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The Church Guardian

A. B. Vail, 119 St. George
220 St. George

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. XI.
No 25.

MONTREAL, WEDNESDAY, NOVEMBER 13, 1889.

\$1.50
PER YEAR

ECCLIASTICAL NOTES.

THE consecration of All Saint Church, Edinburgh, took place on the 17th October.

AT Westminster Abbey, on November 10th, simultaneous consecration of no fewer than five bishops was expected to take place.

AN anonymous donor has sent to the Bishop of Colchester a gift of 200L for the Trinity College, Oxford, Mission in East London.

THE receipts for the year past of the Board of Domestic and Foreign Missions of the P. E. church in the U.S., has reached \$416,965 87.

FRERE VILLATTE, at the Old Catholic Mission at Dycksville, Wisconsin, has presented thirty-eight persons to Bishop Grafton for confirmation.

"It seems to me," says Professor Charteris, "as though two things would one day bring the scattered Christians together—the duty of missions to the heathen, and the hymns we sing."

THE Bishop-Designate of Reading (Archdeacon Randall) is to be presented with a pastoral staff, and subscription lists for the purpose have been opened in several parts of the Diocese of Oxford.

CANON WILBERFORCE, accompanied by Mrs. and Miss Wilberforce, starts for India on Nov. 8th, the object of his journey being mainly the study of the opium question and the licensed liquor traffic in the country.

BISHOP GARRETT, of Northern Texas, complains of the want of clergy: with places giving salaries of \$3,000 and \$1,200 a year, there were no clergy to take them, such were the attractions of New York and other Eastern cities.

INTELLIGENCE has been received in London from India of the death of the Right Rev. Dr. Sargent, which took place on the 12th Oct., in his eighty-third year. He was consecrated as Assistant-Bishop to the Bishop of Madras in 1877.

THERE is truth worth pondering in that saying of Luther's, "Every man should be a certain Christ unto his brother." This accords with the declaration of our Lord, "As Thou hast sent me into the world so have I sent them." The Church is to be a permanent Christ to the world.—*Christian Inquirer*.

THE children's offerings for missions in the P. E. Church of the U.S. the past year were \$46,705. and in twelve years they have been \$228,705, showing how important a division of the missionary army the children are. The Woman's Auxiliary during the year in money and goods, has contributed \$304,000.

MR. GRAYES is well known as an able administrator, the successor of Bishop Knickerbocker in the great parish of Gethesemane, Minneapolis. Mr. Abbott, formerly editor of

The Congregationalist, is a good scholar, a successful pastor, and deeply interested in missionary work. He was once elected to the rectorship of Detroit.

MR. GLADSTONE AND THE PROPOSED NEW BROTHERHOOD—In a letter to the Editor of *The Young Man*, Mr. Gladstone writes:—I need not scruple to say that, while I have not recently entered into details of the question, I have seen with lively satisfaction the reported judgments of the Primate and of other Prelates upon the subject which you describe in outline as that of "The Proposed Lay Brotherhoods."

THE House of Bishops nominated to the House of Deputies the Rev. Edward Abbott, of North Cambridge, Mass., as Missionary Bishop of Yeddo; and the Rev. Anson R. Graves, of Minnesota, as Bishop of the missionary jurisdiction of the Platte, being that part of Nebraska which has been set off as a missionary diocese. The House of Deputies in secret session confirmed both nominations.

THE second confirmation within the last twelve months recently took place in St. John's Church, Coatbridge, Scotland. Five received the Apostolic rite (three others were absent on account of sickness, &c. Two of the candidates, adults, were formerly members of other communions, who, after a course of reading and instruction, have now joined our branch of the Catholic and Apostolic Church. The service was hearty, and the earnest and fatherly addresses of the Bishop of Glasgow and Galloway were highly appreciated.

ST. ANDREW'S BROTHERHOOD, whose 'sole object' is 'the spread of Christ's Kingdom among young men,' has now 311 chapters in 37 dioceses of the Church in the U.S., and, following its simple, twofold rule of 'prayer and service, is exercising a marked and daily increasing influence upon young men in all parts of our country, while its newspaper, *St. Andrew's Cross*, which is now published in New York, is devoted to the spread of information with regard to all kinds of lay work throughout the Church, and is thereby rendering most important service.

WE observe that the Bishop of Derry in the course of his sermon at his last Ordination in Derry Cathedral used these words, for the counterpart of which the Protestant Defence Association would drag up Canon Sadleir before his Diocesan:—"It was flagrantly unscriptural to say, as some said, that in the space of forty days between the resurrection and ascension Christ did not give instructions to his Apostles concerning the founding of his Church. The practice of the Church and the constitution of the Church, so far as it was given in the Acts of the Apostles, was part of the words and part of the works of Jesus.—*Irish Ecclesiastical Gazette*.

THE Rt. Rev. Thomas Hubbard Vail, D.D., LL.D., first Bishop of Kansas, passed to the rest of Paradise, on Sunday the 6th ult., aged 77 years, after an Episcopate of 25 years, and

64 years of active service in the ministry. He was born in Richmond, Virginia, October 12, 1822. Ordained Deacon June 29th, 1835. His first work was in St. James' Church, Philadelphia, and his last rectorship that of Muscatine, Iowa. Consecrated, as first Bishop of Kansas, December 16th, 1864, at Muscatine, by Bishops Kemper, Whitehouse, Lee of Iowa, Badell and Clarkson, who all passed away many years before him. The Rt. Rev. Elisha S. Thomas succeeds him as Bishop of Kansas.

NEWFOUNDLAND.—While the Diocesan Synod of Newfoundland was in session, the news was received of the destruction by fire of the Roman Catholic Cathedral in Harbour Grace. The subjoined resolution, relating to the disaster, was passed by acclamation:—"Resolved—That the Diocesan Synod of the Church of England in Newfoundland, in session assembled, having heard of the sad calamity which has befallen the Roman Catholic Church in Harbour Grace, in the destruction of their cathedral by fire, desires to convey to the Roman Catholic Bishop of Harbour Grace and his flock its deep sympathy with them in the loss of the sacred building, which had been erected at the cost of much time, labor, and money." A copy was forwarded to the Lord Bishop of Harbour Grace, who replied in the following terms:—"Harbour Grace, Sept. 4th, 1889. To the Rev. Henry Dunfield, Clerical Secretary to the Church of England in Newfoundland:

Rev. Sir,—I beg to acknowledge receipt of your letter of the 3rd inst, with the accompanying resolution from your synod. Please do me the further kindness to assure your excellent Lord Bishop and the other Revd. constituents of the synod, that we set a very high value on this timely expression of sympathy, and appreciate fully the kindly following and broad, far-reaching, Christian spirit that inspired it.—I have the honor to remain, sincerely yours in Christ, (Signed) R. MACDONALD, Bp of Harbour Grace."

SERMONS AND STORMS.—The question whether a good sermon ought to be preached to a few on a rainy night has two sides to it. Some of the best sermons we have ever heard were preached to few on bad nights, and some of the best social prayer-meetings we have ever attended were substitutes for the sermon, which the preacher was kindly and thoughtfully asked to reserve for a fuller house. There is something about a stormy, bad night that makes the church and prayer-meeting cheerier. The temporary sacrifice of comfort, the contrast between the storm and the fireside, the cheery faces and warm hearts, always cheerier under such circumstances, make a meeting, religious or social, pleasanter on a stormy night than on any other.—*Interior*.

THE book fancier who bought from a peasant a precious copy of the first Icelandic version of the New Testament for £1 7s 6d, must have had peculiar ideas of morality in allowing the peasant to sell the book for such a pittance. Common honesty requires that simple people who do not know the value of their possessions should be told the truth about them.

COMMUNION.

One of the serious obstacles to the progress of an intelligent faith in Christ and His truth, and especially of an intelligent apprehension of the practical duties of the Christian life is the persistent preaching of conversion as the all in all of religion. This is insisted on with perpetual iteration, as though it alone included the whole round of belief and practice. It is considered that a man must pass through a kind of sudden and supernatural experience in order to become in any sense a Christian, and unless he is "converted" in the approved manner there is no chance for him in this world or the next. Doubtless most men need a change in their thoughts, motives and manner of living before they can become true disciples of the Master, but this is not saying that this one thought of spasmodic conversion must be forever dinned in their ears as the beginning and end of religion. There are other things worthy of thought to make our faith the guide and ballast of life. Personal religion in the heart, and in the life, is a growth, an education, a discipline, a training, and we need to be gathering spiritual materials every day from the dawn of intelligence to the end of life; from the Bible, by prayer, by studious meditation, to make the most of life here, and to dress our souls for entrance into a better and purer world. By this means we have a basis of knowledge, a basis of truth, upon which inward experience and outward acts may rest. Then a man is furnished with the requirements that life brings, strength to resist temptation, to subdue the passions, to conquer self and selfishness; grace to warm the affections and quicken the sympathies; and wisdom to toll and live the truth, to say the right thing at the right time, to be strictly just in all his dealings, and to live out a white, honest character, that will be better evidence of his conversion than false talk about the "state of his soul."

The result of this continued insistence on this one idea is that it leads men to think that by some mysterious process they have been made over so as to be above the ordinary temptations and frailties of mankind; and having "got religion" they imagine they have got so much that it will carry them along without any efforts of their own, nor do they suppose that their religion has anything to do with right living, with honesty, truth and fairness as the world goes: like the woman who announced that she had arrived at "perfection," and proceeded deliberately to cheat her tradesman. And another more disastrous result is that this thing all their lives are waiting for an "experience" to come from above, under an impression that they have nothing to do, and can do nothing toward coming to a knowledge of the Saviour.

So they wait all their lives for a vague, indefinite thing that is made to take the place of a right faith and life, and either imagine they have been left out of the elect, and are not to be converted, or, like some hard headed man of the world, conclude that the whole business of religion is a sham. A Methodist minister reporting his work in the slums of London, says: "One who has had a widespread experience for twenty years may be allowed to say that the more striking a conversion is the less likely it is to be abiding. To rest from a prodigal life is a good investment, but to prevent such a life is a better investment still. By steadily influencing the young, by persuading them to take the right turn at life's transition time, we are avoiding the necessity for a startling awakening for the future."—*The Church News*.

Help me, dear Lord, from day to day,
"To live more nearly as I pray."
And lest e'en then I live for nought,
Teach me to pray just as I ought.—P.R.N.

HINTS AND SUGGESTIONS

FROM THE MORE REVERENT SOLEMNIZATION OF HOLY MATRIMONY.

[Drawn up by a Committee appointed by the Chapter of the Rural Deanery of Rugeley (Diocese of Lichfield).]

I. The reverent celebration of the service must depend chiefly on the spirit in which marriage is generally regarded. It is, however, to be feared that there is a general tendency in the present day to look at holy matrimony as little better than a human contract. Every effort should therefore be made to get people to take a right view of that holy state. This will best be done by teaching the young, from their earliest years, to remember that marriage is a Divine institution, and by taking due care that the office of holy matrimony should always be solemnized with fitting reverence. Children in their school days should be taught that wedded life is a most pure and blessed state, instituted by God, and hallowed by Christ. All light speaking and jokes about the subject should not only be discouraged, but made to appear, as they really are, of the nature of sin. Every means should be taken to improve the tone of public opinion in this respect. The clergy should speak plainly on these matters, both in private teachings and in public ministrations. They might well do this on the occasions when the Church refers to marriage in the lessons, &c., e. g. second Sunday after Epiphany.

II. Nothing would be more likely to stop the growing practice of marriage before the Registrar than clear, definite teaching on the sacred character of holy matrimony. Where, however, a civil marriage has taken place, it should be explained that God's blessing ought to be sought through the ministration of the Church, and the Marriage Service should be used; though, of course, no entry could be made in the Parish Register. It might be found well to keep a separate register for such marriages.

III. When notice is given of an intended marriage, the parties might profitably be advised to read over the service carefully; and such a book might be put into their hands as "The Form of Solemnisation of Matrimony, with Explanatory Observations, by the Rev. G. Venables (Wells Gardner, price 1d.), or "Thoughts for those about to be Married" (S.P.C.K., No. 1,972, price 1s. 4d. per 100), or "The Form of Solemnization of Matrimony, with introduction and Notes," by the Rev. E. L. Cutts (S.P.C.K., price 2s. 6d.).

