Taran in the Punjab is a settlement of about two hundred lepers. Through the ministrations of the missionary there, about thirty of the lepers have become Christians. Some time ago a stranger went with the missionary to visit them. Seated in the little mud hut which serves them for a church, the stranger questioned the poor lepers about their faith, and amongst other matters, about the Creed. They knew of the Ascension and Second Coming of our Lord.

"When do you think He will come again?" was the next question.

"We don't know," was the reply.

The questioner passed on to other subjects, and presently put the question again in a simpler form.

"Do you think He will come again to-day?"

There was much whispering among the lepers, and then a look of earnest longing passed over their faces as their spokesman replied, "We don't know, but we hope so."

That mission will not have been in vain, even if it does no more than bring so glad a hope to these poor lepers.

Readers of THE HOMILETIC REVIEW for September Funk and Wagnalls Company N. Y., will find much that is helpful and suggestive. Prof. Theodore W. Hunt, of Princeton, opens the Review Section with a forcible presentation of "The Mental Demands of the Ministry," showing that there is no profession that can compare with it in the requisitions made upon the intellectual faculty and function. Dr. C. B. Hulbert, of Adams Mills, Ohio, emphasizes the "Importance of Declaring all the Counsel of God," and of shunning a one-sided presentation of truth. Some striking sermons will be found in the Sermonic Section. "The Scope of Education under Mahomedan Patronage" is the title of a paper in the department of Sociology and Comparative Religion,

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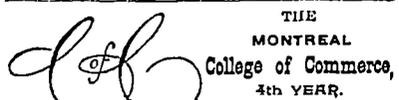
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TEMPERANCE.

At the annual meeting of the York Diocesan branch of the C. E. T. S. Rev. Canon Argles well said: It is satisfactory to know that definite Temperance work is going on in many parishes in the Diocese, but as long as so many are without an organisation, and not a few are marked in our table of statistics as "in abeyance," much remains to be done. Legislation may be good, but *personal work and influence* are better, in promotion of the great cause for which this Society exists. Legislation seems difficult and distant in probable accomplishment, but the good that may be done to the young by protection and prevention, to those who have been misled, by warning and kindly assistance and sympathy, and to all by a good example, such work is always ready to hand to those who are willing to do it. The maintenance of steady and continuous parochial work is often difficult, but always repays effort. The mere fact of the existence of a Temperance society in a parish acts as a protest against one of the most pressing evils of the day and the declaration that the Church views intemperance as a prime hindrance to a Christian life and Temperance as an important element in godliness.

The Archbishop of York, in an address at the annual meeting of the C. E. T. S. in his diocese, said that no one was a more earnest advocate of Temperance than he was, and all his life he had done what he could in his own way to promote it whether as a parish priest or as a Bishop, but his leading thought on the subject was what was expressed in the report—namely, that legislation might be good, but personal work and influence were better in the promotion of the great cause for which the Society existed. He had always thought that personal work and influence were the great means by which in the long run they would do anything to diminish the terrible evil of intemperance or promote the objects they had in view. As regarded legislation he had always felt a certain amount of difficulty, and he thought the country at large and the Church had felt the same amount of difficulty in a more or less degree, and that was, that of all the measures brought forward year after year to advance the cause of Temperance, not one of them seemed to have really obtained the assent of the Legislature, and, they might presume, had not obtained the assent of the country generally. There was the difficulty about any legislation in the matter of Temperance, and it was very hard to frame any statute which would not partake of something of the character of class legislation. Unless legislation covered the whole community, he thought that was a *prima facie* objection to it. In looking back to the history of the question during the last half century they must be aware that at the beginning of that period there was a state of things prevalent amongst the educated classes in this country which they must all feel deeply

thankful to know had almost entirely passed away. He remembered the time when it was not at all an uncommon thing to see in a drawing-room, after dinner, more than one of the party, men of education and of high position often, who had manifestly taken a good deal more than was good for them, and that state of things was recognised in the minds of the public generally for a long time as containing nothing very unseemly. Within these fifty years that state of things had almost passed away, and through what agency? Not apparently through the effect of a single Act of Parliament, but by the promotion of a high tone and better feeling amongst the classes to whom he referred. He believed in the same way they would do very little by legislation in order to bring about the same change in the humbler strata of society. They must do it by raising the standard of public feeling, and put thereby the classes amongst which intemperance prevailed under a better influence. He feared he was not very keen about the schemes of legislation that were before them from time to time. There was hardly one of them which was not open to some grave objection.

(To be Continued.)

TAKING A FRIEND'S ADVICE.

MR. THOMAS ADAMS TELLS THE HAPPY RESULT THAT FOLLOWED.

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From the Brantford Courier.

A brief statement in respect to the recovery of Mr. Thomas Adams, of St. George, will no doubt be of considerable interest to suffering humanity in general, and particularly to those who may profit somewhat by the experience hereinafter set forth. Mr. Adams is a stone mason by trade and resides about a mile east of St. George. At present he is operating the Patten Mills and is well known and respected in the neighborhood. In order to gain all the information possible concerning the circumstances of the cure, a representative of the *Courier* proceeded thither to investigate the case. Mr. Adams was found at work in his mill. He is a man of about thirty-five, healthy and vigorous, a man whom one would not suspect of having had any ailment. When interviewed he cheerfully made the following statement: "About three years ago, when at work at my trade, I contracted, through over-exposure, a severe attack of muscular rheumatism which confined me to the house for three weeks, during which time I suffered the most excruciating pain, being hardly able to move. I was so bad that I could not lie down; had to just let myself fall into bed. When attempting to rise I had to turn over upon my face and crawl up, there being only one position from which it was possible to rise. I would have given anything at this

time in order to secure relief. My first thought was to call in a regular practitioner, so I procured one of the best physicians in the neighborhood, but he did not seem to get control of the malady. After treating me for some time he left of his own accord, saying he could do nothing for me. About this time a friend of mine persuaded me to try Dr. Williams' Pink Pills. Finally, I decided to give them a trial. I soon experienced a decided improvement, and was mending rapidly, the terrible pain left me and I had considerable relief and was able to get around with the use of a crutch. After the further use of the Pink Pills I was so far recovered as to be able to resume work, and since that time have been free from the complaint. I do not now feel any of the soreness and stiffness of the joints. I can get right up in the morning and go off to work without any feeling of uneasiness whatever. I have every confidence in Pink Pills and heartily recommend them. I believe them a good thing to take at any time to get the blood into good condition, and if I felt any illness coming on I would, instead of calling a doctor, send at once for a box of Pink Pills."

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