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The Church Guardian

OF MONTREAL.

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

VOL. XIV. }
No. 17. }

PUBLISHED AT ST. JOHNS, P. Q., OCTOBER 5, 1892.

PER YEAR
\$1.50

ECCLIASTICAL NOTES.

THE venerable Bishop Kip, of California, is recovering from a serious illness.

THE Dean of Llandaff, Dr. Vaughan, has given £1,000 towards a new Church in a suburb of Cardiff.

THE Consecration of the Rev. Dr. Hicks, Bishop-elect of Bloemfontein, was fixed to take place in the Cathedral at Capetown on St. Matthew's Day, September 21st.

IN the St. Asaph Diocese in 261 Church schools visited by the diocesan inspector, only 28 children out of 26,583 were found to be withdrawn from religious instruction.

THE Dean of Melbourne, Australia, is in his 94th year and yet was able to preach twice on a Sunday in July last. He is said to be the oldest living graduate of Dublin University.

AFTER hearing two missionary sermons in Melbourne, Australia, recently, a man in very moderate circumstances sent \$2,500 to be divided between missions in India and New Guinea.

FOUR Presbyterian ministers have been received in the diocese of New York as candidates for holy orders during the past twelve months. In addition to them, one Congregationalist, one Baptist, and one Methodist minister.

THERE are 140 applicants for admission to the General Theological Seminary, New York this year. This is the largest number of students ever recorded in the history of the Institution; last year there was less than half this number.

THERE are 200 Clergy in the diocese of Connecticut according to the last Convention Roll exclusive of the Bishop. Half of the number have had a continuous ministry in the diocese of not more than eight years.

IT appears from Statistics that the growth of the Church in Connecticut, one of the old Puritan States, is now much greater than that of Congregational bodies. The tide would seem to have turned.

The following advertisement is from the *Willshire Times*:—"NOTICE.—BAPTIZING by the Rev. A. E. Johnson, Stormore water, NEXT SUNDAY, at 10.30 a.m. Photographers invited." "Good taste," says the *Christian World*, "should have hept out this advertisement," and the same paper affords the information that "Mr. Johnson is minister of the Baptist Providence Chapel, Penknapp, near Westbury—a chapel with no baptistry."

THE new Lord Chancellor of Ireland (Right Hon. Samuel Walker) and the Solicitor-General (Mr. Charles Hare Hemphill) are members of the Church of Ireland. The Attorney-General (The Macdermot) is a Roman Catholic.

BISHOP WILKINSON, during his visit to Wiesbaden, dedicated at Schwalbach an east window, erected by Mrs. C. Benson to the memory of the late Mr. Christopher Benson, the Archbishop of Canterbury's brother, who did much for the Anglican Church at Wiesbaden and Schwalbach.

CANON CHALMERS of Melbourne has been elected Bishop of Goulburn, Australia. The Bishop-elect is an Augustinian, who was ordained priest in 1859, by the Bishop of Labuan. He has never served as a Priest in England, and has worked in Australia since 1861.

ON Wednesday, Sept. 14th, Bishop Whitehead consecrated the new St. Luke's Church at Smithport, Pa., assisted by many of the Clergy of the northern convocation. The Church is of stone after plans of the architect, Mr. W. Hasley Wood, of New York. Its estimated cost is \$30,000. The building is the gift of a vestryman, Mr. Henry Hamlin.

A SMALL volume, being one of their admirable "Present Day Tracts," has just been published by the Religious Tract Society, collating the *Testimonies of Great Men* (outside the class of professed theologians) to the Bible and Christianity, which shows that if the Christian belief is a *pernicious superstition*, it is at least a *superstition* which has been entertained by some of the most splendid and robust intellects the world has known.

ONE of the greatest curiosities acquired in the Library of the British Museum during the year has been the Sarum Manual, printed by Pynson, 1506, on vellum, "Ordinarium Sacri Ordinis Heremitarum," Mexico, 1556, a book of the greatest rarity, not more than two other copies being known. Its paramount interest, however, is not derived from its rarity, but from its containing what is, in all probability, the first music ever printed in the New World.

THE Rev. Dr. George F. Pentecost has accepted the call to the Marylebone Presbyterian Church, London, as successor to the late Donald M. Fraser, D.D. With Dr. Arthur T. Pierson, an American Presbyterian, in the Spurgeon Baptist Tabernacle; Dr. Pentecost, an American Congregationalist, in the Marylebone Presbyterian Church, and Dr. Meyer, a Baptist, succeeding to Newman Hall, London is becoming mixed in its theological, ecclesiastical and national bearings.

THE Bishop of New Caledonia preached at Aylesbury recently for the S.P.G., and his appeal so affected a lady that she placed a valuable gold ring in the offertory bag. The Bishop gave instances of the devotion and self-denial of native Christians at Vancouver. A heathen convert had walked 32 miles over jagged rocks, brushwood, and fern, lacerating his feet, in order to be confirmed. At a confirmation they subscribed 152 dollars, bringing the skins of animals and various articles and depositing them in the Church. In one month they actually gave between £60 and £70 for the maintainance of religion among themselves.

THE report of Church growth in Alabama is encouraging. In the northern part of the diocese, where a year ago there was but one person in the field, there are now 5 ordained and unordained workers. The "Diocesan Organ" has been enlarged and is now an 8 pages issue monthly. In Middle Alabama additional force has been given by the arrival of the Rev. N. T. Van Syckel and a rector will also soon be required at Eufaula. Five young men have recently offered themselves as candidates for Holy Orders.

CHURCHMEN in Canada have reason to be thankful for the selection of so good a churchman and so earnest a worker as the Rev. A. Hunter Dunn, Vicar of All Saints', South Acton, to succeed Bishop Williams in the Bishopric of Quebec. Mr. Dunn who was a wrangler at Cambridge, was appointed to All Saints' twenty years ago. In 1887, he was offered the vicarage of Great Yarmouth, which, though a valuable living, he declined being unwilling at that time to abandon the work he had undertaken. Of that work it is impossible to speak too highly. Where there used to be a school church and one priest, there are now two churches and five mission churches, together with a large staff of clergy and lay readers, a band of 200 voluntary helpers, and as many as 1,700 Easter Communicants.—*Church Times*.

THE Bishop of Bath and Wells expresses his hope that the recent judgment of the Privy Council will have the effect of calming the minds of Churchmen of different schools of thought, and so lead to greater concentration of thought and effort on the part of clergymen upon the fundamental truth of the Gospel, "repentance towards God and faith towards the Lord Jesus Christ." He thinks that those whose sympathies are on the side of pronounced ritual will now be less heated in their advocacy of such practices, seeing that they are admitted to be not illegal; whilst those opposed to such novelties may take comfort in the thought that they are not compelled to adopt them, and it is to be hoped that

good men on both sides will feel the unspeakable importance of union amongst Churchmen at the present great crisis, when infidelity of a most alarming kind is making such headway on all sides, and political exigencies are threatening the Church with both disestablishment and disendowment.

During the last seven years more than 400 Jews have been baptized in a single parish of the English Church.

THE 17th of September 1892 was the centennial of the first consecration of an American Bishop on American soil viz: that of the Rev. Thomas Claggett, D.D., elected to the Bishopric of Maryland. In the consecration of Dr. Claggett the two lines of succession, Scottish and English were united "forever in all American Consecrations for all time to come."

The will of the late Miss Sarah Louise Cooke, of this city, contains bequests of \$100,000 for St. Mary's Free Hospital for children, and \$50,000 for the Rev. Thomas McKee Brown, rector of the Church of St. Mary the Virgin. The Church of St. Mary the Virgin is made residuary legatee. The property is thought to be large, hence the last gift will be a handsome one. Miss Cooke was during her life a friend and benefactor of the Church just mentioned, and of Trinity chapel and the Church of St. Ignatius.

Last year extensive improvements were made in Grace Church, New York, including electric lighting and costly decorations in and about the porch. At present two memorial doors are in the course of construction, one in memory of Miss Catherine L. Wolfe, to whose beneficence the Church house, the Chantry and endowment fund of \$350,000 and many other gifts were made from time to time through a long course of years. The door is of Caen stone exquisitely carved and Sienna marble, and will cost about \$9,000, which has been raised by individual subscriptions principally from members of Grace Church parish.

THE *Churchman* of New York in a late number paid a well deserved tribute to the late Lord Bishop of Fredericton described as "A great Canadian Ecclesiastic, a typical Oxford man of the sober school of Pusey and Keble, whose influence he diffused among the Churchmen of his diocese." It also spoke of him as having spent his private fortune in building the exquisite little cathedral at Fredericton; and as having been an accomplished musician doing much to foster the cultivation of Church music in Canada. It also notes the fact that he was chosen, by Keble and Newman as *Collaborateur* in the translation of the "Fathers" for the "Library of the Fathers," one of the most important fruits of the Oxford movement, and it closes its obituary notice with the words "The Metropolitan of Canada was much beloved and it will be hard to fill his place in the affections of Canadians, as well as in the councils and government of the Canadian Church."

Among the many attempts to give adequate and appropriate training to women, who desire give all or part of their lives to the service of

God and the Church, one of the most interesting is the Church Training and Deaconess House of the diocese of Pennsylvania, opened in Philadelphia, in January, 1891, under the direction of the Bishop. The two years' course of study covers all that a deaconess or sister should know, and the instruction is not only in books,—the Bible, the Prayer-Book, Church History,—but in practical work, in the teaching of Bible-classes and Sunday-school, in hospital and sick-room work, in visiting the poor and wretched. Last winter there were twelve students resident in the house, five of whom hope to become deaconesses; of the others, one went to the headship of an orphanage in the South-west, another to work in the Indian field. The mortgage on the house has been paid off, the building itself improved in important and expensive ways, and there is every reason to hope for an increase in the power and influence of the work. The number of outside students, of special branches, is comparatively few as yet. All details may be learned on application to the Church Training House, 708 Spruce street, Philadelphia.