IV. The following suggestions may be found helpful towards making the service itself more reverent and impressive:—

1. The church should be in decent order; coverings removed, &c. Where varied altar cloths are used, the Holy Table should be vested in white, and fresh flowers placed there on.

2. Those who come merely to gaze, should be invited to enter the church. Where it can be so arranged, some of the church helpers might be asked to interest themselves in this, as well as in the seating of the congregation and providing them with Prayer-Books, or forms of service (S.P.C.K., 16s. per 100), or cards.

3. The clerk, or other church helper deputed for the purpose, might meet the bridal party at the church door, and give them instruction—

(a) As to their position—the man on the right hand of the woman.

(b) As to taking off their gloves.

(c) As to having the "ring" and "duty" ready.

(d) As to the joining and loosing of right hands.

(e) As to the giving away the bride.

(N.B.—It might be well for the clerk to be

provided with change, and an offertory envelope, in which to enclose "the duty to the priest and clerk," so that it may be placed with the ring, on the book at the right time, as the rubric directs.)

4. The officiating minister should be in readiness to receive the bride and bridegroom as they come up the church.

5. As the Rubric provides that the persons are to be married "in the body of the church," it is evident that this part of the service should take place in the nave.

6. Before the service is begun, the minister and people should kneel in silent prayer.

7. In repeating the vow after the minister, when the bride and bridegroom are not using their Prayer Books it might be helpful if the minister were to show his book—the better to teach them the words that have to be repeated.

8. Both the "ring" and the "duty" should be laid by the bridegroom upon the book. (The money, if enclosed in an envelope as suggested, might afterwards be placed between the leaves of the book, or received in an offertory bag and then laid on the book.)

9. The "man" and the "woman" should be instructed to remain on their knees from the prayer, "Eternal God . . ." to the conclusion of the blessing.

10. In the latter part of the service, only the "man" and the "woman" should follow the minister when he goes to the "Lord's Table," and kneel by themselves at the altar steps.

11. The psalm ended, the minister might first say, "Let us pray," before the Lesser Litany.

12. At the close of the service, a practical address might be given on the duties of man and wife, as suggested by the Rubric, with an earnest exhortation to the newly married persons to receive the Holy Communion at the earliest opportunity, if there is no celebration immediately following. If there is a celebration at the time, the address should take the place of the sermon in that office.

(Suitable addresses will be found at the end of the Rev. G. Venables' book (see above III.) or in Bishop How's "Pastor in Parochia")

13. When there is no Communion, it would much conduce to the reverent conclusion of the service if all present were invited to kneel down, and the office finished, as is often the custom after an ordinary sermon, with a Collect and the Blessing.

14. When practicable, it would be well to arrange for the help of an organist, to play a voluntary both before and after the service; and hymns might be introduced, even should there be no choir. Suitable places for such singing would be, at the beginning of the office, as well as before and after the address.

15. The objectionable practice of throwing rice in the church or churchyard should be discouraged; nor should any demonstration be made which would disturb the solemnity of the occasion.

The ancient custom of strewing flowers might advantageously be encouraged.

16. The following might be found useful to be given in the vestry:—"Heirs together of Life," by the Rev. Capel Care S.P.C.K., No. 2,154, price 1s. per 100; or a "Memorial Card," which may also be had from S.P.C.K.—*The Family Churchman*.

GYPSY CHRISTIANS.

A little occurrence which indicates the hold the Church and her ways pressed upon those who have received Her nurture, befell the Assistant a few Sundays since. A few weeks ago two families of gypsies wandered into Omaha and pitched their tents in the bottoms, near the river. One of the children, a little girl baby, sickened and died after a short illness. The people, strange to say, were communicants of

our Mother English Church; and here, far away from the home of their fathers, they wanted the little baby laid away "in the quiet earth's breast," with the beautiful words of prayer and hope to which they were accustomed. At the appointed time the service was commenced, the little baby lay in a small tent under the trees, and the minister stood outside. There were many people grouped about him, pressing so close to him in fact that he could scarcely move his arm. Poor people they were but devout; kneeling down upon the ground at the prayers and listening reverently to the few words of hope and comfort which were spoken.

After reading the burial service, four little children were brought forward for baptism, the prayer book was laid upon an overturned water bucket which rested upon an old chair. Another chair held an old tin basin for the water, and with these simple adjuncts the service of this Church of form and ritual, so called, was carried out. After the baptisms the Churching office was read at the request of the mother of the youngest child, a boy only two weeks old, Major Fisher by name.

These poor people possessed no ability to read, so they had to say the responses after the minister. They could not write the English language, but they had been taught the principles of our blessed Church and they cherished them deep in their hearts.

The minister officiating was to them a Father and they called him so; the people were honest, working for their daily bread and possessed of sufficient means to properly and decently lay to rest their little loved one, and they seemed very sorry to find that no remuneration could be accepted for the few simple services the Church had rendered them. My friends, is not this an argument for "one Catholic and Apostolic Church," one universal way of worship? Should we not also rejoice that wherever we may go, by the grace of God we may hear, and use the same simple, yet magnificent words of prayer and praise we have done from our youth up, and our forefathers before us? Happy is the Church which possesses such people and such services.—C.T.B in *Cathedral Chimes*, Omaha Neb.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

Of the 97 Clergy in the Diocese of Nova Scotia ten years ago, under Bishop Binney, only 48 remain. The Bishop and forty nine priests have yielded their places to others; twenty (including the Bishop) by death, and thirty by removal. There are now Bishop Courtney and one hundred clergy.

AMHERST.—The services of the Rev. Mr. French, have been secured, and he has entered upon his duties as priest in charge of the Mission of Baie Verte, and Tidnish.

Rev Canon Partridge, Rector of St. George, Halifax, and secretary to the Board of Home Missions, visited this Parish on Tuesday the 5th and delivered an able address on the subject of Missions.

On Thanksgiving day, there was a celebration at eight o'clock in Christ Church and full morning service and sermon at eleven.

ALBION MINES.—Mr. Harris, architect of Charlottetown, has supplied excellent plans for the improvement of the nave of Christ Church. The Rector is projecting special services in Advent, by several of his brother clergy.

WESTVILLE.—The windows are now glazed in the new Church; with leaded lights prettily made with colored borders, by Spence & Son, of Bleury street, Montreal.

NEW ROSS.—After an interval of four years

this Parish has received a visit from a Bishop! on Wednesday Oct, 30th, the Lord Bishop of Nova Scotia arrived in New Ross, for the purpose of holding a Confirmation and inducting the Rev. B. T. Woollard as Rector. Notwithstanding the unfavourable weather, long before the hour for service a large congregation had assembled to welcome our Right Rev. Father. At 3 p.m. the Bishop, visiting clergy, layreader and Rector marched in procession from the rectory, preceded by the cross bearer, to the church. The church was packed to such an extent, that extra seats were required. During the service suitable hymns were sung in a very creditable manner, by the choir and congregation. Thirty five candidates were presented. After the confirmation the Bishop gave one of the best addresses it has been our privilege to hear, showing in a very able manner the successive developments of the Christian life. The life beginning at the font going on to confirmation and the altar.

After the service two women were presented by the Rector to the Bishop. They were formerly members of the Church of Rome, but now desired to enter the Anglican branch of the Catholic Church.

The Rector in the name of the parishioners, tendered to his Lordship an address congratulating him on work already achieved and praying for the blessing of Almighty God on his future efforts.

At 7:30, the clergy, choir and cross bearer again took their places and marched into church singing as a processional "Onward Christian Soldiers." The Bishop having informed the congregation that they were gathered together to induct the Rector. The Rev. S. Butler, Rector of Chester, was requested to read the letters of institution. The Rev. E. T. Woollard was then inducted by the Bishop. After the induction Evensong was sung by the Rector, the Rev. T. Gwillim reading the lesson, and the Rev. S. Butler the prayer after the third collect.

The Bishop chose for his text, "Lo I am with you alway, even unto the end of the world." Dealing with the respective duties of Rector and people, and the ever abiding presence of Christ with His servants, he said, as Christ was manifested to St. Stephen to St. Paul, and Silas to St. Peter, and to St. John in the Isle of Palmos in his lonely home, so He would be near His ministers in every duty they are called to perform for Him. The sermon was an impressive one and cheered both priest and people. Not by any means the least important event, was the celebration on Tuesday morning at 8 o'clock. Although most of the people live at a great distance from the church about 65 received their spiritual food. The service was full choral, the Kyrie from Mozart, the rest chiefly from Marbecke. The Rector was celebrant, the Bishop pronouncing the absolution and blessing.

The Bishop's visit has given us all a fresh start in the good old Church ways.

DIOCESE OF QUEBEC.

SHERBROOKE.—The Church of England Temperance Society have made arrangements with Mr. L. O. Armstrong, to deliver his popular illustrated Lecture on "Ben Hur, the Prince of Jerusalem," in the Church Hall, Montreal street, on the evening of November 25th.

DIOCESE OF MONTREAL.

MONTREAL.—Thanksgiving Day was very generally observed by the English speaking portion of the citizens; services being held in most of the churches of the various Protestant bodies, but as usual little if any attention was paid by the Roman Catholics and French Canadian population to the proclamation of the Civil Governors; and this too, though the local Governor added his sanction to the appointment

of the Governor General. Services were held in Christ Church Cathedral, St. George's, St. James the Apostle, St. Jude's, St. Luke's, and All Saints, at 11 a.m. At St. Martin's and St. John's special celebrations of Holy Communion took place at the former at 9 a.m., and at the latter at 6:15, 7 and 8 a.m., and Evensong with sermon was said at each at 8 p.m. At St. Stephen's evening service was held with the Lord Bishop of the Diocese as preacher.

At the Church of St. Matthias, Cote St. Antoine, service was held at 10:30 a.m., at which the pupils of the Sabrovois Colloge attended and hymns in French were sung.

At Cote St. Paul, Morning Prayer was said in the Church of the Redeemer.

The day was also well observed in the Church of England parishes and Missions in the country parts;

PERSONAL.—The esteemed Rector of Grace Church, Point St. Charles, the Rev. John Ker, has lately obtained, after an examination most successfully passed, and in which very high marks were obtained, the degree of B. D. from Trinity College, Toronto. The many friends of Mr. Ker will join us in hearty congratulations, and it will be a satisfaction to him to know that the degree he bears is not, like too many others *unsarn'd*, and of ignoble source, but obtained after careful test and from a Colloge whose degrees are held in honour everywhere.

St. James the Apostle.—A "Harvest" Thanksgiving service was held on Sunday. The Litany Service at quarter past four o'clock has been resumed: still called a Service of Praise. It is to be regretted that the old time Litany Service with short earnest address has been replaced by this nondescript function.

St. George's Y.M.C.A.—This Society held its annual meeting last Thursday evening, when the following officers and committee were elected:—President, the Rev. L. N. Tucker; first vice-president, the Very Rev. Dean Carmichael; second vice-president, F. M. Cole; secretary, W. H. Walkley; treasurer, E. H. Parnell; general committee, W. W. L. Chipman, D. Brown, E. F. Dartnoll, A. W. Cole, S. C. Kyte, W. J. White, A. B. Haycock, R. Elwell, W. Middleton, MacNab. The Society is doing good work and is in a prosperous condition.

POINT ST. CHARLES.—*Grace Church.*—At the last meeting of the Y.M.C. Association, the Rev. John Ker, B.D., president, occupied the chair, and there was a full attendance of members. Two very able papers were read, one by Mr. C. Manning, on "Moses," in which the fortunes of the great leader and law giver of the Hebrews were sketched with signal ability; and the other by Mr. H. Collins on the "Equality of Women."

DIOCESE OF ONTARIO.

COBOURG.—A crowded meeting listened with rapt attention and the deepest interest to Miss Ling's earnest address upon Zenana Work in India.

The Woman's Auxiliary in this Parish is in a most flourishing condition, the membership being larger than ever, while the work accomplished has been most satisfactory.