THE second International Old Catholic Congress was to meet at Luzern on September 13th, 14th, and 15th and among those who purposed being present were the Archbishop of Dublin, the Bishop of Salisbury, and the ex-Bishop of Truro, Dr. Wilkinson, who, by his Grace's desire will, together with the Rev. R. S. Oldham, specially represent the Archbishop of Canterbury on the occasion. An invitation to the Congress was addressed to the Old Catholics of Europe, and to the Churches in the East and West organized on the same principles, and to all the friends of the Old Catholic movement. The following important resolutions would be proposed for the acceptance of the Congress:—

1. "Old Catholicism is no mere protest against the new dogmas of the Vatican, and in particular against Papal Infallibility, but it is the return to the true Catholicism of the ancient undivided Church as contrasted with the corruptions of the Papal Jesuit régime, and a call to all Christian communities to union upon the basis of primitive Christianity." 2. "What is binding upon Christians is the teaching of Christ, not theological speculation. But we accept as the teaching of Christ, and, therefore, as Christian dogma what has been recognised as such by the universal, continuous, and unanimous tradition of individual Christian Churches, in accordance with the Declaration of the old Catholic Bishops of Holland, Germany, and Switzerland, dated Utrecht, the 24th September, 1879." 3. "Resting upon the ancient practice of Christian National Churches which, while fully recognising general ordinances of Church Universal, have preserved their own autonomy and their own characteristics in accordance with their special relations, wants, and traditions, the Congress lays down the principle that it is the inalienable right of the Christian Churches both of the East and of the West to direct the religious thought and life of their peoples, and in their arrangements to respect national customs and traditions without any foreign influence."

You may say what you please about the inspiration of the Scriptures; so long as there are tears in the world, and sorrows that made them, so long the books of the New Testament will be considered authoritative; and for this simple reason that they bring balm to the wants of men where men's wants are most immedicable with any ordinary dealing.—*Henry Ward Beecher.*

THE PROVINCIAL SYNOD.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH, although created by Synod Enactment, yet holds a separate and distinct existence, but by Canon, the 3rd day of the session is—after the transaction of routine business—devoted to this Society. On Friday, the 16th September, therefore, the members of the Upper House attended in the room where the Lower House sat, and there the Domestic and Foreign Missionary Society meeting was held under the presidency of the Right Revd. the Bishop of Ontario. After prayers in the appointed form, the *Board of Management* was duly constituted by appointment by the Synod and by confirmation of the Diocesan elections as follows:

Diocese of Nova Scotia.—Rev. Canon Partridge, D. D., Venerable Archdeacon Kaulbach, Messrs. Thos. Brown and J. T. Wylde.

Diocese of Quebec.—Very Rev. the Dean of Quebec and Revd. Canon Von Iffland and Messrs. Hemming and Carter.

Diocese of Toronto.—Revs. Canon Cayley, M. A. B. J. Broughall, M. A., and Messrs. L. H. Baldwin and G. B. Kirkpatrick.

Diocese of Fredericton.—Revs. Canon Brigstock, D. D., and Canon Forsyth; Messrs. W. M. Jarvis and A. P. Tippet.

Diocese of Montreal.—The Very Revd. the Dean of Montreal and Rev. G. O. Troop, M. A., Dr. Davidson and Mr. Chas. Garth.

Diocese of Huron.—Very Revd. the Dean of Huron, Rev. W. A. Young and Messrs. V. Cronyn and M. Wilson.

Diocese of Ontario.—Ven. Archdeacon of Kingston and Rev. Rural Dean Pollard, and Messrs. R. T. Walkem and R. V. Rogers.

Diocese of Niagara.—Revs. Canon Houston and Rural Dean Forneret, M. A., W. T. Burton and Judge Senkler.

The Triennial Report was read by the Secretary, Rev. Dr. Mockridge, and showed decided progress, not alone in monetary receipts, but also in a largely increased interest in the mission work of the Church. Still it was felt that there was need of more liberal contributions, and a clearer recognition on the part of the members of the Church in the older settled portions of Canada, of the great importance of immediate assistance to the Church's work in the North-West. Reference was made to Indian work and to the efforts being made for the evangelization of the rapidly incoming Chinese. The Report also acknowledged the valuable aid received from the Woman's Auxiliary. The Report of the Treasurer (J. J. Mason, Esq.) showed the total receipts for the three years to have been:—For Domestic Missions [*i. e.* Missions in the North-West and Algoma] \$65,727.00, of which \$47,167.00 had been specially appropriated by the contributors to special objects. (This appropriation, it was generally felt, was undesirable, and it was hoped that as the Board gained more completely the confidence of the Church, the habit of appropriating to special objects might cease.)

For Foreign Missions.—Total receipts \$45,029, of which \$31,033 were appropriated. The grand total therefore reached the respectable sum of \$110,756.00. A pleasing feature in this connection was noted in the Secretary's re-

port, viz: that each triennial period had shown a decided *increase* in both sections. For Domestic Missions the returns had been:—

1886	1889	1892
\$26,507.52	45,574.10	65,727.57

For Foreign Missions:—

1886	1889	1892
\$16,453.27	35,740.80	45,029.93

There is little doubt, we think that the credit for this large increase in the Receipts for both funds is due to the noble work done by THE WOMAN'S AUXILIARY.

A motion was made by the Bishop of Niagara to make the field of the Domestic and Foreign Society, co-extensive with the Dominion by including within it the Province of Rupert's Land and the independent dioceses on the Pacific coast; this was referred to the Provincial Synod and a Committee has been appointed to examine and report whether this is feasible or not.

THE MISSIONARY MEETING in connection with the Provincial Synod was held on Thursday evening in St. Georges' school room, which was well filled. The Lord Bishop of Montreal presided, and addresses were delivered by the Rev. Mr. Lariviere, of Quebec (on French work), the Lord Bishops of Nassau and Nova Scotia, the Bishop-Elect of Quebec and Archdeacon Carey, of Troy, N. Y. The several speakers commanded the entire attention of the large audience, and all were hopeful and earnest in tone. The meeting was undoubtedly one of the best—if not *the best*—ever held in Montreal.

ALGOMA.—A feature worthy of note in the late Provincial Synod meeting, was the appearance for the first time on the floor of the house of representatives from the Missionary Diocese of Algoma. This year that diocese became entitled under the Canon passed in 1889 to send two clerical and two lay delegates—and accordingly it was ably represented by the Rev. Rural Dean Lloyd and Judge Johnston of Sault St. Marie. The former carried through an amended Canon providing a better mode of electing the delegates from the diocese, and also increasing the representation to three of each order. The Rural Dean in closing his remarks on the amended Canon expressed in most appropriate terms the thanks of the diocese and his own appreciation of the kindness with which the new members of the House had been received; to which the Prolocutor, in the name of the Synod made a happy response.

THE DEPUTATION FROM THE SISTER CHURCH in the United States were formally received on Thursday, their Lordships of the Upper House, attending in robes. The deputation consisted of the Bishop of Ohio, (Dr. Leonard), the Bishop of Milwaukee, [Dr. Nicholson], the Rev. Dr. Elliott, of Washington and Archdeacon Carey, of Saratoga. It was a privilege, indeed, to listen to the addresses of these gifted sons of the American Church; and the eloquent words of sympathy and cheer spoken by one and all, but specially by the two noble representatives of the Episcopate of the Great Sister Church, were listened to with breathless attention. We wish

we could reproduce them in full for our readers. Dr. Nicholson was able to remain over Sunday and took part in the consecration of the Bishop of Quebec; and also preached in St. John's Church to an overflowing congregation, an earnest and powerful sermon. He is a most attractive speaker, either in pulpit or on the platform. He was accompanied in his visit to Montreal by Mrs. Nicholson and his son. Bishop Leonard unfortunately, was obliged to return to his diocese on Friday, to the regret of many who would gladly—after hearing his beautiful address—have seen more of him.

The deputation were guests of the Synod during their sojourn in the city.

SUNDAY-SCHOOL.

There exists among some people an idea that Sunday-School was originally started, and is still *only* for the neglected and wandering children. It is thought that if children are taught at home there is no reason for sending them to Sunday-school. An object of Sunday-school is to hold the young to the Church—the leading of these younger sons and daughters of God to Him and to the higher parts of His worship and His blessings. Within the school their instruction and guidance is such that from infancy to manhood they take the path leading from Font to Communion rail. Home teaching cannot attain that object, be the instruction ever so admirable. Good men and good women should not stay away from church on the plea that they can pray and read their Bible and sing at home. The church service is to supplement their home teaching. So with children. The opinions of some may be overstepped when it is said that the Sunday-school is for *all* children of the church and parish. There need be little controversy, for home teaching is very rare. One parent perhaps out of a hundred endeavors to inform his or her children at home of God, duty and honor. God be thanked if any faithful father and mother teach their children at home. Jesus commanded that the young should be brought unto him, “and forbid them not,” says He, “for of such is the kingdom of God.”

Home instruction can only help meet, while the Sunday-school fulfills the demand of Jesus. How many fathers guide their sons by manly, true and Christian counsel? How many mothers ever talk to their children earnestly and loving of their souls, and lead them to pray? Home teaching is a phrase—nothing more.

If a child be taught at home, no matter how well or how poorly it must come under the Church's care. The Church cannot neglect them; she is faithless to her duty if she does. There is a personal and general element in life. Every man or woman is a being, yet a being to whom others lay a claim, which he or she cannot wholly deny or refuse. The same with a child. It is taught at home—that is its home life; but it is a member of the parish, which is a branch of God's kingdom—it must sustain that life to.

The Church was founded for all. The Sunday-schools are the steps for the young to walk up to it. Every church which is *living* has its school. It is the flower-bed from whence are to

come the blossoms. The Church has its growth through the Sunday-school. Any rector might go to each communicant and find that all at some time in some parish or in connection with some church has had Sunday-school instruction. Absolute home teaching is disobedience to the demand: “Bring thy son and thy daughter hither!” and forms a “faithless and perverse generation.”—*Parish Guide.*

Christ's Testimony to the Old Testament.

We have spoken of Bishop Ellicott's “Charge,” since published in book form, “The testimony of Christ to the Old Testament.” It is worth any man's study. Our modern critics tell us Christ's testimony about this is worth little; as he came not solve historic problems. But these are not mere historic problems; they enter in the purpose for which Christ came and if he be mistaken about David being the author of Psalm cx, there is no telling where his mistakes may end.

A few words therefore from Bishop Ellicott's Charge will be read with interest:—

“When we pause for a moment to recall the plain fact that our blessed Lord either cites or refers to passages in the Old Testament Scriptures probably more than four hundred times—and when we further remember that in many of these He speaks of the Old Testament in a direct and definite manner, the question of St. Peter seems to rise to our lips, and we ask to whom can we go for guidance, save to him who has the words of eternal life, and who not only before his resurrection but after it, in his holy risen body, made the Old Testament and its relation to himself, the subject of his inspired teachings. When we call this to mind it does seem strange that we should have to pause and vindicate the rightfulness of such an appeal as that which we are now preparing to make. If those that labor and are heavy laden are invited by Christ to come to him, surely those who are in doubt and difficulty as to the nature of an integral portion of God's Holy Word, may come to him, nay, *must* come to him, if they are to hope to find rest for their souls.”

CONTEMPORARY CHURCH OPINION.

FAMILY CHURCHMAN, ENGLAND.

Uncertainty seems still to hang around the question whether, according to the terms of the oath taken by the new Roman Catholic archbishop, we “heretics” are, or are not, to be persecuted. The Bishop of Meath has transferred the question to his own “distressful country”; and it is rather with his lordship's letter to the *Times* than with any foreign document such as the oath, that we have to deal. The words themselves, “*Persequar et impugnavo omnes hereticos*” seem sufficiently plain; and the Bishop of Meath opportunely contrasts them with the more Christian form of oath or obligation taken on themselves by bishops of the Anglican communion at their consecration. The consecrating prelate asks, “Are you ready, with all faithful diligence, to drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to do the same?” “The personal ‘persecution,’ or whatever you may choose to call it,” says the Bishop of Meath, “of ‘heretics, schismatics, and rebels against our lord the Pope,’ here becomes the impersonal attack on false doctrine as being at variance with the Word of God.” Perhaps no better illustration could be found of the essential difference between the two systems; and a consciousness of that fact is evidenced by the coyness which Roman correspondents display in saying frankly whether the persecuting clause stands in the oath, or, if it was omitted, why, and by whose authority?

THE HISTORIC EPISCOPATE.

The minds of certain persons in Capetown have apparently been very much disturbed by an address delivered by Father Osborne, in the Cathedral. It is but just to the preacher to remember that he did not correct the notes of his address which were made public, and that the newspaper reports may have conveyed his meaning in a way which he would have modified and altered if he had intended his address to be published. Be this as it may, we will accept his address in the form in which it was published, in commenting upon it.

We agree in the main with the criticism of a letter from a clergyman in the Cape Diocese, which will be found elsewhere in our columns.

We think that the preacher taught the doctrine of the Apostolic Succession of an Historic Episcopate in a somewhat crude and harsh manner. We regret that he did not make more definite mention of the graces and gifts of the Spirit of God, which are found in non-episcopal communions. In Canon Liddon's well-known sermon on the same subject we find the most broad-minded charity and the fullest acknowledgment of these gifts and graces. In a sermon by Cardinal Manning, preached in his Tractarian days, upon the rejoicing of S. Paul that "Christ was preached in every way," we find the freest and frankest admission of the good works which God has wrought by means of these non-episcopal communions. We wish Father Osborne had been as broad and tolerant as Manning and Liddon. Our sorrow that he was not equally wise in his utterances as these great men we have cited must not blind us to the fact that he undoubtedly set forth certain truths which all loyal Anglicans must admit. He states plainly the historic fact that our Bishops derive their Commission by the direct and undoubted succession from the Apostles of our Lord. He also stated in other words the truth proclaimed by one of the first scholars in Europe, the late Bishop Lightfoot of Durham, that the Episcopate is the "historic backbone of the Church." If it were not so believed that our Lord intended that the three-fold Ministry of Bishops, Priests, and Deacons should be the only true and valid form of ministry in His Church, we Anglicans should be committing an enormous sin against Christian unity in defending and asserting the Divine right of Episcopacy as we do.

If the Historic Episcopate is to us only an ancient and convenient form of Church Government, let us do away with it *at once*, sooner than allow it to form any longer a barrier between us and our non-episcopal brethren. If Church Government is merely a matter of arrangement and convenience, and if every community of Christians is free to adopt any form of Church government that it pleases, as the late Dr. Hatch thought, then the attitude of the English Church with regard to Episcopacy is as unreasonable as the Roman theory of Papal Infallibility.

It is true that Dr. Hatch was a nominal Anglican, and that he lived and died without formal censure from our tolerant authorities in England. But his position was *clean contrary* to the Prayer Book and to the position formally adopted by the 145 Archbishops and Bishops

who composed the Lambeth Conference of 1888.

The Anglican position is thus defined for us in the Preface to the Ordination Service: "It is evident unto all men diligently reading the Holy Scriptures and Ancient authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church: Bishops, Priests and Deacons. And therefore to the intent that these Orders may be continued and reverently used and esteemed in the Church of England, no man shall be accounted, or taken to be, a lawful Bishop, Priest, or Deacon of the Church of England, except he be called, tried, examined and admitted thereto according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination." The English Church, therefore, does *not* re-ordain a priest of the Roman Catholic or Greek Church, if he joins her Communion, *because* he has already received *Episcopal* Ordination.

She *does* re-ordain a Minister who joins her from the *non*-Episcopal Communions, *because* he has *not* received *Episcopal* Ordination.

A notable instance of this is to be found in the case of the present Bishop of Chicago.

Bishop Maclaren was formerly a well-known Presbyterian Minister in the United States. He received Presbyterian Ordination in 1860, and he joined the American Church and was ordained Deacon and Priest in 1872, and he was consecrated Bishop of Chicago in 1875. We have purposely chosen an American example of the doctrine of the Anglican Church on Holy Orders, because the American branch of our Church has been for 100 years independent of the State, and is entirely free from the Church and State precedents of the Church of England.

The teaching of the Preface to the Ordinal is a matter of *vital* principle throughout the Anglican Communion, and has nothing whatever to do with the Church of England as an established Church. The Lambeth Conference of 1888 accepted, with slight alteration, the four conditions of unity put forth by the American Bishops. The fourth of these conditions is the acceptance of the Historic Episcopate. The moral weight of this decision of the Lambeth Conference settles the question for all loyal Anglicans. It is a contemporaneous re-affirming of the doctrine of the Preface to the Ordinal by the 145 Archbishops and Bishops from England, America, Ireland, Scotland and the Colonies. We cannot palter with this *root truth* that the Historic Episcopate, with its Apostolic succession, is necessary to the *being* of the Church, and not only to its *well being*.

We can hold this truth with the utmost charity and tolerance to all those who do not receive it.—*The Southern Cross, Victoria.*

A TRUTH IGNORED.

There are many wonderful evidences of the fact that the offertory is not rightly regarded. In the opinion of a large class it is only a dignified way of raising money, and sure to be ineffective for the purpose intended. It will have to be supplemented in the week following by personal solicitation (at the hands of some one who has the courage to try that sort of work) or by some other means more or less questionable, as the case may be. Now one of the easiest

things to show from the Bible is that the offertory is a *kind of worship*.—In fact the very first act of homage to the Divine Being found in the Old Testament is of this kind. Cain and Abel brought, each, an offering unto the Lord. The one offered a sacrifice of the fruits of the ground, the other of the firstlings of his flock. Here was the first sacrifice, and of sacrifice a very essential part was a *gift* to God. But sacrifice, in one shape and another, is the truest and most frequent kind of worship rendered in the Old Testament. Every time a man offered a lamb or bullock or a pair of turtle doves or the first fruits of the harvest he *gave* something to God, and hence giving is plainly a kind of worship. Not only this, but Holy Scripture says so in set terms. "*Honor* the Lord with thy substance and with the first fruits of all thine increase." So again we read in Acts x, 4, "Thy prayers and thine alms are come up for a memorial before God." The two—prayer and alms—are taken together as of equal importance in God's sight. So we find in II Cor. ix, 13, St. Paul alluding to the liberality of the Christians at Corinth as a "professed subjection into the Gospel of Christ." He also speaks of their offerings as "thanksgivings," as "zeal" and as "righteousness." The Prayer book, following Scripture teaching, calls the alms "the *devotions* of the people" and instruct the priest to "humbly present and place" the offering on the holy table. Certainly then we may conclude, without more ado, that the offertory is an act of worship.

If this be so, then it is an act that should be performed in a *thoughtful and reverent spirit*. We should have our gift ready, having considered prayerfully what it is and what it is for, and above all who is to receive it. If we have this thoughtful, reverent spirit we are not apt to notice that "Jones was so reckless this morning as to put in a dollar bill," nor that "Susan Sniggs looked away when the plate reached her pew." Nor, if possessed of this spirit, will the wardens poke the plates at the minister as if they were handling so many basins of corn cobs and then rush back to their seats as if ashamed of their work. Nor, if this spirit prevailed, would the priest ever take those plates and slide them, in careless haste, upon the holy table! We would not think of so presenting our gifts even to the king of the smallest European principality, why then should we so demean ourselves in the presence of him who is the King of kings and Lord of lords? "Yes," says Brother Fighting-Low, "that's the stuff the Ritualists are always talking." Well, brother, is it not conceivable that a Ritualist may sometimes be in the right? And if I, who like Ritualistic performances about as well as I do syrup of ipecac, write good, sensible advice for thee shouldst thou not heed it? Go to, thou art too entirely set in thy ways, and to look at this matter from the other side will do thee good and will broaden thy deep, deep mind. Let us then make our offerings in a reverent, thoughtful spirit.

Not only this, but we should beautify our offering with a *thankful heart*. In so many ways has God blessed us! He has given us health, friends, food and raiment. He has put us in a Christian land and under Christian influences. He has showered his blessings so thick that we walk in them and know not of them. Well, let us try to think of all these blessings

and make our offerings with a thankful heart. The diamond, being a diamond, is always beautiful, but how much more so when it has an appropriate setting. Thankfulness is a very essential part of all true worship, and if giving be worship gratitude should add its sweet aroma to the offering made.