The service on Thanksgiving Day was well attended, the church being decorated with excellent taste. The large number of communicants was especially encouraging. By-the-by it would be worth i quiting in how many churches the Divine Thanksgiving Service is celebrated on Thanksgiving Day.

Said a heathen to a missionary: "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine."

DIOCESE OF TORONTO.

TORONTO.—The Rector and Churchwardens of St. Mary Magdalene have taken advantage of the fact that the addition to the building has been commenced, and have laid the corner stone of the future church. The ceremony was performed by the Rev. R. Harrison of St. Matthias Church, at 3 p.m. on Thanksgiving Day. Evensong followed, and an entertainment in the evening closed the day's proceedings.

An addition has been made to St. Thomas' Church which gives about 80 more sittings in the church, and which can be used as a week-day chapel.

The October Convocation at Trinity College was very successful. On Monday, the Festival of S.S. Simon and Jude, there was the usual service at 8 p.m. The college choir shows a marked improvement on last year, and the service was very bright. An able sermon was preached by Rev. Dr. Langtry. Among the clergy present were Dr. Carry, Revs. C. L. Ingles, W. B. Carey, C. E. Thomson Archdeacon Trew. The service was followed by a reunion of undergraduates and graduates in the reading room.

On Tuesday night the annual dinner took place in the Convocation Hall, and was a brilliant success. Speeches were made, shewing the progress of Trinity during the past year, that of the Provost being received with special enthusiasm. The establishment of such an institution as this cannot fail to be of the greatest benefit to Trinity. Hitherto the students have always moved in a narrow circle, representing about 50 or 60 men, and had no real idea of the extent of the work done by Trinity. The late gathering made every undergraduate feel that he was part of a society the numbers of which is extending into the thousands. The Calendar of 1889 gives the names of 394 undergraduates in the different faculties.

A beautiful font was dedicated at St. Luke's Church on All Saints' Day. It is a memorial to the late Rev. O. P. Ford, who was for some time curate at St. Luke's.

DIOCESE OF HURON.

APPOINTMENTS.—The Bishop of Huron has been pleased to collate the Rev. J. B. Richardson, M. A., Rector of the Memorial Church, to the Honorary Canonry in the Cathedral of Holy Trinity, London, Ont., vacant by the death of the late Rev. Canon Falls.

His Lordship, the Bishop of Huron, has appointed Rev. Mr. Steel, of Point Edward, to Kirkton Mission, and Rev. Mr. Stout to Point Edward; Rev. S. L. Smith, of Berlin to Morpeth.

BERLIN.—The Rev. John Downie B. D., of Lucan, has been appointed Rector of St. John's Church, and will shortly enter upon his duties.

EXETER. A vestry meeting of the Trivitt Memorial Church was held on Monday afternoon, to consider the erection of two mass tablets on the western wall of the church, by the donor, Mr. Trivitt. The meeting was very harmonious, two resolutions being passed, the first thanking Mr. Trivitt for his gifts and the other expressing sympathy with him in the trouble and expense he has been put to by a contractor named Hobbs, who entered a lawsuit at the London Assizes which was dismissed with costs, but Hobbs having no goods, Mr. Trivitt's expenses in the suit are heavy. The resolution expresses the hope that Mr. Trivitt may be long spared to finish his work in the parish.

WINGHAM.—Rev. Canon Davis conducted the harvest thanksgiving services last Sunday week,

at the English Church. On the Monday evening following he delivered a very able and interesting lecture in the town hall, on "What I saw in England, Ireland and Wales." The hall was very tastefully decorated for the occasion by the ladies of the church.

LONDON.—Thanksgiving day was generally observed by special services in this city. In the morning a united service was held in St. Paul's Cathedral, and the several Rectors of the city churches took part. The Bishop preached an eloquent sermon from Psalm 107. 8 9. In the afternoon, service was held in the Memorial Church, when, Rev. R. Hicks preached, and in the evening, services were held in St. James and Christ Church, and the pulpit occupied by the Rector and Rev. L. DesBrisay, of Strathroy, respectively.

There was a crowded meeting in Victoria Hall, Thursday, the daughters of the King and their friends turning out in force to hear addresses from Miss Ling, of the Zenana branch of the C. M. S., and Mrs. Isabella Charles Davis, of the Central Council, New York. The Bishop of Huron presided, and on the platform were Dean Innes; Canon Smith, Richardson, Davis, Revs. Messrs. Hill, English, Hicks, Seaborn, Sage, and a number of ladies.

Miss Ling's address was listened to with profound interest. She drew a graphic picture of the missionary work amongst the women of India, where the iron systems of caste and the marriage laws bound them in a slavery of the severest kind, ruinous alike to the physical and mental nature. The experience and history of a high caste woman converted to Christianity and laboring with the speaker amongst her countrywomen formed a feature encouraging to those interested in the work.

His Lordship referred to the address in very high terms.

Mrs. Davis told of the first Circle formed in New York, and went on to show what different Circles had done. Some had built hospitals, others churches, some supported missionaries, and their motto—"Lend a Hand"—ruled their actions. It was a part of their obligation to examine their own hearts and to bring them into more perfect accord with the will of their King. The principles of the Society made it applicable to the school girls as well as to the mature woman, and there were Circles formed whose obligation was to speak no evil. There had been many a burden brightened by their aid, and they were steadily working to lighten the burdens of the world, advance the cause of Christ, and through His name the brotherhood of man. The Son of the King was a society of men conducted on the same lines. She closed with an earnest appeal to her hearers to help on the missionary work with their loving sympathy, their prayers and their material aid.

LONDON W.A.M.A.—On 31st inst. at Bishopstowe, there was an important meeting of the Board to consider the action taken in regard to the various subjects which had been discussed at the Triennial meeting in Montreal, and to decide in which of the works there proposed to be undertaken by the Auxiliary, Huron could take her part. Unanimous resolutions were adopted to carry each and all into effect as far as possible, consistent with these objects the Branches were already pledged to promote. The Bishop in commending to the consideration of the members, the list of such work as had been accepted not only at the W.A.M.A. Board at its Triennial but also thankfully endorsed by the Board of Foreign and Domestic Missions itself, spoke words of encouragement and cheer, and pointed his hearers to the one source of all strength, without which all human efforts are vain, but with which no task need be too heavy or undertaking too difficult.

In regard to the education of the children (especially daughters) of missionaries the Board pledged itself to do its utmost to promote

the admirable object, and appointed a committee to consider the most practicable method of giving effect to the recommendation of the Board of Missions, with especial reference to the immediate arrangements for the adoption of the first candidate for the Diocese of Huron. This committee is to meet shortly and will find its work easy of adjustment for "J. R.," the first daughter of the Women's Auxiliary has been already for some weeks the guest of Mr. and Mrs. Shore of Ailsa Craig, where she has won golden opinions by her docility and aptness to learn, so that there will be no difficulty in securing for her a permanent home in every way suitable for her. The Rev. E. N. English repeated his generous offer to give her an education at Hellmuth College, or if the ordinary public school should have the preference of the committee, he would give her free access to the college for instruction in music, singing or every useful accomplishment, especially emphasizing the organ, a knowledge which would be of great benefit to her in returning to help her parents in the Mission Field. Mrs. English who gave this liberal invitation on behalf of her husband, spoke in most feeling terms of herself as a missionary daughter and therefore perhaps better able to realize the self-sacrifice entailed upon parents in the Mission Field, than could those who had every privilege for the education of their children at their very doors. Others heartily endorsed her words, speaking especially of the sympathy this especial Branch of Women's work for women, must raise in the breast of every clergyman's wife throughout the land. A committee to carry out the proposed index circulation of the "Leaflet" was appointed, with representatives in different parts of the Diocese, to take a share in filling its allotted columns of space, and the question of every parochial Branch appointing its own representative in London, to act for it whenever such representative was necessary, and to be in full communication with that representative at all times, was carefully considered and action taken to carry it into effect. The spirit of work, of hope and patient perseverance, seemed to pervade the counsels of our Diocesan Board, and with God's good hand to guide and control its efforts we trust that it may be behind no one of its sister dioceses in all they may undertake for the glory of God, and for the spread of His Kingdom.

MITCHELL.—The Rev Canon Davis, of London, preached in Trinity Church, Mitchell, on Monday evening. The Rector had arranged that, instead of the "Church of England Temperance Society" having such meetings as are usually held, there should be an occasional service in the church with an address or sermon. The first sermon was given a short time since by Rev. Dr. Mockridge, and this was the second of a like character. The text was:—"Woe to the drunkard." The sermon, which was an earnest and able one, showed that drunkenness is a sin; that it brings man down to the level of the brute, and was a fervent appeal for abstinence for the sake of others. Miss Mabel Dent sang a solo, "The Ninety and Nine," very sweetly during the evening. There was a good congregation.

Two large bales of clothing have been sent to the Northwest by the ladies of Trinity Church; toys have also been sent for children. Another bale of clothing is shortly to follow.

The parlor concert given at the residence of Mr. Abraham Dent, a few evenings since, was very successful, and a pleasant and profitable time was spent. Miss Ling, Missionary from South India, was present, and gave an address which occupied over an hour in its delivery. So interesting was it, however, that the time seemed absolutely to fly away. It was replete with information, and was given in such a modest, womanly and winning manner as to charm all who had the privilege of listening to

it. There is no doubt that in addition to proving a rich treat as a speech, to those who heard it, interest in mission work will be deepened, not only in Trinity Church, which has during the last year done so well for the Missionary cause, but amongst the members of the other religious bodies of the town who were at the social. A short programme of instrumental and vocal music was well given, and the refreshments received ample justice. The Rector expressed his great pleasure at the success of the gathering, and gave a warm "God speed" to Miss Ling in her work.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

SYNOD OF RUPERT'S LAND.

The Diocesan Synod assembled in Trinity Church, Winnipeg, on Tuesday morning, at 10 a.m. The service began with a hymn. The library was monotoned by Rev. Canon Coombes. The Bishop delivered a most important charge mainly on the question of primary education, which is now agitating the Province. It was a most able argument for religious instruction, by one who has devoted a life time to the cause of education, and whose enthusiasm for teaching is as great now as in his younger days. To listen to Bishop Machray on education, is to listen to a specialist who has no superior in Canada.

The Holy Communion was then celebrated by the Bishop, assisted by the Dean of Rupert's Land, Canon Coombes, Archdeacon Fortin and Rural Dean Cook.

The Synod organized in Trinity School House. Dean Gridale was elected Secretary, and Mr. R. W. E. Goodridge, assistant. Forty-three clergy were present, and a large number of Lay delegates. Scrutineers were appointed or the balloting for delegates to the Provincial Synod and members of the Executive Committee, and the voting was ordered to be taken at 3:30 p.m. After some routine work the Synod adjourned for lunch, which was provided by the ladies of the city congregation at the Clarendon hotel.

TUESDAY AFTERNOON.

After routine business the Bishop appointed as a Committee on his charge: Archdeacon Fortin, convener; Canon O'Meara, Revs. Rural Dean Pentreath, Standen and Flewelling; and Messrs. Longley, Eden, Mulook, Girdlestone and James. Rev. W. H. Barnes, of the Diocese of Honolulu, was welcomed to a seat on the floor of the House.

Mr. L. M. Lewis submitted his report as hon. Treasurer, and in doing so referred in fitting terms to the work of his predecessor, the late Mr. C. J. Brydges. He stated that since the preparation of the printed report, \$336 additional had been received from overdue interest, &c., leaving only \$575 to come in.

Canon Matheson moved, seconded by Dean Gridale, that the report of St. John's College be received and accepted. The mover observed that during the past three or four years the interests of the College had been taken up warmly and enthusiastically in the Synod. He intimated, however, that further practical help was needed. The collections for the College in the parishes only amounted to \$230.

Dean Gridale read the following report of the committee on a Metropolitan See:

Your Committee met on the 11th of October, and it was unanimously decided to move the following recommendation: That although this Diocese has now obtained the right of electing its own Bishops, yet with a view to the retention of the Diocese of Rupert's Land, as the permanent Metropolitan See, it is willing that

in case of a vacancy occurring at any time in the See, the Bishop (who shall also be Metropolitan) be chosen in the following manner, viz.: Three names to be chosen by the Synod of the Diocese of Rupert's Land, of whom the House of Bishops must select one to be both Bishop of Rupert's Land and Metropolitan of Rupert's Land.