Also there should be a glad mind and a spirit of willingness. "Not grudgingly nor of necessity; for God loveth a cheerful giver." Be merciful after thy power. If thou hast much give plenteously, if thou hast little do thy diligence *gladly* to give of that little, for so gatherest thou thyself a good reward in the day of necessity." If we give because we feel obliged to do so or because so much money must be raised, and we are ashamed not to do our part, or because out of pride and emulation we would keep up the good name of our Church, all the worship has gone out of our gift and the poor remainder is a sight to make the angels weep.

Above all, if giving is worship, we should give in faith. We should serenely expect God to take our offering and multiply it until the multitudes are all fed. Why not? He thus touched with power the seven loaves and the few small fishes in the desert; why should he not do the same to-day? Seven cents given in faith has so multiplied under God's touch that a handsome Church was built, which in turn multiplied the investment many times, and there are hundreds of instances where, in answer to faith, the miracle of the loaves and fishes has been repeated. Faith in giving is of that rich, rare kind which beautifully expresses our dependence on and confidence in our Father's power, and it is just that trust to which he will always most readily respond. He loves to take up the broken threads of our work and make it strong and beautiful with a divine skill and patience.

W. W. W. in *Southern Churchman*.

News from the Home-Field.

Diocese of Nova Scotia.

TANGIER.

On the occasion of the Bishop's late Confirmation tour along the Eastern shore the Apostolic rite was administered to 65 candidates in this parish; 34 at Tangier, 5 at Mooseland, (where also the new Church of St. Thomas was consecrated,) and 26 at Spry Bay. It rejoiced us all to see his Lordship apparently fully restored to his former health and energy, and enjoying work. We also rejoice to find him not only *using* his restored health with great energy, but also *husbanding* it by wisely taking only one service each day. This with long distances travelled is sufficient for a robust constitution, when it has to be kept up for some time daily. The self-denial thus comes in longer *time* spent in the work, instead of in *extra push*. The Bishop's address at Spry Bay, which it seems had as its main thought the garden of the soul, was even more than usually forcible.

We were glad to have the Rev. R. A. Heath, Rector of Ship Harbour, and Rector-elect of Salmon River, with us at all three services as Bishop's chaplain.

The Rev. E. H. Ball, Rector of Tangier, who had resigned the parish before the Confirmation, has since, at the unanimous request of those present at a parish meeting called for the purpose, withdrawn his resignation.

Diocese of Quebec.

S. S. CONFERENCE.—Another very enjoyable and most helpful Church of England S. S. Conference, was held at East Hatley, Que., Sunday, 27th inst. After the celebration of the Holy Communion in St. James Church, the Conference assembled in the same place at 11 a.m.; the Ven. Archdeacon Roe was chosen Chairman and Mr. C. H. Brooks appointed Secretary. Very carefully prefaced papers, followed by free and full discussion, were read by Rev. F. N. Forsythe, Rector of Stanstead, on "Our S. Schools, their defects and possibilities," and Canon Thornloe of Sherbrooke on, "How to keep up a lively interest in S. Schools, or the part of parents, and the part of pupils." The great lack of competent teachers was accented by all; back of this lies the want of home training, specially the neglect of family prayer; teachers should be trained in classes, should preface and present themselves for examination before some S. School institute, and counting their calling a high and most difficult one, should spare no pains to fit themselves for it. A want also of definite Church teaching, want of knowledge of the Church's position, history, creeds, etc. was forcibly set forth as a *very serious defect*.

After lunch, provided by the ladies in wonted profusion and in delicate, good taste, the company being returned from the Academy building to the Church, Rev. R. C. Tambs, rector of Magog, joined the very closest attention of all as he explained a diagram of his own construction, an answer, in part, to the question assigned him, "How to teach Bible History." The chart presented gave a skeleton of O. T. chronology, from Adam to Christ, was divided into 4 periods of 1000 years each, Abraham falling exactly midway, and fixed the erection of the Tabernacle and 3 temples at respectively 1500, 1000, 500, and a few years B.C., the long lives of the early patriarchs, Adam, Methuselah, Noah, Shem, etc., reaching from the creation of our great Forefather to the time of Abraham, and lending ready facility to the passing down of trustworthy tradition was pointed out; the possible identity of Shem with Melchisedech, came as a fascinating, not to say startling, hypothesis, etc. After discussion, Archdeacon Roe gave a practical and valuable lesson on "How to teach the catechism," two classes of the S. School being called up and questioned before all present; the responses were very creditable both to the children and to the teachers who had so diligently instructed them. After votes of thanks to those who had read papers and to Rev. A. Stevens, rector of East Hatley and his coadjutor, ladies and others, who had laboured so unsparingly for the success of the meeting, the Conference closed, as it had begun, with solemn prayer. In spite of stormy weather, the attendance was satisfactory and those present could not fail to be profited, or to be impressed by the desirability of repeating such gatherings. May the next bear witness to the good fruit borne by this.

QUEBEC.

At the reception held in the Church Hall, to which reference was made in our last number, an address of welcome was presented to the Lord Bishop of Quebec by the Very Rev. Dean Norman in behalf of the clergy and laity of the city of Quebec. It referred to the strong affection and reverence felt for his predecessor, whose image would never fade from their memory, but it assured his Lordship of the same faithful obe-

dience and cordial co-operation which had ever been shown to his predecessor. Reference was made to the unanimity prevailing amongst the members of the Church of England in the city, which spirit it was hoped would wax still stronger and more permanent under the wise and kindly rule of Bishop Dunn. It expressed the confident hope that the same signal proofs of the divine blessing which had accompanied Mr. Dunn's great work in England would be manifested in this new and still larger field of labor and that the spirit of self-sacrifice which prompted him to break, without hesitation, the sacred ties of many years and to forsake his own people at the call of God would receive a blessed and most abundant reward. The address closed with the prayerful wish that Bishop Dunn's Episcopate might be long, happy, peaceful and full of rich profit to himself and to very many souls.

His Lordship replied in happy terms referring to the great kindness extended to him since he came to the country and recalling with enthusiasm the last visit paid to him by the late Lord-bishop of the diocese and heartily thanked those present for the affectionate address presented to him.

At this Enthroning Bishop Dunn wore his full Episcopal robes and also the Pastoral Cross presented to him prior to his departure from England. The Pastoral Staff which also given to him by his former parishioners, had not arrived but will be used by him in his public ministrations when received. In his sermon on the occasion of his Enthronement the Bishop stated that he would endeavor by God's grace to exhibit the utmost fairness and the utmost love in his administrations. He recognized the fact, however, that it was impossible that all should think alike, and that strict uniformity was not always desirable and would always wish a hearty God speed and give all possible encouragement to honest, conscientious and rightful work for God and his Church, even though the worker's ways were not exactly that which he should personally prefer. And if the occasion occurred for him to say, "no" to anything, he hoped that no one would run away and say that he was unfair, for it could only be a sense of his responsibility as a Bishop of The Church of God that could induce such action on his part.

ORDINATIONS IN THE CATHEDRAL.—The first episcopal acts of the newly consecrated and installed Lord Bishop of Quebec were performed by him on Sunday week, when in the Cathedral in Quebec, His Lordship admitted Mr. Brook, of Lennoxville, to the diaconate, and ordained two deacons, the Revd. Messrs. Dixon and Wright, of this diocese, to the office of the priesthood. Previous to the ordination service, His Lordship ascended the pulpit and preached upon the duties of the sacred Ministry of the Church. The candidates for the laying on of hands were presented by the Venerable Archdeacon Roe.

SHERBROOKE.

The Lord Bishop of the diocese was expected to visit this town on Tuesday the 4th of October when a public reception in the Town Hall was to be tendered him. We hope to have some particulars of it in our next number.

Diocese of Montreal.

GRACE CHURCH.—The beautiful, reverent and well-rendered services of Sunday, the 18th September, were the filling and holy expression of the deep joy and thanksgiving of Rector and people on the accomplishment of the great work they set out to do for God and His Church. The opening day of the new and beautiful Grace Church will long be held in loving remembrance.

It was a happy arrangement to have as the first service in the new building the great Eucharistic Feast. At 8 a.m. there was a choral celebration of Holy Communion, in which the Lord Bishop of the diocese the Very Rev. the Dean, the Venerable Archdeacon Evans and the Rector took part. An address of welcome was presented to the Bishop on the part of the building committee; and his Lordship's reply was full of affectionate wisdom and was highly appreciated by the large number present. At 10.30 a.m. Matins was said followed by a second administration of Holy Communion. The Rev. Robert Ker, of St. Catherine's, Ont., brother of the Rector, was the preacher in place of the Lord Bishop of Nova Scotia, who was prevented from being present as anticipated by the consecration of the Bishop-elect of Quebec. Mr. Ker delivered an able and eloquent sermon. At 3 p.m. in order that the young people of the parish might have a share in the day's thanksgiving, a Children's Service was held, at which the Rev. Canon Cayley, M.A., of St. George's Church, Toronto, delivered a suitable and attractive address. The festival day closed with choral Evensong at 7 p.m. at which the Lord Bishop of Huron (Dr. Maurice S. Baldwin) was the preacher. The musical portion of the service was admirably rendered by the large surpliced choir of men and boys—some 60 in all—who appeared for the first time in their places, but showed the thoroughness of their preparation. The processional Hymns were in the morning 215 A and M., and in the evening 392; the *Nunc Dimittis* being sung as a Recessional at the 8 a.m., and hymn 223 at the evening service. The Church was filled at all the services, but at mid-day and evening it was literally packed, over 1000 persons being estimated as present at evensong, and yet many were obliged to go away unable to gain entrance. Such a commencement augurs a bright and happy and most blessed future for this parish, under its faithful, energetic and loyal to the church rector; and to him and his parishioners we extend hearty congratulations. Last Sunday the services were also *festal* in character, the Lord Bishop of Nova Scotia being the preacher at 11 a.m., and the Very Rev. the Dean of Montreal at evensong. For Sunday next the appointed preachers are the Ven. Archdeacon Evans at Choral Celebration at 11 a.m.; and the Rector of Montreal, (Rev. Dr. Norton) at Choral Evensong.

In connection with the opening of the new Grace Church in this parish, a reception was held on the evening of Tuesday, the 20th September, at which a large number were present, all of whom enjoyed themselves thoroughly. Among others who were present were the Lord Bishops of Montreal and of Quebec and other prominent members of Synod.

A meeting of the clergy and laity was held in the Synod hall last week to discuss the means of raising the sum of \$450 assessed as the share of this diocese in the sum of \$1500 to be raised for the Bishop of Algoma in accordance with Provincial Synod action. It was decided to issue an appeal to the various churches in the diocese, and should this not prove sufficient, that which was lacking would be made up by private subscription. The Very Rev. the Dean of Montreal, Archdeacon Evans and Mr. Charles Garth, were appointed as a special committee to carry out the decision of the meeting.

THE WOMAN'S AUXILIARY.—The Woman's Auxiliary to the Domestic and Foreign Mission Board held the 2nd triennial meeting in Montreal on the 14th, 15th and 16th of September. On the evening of Tuesday the Board of Management held a meeting at which most of the officers were present. On Wednesday morning the members were expected to be present at the service for the opening of Synod, in the Cathedral, with Holy Communion. Wednesday at 2.30 the 1st session began when a good deal of business was transacted. The reports of the secretaries and treasurer were read, which showed a very gratifying increase both in the number of members and of the receipts, since the last meeting in 1889. There are, roughly speaking, over 10,000 women in Canada to-day, members of the W.A. The number of branches has nearly doubled in the last three years. Thursday morning, at 9.30 a special service for the Woman's Auxiliary was held in the Cathedral by the kind permission of the rector, Dr. Norton, who gave the address, with Holy Communion afterwards. The business session began at 11 o'clock in the Synod hall and after hearing diocesan reports adjourned at noon to St. George's hall where the Provincial Synod met, to witness the reception of the deputation from the Church in the United States. Business was resumed at 2.30, a number of the members being engaged on Committee work. Thursday evening many were present at the missionary meeting held under the auspices of the D. and F. Mission Board. Friday was a day of real hard work. The morning was spent in considering amendments to the constitution and some important ones were made. Of these may be mentioned that while the wife of the Metropolitan remains the honorary president, the president is to be elected at the triennial meeting, in future. The representation of the various dioceses at the triennial meeting is also considerably increased. The afternoon session on Friday was largely taken up by the election of officers. Mrs. Tilton was elected President by acclamation. The other officers are, Corresponding Secretary, Miss Montizambert, Quebec; Dorcas Secretary, Miss Patterson, Toronto; Treasurer, Mrs. M. Bell Irvine, Quebec; Recording Secretary, Mrs. Denne, Montreal; Vice-Presidents, the presidents of diocesan branches. These compose the Board of Management.

A telegram expressive of sympathy with the Bishop of Algoma in his illness was sent to him at Sault Ste. Marie, and after the transaction of other matters the meeting adjourned at 6 o'clock till Saturday morning at 9.30, it having been found necessary to have an additional session to complete unfinished business. Friday evening the Montreal Diocesan Board gave a reception to the visiting delegates of the Auxiliary and to the members of Synod, which was well attended and a very enjoyable evening was spent.

Saturday brought the labours of the Auxiliary, so far as the general meeting was concerned, to a close. Discussions went on about matters left over from the previous day, and the various votes of sympathy and of thanks were passed. The Board of Management held a meeting on Monday morning, as sufficient members were remaining in Montreal to form a quorum, to decide some matters of detail for the coming year. The Board will meet in future annually, although the general meeting of the Auxiliary will meet as heretofore triennially. The harmony and unanimity of feeling which prevailed at all the meetings was a matter of much congratulation, and will leave in the minds of the members present, for many a day, the happiest memories of the triennial meeting of 1892.

ST. JOHNS.

The GIRLS GUILD has been reorganized and bids fair to have a successful season.

The LADIES AID association and the LADIES AUXILIARY in connection with St. James' Church are also again earnest at work; the former for Domestic or local objects and the latter in connection with the Woman's Auxiliary of the Board of D. and F. Missions.

ORMSTOWN.

The Right Rev. the Lord Bishop of Montreal paid his annual visit to this parish on the 6th inst., having arrived the night before at the Rectory. On the following morning the Rev. Mr. Renaud, Rural Dean, arrived from Montreal by the early train. The service in St. James' Church took place at 11 a.m. The congregation was large, considering the busy season of the year. The service commenced with the confirmation. The Rector, the Rev. A. D. Lockhart, read the preface, and the Rural Dean addressed the candidates in a very impressive manner. The Confirmation being ended the Bishop preached a very earnest and eloquent sermon, which was listened to most attentively by all present, after which the Holy Communion was administered, when nearly forty communicants, including the newly confirmed, partook of the sacred emblems of a Saviour's dying love. Altogether the service was a most encouraging one.

Diocese of Ontario.

OTTAWA.

The Anglican Sunday School Teachers Association of this city will hold a convention in St. John's hall, here, on the 13th and 14th October next, to which the Clergy and S. S. Teachers of the deaneries of Carleton, Prescott Russell, and Clarendon have been invited. An excellent programme has been provided, and the set speakers upon the various subjects are men of experience. On the first day the following subjects are set down for consideration. (1) How to promote attendance at Sunday school, (Mr. A. Leman, Mr. I. F. Orde). (2) The S. S. Teacher, his work and motive, (Rev. Rural Dean Naylor, Mr. Jas. McElroy). (3) How to conduct an infant class, (Miss Morris). (4) Organization of S. S. work (a) Diocesan (b) Local, (Mr. J. Fletcher, Mr. A. N. McNiel, Mr. J. D. Joynt). On the evening of that day the Ottawa teachers will give an "At Home" for the clergy and teachers present. On Monday the proceedings will commence with Holy Communion in St. John's Church at 9.30 a.m., and at 10 business will be resumed and the subjects following be taken up: (1) The naming of teachers, (a) How it can be accomplished, (b) Examinations for certificates, (Rev. A. W. MacKay). (2) Appliances and outfit for S. schools, (Mrs. Morris and Mr. Shore). (3) Relation of the S. school to the Church, (a) Status of child in the Church, (b) Status of S. school in the diocese, (Revds. F. R. Smith and T. W. Fyles). (4) How to conduct a Bible class, (Mrs. Felton and Rev. W. J. Mucklestone). A devotional meeting will be held in St. John's Church on Friday evening at 8 o'clock. We trust the meeting may be entirely successful; such gatherings do much to strengthen the Church and impart new life to S.S. work.

Diocese of Toronto.

ORILLIA.

The winter's work in connection with St. James' Church here has been resumed with earnestness; commencing last Sunday there will be a Bible class at 3.30 p.m.; on every Wednesday, evening service at 7.30. The "Woman's Auxiliary" meets every Thursday at 3 p.m. in the school house; the "Mission Workers" at 4 p.m. on the same day; the "Band of Hope" at 4 p.m. on Friday and the "Saturday Sunbeams" sewing class in the infant class room at 2 p.m., every Saturday.

On the 18th October the annual public meeting of the Church of England Temperance Society will be held in St. James' school room.

The infant class of St. James' S. S. has contributed \$5.00 for the "Sick Children's Hospital."

CROWN HILL.

A thanksgiving service for the harvest was held here on Friday evening 23rd Sept. The Rev. J. F. White, of Shanty Bay, conducted the service and the Rev. J. M. Jones preached a sermon suitable to the occasion. The service being over, a meeting of the congregation was held to discuss the desirability of the immediate appointment of a clergyman to the mission of Craighurst and Crown Hill. Rural-Dean Jones was in the chair, and was requested to communicate with the Bishop on the subject.—*Orillia Packet.*

ORO.

On Thursday, 22nd Sept., thanksgiving service for the harvest was held in St. Mark's, East Oro. The Church had been very neatly decorated by some of the ladies of the congregation. The service was read by the Incumbent, the Rev. J. F. White, and an instructive sermon was preached by the Rev. J. M. Jones, of Medome. The attendance was fairly good. In the evening a magic lantern entertainment was given in the old Church and the views of the English, Irish, Scotch and Welsh cathedrals were much admired. About \$22.00 were realized from the entertainment.

Diocese of Algoma.

Bp, the desire of the Bishop of Algoma the Rev. E. T. Wilson will remain in charge of the Shingwauk and Wawanosh Homes until April 1st, 1893.

DIocese of NEW WESTMINSTER, B.C.

VANCOUVER.

TRINITY COLLEGE.—After over four years suspension the Bishop has decided to revive the work of a Boys' School, and premises have been secured in Vancouver for the purpose. Mr. Charles Hill-Tuot, who formerly had charge of St. James' School, before its amalgamation with Whetham College, and who has now disassociated himself from the latter institution, has been selected Head Master, and he will be assisted by several of the Clergy of Vancouver and New Westminster. Good accommodation for boarders will be provided. The College will be strictly a Diocesan Institution, i.e. it will not be run as a speculation, but such fees only will be charged as will provide fair remuneration for the Principal, and cover running expenses. The services of the Clergy will of course be gratuitous. The expenses for boarders will be \$250.00 per annum.

ST. JAMES'.—The Rev. J. B. Beck has been appointed Curate of this parish.

ASHCROFT AND NICOLA.

The Rev. A. R. Macduff has returned to the Diocese, and has been appointed S.P.G. Missionary in the above district.

CHURCH ORPHANAGE AND CHILDREN'S HOME.

A resolution of last Synod appointed a Committee to take steps for the establishment of a Church Orphanage, and before long such a necessary and beneficial Institution will, it is hoped, be ready to open its doors. Though under Church management, it is intended to be general in its scope, and will receive children from all parts of the Province, and of all religious denominations.

THE CHURCH IN B.C.

Coming then to our own Province, we find the proportion of Church people (which is only 13.41 per cent. for the whole of the Dominion) to be a little over 24 per cent., for out of a total population of 97,613, no less than 23,600 are returned as Church people, and this places *The Church at the head of the list* in regard to numbers in British Columbia (as it also is in the territories), a predominance which she possesses in no other province in the Dominion; the numbers being as follows:—

PROVINCE OF BRITISH COLUMBIA.

Church of England.....	23,600
Roman Catholics.....	20,307
Presbyterians.....	15,281
Methodists.....	14,298

The increase of population in British Columbia in ten years is 48,152 out of whom 15,203 are credited to the Church, or 31 per cent. This is sufficiently striking, but even more so is the circumstance that the whole increase of Church people in the Dominion in ten years is 66,692, of whom nearly 23 per cent. are found in British Columbia.