The Dean moved that this report be received and adopted, and that His Lordship the Bishop be requested to name a committee on the Metropolitan See, which shall meet before the Provincial Synod, the committee appointed by the Provincial Synod on the same subject.

Mr. Lewis seconded the motion; its consideration was, after some discussion, deferred until the following morning.

Canon Coombes read a report on Sunday Schools, recommending Diocesan inspection, and Nov. 3rd as the day of Intercession.

Ven. Archdeacon Fortin read the report of the committee on closer union, which was adopted as follows:

That this Committee sympathizes very cordially with the movement for the promotion of closer ties between the various sections of the Christian Church. They have watched with deep interest the steps which have already been taken towards the attainment of that object in another portion of the Canadian Church, and whilst they recognize the importance of vigorous and steady action in the premises, yet they are of opinion that in a matter of this magnitude, embracing as it does, all the dioceses of the Ecclesiastical Province, it is advisable to stay all proceedings for the present, beyond requesting the Provincial Synod to deal with the question at its meeting next year.

The annual Missionary meeting of the Synod was held on Tuesday evening. The speakers were: Rev. A. E. Cowley, on Indian Mission work in the Diocese; Rev. Rural Dean Pentreath, on Self-Support; and Mr. Thomas Clark, on "The Duty and Privilege of Giving."

A new departure was made by the organization of a Diocesan Sunday School Convention, which met on Wednesday evening and Thursday. It was well attended and several admirable papers were read by Rev. W. Walton, S. McMorris, Mr. D. J. Goggin, Principal of the Normal School, Mrs. Roy and others.

The Bishop of Rupert's Land acknowledges with thanks, receipt of the letter, dated Oct. 9th, enclosing \$20, which he will distribute as desired.

DIOCESE OF BRITISH HONDURAS.

BELIZE.—ST. MARY'S.

Acknowledgements with thanks.—S. Wolfosom, Esq., Rectory and Church Fund, \$10; Juan A. Hovn, Esq. and wife, en route for New York, from Nicaragua, touched in here in the mail steamer, and having to remain for some time visited St. Mary's, having been attracted by the practice of the choir. The result was the tendering the Rector a \$5 note towards staining the windows, so as to reduce the glare. Ninety windows all with a glare, needing the light to be subdued. Help wanted. Who next? \$7 00 from the Belize Minstrel Troupe for the sick and poor.

The St. Mary's Schools for boys and girls are now at work; the former with six pupils, and the latter with seven; but these numbers will be considerably augmented at Christmas, especially as Churchman are awakening up to the need and necessity of having schools of their own, and not before time when the feeling in the past has been, owing to the supineness and indifference of members of the Church, that the pupils who attends the day schools of the sects shall attend their Sunday-schools, and those who attend the schools of the Jesuit Fathers, and the Sisters shall be under a certain obligation occasionally to attend the Roman Catholic ser-

vices. The result hitherto has been disastrous to the work, growth and energy of the Church. May the Catholic Church of the country in the Diocese of British Honduras, a true branch with Her Apostolic Ministry of the old Catholic Church of England, have her full life and vigor vouchsafed to her in all her works and ways; so that Dissenters of all kinds, Roman or Protestant may be drawn under her maternal shadow, and thus in act breathe the prayer of the Head of the Church—our King Jesus—"that they may all be one"; so that every barrier towards external and internal unity may be dissolved by the power of the Holy Spirit, and thus prepare for the coming of the Bridgeroom.

General Quarterly Statement.—Subscriptions \$280.50; offertories for clergy \$261.60; Pew Rents \$174.99; General Sustentation Fund \$23.75; Fees \$41.00; New Church Fund \$31.62; Rectory Fund \$571.41; Organ Fund \$24.75; Magazine Fund (old) \$2 00; Sunday Amounts \$1.50—Total, \$1413.12.

Special.—Shingwauk Home \$466; Sunday School \$1261; Unappropriated Fund \$345; *Church Guardian* \$3055; Poor Fund \$1083; S.P.C.K. \$050; S.P.C.K. Sales \$6.00; S.P.G. \$1.75; St. Stephen's Guild \$4.31—Total \$7466. Grand Total—\$1487.78.

Sunday School.—Owing to the retirement of Mrs. Braddick, on her marriage, as a teacher in the Blue Standard Girls' Department, Miss Margaret Gibbs has been appointed to succeed her.

Church Committee.—At a meeting of the Parish Committee, held on Oct. 21st. A. R. Gibb, Esq., was duly elected to succeed James E. Fuller, Esq., as a member of the same, and also to act as Secretary.

Except the announcement of the quarterly statement as above, the finances were left over for consideration until the Nov. meeting.

On the application of the Rev. H. Nethercote and the St. John's Church Committee, the Rector with the consent of the St. Mary's Church Committee has agreed to alternate several of the Sunday Services to carry out any ordinary clerical duty of the week during the absence of the Rector of St. John's Church, who will be absent on sick leave for six months. This arrangement to continue until the arrival of a Curate or *Locum Tenens*. To aid in helping the Rector of St. Mary's to fill up his spare time by increased visiting, the Church Committee according to the precedent of both parishes has appropriated \$50 per month.

At a meeting of the parishioners held in St. Mary's Hall, on Tuesday evening, Oct. 29th, A. R. Gibb, Esq., was elected as representative to the Diocesan Synod, vice James E. Fuller, Esq., resigned.

St. Stephen's Guild.—The regular monthly meeting of this Guild was held on Monday evening, 28th Oct., in St. Mary's Hall, where there was a capital attendance; thirty-five of the members being present.

Three candidates were proposed and one admitted to membership. The Warden delivered a short address, prior to the initiation and the obligation of the Guild, and based his remarks upon those parts of the obligation which referred to soberness, temperance and chastity.

Several of the members of the Guild afterwards engaged in an earnest discussion upon the work of the Guild, and especially that which calls upon them to influence others for good.

FANCY FAIR.—Our Parochial World's Fair will take place at the end of the year, but on looking round we don't find Astor with his \$20,000,000, ready at hand to bear all cost. So we have the done next best thing, we have appointed a very strong committee of willing helpers, who are resolved to make it a regular success. It will not do to divulge secrets, but perhaps by-and-bye we may lift the curtain to peep in to let outsiders know what is going on.

ST JOHN'S PARISH—Church Committee.—At a meeting of the above committee the resolution named in St. Mary's items relative to the absence of the Rector of St. John's, was duly passed.

Every one is but of one mind that the Rev. gentleman well merits his contemplated change, and all too are deeply sorry for the cause which compels him to go away at this time, especially under the circumstances of not having been able to procure a substitute. Notwithstanding the climate, the cleanliness of the city, and the response of the people to clerical work, yet as in this case, a priest cannot work for five years unceasingly, and for a few months also have the onus of an extra parish upon his shoulders, without feeling the strain of a tropical climate. Yet after all we are hoping for bright things even out of this temporary hour of trial, and that is that our brother may not only have his wanted robust strength renewed, but that he may spend a most pleasant time amongst the "Lions" of Great Britain, and come back again with men—some under the ægis of the S.P.G.—and money, and leaving behind many of the faithful in the dear old church at home, to offer up their stated prayers: 1. For a Bishop who can live amongst us. 2. For the strengthening the hands and work of the Bishop of Jamaica, our acting Diocesan together with his faithful Coadjutor. 3. For an increase of the clergy, and for a blessing of zeal, wisdom, rest and refreshment to the present clergy. 4. That there may be a real outpouring of the Blessed Spirit upon all the people in the diocese, that there may be an increase of development in the spiritual life.

THE WEST INDIAN CHURCH.

There are in the West Indies and South America, ten Dioceses of which, at present, the following are the Bishops.

Province of West Indies.

1. *Jamaica*, founded 1824, and (2) *British Honduras*, 1883, Right Rev. Enoch Nuttal, D.D., 1889; Assistant Bishop, Right Rev. C. F. Donnet, M.A., 1880
 3. *Barbados*, founded 1824, and (4) *Windward Islands* 1819. Right Rev. Herbert Broe, D.D., 1882
 5. *Guiana*, founded 1842, Most Rev. W. P. Austin, D.D., 1842. Primate.
 6. *Antigua*, founded 1842, Right Rev. W. W. Jackson, D.D., 1860; Coadjutor Bishop, Right Rev. C. J. Branch, D.D., 1882.
 7. *Nassau*, founded 1861, Right Rev. Edward T. Chaston, D.D., 1886
 8. *Trinidad*, founded 1882, Right Rev. J. T. Hayes, M.A., 1889.
 9. *Falkland Islands*, founded 1869, Right Rev. W. H. Stirling, D.D., 1869.
- Bishopric founded by the Church of United States.
10. *Haiti*, founded 1874, Right Rev. J. T. Holly, D.D., 1874.

From the S.P.G. Report, the Society granted for the year 1889, £3076, Jamaica for Panama, £200, Nassau, £1,000, Antigua, £352, Guiana, £774, Windward Islands, £200, and Trinidad, £50.

There are several Clergymen in the West Indies who are assisted by the S.P.G. In Guiana, Revs. W. Farrar, W. Heard, F. P. Jess, G. Matthews, F. Quick, and G. Salmon, besides some 12 or 13 Catechists or Teachers. In Jamaica (Panama) Rev. S. Kerr besides one Catechist and 4 Lay Readers. In Barbados, Rev. A. H. Wright, Society's.—*West Indian Churchman*.

As the eyelid shuts down instantly at the approach of a foreign substance, so protecting the eye, so the conscience ought instantly to arm itself against every foe. It is well to have a conscience which acts first and thinks afterward.—*Laius*.

CONTEMPORARY CHURCH OPINION.

Church Bells says:—

It is strange into what ludicrous aberrations our prejudices will at times lead us. With reference to the recent opening of Mansfield College, here is a sentence from one of our weekly contemporaries: '*Methodism is the most creditable product of Oxford culture*.' It would indeed be difficult to make a statement more false or more foolish. Wesley, no doubt, was an Oxford man, and a man of whom Oxford has reason to be proud; and Wesley, was the founder of Methodism. But no sane person would put Wesley, either intellectually or spiritually, at the head of all the great men whom Oxford has produced, as doing her more credit than any of them; and the Methodist movement, which he started, has in the course of years not only diverged in many respects from Wesley's ideas and desires, but has been singularly lacking in that width of culture, that intellectual balance, that urbanity and insistence upon 'manners,' which have been for centuries the distinguishing mark of its founder's University, and give her so indisputable a claim on our gratitude. A sentence such as this we have quoted is not indeed very likely to lead many persons astray, for it is too obviously absurd, a mere specimen of journalistic impudence; but it is worth marking for a moment, if only to warn us against the easy dangers of generalisation under the influence of religious and political prejudices.

The Irish Ecclesiastical Gazette says:—

We have more than once ventured to draw attention to the fact that more persons have been sent over to the Church of Rome by defects in our worship than by excesses. We know that this is a position generally traversed by extreme Protestants, but nevertheless we believe that the statement is a correct one, and we can substantiate it by the authority of the no less learned and judicious a Bishop than Dr. Lightfoot, of Durham, whose Protestantism few will question, and who wrote these words some time since in the *Durham Diocesan Gazette*:—'*Let us not be deterred by any suicidal or timorous misgivings. Be assured many more people have been driven into Romanising extremes through our withholding from them what their reason or sense of propriety tells them is a seemly standard in externals than through the opposite. An orderly surpliced choir, solemn services, with good congregational music, painted windows which teach through the eyes the eternal lesson of the Gospel as the preacher does through the ears—surely these are a great aid to our spiritual work, and are felt by thousands to be so. Our Nonconformist friends are in many cases wiser than we are, for they are picking up these lessons far and wide.*'

The Family Churchman says:—

In his address at Winchester last week the Bishop said one or two things, as usual, which are calculated to sink deep into the hearts of his clergy. Touching the authority of Convocation, for example, he was ruthlessly sarcastic about the fate of the recommendations of the Ritual Commission, which the late Bishop Wordsworth considered as having "brought peace to the Church." But it was on his own familiar theme of amity and goodwill among men, based upon the essentials of Christian faith, that the Bishop turned all hearts towards himself. "We have a great work to do," he said, "in fighting against sin, error and unbelief, and our arms are continually turned against our brethren." The thought gives him a shudder. But he asks, "Are they brethren or are they enemies? Are we to say that those who do not belong to our own school of thought are brethren in Jesus Christ and His Church, or are we to treat them as enemies?" And he answers in that convincing manner so habitual

with him: "May I venture to say I have lived a long life, and I have seen the leaders of all those different schools, and have known some of them. It was my privilege in my youth to know Mr. Simeon, the leader of one school at that time; I knew Mr. Keble, who certainly took a lead in another school; later in life I knew Frederick Danison Maurice, and I suppose there is no name more distinctive of his school than his name. And I think I can say—were you to pardon the egotism—I can agree in the main point with every one of those great and good men. I could heartily subscribe to the chief tenet of Mr. Simeon—'Christ only, no earthly merit to be added to His, no creature earthly or heavenly to intervene between the soul of the sinner and the Saviour.' I can cordially subscribe to much of the teaching of Mr. Keble, and join in his hope in the assured presence of Christ in His Church and His Sacrament, in the communion of the individual soul with its Saviour, in the indwelling of the Holy Spirit of God in the Church, and in the body and soul of the Christian, and so in the communion of saints one with another. I can join heartily in the teaching of Frederick Danison Maurice—'That the Eternal Father of our spirits regards with all-embracing love the beings whom He has created and redeemed.' Nay, I do not doubt to say that each one of these men are where we should all hope to be: that everyone of us who are permitted to reach the Eternal Kingdom of our Father shall see each of them there, unless, indeed, as Waitfield once said of Wesley, 'they will be too near the Essential Brightness for us to be able to see them.' And if we are thus sure concerning them in their place in the Kingdom of Heaven above, can there be no place for them and such as them in the Kingdom of Heaven on earth? Must it be that while one side is recklessly provoking and the other ruthlessly persecuting there shall be no peace left us on earth, and that many a poor, seeking, wandering soul shall be tempted to doubt whether there is peace in Heaven, or truth in God or man? Surely we do not need Courts that brother should go to law with brother. We do not, we ought not to need that there shall be any decisions given on subjects of this kind if we could have but the love of God and the love of man, and something like the patience of Christ."

REQUESTS.

Subscribers, in a year, would very much oblige us, and materially assist our work by remitting WITHOUT DELAY, the amount due us together with *renewal* subscription. The amount so due is in the aggregate very considerable; and its non-payment seriously affects us. Will not subscribers EXAMINE THE LABEL on their papers, ascertain the date and remit amount due by first mail; registered letter or P.O. Order?

We would also ask each subscriber to assist our work for The Church by sending in the name of at least ONE NEW SUBSCRIBER. We cannot believe that this would be a very heavy task in any case; and it would quickly increase our circulation, and it we are to believe the many flattering—though wholly *unsolicited*—assurances of the benefit accruing to The Church through the publication of the GUARDIAN, each subscriber would thus become a co-worker with us in extending its beneficial influence.

We would also ask subscribers, Clerical and Lay, (but specially the former) to furnish to us the names and addresses of parishioners to whom *specimen* copies of the GUARDIAN might be sent, with a view of increasing our subscription list, and thus enabling us ultimately to reduce the subscription price. Some of our Subscribers complain of the return to the former

rate of \$1.50 per annum; but we were compelled to take this step through the failure of Churchmen to respond to our effort to furnish them with a sound weekly paper at one dollar. Even at \$1.50 the GUARDIAN is lower in price—we hope not in tone—than either of the other weekly Church papers.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

DEGREES IN DIVINITY.

To the Editor of the Church Guardian:

SIR.—May I trouble you with a few lines suggested by a paragraph of Dr. Hemming's letter in your last issue? He says: that the option being given to University graduates, to avail themselves of the Metropolitan Degree, he is afraid that "practically it will be found that even University candidates for the Degree of D.D. will avail themselves as is only natural, of this easy method of attaining their Degree which is thus opened to them, particularly as it will rank on an equal standing with the University Degree; and will have the imprimatur of the whole Church in this Ecclesiastical Province." This sentence appears to me to have been written under a misapprehension and I should like the point to be cleared up. In what way is the Metropolitan Degree an easy method of attaining the Degree of D. D. as distinguished from the Degree conferred by the Universities? As I understand the matter, there is no difference of any sort in the procedure required for both the one and the other. The candidate has to pass the same examinations, to satisfy the same examiners, to pay the same fees, and in the one case he applies to the Metropolitan, and in the other case he applies to his own University. Further, in what way has the Metropolitan Degree the imprimatur of the Church as distinct from Degrees conferred in accordance with the Canon, by the Universities? I should have thought that if there were any difference, the weight of the Church's influence was put in the other scale. One object of the Canon confessedly is to safeguard the existing University Degrees. The action of the Provincial Synod was directed to this end. The application to the Legislature for Degree conferring powers to be entrusted to the Metropolitan was a concession to the views of those who refused to apply to the Universities and a concession that the Synod has granted, simply for the object of maintaining the existing standard of the Degree. Further, that there might be no possible misapprehension on this score, the Metropolitan is directed under the Canon to endorse with the authority of the Provincial Synod, each University Diploma. I trust therefore that I may not be wrong in thinking that the Universities will not be injuriously affected under the operation of the Canon.

Yours very truly,

C. W. E. BODY.

MRS. BOOMER'S LETTER,

Continued from page 7 of last number.

SIR.—That our dear Father in Heaven acknowledges the practical as well as the spiritual side of Christian service, we are assured from the lips of St. Paul, that greatest of Missionaries; when he says in Heb. vi, v. 10: "For God is not unrighteous to forget your work and the love which ye showed towards His name, in that ye ministered to the Saints and still ministers." Nor can we forget that when Our Saviour gave the command to "Go into the world and preach the Gospel." He said likewise, "Beginning at Jerusalem." Now surely our Jerusalem in the wide field of our Northwest and Algoma, with all their needs and

unanswerably first claims upon our sympathies and sense of duty, should be very near to our hearts. Nor need we fear that our plea for these little ones will interfere either with existing work for our own Domestic, nor for that of the Foreign Mission Field. In proof of the latter, I would like to quote from the Report of the Board of Missions itself, "The Board had to congratulate the Church on the fact that the contributions for Foreign Mission work had so far greatly exceeded the amount asked for, by \$25,000; but, on the other hand the Board regretted the fact that the contributions for Domestic Missions had fallen off from their expectations by a sum of \$14,425.90. Now, do not let us withdraw one sympathetic thought, one kindly intention, and to be again practical, one single cent pledged or intended to be pledged, to the work of the far away fields, "white already to harvest," of India, Africa, China or Japan; but let us not forget in the fervor of the zeal so deservedly aroused by appeals for help from thence, that we have at home, work which we must do, in the "Jerusalem" which lies almost at our very doors. In the face of the fact that in money \$27,000, and in clothes and kindred things, about \$25,000 odd, have been raised for Missions; a total of nearly \$53,000, by means of our own beautiful organization, the Women's Auxiliary to the Board of Missions; need we have any fear in adding this one item more to the list of the work which we can with God's blessing not only undertake but surely accomplish, "In His name."

My thirdly and lastly shall be as short as I can make it.

Time was all too limited, and opportunity far too scant at our Triennial meeting to permit of that interchange of thought and experience, as to methods of work, &c., which those who can meet so rarely, and who have the good of their Auxiliary at heart, would so thoroughly have appreciated. We had crumbs whilst we hungered for a whole loaf. Knowledge gained by experience passed on from one Branch to another would have been invaluable, and a more combined and uniform action upon general matters the satisfactory result. For instance, in the election of officers, &c., why should not that by nomination and ballot, the plan adopted by the majority, be adopted on every occasion by all branches. One could set to work upon the little necessary formality and put it through without unnecessary delays and with a certainty of having the real voice of all concerned.

In one of the Diocesan reports, a most concise and admirable one too, appeared the following: "Every parochial branch appoints a lady residing in the city to act as representative for its President on the Diocesan Board. Matters of importance to be voted upon, are communicated to this parochial branch, and the result of its deliberations being made known to its representative, she gives expression to their opinion and votes as they request her to do. By these means not only would the real feeling of the far away branches be clearly arrived at, but their interest would be doubled in any work about which they are permitted a voice. It is expected of each representative that she corresponds with her branch, and is a punctual attendant at the Board or ordinary meetings. How much more life and vigor would this active and recognised work instil into the hearts and heads of these representative Auxiliary members themselves, and oh! how it would loosen their tongues, which though it may be hard for the nobler sex to believe it, (of some of us), is a thing much to be desired at our meetings! The writer of this same report adds, upon the method of her Diocese in raising money: 'we began by canvassing every woman in the parish, and pledged the cause of the various Mission funds, &c., asking her to give a sum, however small, monthly, to whichever fund she might be most interested in. At the same time we gave her a package of envelopes, marked W.A. M.A., and with her number, a similar number

being entered against her name in the Treasurer's book. These envelopes the churchwarden hands unopened to the Treasurer, whose work is thus simplified and lightened—with no need for further canvassing for funds."

Now, sir, if these few grains of gold are the gatherings of one attentive listener only, surely if some of our other members would consent to add their gleanings to the little store, not only would our Auxiliary be the wiser and better for it, but we should give a practical illustration of the teaching of old Solomon the wise, "In the multitude of counsellors there is safety."

I remain, yours faithfully and obliged,

H. A. BOOMER.

History not only proves the origin, the continuance, and the visibility of the Catholic Church, but it shows us when the modern sects arose. On the one hand, we have the Church founded by Jesus Christ and continued to this day by means of Apostolic Succession; and on the other, fifty or a hundred antagonistic sects, founded by men and having no existence previous to the sixteenth century. The question that arises from these assertions is, Ought a conscientious man to be a Protestant or a Churchman? If you reject the Church Christ founded, the Church that gave you the Bible, to what one of the sects will you go? They cannot all be right, nor do all hold all of the Faith. In the Church you not only believe all that is not necessary for salvation, and have all the privileges the sects or joy, but you are a member of the Church Christ founded, and not an outsider protesting against it. You are not guilty of the sin of schism. You are not doing your part to keep up the divisions in Christendom and thus make religion a laughing stock among free thinkers. You are endeavoring to preserve the unity of Christ's religion and to do your duty according to the Divine instructions.—*Church Critic*

Does it seem right that the sects should take the Bible from the Church and then protest against the Church? What right have the sects to take the Bible from the Church and, interpreting it to suit themselves, to set up many protesting and antagonistic societies? We find no warrant for this in Holy Writ. Again, the canonicity of the books of the Bible really rests on the authority of the Church. These facts are capable of historical attestation, so it turns out, as our author has shown, that the sects take the Bible from the Church, accept certain books as canonical really on the authority of the Church, and then protest against the Church.—*The Church Critic*.

WHAT the Church needs as a whole, and what each individual disciple needs in order to accomplish the work which our Lord has set us to do in this world, is not social position and influence, not wealth, not the patronage of the State, not splendid gifts and high intellectual culture; but power from on high." Jesus did not send his disciples to study, or to organize themselves into a church, or to map out a plan of campaign, but to wait for power from heaven.

Sorrow is not an accident, occurring now and then, says Robertson. It is the wool which is woven into the warp of life; and he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interprets it.

If we refuse mercy here, we shall have justice here.—*Jeremy Taylor*.

The Church Guardian

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CALENDAR FOR NOVEMBER.

Nov. 1st—All Saints' Day.

" 3rd—20th Sunday after Trinity.

" 10th—21st Sunday after Trinity.

" 17th—22nd Sunday after Trinity.

" 24th—Sunday next before Advent.