The legitimate conclusion of this is that British Columbia offers attractions to English Church people above what are to be found in the older Provinces, and this conclusion is one with which we have every right to be gratified.—*The Churchman's Gazette, New Westminster.*

DIocese of COLUMBIA.

VICTORIA.

THE NEW CATHEDRAL.—The plans of Messrs. Evers and Keith of Victoria, have been accepted for Christ Church Cathedral. The building will be erected in three sections. The chancel and transepts, the nave, the western tower and porches. The total length will be 236 feet, and width across the transepts 124 feet. Height of tower 270 feet. Height from floor to ceiling 72 feet. Seating capacity 1500. Tenders have been asked for, and the erection of the chancel and transepts will be proceeded with shortly.

A confirmation was held at St. Luke's Church, Cedar Hill, on the 18th, which was of special interest from the fact that it was the Lord Bishop's last administration of the rite prior to his departure from the scene of his labours for the past 33 years. After the confirmation the Bishop consecrated the cemetery by the side of the church.

PERSONAL.—Rev. J. B. Good, Rector for several years of St. Paul's Church, Nanaimo,

B. C., has been appointed an Honorary Canon of Christ Church Cathedral, Victoria.

Canon Good is the senior clergyman in the Diocese, and the Canonry is in recognition of work, especially among the Indians.

Correspondence.

To the Editor of THE CHURCH GUARDIAN.

SIR,—As you will no doubt give a full Report of the Provincial Synod now sitting in Montreal, I beg you to allow me to contradict a statement made to-day by one of the speakers regarding the Church of Ireland. That the action of a sister Church in so small an Island, smaller than some Canadian Dioceses, should appear to Canadians a small moment is natural. But it is inexcusable that a Church more ancient than any part of the Anglican communion should be maligned amid the applause of the representatives of the [comparatively] infant Church of Canada. The speaker alluded to, deprecatingly affirmed that the Church of Ireland in revising the Prayer Book had "set aside the Athanasian Creed." Permit me to assure this gentleman and his applauders that this is a gross libel. The Church of Ireland not only retains the Athanasian Creed [or hymn] in her Prayer Book, but in her 8th article, declares, in the same words as the Church of England, that the 3 Creeds [naming them severally] are "thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture." True, the Church of Ireland does not use the Athanasian Creed in her public service. But this is not a setting aside of the Creed as such. She does not use, or rather she permits the omission of the Lord's Prayer after the Apostle's Creed, when the Litany is used; and of the Prayer for the Queen after the Commandments when Her Majesty has already been prayed for in the same service. But she cannot therefore be said to have "set aside" these prayers. I trust I have sufficiently shewn that the Church of Ireland has not departed in this matter from her ancient faith, a faith which she held before the existence of the Church of England, from whom in the twelfth century by force of arms and under the ages of the then Pope of Rome she received her severest and most lasting injuries. Thank God the two ancient Churches are still in full Communion, and signs are not wanting that if ever disestablishment and disendowment fall on the Church of England, she will look to the Church of Ireland as a model for her new constitution, as of old she looked to her for her Teachers of Christian truth.

I am, Sir, yours faithfully,

FRED. FOSTER, M.A.

(Incumbent in the Diocese of Ardsfert, Ireland.)
Montreal, Sept. 17th 1892.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—I should like to appeal through your columns for funds to build a Church on the shore of the lake of Bays, Muskoka. There are 363 miles of coast round the lake, populated by a number of Church people, but who hitherto have had no Church in which to worship. An effort is now being made to build a Church half the way up to lake on two acres of land deeded to the Bishop, [Algoma] but we are reluctant to start without a sufficient amount of money in hand. Only \$100 are required and I wish to appeal to friends of the Church outside Muskoka, as Muskoka is a comparatively new settlement and the people are not as yet in a very prosperous condition.

I shall be glad to receive any amount [however small] towards the \$100 required, so that we may as soon as possible supply this sorely needed want.

Yours truly,

F. W. SHEPHERD.

Catechist and Lay-Reader.
Baysville, Muskoka, Ont.

THE CHURCH GUARDIAN.

—:EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

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

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
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CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 16.

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2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR OCTOBER.

OCTOBER	2.—16th Sunday after Trinity.	
"	9.—17th Sunday after Trinity.	
"	16.—18th Sunday after Trinity.	(No- tice of St. LUKE.)
"	18.—St. LUKE, Evangelist.	
"	23.—19th Sunday after Trinity.	(No- tice of St. Simon and St. Jude.)
"	28.—St. SIMON and St. JUDE.	
"	30.—20th Sunday after Trinity.	(No- tice of ALL SAINTS.)

CHURCH CONSECRATION ACCORDING TO SCOTTISH RITE.

The Consecration of the Church of St. Peter (Bishop Jolly Memorial,) Fraserburgh, Scotland, took place on the 31st of August. We take from the *Scottish Guardian* the following account of the service:

"The Consecration Service on Wednesday commenced at 11.30 a.m., by which hour, despite somewhat inclement weather, a large congregation had assembled. For the occasion, the altar was decorated with cut flowers, while fine palms and other plants were set within the chancel. The clergy present, in addition to the Bishop, were:—Revs. F. W. Christie, St. Mary's, Aberdeen; M. McDonald, Cumminestown; G. Low, Strichen; R. C. Cordiner, Lonmay; R. MacKay, Longside; N. K. McLeod, Ellon; and R. Ritchie, Inverurie. The Rev. J. H. Burn, Old Deer, acted as chaplain to the Bishop, and the Rev. H. Fyfe, rector of St. Peter's, as registrar.

At the door of the Church, the petition for

consecration was presented to the Bishop by the Right Hon. Lord Saltoun and Mr. James Cardno, J.P. The petition was accepted by the Bishop, who then knocked upon the door of the Church with his pastoral staff. The doors were thrown open, and the surpliced choir, headed by the cross-bearer, passed down the centre passage followed by the clergy, and, lastly, by the Bishop. Psalm cxxii. was the processional. After further devotional exercises, the Rector of St. Peter's presented to the Bishop, who was seated, the title-deeds and other documents. These were accepted by the Bishop and placed upon the altar. Thereafter, attended by his chaplains, the clergy, and choir, he proceeded down the north aisle of the Church, while Psalm lxxxiv. was sung. The procession halted at the Font, which was filled with water, upon which lay a cross of flowers, and Matt. xviii. 18, 19, 20, was read by the Rector. The Bishop, thereafter, placing his right hand on the Font, pronounced the Consecration prayer. The procession then took its way by the north aisle to the Lectern, singing meanwhile, Psalm cxxvii. Prayers were offered at the Lectern and at the pulpit; and also at the Chancel steps for penitents, for those to be confirmed, and for those to be married; prayers were also offered at the place where the bodies rest before entombment; at the kneeling step of the Sanctuary; and at the Altar. Stretching forth his hands to all parts of the Church, the Bishop prayed—

"Grant, O Lord, that it may please Thee to bless and hallow this Church to be consecrated in Thine honour, and in the name of Thy servant, St. Peter the Apostle."

Thereafter, seated in his chair, the Bishop directed the Rector to read publicly the deed of consecration. This having been done, and having been signed and ordered to be enrolled among the archives of the Diocese, the Bishop, holding the pastoral staff in his left hand, and turning towards the people, said: "By the authority committed unto us in The Church of God, we dedicate and set apart for ever from all common and profane uses this house, and whatsoever therein is consecrated by our prayer and benediction for the ministration of the Holy Service and the mysteries of the Church of God. And we hereby declare this house to be hallowed and consecrated in the name of The Father, of The Son, and of The Holy Ghost. Amen."

The service concluded with a celebration of the Holy Communion.

IS THE PULPIT LOSING ITS POWER?

(From *The Church Times*.)

There would seem to be signs, neither few nor insignificant, that preaching is no longer the moral and intellectual force which once it was. Sermons are shorter than they were. They are not seldom dispensed with altogether; they are often separated from the rest of the service, and it is no uncommon thing for a considerable proportion of the congregation to go out before the preacher enters the pulpit.

There are reasons for all this which lie on the surface of things. In this age of haste and impatience, ordinary people have no sufficient power of concentration to listen attentively for more than a short time. Just as they like their

news in paragraphs, so they prefer their sermon snippets. They flag in fifteen minutes, are bored in twenty, and lose all patience in twenty-five. It is probable enough that they make their daily newspaper their oracle and teacher, and think they need no other. The better sort take down their Browning or their Carlyle, and find sermons there.

And yet, if we turn to other fields, it does not appear that "the spoken word," except on the lips of orators, is losing its power among us. Political speaking is as popular as ever, and seldom fails of a patient and attentive audience. The business of the lecturer has developed in remarkable fashion of recent years. Reading circles and societies are by no means confined to the study of books, apart from the living voice of the teacher. The truth is that neither the newspaper press, nor the great masters of poetry and philosophy, can ever really take the place of the preacher. The element of personality, the power of presence and of voice, the magnetism of character: these are lacking in the cold pages of print, as they are absent from the voices of nature. Mr. Bellamy, in "Looking Backward," lays on sermons like gas or water, by private telephone; a notion as conspicuous for its want of humour as for the lack of practical knowledge of men which it betrays. Other methods of preaching may be adopted with advantage, as music, or pictures; but the mightiest force we can direct upon the human soul is the spiritual power which issues from a living man, speaking to his fellows in the Name of God. There was never a time when really good speaking, apart from great oratory, was more sought after, and probably was more influential, than it is to-day.