23rd Sunday after Trinity. (*Notice of St. Andrew, Coll. Ep. & Gosp. for 25th Sunday after Trinity.*)

30th—St. ANDREW. A. & M. (*Athanasian Creed.*)

HOW THE CHURCH MAY RETAIN HER HOLD UPON YOUNG MEN AFTER THEY EMERGE FROM THE SUNDAY-SCHOOL

(From the Church Review, N. Y.)

How the Church may retain her hold upon young men after they emerge from the Sunday School is, in these days, one of the most perplexing problems of parish life. If Christianity be the Universal Religion, and the Church the Kingdom of Heaven on Earth, our signal failure to reach this class indicates that there must be something abnormal and unnatural in our methods of instruction.

Of course, the fault does not lie exclusively on the side of the spiritual pastors and teachers. The negligence of Christian parents during the years of boyhood, is the beginning of the evil. When home influences are either directly or indirectly opposed to Church influences; or where a father, who is, by nature, the chief spiritual guardian of his boy, habitually acts and speaks as though religion were not the one thing needful, but the one thing to do without, it is almost hopeless to counteract the effect of this parental example. Persistent personal influence alone will avail here, and, therefore, the rector should always be the superintendent of his own Sunday-school, devoting himself so assiduously to the work that he knows not only every boy and girl by name, but impresses upon each the conviction that he is the scholar's personal and sympathising friend. The next step is for the Sunday school teachers to act as the Rector's assistants in propagating such influences. There should be frequent conferences—prayerful conferences—between them and him, with a perfect understanding as to the work

which they are all trying to do, and no person should be chosen to fill so responsible and confidential a position, who is not qualified for this kind of effort.

When our Rectors devote more time to the Sunday-school, and regard the spiritual interests of the young as of higher importance than committee meetings and other professional duties, and learn to exercise the kind of care in the selection of their Sunday-school teachers that the president or faculty of a College displays in securing qualified instructors for intellectual education, then one great difficulty in the way of retaining our older scholars will be eliminated.

The analogy of secular education presents also another lesson. In every kind of intellectual culture, from the Kindergarten to the elective studies of the University, the paramount aim, in these days, is to supply a demand, and adapt the course of study to the age and characteristics of the scholar. Now, it goes without saying, that secular and religious teaching differ distinctly from one another; the aim of one is the development of the *Mind*, the aim of the other is the development of *Character*. But it can be said that in our Sunday-schools we follow a boy's native bent and exercise as earnest a care in character culture? The children of this world are, in their generation, wiser than the children of light. We are unable to retain our hold upon young men, because we give the same kind of instruction to the boy of sixteen that we do to the boy of ten. Hence, our boys and girls outgrow our Sunday-schools. Our whole method of teaching is to them an unreality and an anachronism. It is we, not they, who are to blame for the result. And the only way of righting the wrong is for us to give up our theories and follow their needs. The mind of youth is quite as open to spiritual teaching as that of childhood, but it is to teaching of a different kind. The time has arrived when the boy is beginning to think for himself. He has been grounded already in the principles of the Christian Faith, and he now needs to be shown the application and bearing of those principles upon character and society. He is impatient of vague generalities. He is wearied with lessons upon the Collects or the Geography of the Holy Land or the History of the Bible. He craves something which relates to the practical duties and issues of daily life. And this craving is instinctive. Life, with its great responsibilities, is soon to be thrust upon these young persons of both sexes. The day is at hand when they are to take their place in the world as sponsors and guardians of those who are younger; as husbands and wives, as business or professional men, and as citizens of the land.

Who is to unfold to the rising generation the life lessons that are so necessary regarding such responsibilities? As matters now stand, the great subject of Christian Ethics, with its bearing upon society, is ignored, and the young begin life without any adequate knowledge of, or preparation for, its issues. Our secular schools touch Christian Ethics only in the most indirect way, for it is a subject that is beyond their sphere. Ethics may be taught, as a part of Metaphysics in the advanced course of our Colleges, but Christian Ethics is left, by common consent to the Church with her religious schools. Yet though there is no branch of education which can vie in importance with this, it has been ignored almost as completely by the Church as by the world. It seems incredible that with the vast opportunities she alone possesses for developing such knowledge of Christian morals, and thus bringing out the great ruling ideas of right living, the Church should have been so supine in her efforts and blind to her privileges.

The difficulty, I suppose, has been that this kind of instruction is so personal in its character, and so close in its applications to the individual conscience, that Christian teachers have

not known how to impart it. Our Church, however, stands in a very advantageous position compared with other religious bodies, in coping with this difficulty, for the *Prayer Book* follows human life from the cradle to the grave, and she can thus make her own liturgical offices a course of study which illustrates Christian Ethics to the fullest extent. As our children grow older, therefore, we should devote the same careful attention to the other offices of the *Prayer Book*, which is generally given to the study of the Catechism. The Baptismal Service, with its injunctions to parents and sponsors; the Confirmation Office, with its solemn emphasis of personal Christian responsibility; the Marriage Service, with its lessons to husbands and wives; the Office of the Visitation of the Sick, with its teachings regarding the trials of life, and how to meet them; the Burial Service, with its sober Christian view of death as the gateway to a higher existence, for which life here is but the preparation; and last, but not least, the Offices of the Holy Communion and of Daily Prayer, which reveal how the worship of God can be made the breath and inspiration of daily life:—room enough is there here, in such studies as these, to impart the most valuable suggestions regarding the various relations and duties of life, in a manner that the scholars will never forget, when they come to have homes and families of their own; and, at the same time, to teach these much needed personal lessons in an impersonal way that will not be intrusive. Thus show our young men and young women how the Church expects them to live up to the high standard of Church manhood and womanhood, as they enter social life, and they will be quick enough to respond to this warm touch of sympathy. When the Church thus makes the character of the Sunday School teaching interesting to the older scholars, she will have no more reason, I think, to complain that she has lost her hold upon them.

Let us follow this thought one step further. We are apt to forget how large a place the social influences, of which we have been speaking, occupy in the minds of the young. Oftentimes they crowd out all other thoughts. The boys and girls who have heretofore been living a self-centred existence, have suddenly become conscious of the presence of others, and are ushered—mysteriously enough to them—into a great, new world, of which they have been ignorant. In consequence, they become inordinately sensitive to public opinion. The new consciousness is, at once, blissful and painful. They know not how to meet or deal with it. How often we hear them saying, when pastor or parent or teacher warns them to be on their guard against the temptations of social life: "Ah, he does not understand." If is a fact! The pastor, parent, and teacher do not understand, for the influences which these older persons have outgrown come to the young as newness of life. We cannot hope to stifle them. There is one mistake. We must follow their lead. Inordinately sensitive to ridicule, our boys and girls are afraid of being called "narrow minded" and "puritanical," and you will only antagonise one in that state of mind if you attempt to argue with him. To meet the difficulty, we must act on the principle that like cures like, and quietly counteract *worldly* social influences with *religious* social influences. A rector, and especially a country rector, should put himself in touch with the social life of his parish, by showing the young people of his charge that he is in sympathy with what interests them, and enters heartily into the thought of their enjoyments. I know the old, threadbare objections to this course. But we must leave theories. This is a battle for human souls—a battle with the world for the hearts of the young, and a faithful pastor may find many legitimate ways in which even a parish priest can devise innocent amusements, festivals, and gatherings that will brighten these young hearts (and older hearts, too, for the matter of that). When their confidence is gained, and he has them on his

side, he can begin to develop a real enthusiastic feeling of Christian Brotherhood among the young, bringing to them the realization that the Church itself is the noblest society, formed on the noblest basis of any society on the earth; thus the worldly social motive which prompts a young man to say "Yes," will be opposed by a higher social motive, which impels him to say "No"; and the high ambition may be fanned in many a breast to elevate and ennoble the society in which each one moves.

In our various Temperance Organizations, our St. Andrew's Brotherhood, our Girls' Friendly Society, and the like, we are putting forth our first tentative efforts and just beginning to learn the true method of work. As these develop in age and influence they cannot fail to impress upon the rising generation the higher social ideas that are connected with the very existence of the Church of Christ.

There is one more characteristic of the life of the young, and especially of young men, that remains to be dwelt upon, and, perhaps, it is the most difficult of all to deal with. The youth of seventeen or eighteen has outgrown his boyhood, and now wants to be a man before his time. He will have nothing to do with boys, and the men will have nothing to do with him. You cannot keep those who have reached this age in the Sunday School as conducted at present. Yet if you take them into the Men's Bible Class, you will drive the latter away. The difficulty lies in this exaggerated sense of independence. The boy is defiantly self-assertive. He does not want to be dictated to, or controlled. He is resolved to be his own master, and regards parents, pastors, teachers, College professors—all, in fact, who watch in authority over him, more like enemies than friends.

Now, do not hurl your anathemas at the poor boy, and call him names, but stop and think. There must be a reason for that feeling. Perhaps he is impelled by some inward instinct which he himself does not comprehend. Indeed, you know beforehand that when a lad reaches a certain age, this feeling of independence is bound to come. What, then, is its origin and use? Why, it is simply the growing *will power*, which will enable the coming man to take his place among men and fight the battles of life. That feeling of antagonism and self-assertion is the sign of character. And if you break it down, you will destroy the boy's manhood. It is not to be broken: it is to be directed. It is to be deflected and cultivated into a sense of responsibility. The only question is, How shall it be controlled, so that it will be not antagonism to good, but antagonism to evil? The reply is, Give the boys some kind of Church work to do that will try their mettle, and which they can manage for themselves with the least possible interference from those who are older. Or better, set them to work in helping other boys of a lower class of life and younger in age. Remember, what appeals to them may not appeal to you. *Their* highest may be very far below *yours*. Never mind. Let them make and suffer for their mistakes. In a word, treat *them* as your Father in Heaven treats you. The real *crux* is to provide some form of Church work which they can do well. And this is no easy task; for their aspirations outstrip their powers of execution. If they undertake any work that is beyond them, they will be sure to wreck it by their intemperate zeal or their want of wisdom, or their intemperance in management, or their lack of staying power.

Young men are not pre-eminent for any of these qualities of wisdom, or experience, or powers of application, and you must not expect an old head on young shoulders; but they do excel in everything that calls for physical strength and exertion. Therefore, a sphere of Church work, which appeals to the spirit of adventure or demands aggressiveness or physical energy, is the work in which their sympathies should be enlisted.

The question may be asked here, What form

of work is there for them to engage in, that will embody these ideas? We respond, the methods will take care of themselves, after we have commenced thinking upon the right basis. Practical methods are only the outward evolution of an inward thought. The real difficulty lies in ourselves.

Many of us will have to enlarge our ideas considerably before we take in the real situation. We may not believe ourselves that muscular Christianity is the highest type of religion, but it certainly evokes the enthusiasm of our young men, and serves its purpose until they develop into something higher. *If we wish to retain them in the Church we must give them some kind of Church work to do which arouses that kind of enthusiasm.* For example, let them form their clubs of various kinds, in which they shall be able to perform, at one and the same time, athletic work and missionary work; and where the condition of membership shall be the pledge to refrain from intemperance, to keep themselves pure, to swear not at all, and never to be ashamed of the name of Christ.

By-and-by, when we ourselves learn the true value of physical strength, and regard it not as a quality that is to be merely tolerated, but as a real element of power; when the thought of athletic effort comes to be popularly associated with Christian life as well as College life, then new forms of Church work, will be developed which do not suggest themselves now.

Solvitur ambulando. The young men themselves will solve the problem in their own way.

Physical exertion is necessary at their time of life. It is the strongest counteracting influence to that kind of idleness which is productive of vice. And it is, itself, the great antidote to impurity and intemperance.

And would not the Church herself be permanently enriched if, in extending her borders, she could command this kind of effort.

Let us not only recognize, but make use of, this principle in the Church's warfare. Let us work it for all that it is worth. Let us show our young men and make them feel that the Church absolutely requires them—needs them as much as the country needs them in its political campaigns; let them realize that they, at their time of life, are of *consequence* in helping "their day to take its stand." And it will not be long before we see the effect upon their lives.

Already a change has taken place. There are signs that the rising generation are more instinct with religious life than those who have gone before them, and that the strenuous efforts to reach the young, put forth in the past few years, have not been expended in vain. The influences now rife make this a day of golden opportunity to those rectors and teachers who are willing to concentrate themselves upon this creative work with enthusiastic devotion and earnest conviction. If our first aim as Churchmen is to build up Christian character, then that method, whatever it be, which is most successful in bringing out the Christian manhood or womanhood of our young people, must be one which the Church can use and consecrate to God.—*Henry Y. Satterlee.*

CHURCH BAZAARS.

It would seem that there are many and various opinions on this subject; that while, on the one hand, there are those who object *in toto* to bazaars and sales of work for Church purposes, some clergymen, on the other hand, go so far as to say that such modes of raising money are actually indispensable. It may help to clear the ground for a right judgment if one or two leading principles which govern the whole subject be clearly stated and established.

First, it is highly necessary to bear in mind that *the gift of God cannot be purchased with money.* Men talk hastily and loosely about

money being absolutely necessary for what are called Church purposes, but when we come to consider that 'Church purposes' really means, ultimately *spiritual* objects—the enlargement and the deepening of Christ's Kingdom, in the hearts of His people—we cannot for one moment pretend to maintain that these things, the operations of the Holy Spirit, are purchasable with money. To think this is to be guilty of the sin of Simon Magus—real Simony, which is a very different thing from that to which this term is now most incorrectly applied.

Of course it is true that the outward machinery usually employed in Church work, such as the fabrics and furniture of churches or mission rooms, can be bought with money, and that money or money's worth is absolutely requisite for procuring such things. But here, again, it must never be forgotten that these things cannot by themselves, by their own intrinsic worldly value, procure spiritual blessings any more than money can. Thousands of golden sovereigns may be converted into the fabric of a beautiful house intended to be a House of God, but neither the sovereigns nor the house have any power whatever of themselves to bring the grace of God to bear upon a single human soul.

That is in fact true of money which we hold concerning the Sacraments; there is no *opus operatum* in either case. Just as water in a font and bread and wine on the Lord's Table have no power of themselves independently of Divine grace to confer spiritual benefit, so all the money in the world will utterly fail, independently of God's blessing on it, to supply the needs of any soul. We ought, therefore, to be careful how we rashly talk, as though so much money produced so much grace, or as though the Giver of all grace could not dispense with money when money is not to be had. It is one thing to believe that He blesses the gold, silver, and bronze of the faithful, but quite another thing to believe that He cannot do without an amount of these offerings which it is beyond the power of His poor to contribute.

This consideration may help us to modify our opinion that bazaars are necessary, for it helps us to remember that money which does not represent a faithful offering will *not* be blessed, and this brings us to another great leading principle, *viz., selling is not giving.* This may be a truism; but the truth in it is sometimes strangely overlooked. Much of that which passes for giving to good objects is after all only *selling*. A gentleman who takes scarcely the faintest interest in the object of a bazaar is induced to go to it, and when there is further induced to buy for five shillings a doll, we will suppose, which would cost four at a shop, and which he forthwith gives to his little daughter—has he then given five shillings to the Church Restoration Fund, or whatever the object may be for which the bazaar has been got up? No; he has *sold* five shillings, and has received *quid pro quo*, *viz.,* a doll worth four shillings, the pleasure of giving his child a present, and also the pleasure of gratifying the promoters of the bazaar, who are his friends, and especially the charming lady who presides at the doll stall. This may be called a severe opinion, and it may be that some such frequenters of Church bazaars do take a little interest in the good object, and are, therefore, willing to give some money, besides what they sell, for an equivalent. But it is clear that in all these dealings the offerings made by *purchasers* to the good object form only a small fraction of the money taken; and it is only offerings from that which *does* cost something, like David's offerings at Araunah's threshing-floor, which are real *gifts* to God's treasury, and, like the widow's mite, are efficacious. But though the purchaser may give little or nothing, yet there are others who give, and whose gifts may be blessed. The doll which was sold for five shillings may have cost

one shilling, the material for its clothes may have cost another shilling, and the workmanship of them may represent time and labor equivalent to two shillings more. The lady who thus spent two shillings and worked two shillings has given four shillings; and if Churob bazaars meant no more than genuine sales of work done by those who convert time and labor into money for a good cause at the shop prices, there would surely be nothing to say against them.—A. M. W. in *Church Bells*.

FAMILY DEPARTMENT.

GOD KNOWS.

God only knows what fate the coming morrow
Holds in its close-shut hand—
What wave of joy, what whelming tide of sorrow
May flood my heart's dry land.
But whether laughter, with its bounding billow,
Rolls up in joyous swell,
Or sorrow darkly flows beneath the willow,
I still will say, 'Tis well.
And I will strew my seed upon the waters—
The sweet soil lies below—
Whether with tears or smiles it little matters,
So it may spring and grow.
I know my hand may never reap its sowing;
And yet some other may;
And I may never even see it growing—
So short my little day.
Still must I sow. Though I may go forth weeping
I cannot, dare not stay.
God grant a harvest! though I may be sleeping
Under the shadows gray.
I know not but the ruthless frosts may wither,
The worms may eat my rose;
There may not be one flower or sheaf to gather,
Blindly I wait—God knows.

Daddy's Boy.

(By L. T. MEADE.)

CHAPTER XXX.

The doctors, who were lastly summoned said that the injury was not much. Considering that the over-loaded little gun had burst in going off, it was very slight indeed. One arm, and that the right arm, was a good deal mangled; but no bones were broken, and there was nothing apparently to apprehend.

This they said at their first interview; but somehow the next day the two doctors from the neighborhood looked graver, and dropped some words about a chill and a considerable shock to the child's high sensitive nervous system.

"If only he had been found immediately after the accident," they said to Mrs. Frere. "How is it that no one missed him? How is it that he was left for so many long hours lying on the damp ground in the copse? Yes, there is ground for anxiety now; but it is not the wound so much as the chill and the shock."

Then Mrs. Frere turned weeping away, and did not dare to tell the doctor's words to her husband.

As to the Major, he was completely changed and an altered man; his rheumatism was forgotten, his invalidism was cast aside. He had constituted himself from the first Ronald's chief nurse and attendant. It was he who wetted the parched lips; it was he who held the small, hot hand, and it was to his face that Ronald turned with a look of unutterable love and content. The little invalid was neither impa-

tient nor uneasy; he seemed to be in no pain; even his wounded arm scarcely troubled him. He lay still and quiet, raised up on pillows in the middle of the great bed where his father had died. He said once to the Major, "I am very glad indeed that mother's picture is in the room;" "and," he added, "when the sun comes in, be sure you draw up the blind of the window opposite the picture, for mother always likes the sunlight."

He did not make any more comments that day; indeed, for the first two or three days of his illness, he scarcely spoke at all.

The doctors came and went, and their professional uneasiness by no means abated.

"It is just this inertia that alarms us," they said. "The child's pulse is both weak and rapid. If he suffered pain we should not be nearly so anxious."

Then Mrs. Frere suggested calling in further advice, and on the third day after Ronald's accident the great Sir W. Page from London came down to Summerleigh and examined the little patient very carefully.

He said some words to the doctors before he went away, and these words they were forced to communicate to Mrs. Frere.

"Your husband seems greatly wrapped up in the child," they said. "He is indeed a most admirable nurse, but perhaps he had better know. Sir W. Page has little or no hope; he says that unless something unexpected occurs the child will sink, not so much from absolute disease as from inertia. He is slipping away really and truly because he has no hold on life.

It is a fact, Mrs. Frere, that the child does not seem to take the most remote interest in any one earthly thing."

"Ronald take no interest!" repeated Mrs. Frere; "why, who has a brighter earthly prospect before him than Ronald—wealth, position, the power of influencing others? Ronald will be one of the leading men in the country if he lives."

"Ay, if he lives," repeated the doctors, gravely. "We feel it our duty to impress upon you, Mrs. Frere, that there is little or no hope. Sir W. Page thinks that a few days will see the end. Your husband seems devoted to the child; perhaps he had better know. The end, when it comes, will be quite painless, but perhaps you had better tell him."

"Yes, I'll tell him," said Mrs. Frere, in a hard, strained voice. She called her husband out of the sick room.

"Ben," she said, "God is going to take the child away from us."

"I'm not a bit surprised," said the Major. "We were never fit for him, nor worthy of him; he'll be much better off with his own father and mother."

"Oh, Ben, don't look at me like that! I—I am not to blame; I have tried to do my best for the poor little darling."

"No doubt, Eleanor, after your fashion, but he'll be much better off with his own father. There, don't keep me, let me go back to him now."

The Major returned to the sick room, and Mrs. Frere locked herself into her own to weep the most bitter and remorseful tears she had ever shed. She sat startled at the intensity of her feelings; she found out all in a moment how dear the boy was to her. All in a moment, too, the loveliness and sweetness of the little life were revealed to her. She began to get a glimpse of her own coldness, her own want of sympathy, and comparing her own conduct during the last few months with Ronald's it showed dark by comparison.

Well, he was dying now; he was going back to his father; a very slight thing had done it; a comparatively trivial gunshot wound; a rather protracted chill; and the bright little spirit was going home.

Ronald, the gay, the beautiful, would no longer shed joy and loveliness around him. He was going home—why? The doctors had said

that he was dying simply and entirely because he did not care to live.—Mrs. Frere was not only shocked, but amazed; if ever there was a child who was full of life it was Ronald; if ever there was a child who seemed to enjoy the mere fact of existence it was Ronald. How often she had been annoyed by his boisterous little voice, by his impetuous entrance into the room, by his gay, ringing laugh; how often she had said, "Quietly, Ronald; don't make so much noise, Ronald;" and yet now he was dying because he did not care to live.

Mrs. Frere paced up and down her room, and as she did so she pressed her handkerchief to her eyes, and wept bitterly. Ben was right, yes, certainly Ben was right, the child would be much better off with his own father.

Early in the morning of the fifth day Ronald opened his eyes, stretched out his little hand, and clasped his thin, hot fingers round the Major's.

"I feel quite well," he said.

"My dear boy!" replied Uncle Ben.

"I'd like to talk a little bit to you, Uncle Ben, if you don't mind my voice being very low. Will it hurt your wounds to stoop across the bed and put your ear down close to me?"

"N, little man; nothing that I can do for you will hurt me."

"My voice is something like father's," continued Ronald. "His was very weak after the gun hurt him.—I am so glad it was a gun that hurt me, too!"

The Major groaned.

"Don't Ronald," he said; "it was my fault; I should have kept my word. I will never get over it—never."

Ronald stroked his hand fondly.

"Poor Uncle Ben!" he said, "it was your uniform. You found your uniform very stiff to get into, and your wounds began to bleed afresh. I know all about it; I never blamed you, dear Uncle Ben."

The Major thought the boy was wandering, and made no answer.

In a few minutes Ronald said, "Why did Aunt Eleanor come into my room last night with her eyes so red?"

"She was sorry about you, Ronald."

"How kind of poor Aunt Eleanor; but I am not in any pain."

"No, my boy; but you are ill."

"Am I really? am I very ill?"

"The doctors think so, Ronald."

"Do they? do you know I'm rather glad? Am I likely to get worse, Uncle Ben?"

"Yes, my boy."

"Much worse?"

The Major nodded; he could not bring himself to speak words which were to tell the child that his short little earthly life was ending.

Ronald lay very quiet, but a bright look began to fill his eyes.

"When people get very bad," he said after a pause, "then they begin to grow better. That was what father did; he was very bad, then all in a minute he was better—he was well, only it was beyond the stars. Am I going beyond the stars, Uncle Ben?"

The Major managed to get out a very husky, "Yes, little chap."

"Oh, I am glad!" said Ronald with a great sigh, and then he lay perfectly still—so still and motionless that the Major feared that he had fainted.

But this was not so; the little spirit within the boy's slight frame was holding earnest converse with itself. Presently glad smiles came to the pallid lips and lit up the sweet blue eyes.

"Why, I will soon be kissing father!" said Ronald in a tone of unutterable rapture; and then a white, set look came over the pretty face, and the boy seemed really and truly to enter that valley where we none of us care to walk alone.