How is it, then, that sermons exhibit the marked decline which appears to us to be a fact beyond dispute? We believe a chief reason to be simply this: that the clergy devote much less pains and time to preparation for the pulpit than was formerly the case, or than a politician, a lawyer, or any other man whose duty calls upon him to speak a good deal, thinks it necessary to do. It is true that the claims of modern life press so hardly upon a working parson in a large town parish that he has little leisure for quiet study or reflection. It is true that we have learned the supreme importance and value of sacramental means of grace, and that thus we no longer put "pulpit work" in the foremost place. But it is also true that the average level of our preaching is lower than it was, and true that this is a serious defect in the Church life of to-day. Every other department shows progress, in some instances really marvellous advance. But preaching has not developed in like proportion; on the contrary, it has some respects deteriorated. A young curate is heard to boast that he never thinks about the subjects of his sermon until he gets upon the pulpit stairs. An older cleric laments that the ceaseless calls of committees, and daily services, and visiting, and the like, leave him no time for reading. Both elder and younger appear to have largely fallen under the delusion that to get into the pulpit and talk weakly about religion, is to preach. The result is that the use of the pen is a sadly neglected in preparation as the study of books; and the sermon building too often consists of a hasty glance over an adapted Roman manual of dogmatic theology, or a more or less careful adap-

tation of the points of Newman's or Liddon's sermon on the Gospel for the day; or the deliberate copying of the set of notes furnished by one or another of those "Sermon Helps," whose multiplication is so marked and so sinister a sign of the times.

This is assuredly one reason, if not the chief reason, for the decline of the sermon as a power in practical life. The remedy rests with the clergy themselves. The people are willing enough to listen to good speaking, or even to speaking that is only fairly good, . . .

It is assuredly true that most priests preach a great deal too much, either for their own good, or the edification of their people. Possibly it may be true that there are some who had better not preach at all; although it is scarcely likely that the licensing of some of the clergy as preachers, to the exclusion of others, will ever become general in this country. And, after all, there is something to be said for the attachment, in the popular mind, of the preaching office to the priestly character. The separation of the prophetic order from the priesthood was not without serious drawbacks. But it would surely be a vast advantage if we could have sermons and better ones.

THE HOLY CATHOLIC CHURCH.

The Church is "holy." It is her place to teach us how to live so as to please God. She lays down for us our duty. But more than that, she gives us the means of doing this duty. She places at our disposal the Sacraments and other means of grace whereby man is enabled to fulfil his duty. In her fold we are taught all these things which are necessary for us to become holy, and she gives us all those means by the right use of which we may attain that holiness without which no man shall see the Lord.

The Church is "One." That is to say, she has the same faith, and the same form of government and the same King in all ages. Her King is JESUS CHRIST, her Faith the one great body of revealed truth, her government that of the threefold ministry of Bishops, Priests, and Deacons. We do not read in the Bible of many bodies or many Churches, but One Body and One Church, for, as St. Paul tells us, "by one Spirit we are all baptized into *One Body*" (1 Cor. xii. 12, 13).

The Church is "Catholic." This word means "universal," and when we speak of the Church as "Catholic" we mean that she extends all over the world. Our Lord's command was that His ministers were to go into all the world and preach the Gospel to every creature. The Jewish Church was founded by God, but it was not a "Catholic" Church, for it was to last only for a time—till CHRIST came, it was, moreover, only to extend to the Jewish race. But the Christian Church is differently founded, for it is to embrace all people and to last for all time.

The Church is "Apostolic." The Christian Church has an Apostolic ministry. Under CHRIST, we may say that the Apostles were the first founders of the Church, and they ordained others to be Bishops to take their places when they were dead, and these in their turn ordained others. The ministry of the Church is Apostolic, for it comes to us in unbroken succession from the Apostles, who were commissioned by CHRIST,

Who was sent by His Father. Moreover, the Church is Apostolic because it teaches the doctrine of the Apostles. They did not teach one thing and we another, but we gratefully follow in the steps of their most holy teaching, and delivered to others the truths derived from them.

When, then, your eye falls on the four walls of your parish church remember the four marks of the Church and that she is One, Catholic, and Apostolic. That cannot be a true Church which wants any of these "Notes."—*Selected.*

An Ancient Papyrus Manuscript of the Septuagint.

The most interesting and important of the addresses in the Semitic section at the International Oriental Congress, now being held in London, was the account given by the Rev. Professor Hechler, Chaplain to Her Britannic Majesty's Embassy at Vienna, of what may probably turn out to be the most ancient papyrus of the LXX. version of the Old Testament. The extreme antiquity of the manuscript is attested by the uncial characters which it is written, which would place it well in before 300 A.D., but still more by the absence of divisions between the words. The manuscript consists of 16 sheets written on both sides, or 32 pages, each about 10 in. by 7 in. The manuscript reached Vienna a few weeks ago, and Professor Hechler submitted to the inspection of his audience one sheet of the manuscript enclosed in two pieces of glass. The papyrus contains the greater part of the Prophet Zechariah from about the 4th chapter, and parts of the Prophet Malachi. The manuscript is in a fair state of preservation, each line containing from 14 to 17 letters, and the sheets are bound together in the form of a book in a primitive but careful manner, and tied together with stripes of old parchment. There is no doubt that the original scribe had an excellent copy of the LXX. before him, as is clearly indicated by the various readings. There are, for example, readings which are wanting in many of the LXX. manuscripts. Some of the new readings surpass some of the other LXX. texts in clearness of expression and simplicity of grammar. A second scribe had also evidently corrected occasional mistakes of orthography made by the original copyist. These corrections may still be clearly distinguished by the different colour of the ink. On the sheet submitted for examination there are some very interesting abbreviations, with lines above the letters. The Septuagint translation of the Bible was begun under Ptolemy Philadelphus about 280 B.C. and finished about 150 B.C. It was the version most commonly quoted by our Lord and His Apostles, though they occasionally used the Hebrew text, translating it apparently themselves from the original. The historical importance of the LXX is very great, as it was the first time in literature of a translation made on so large a scale.—*The Times.*

THE HISTORIC CHURCH.

In such a nation as this there is planted, in the providence of God, and in the face of strong prejudice and resistance at the first, conterminous with that of the English state, but goes back beyond it to "the making of England,"

and beyond that, to the first preaching of the Gospel. As a scion, its life is independent and its own, yet not self-originate, but derived. The characteristics of the American Church are such as it has inherited from the Church of England; or through that Church's heritage in all the treasures of Catholicity. English Christianity, in all its forms, among English-speaking men in all latitudes and longitudes of the world to-day, is founded and rooted in the principles of religion which the Church of England maintained and transmitted through the centuries. Her doctors, for learning, have been "the wonder of the world," her enemies themselves being judges. The piety which she has fostered has been sober, chaste, dutiful, intelligent, "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Her Authorized Version of the Scriptures is the standard of melodious speech and its praise in all the churches." Her Liturgy and Book of Common Prayer are the form of worship, in which the saints may rejoice in their beds, no less than the great congregation in the cathedral; to which "dissenters" continually recur for suggestion, as the true "Directory of Worship," and by which they are insensibly led back as to their home, when they suffer themselves to come under its spell. "The Bulwark of the Reformation," all English Protestantism looks to her for shelter, and to her armories for weapons of defence or conquest. And this is the heritage which this American Church, this scion, is planted in this nation to maintain, that, having taken root, it may fill the land.

IN TRUST.—But all this religious wealth of the ages is as much the birthright and inheritance of every English-speaking man, woman and child in all the world, as of them that are "born in the house;" and more than that, it is the "precious deposit" to which every foreigner falls heir for himself and for his children when he takes out his naturalization papers and becomes an American citizen, adopted into this Anglo-American nation. The American Church and the American language are the equal right of the American people; theirs not to destroy, or waste, or pervert; but theirs to use, and enjoy and learn to love.

"This Church" is trustee and administrator of the estate, nor for herself as a corporation, but for all the people of the land, including her own children. That she may "do nothing by partiality," she is bound to listen to the complaints and objections of "them that are without" more anxiously even than she consults the prejudices of her own children. Out of her boundless storehouse she must bring forth garments to fit the people, and not expect the people to fit her garments. Maintaining essential principles whole and undefiled, she must be American. She must go after this people; and be one with them; taking on every modification of mere method that experience shall suggest; inventing methods where there seem no thoroughfare; loosening her cords while strengthening her stakes, and evincing such supreme devotion to her mission, that the people of the land shall rise up and say: "We will go with you, for we have seen that God is with you."—*The Churchman.*

Family Department.

TRUST.

BY ALICE GRABY.

Trust is the power that smiles through pain,
And says, " 'Tis well," in woe:
The soul's sun shining through tear's rain
That forms hope's radiant bow.
Trust is the bowing 'neath God's hand
Though blows should seem to slay:
The looking up to understand
God's pointing of life's way.

Trust clings to God and feels His love
Through struggles hard to bear,
Trust learns to leave to God above
The tangled web of care;
Trust knows, in blackest shades of death,
That life's sun soon shall shine,
And learns to lose earth's failing breath
To win the Life Divine.

HOME, SWEET HOME

BY MRS. WALTON.

CHAPTER I.—THE OLD ORGAN.

"Home, sweet home, there's no place like home, there's no place like home," played the unmusical notes of a barrel-organ in the top room of a lodging-house in a dreary back street. The words certainly did not seem to apply to that dismal abode; there were not many there who knew much of the sweets of home.

It was a very dark, uncomfortable place, and as the lodgers in the lower room turned over on their wretched beds, many of which were merely bare wooden benches, it may be that one another gave a sigh as he thought how far he was from "Home, sweet home."

But the organ played on, though the hour was late, and the dip candle was put out, and the fire was dying away. If you had climbed the crooked staircase, you would have seen an old man sitting alone in his attic, and smiling at his organ as he turned it with a trembling hand.

Old Treffy loved his barrel-organ; it was the one comfort of his life. He was a poor, forlorn old man, without a friend in the world. Every one that he had ever loved was dead; he had no one to whom he could talk, or to whom he could tell his troubles, and thus he gathered up all the remaining bits and fragments of love in his old heart, faded and withered though they were, and he gave them all to his old organ, which had well-nigh seen as many summers as he had. It was getting very antiquated and old-fashioned now; the red silk in front of it was very soiled and worn, and it could not play any of the new tunes of which the children were so fond. It sometimes struck old Treffy that he and his organ were very much alike—they were getting altogether behind the age; and the people looked down upon them and pushed passed them, as they hurried along the street. And though old Treffy was very patient, yet he could not help feeling this.

He had felt it very much on the day of which

I am writing. It was cold, dismal weather; a cutting east wind had swept round the corners of the streets, and had chilled the old man through and through. His threadbare coat could not keep it out; how could he expect it to do so, when he had worn it so many years he could scarcely count them? His thin, trembling old hands were so benumbed with cold that he could scarcely feel the handle of the organ, and, as he turned it, he made sundry little shakes and quavers in the tune, which were certainly not intended by the maker of the old barrel-organ.