But just at that moment, just when all hope had left the Major's heart, and he was looking

through blinding tears at the little face, and wondering how many more minutes would pass before the boy had rejoined his father, there came a low knock at the chamber door

The Major rose to his feet and on tiptoe stole across the room; as he did so he noticed that the sun had risen. Moved by a sudden impulse as he passed the large windows he drew up the blinds and let the bright light into the room. The knock was repeated at the door, and opening it he saw to his astonishment cherry-blossom Mrs. Kemp standing outside--Behind Mrs. Kemp stood Miss Green with her travelling dress on and her face much stained with crying, and behind the two women came Aunt Eleanor, her eyes very red, her lips tremulous, and all her accustomed calm rudely shaken.

"I've come to see the child," said Mrs. Kemp, and followed by the other two she came straight up to the bed and took one of the inert little hands in her own.

"Don't disturb him now," said the Major: "don't, don't, let him be."

"Yes, let him be," said Aunt Eleanor. "I could not refuse you, Mrs. Kemp, as you asked in little Ronald's name; but it is too late now to do anything; let him be."

"The pretty dear lives," said Mrs. Kemp; "ay, ay, and there is no fever. Will you give me some sort of cordial to put between his lips, Major Frere?"

Major Frere did so, and the little woman wetted the pallid lips with a few drops of a strong restorative. The child instantly opened his eyes and looked around him.

"Master Ronald--little master," said the good woman; then, holding the little hand and looking earnestly into the blue eyes, "you have got to live, you can't go to your father all in a hurry like this. You have got your work to do; there's them as will miss you sore; there's them as will break their hearts if you go away.--You have got to do the work of a brave man down here by and by, Master Ronald; your father would much rather wait to welcome you until your work is done."

"How the sun does shine!" said Ronald; "and how mother's picture smiles. Good morning, mother!--What did you say, Mrs. Kemp?"

"You've got to live, my darling," repeated Mrs. Kemp. Oh, let us all kneel down and ask the good Lord to let our dear little master live!"

The Major, Mrs. Frere and Miss Green instantly fell on their knees, and Mrs. Kemp prayed aloud in a very earnest manner.

Did the good Lord hear the earnest petition, and did he himself order the angel of death to stay his hand?"

When the prayer was ended little Ronald smiled, such a faint, but oh, such a sweet and heavenly smile.--"Father never wanted me to be selfish," he murmured. "I'll wait--for father's kiss."

Then all present wept indeed for joy, for some sure intuition told

them that the grave and terrible danger was averted.

I who wrote this story do not know when Daddy and his boy will meet, but I do know that the world is a better and a sweeter place because such natures as Ronald now and then bless it with their presence.

[THE END.]

HOW SHE SETTLED IT.

A few Sundays ago I heard a little girl's talk over her pocketbook before church time. Her brother said to her:

"Where's your money? There will be a contribution to-day."

She went to her pocketbook.

"I have two silver ten cents and a paper one."

Her brother said: "A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten cents looks so dirty and shabby. No, I'll give good things."

So she had put one ten cents in her pocket, when some one said:

"I hope we can raise that \$300 for home missions to-day."

Then the little girl gave a groan.

"Oh, this is home mission day? Then that other silver ten cents has to go too." And she went and got it, with another doleful groan.

I said: "If you feel so distressed about it, why do you give it?"

"Oh, because I made up my mind to always give twice as much to home missions as anything else, and I shall just stick to what I made my mind up to."

Now this little affair set me thinking:

1. We should deal honestly with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it and give more.

3. Let us give our best thing. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.

C. E. T. S.

The Bishop of London recently attended a conference in Norwich in connexion with the Norwich Diocesan Branch of the Church of England Temperance Society. In the course of an address, his Lordship observed that there were some people whom intemperance tempted more than others, because it interfered more directly with their material prosperity. But there was no class which could be more injured by intemperance than the class which lived by manual labor, and who were the strength and backbone of the nation. A man

who was independent of labour could often indulge in drink without the evil consequence which followed in the case of the man who toiled for his bread, for the latter was destroying his means of support. The duty of Churchmen was to endeavor to lift up offenders against sobriety. Their Society was constructed on the broadest basis, because it embraced every one who was willing to pledge himself to do what he could for the cause of temperance. He (the Bishop) believed that the most effectual means of helping forward the temperance movement was personal abstinence. It was often said that total abstinence was not such a noble thing as moderation. But surely it was a nobler thing to practice self sacrifice than to seek for something to gratify our sense. Speaking of children, he said that it was most unwise to create in early childhood desires which afterwards we might be ready to give the whole world to destroy. He urged, in conclusion, the importance of forming parochial temperance associations.

DIED. PARKER--Entered into rest at Amherst, on Sunday, the 27th Oct., Janet MacNeill, second daughter of the late Wentworth, N.S., aged 20 years. "He giveth His beloved sleep." COOKE--On Friday, Oct. 25th, at Platon, N.S., Robert, son of the late William E. Cooke, M.D., aged 38 years.

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MISSION FIELD.

Fifteen months ago, at the time of the Lambeth Conference, the Bishop of Rochester arranged a meeting at the Horns Assembly Room, the largest convenient hall in South London, at which Bishop Whipple, Bishop Tuttle, and Bishop Horden told of the Church's work in America. The meeting excited so great an interest, that the Bishop resolved to repeat the experiment. He did so on Saturday, 19th Oct., and with complete success. The hall was crowded. Bishop Crowther told of his work in Africa; Bishop Blyth of the wonderful increase of Jews in the Holy City and the Holy Land, and of their greater readiness to receive Christian teaching. Bishop Thornton, of Ballarat, described the improvement in the settlements of the aborigines of Australia. Bishop John Selwyn stirred the enthusiasm of the audience by the strong, manly simplicity with which he described his evangelistic triumphs in the islands of Melanesia, and Bishop Barry closed the meeting with an eloquent and masterly address. The Lord Bishop of the Diocese contented himself with saying a few words of introduction, and with closing the meeting with the Benediction. Is not this an example of a kind of meeting which might well be held annually at convenient centres in other dioceses? The mere fact that the notices of the meeting were sent to all the clergy and affixed to the church doors would remind many who could not or did not attend the gathering both of the widespread work which the Anglican Church is doing in the world and of their own duty in respect of it.

The troubles in Crete recall some of the chequered history of that well-known island. At the partition of the Greek empire, after the capture of Constantinople, it fell to the lot of Boniface, and was by him sold to the Venetians, in whose hands it remained more than four centuries. By them it was named Candia, after a fortress called Khadax, which, under their administration, became the chief city and capital. In 1669 it fell into the hands of the Turks. In 1830, after an insurrection, it passed to the Government of the Viceroy of Egypt, only to be, however, retransferred to Turkey in 1840. Since that time two revolts have testified to the strong desire of the Cretans for freedom and union with the Greek monarchy. The Turkish Government are now struggling with a similar uprising. The revolts at least have had the effect of procuring concessions intended to secure the goodwill of the Christian inhabitants, whose love of freedom appears, however, to be stronger than their gratitude. St. Paul nearly suffered shipwreck on the island when the south wind blew softly, and 'they sailed close by Crete,' and 'not long afterwards arose against it a tempestuous wind, which actually cast them away at Melita. There, too, he left Titus, 'mine own son, after the common faith,' to 'set in order the things

that are wanting.' Perhaps now the dawn of freedom may break over this land of so many historical associations—sacred and profane—and gladden the hearts of its people.

MANY a man with all the qualities which constitute a hero passes away from among us of whose very existence all, except a few are ignorant. Such an one was Adolphe Henriksen, a missionary of the South American Missionary Society to the heathen of the Paraguayan Chaco. All that is known yet is that he is dead. The cablegram contained only two words, viz.: 'Henriksen dead,' and we wait the coming of the mail to tell us in fuller details under what circumstances and in what manner this true soldier of the Cross has been taken from his work. Brave, patient, knowing the natives and their tongues well, and imbued with the highest missionary zeal, his work in the heart of South America was one from which the happiest results were anticipated. Ready for ordination, and waiting only the convenience of his Bishop to receive the commission for his labors, he has been struck down ere it could be given. Yet who can doubt that he has found his reward? But his loss makes a gap which is not to be easily filled. Some one will perhaps be found to follow in his footsteps, but the harvest can hardly be what it might have been had this gallant labourer been spared to continue his efforts. The broken rank will close up, and his comrades who fight under the same banner will still fight on as good soldiers should; but the loss of this ardent pioneer of the Way, the Truth, and the Life, is none the less a blow to missionary effort in the Paraguayan Chaco at which it is difficult not to feel discouraged.

Did you ever see a child who would not return a smile? There may be a few children, but they are the exception, not the rule. The child's face is a mirror in which is reflected the face of him who looks into it, as its mind gives back the image of the one who is training it. Those in charge of children should not forget this.

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2. This is due to the enormous use of alcoholic liquors, of one kind or another, as a beverage.

3. This use of such liquors is, therefore, both harmful and sinful, and should, if possible, be put down.

4. Our Lord could not have sanctioned such use by His example, much less by enjoining the use of an alcoholic stimulant in the Sacrament.

5. Wherefore the language of the Scriptures, and especially the words translated "wine"—indeed our English word "wine" itself—must be taken to be generic and to refer—at all events sometimes—to unfermented and, therefore, to non-intoxicating grape juice.

Now the fallacy in this argument lies between the third and fourth of the above propositions; and it consists in the transference to other climes and lands of the local conditions under which the general question now presents itself to us. This fallacy betrays those who fall into it into a petitio principii, which vitiates the whole after argument.

On the other hand, that for the use of pure fermented wine in the Sacrament is this:

1. In wine growing countries and among them, in Syria, pure fermented grape wine is the practically universal and the health-giving beverage of the people, and equally with bread, a staple of life

2. There is not a particle of evidence that any other wine was ever used by or known to the Jews. There is no Hebrew word used for wine, which implies etymologically or by usage anything of the kind.

3. In the Jewish order for the Passover, the drinking of four cups of wine—necessarily of such fermented grape juice, for there was no other—was prescribed as part of the ritual, this wine being diluted with water that it might be drunk without excess.

4. In the prescribed language of this ritual, the wine in the cup was four times referred to as to the "fruit of the wine."

5. Our Lord took this cup, containing this prescribed wine and blessing it, said: "This do in remembrance of me." "Drink, all ye, of it." He spoke of it as "this cup"; but added that He would not drink again of the Paschal wine of thanksgiving or "the fruit of the vine," until He did so in His Father's Kingdom.

6. The wine, therefore, which He appointed for the Sacramental cup, and of which he bade us all drink, was that which was in the cup—the fermented grape wine of the Jews, which alone was known to



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them and which had been made a part of the Paschal feast.

This argument has, for well nigh two thousand years, been accepted as conclusive by the whole Christian world. It is too late for those who do not like the conclusion to which it inexorably brings us, to set down the facts upon which it is based as assumptions and to attempt to discover others which will lead to a different conclusion.—Rev. William Chauncey Langdon

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Entering the office of a well-known merchant, I lifted my eyes and found myself confronted with the brightest and most thrilling temperance lecture I ever steered myself against in the whole course of my life. It was an inscription marked with a pen on the back of a postal card nailed to the desk. The inscription read as follows:—

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The scriptures point out two sacrifices which are well-pleasing to God. The first they call the sacrifice of praise, when we teach or hear God's word with faith, and confess and spread it, and thank him from our hearts for all the unspeakable gifts so richly given us in Christ. "He who offereth praise, he honoreth me." The other sacrifice is when an agonized, troubled heart takes refuge with God, seeks help from him, and patiently waits for it. "The sacrifices of God are a troubled spirit. A broken and contrite heart, O God, thou wilt not despise.—Luther.

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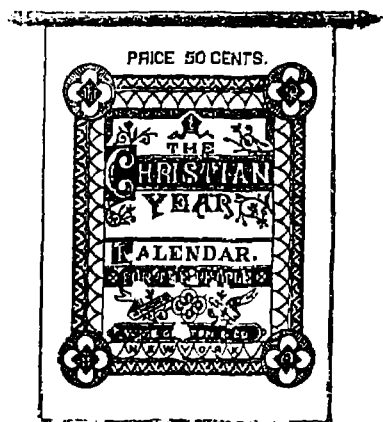


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