There was not much variety in the tunes old Treffy could play. There was the "Old Hundredth," and "Poor Mary Ann," and "Rule Britannia;" the only other one was "Home, sweet Home," but that was old Treffy's favorite. He always played it very slowly, to make it last longer, and on this cold day the shakes and the quavers in it sounded most pathetic.

But no one took much notice of old Treffy or his organ. A little crowd of children gathered round him, and asked him for all sorts of new tunes of which he had never heard the names.

They did not seem to care for "Home, sweet Home," or the "Old Hundredth," and soon moved away. Then an old gentleman put his head out of a window, and in a cross voice told him to go on and not disturb a quiet neighborhood with his noise. Old Treffy meekly obeyed, and, battling with the rough east wind, he tried another and a more bustling street; but here a policeman warned him to depart, lest he should crowd up the way.

Poor old Treffy was almost fainting, but he must not give up, for he had not a half-penny in his pocket, and he had come out without breakfast. At length a kind-hearted farmer's wife, who was passing with a basket on her arms, took pity on the trembling old man, and gave him a penny from her capacious pocket.

Thus all day long Treffy played on; over and over again his fortunes were sounded forth, but that was the only penny he received that cold day.

At last, as the daylight was fading, he turned homeward. On his way he parted with his solitary penny for a cake of bread, and slowly and wearily he dragged himself up the steep stairs to his lonely attic.

Poor old Treffy was in bad spirits this evening. He felt that he and his organ were getting out of date, things of the past. They were growing old together. He could remember the day when it was new. How proud he had been of it! Oh, how he had admired it! The red silk was quite bright, and the tunes were all in fashion. There were not so many organs about then, and people stopped to listen—not children only, but grown men and women—and Treffy had been a proud man in those days. But a generation had grown up since then, and now Treffy felt that he was a poor, lone old man, very far behind the age, and that his organ was getting too old-fashioned for the present day. Thus he felt very cast down and dismal, as he raked together the cinders, and tried to make a little blaze in the small fire he had lighted.

But when he had eaten his cake, and had taken some tea which he had warmed over again, old Treffy felt rather better, and he turned as usual to his old organ to cheer his fainting

spirits. For old Treffy knew nothing of a better comforter.

The landlady of the house had objected at first to old Treffy's organ; she said it disturbed the lodgers; but on Treffy's offering to pay a penny a week extra for his little attic, on condition of his being able to play whenever he liked, she made no further opposition.

And thus till late in the night, he turned away, and his face grew brighter, and his heart lighter, as he listened to his four tunes. It was such good company, he said, and the attic was so lonely at night. And there was no one to find fault with the organ there, or to call it old-fashioned. Treffy admired it with all his heart, and felt that at night at least it had justice done to it.

But there was one who was listening to the old organ, and admiring it as much as Treffy, of whom the old man knew nothing. Outside his door, crouching down with his ear against a large crack, lay a little ragged boy; he had come into the great lodging-room downstairs to sleep, and had laid down on one of the hard benches, when old Treffy's barrel-organ began to play. He had not listened to it much at first, but when the first notes of "Home, sweet Home," had been sounded forth, little Christie had raised his head on his elbow, and listened with all his might. It was almost too much for him; it was a memory of the past. A few months ago, little Christie had a mother, and this was the last tune she sang. It brought it all back to him; the bare, desolate room, the wasted form on the bed, the dear, loving hand which had stroked his face so gently, and the sweet voice which had sung that very tune to him. He could hear her, even now: "Home, sweet home, there's no place like home; there's no place like home." How sweetly she had sung it!—he remembered it so well. And he remembered what she had said to him just afterwards—

"I'm going home, Christie—going home—home, sweet home; I'm going home, Christie." And those were the last words she had said to him.

Since then, life had been very dreary to little Christopher. Life without a mother, it hardly was life to him. He had never been happy since she had died. He had worked very hard, poor little fellow, to earn his bread, for she had told him to do that. But he had often wished he could go to his mother in "Home, sweet Home." And he wished it more than ever this night, as he heard his mother's tune. He waited for it very patiently, whilst old Treffy was playing the other three which came first, but at length some one closed the door, and the noise inside the lodging-room was so great that he could not distinguish the notes of the longed-for-tune.

So Christie crept out quietly in the darkness, and closing the door softly, that no one might notice it, he stole gentle upstairs. He knelt down by the door and listened. It was very cold, and the wind swept up the staircase, and made little Christie shiver. Yet still he knelt by the door.

At length the organ stopped; he heard the old man putting it down by the wall, and in a few minutes all was still.

Then Christie crept downstairs again, and lay down once more on his hard bench, and he fell asleep, and dreamt of the mother in the far-off land. And he thought he heard her singing, "Home, sweet Home," I'm home now, Christie; I'm home now, and there's no place like home."

[TO BE CONTINUED.]

Hints to Worshippers.

1. Endeavor to be punctual and go directly into the church, instead of standing around and indulging in loud conversation.
2. When it is proper to kneel get down on your knees, instead of sitting and leaning over upon the back of the pew in front of you.
3. Join heartily in those portions of the service which belong to the people, and do not engage in any unnecessary conversation with your neighbors.
4. Always be courteous to strangers and assist them in finding the places in the Prayer Book without rendering such assistance too conspicuous.
5. Make Almsgiving a regular part of your worship, and remember that what is placed upon the Alms plate is offered up upon the Altar of your Lord as your gift to Him.
6. Pray always for those who minister to you in holy thing.—*The Messenger.*

LITERARY NOTE.

The current number of *The Pulpit* contains complete sermons by such well known preachers as Archdeacon Farrar, Dr. Lyman Abbot, John McNeil, Professor Henry Drummond, Hugh Price Hughes, Dr. M. C. Lockwood, Dr. W. S. Rainsford, Dr. S. P. Rose, Dr. Howard Duffield and others. The subjects are all of timely interest, reflecting the best sermonic thought of the age. This magazine confines itself exclusively to sermons and is thoroughly undenominational. Single copies, 20 cents. EDWIN ROSE, Publisher, Buffalo, N. Y.

Contributions by Prof. Goldwin Smith, General Sir John Adve, Wilfred Scawen Blunt, J. Astley Cooper, Sir Herbert Maxwell, the Countess of Galloway, Rev. Dr. Jessopp, Field Marshall Sir Lintim Simmons, the Marquis A. di San Giuliano, Rev. B. G. Johns, George Strachey, Lady Catherine Milnes Gaskell and Sir Julius Vogel, make the September issue of "*The Nineteenth Century*" a brilliant one. Prof. Smith writes on the approaching presidential election in America in a thoughtful paper entitled "The Contest for the Presidency." Wilfred Scawen Blunt argues

for the release of Arabi. A paper entitled "An Anglo-Saxon Olympiad," by J. Astley Cooper, is an eloquent plea for an international contest of sports among English speaking people, conducted on a larger scale than such enterprises heretofore have been. The Countess of Galloway contributes some delightful reminiscences of "Globe Trotting in New Zealand." "The Last Great Roman," by Sir Herbert Maxwell, is a study of the life and works of Stilicho. There is a noteworthy paper on Italian colonization by the Marquis A. di San Giuliano entitled "The Italian Colony on the Red Sea." The author is a member of the Italian parliament and is thorough master of his subject. The Rev. B. C. Johns makes some interesting studies on "The Protective Color of Animals." Field Marshall Simmons comes to the support of ex-Empress Eugenie in the charges made against her part in the Franco-German war by Archibald Forbes in the previous issue of the *Review*. Lady Catherine Milnes Gaskell contributes some sensible "Talk about Clergymen." Sir Julius Vogel, late premier of New Zealand, writes on "A Zollverein of the British Dominions." George Strachey has an entertaining reminiscent article on "Carlyle and the 'Rose-Goddess.'" General Sir John Adve writes "In Defence of Short Service," and the Rev. Dr. Jessopp contributes a powerful study entitled "Swanton Mill."

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Mission Field

The S. P. G. Society's Work.

In India the Society spends more than thirty-six thousand pounds a year. Its numerous Missions includes Chota Nagpore, with 13,288 baptized native Christians; Toun-goo, with 3,839; the Telegu Mis-sions, with 5,975; Tinnevely, with 32,447; and Ahmednagar, with 4,076. There are many hundreds of lay mission-workers, besides 174 clergymen, of whom 117 are natives.

In the rest of Asia the Society has Missions in Ceylon, the Straits Set-tlements, Borneo, China, Corea, and Japan. On these vast fields it spends about eleven thousand pounds a year, maintaining fifty ordained mis-sionaries, where there ought to be hundreds.

In Africa the Society is at work in ten dioceses, including the new one of Mashonaland, where strenuous efforts have to be made for the Church's work among the colonists and natives. The Society's annual expenditure in Africa is about fifteen thousand pounds a year, one hundred and twenty-two clergymen (of whom seventy-two are mission-aries to the heathen) being on the Society's list. Both missionary and colonial work are carried on in each of the dioceses, the chief missionary diocese being that of St. John's (Kaffraria), while the other dioceses contain among their Missions the well-known stations of Herschel, Keiskamma Hoek, St. Augustine's, Isandhlwana, Springvale, Highflats, Phokoane, Thaba'Nehu, Masite, and Thlotse Heights.

In Madagascar the Society spends between four and five thousand pounds a year. The number of its missionaries is twenty, half of whom are native clergymen. The work in this vast island exhibits opportuni-ties in all directions.

In America and the West Indies the Society spends between fifteen and sixteen thousand pounds a year, and maintains (wholly or in part) two hundred and forty-seven cler-gymen, of whom twenty-four are missionaries to the heathen.

In the rest of the world the So-ciety spends about four thousand pounds a year, maintaining (wholly or partly) fifty-eight clergymen, of whom eighteen are missionaries to the heathen. These are engaged in the Cape de Verde Islands, at Con-stantinople, at the Continental Cha-plaincies in Europe, in Fiji, Mauri-tius, Norfolk Island, Queensland, St. Helena, the Sandwich Islands, and Western Australia.

Thus the Society endeavours to maintain and increase the efficiency of its existing missions to the heath-en, and to take care of the scattered members of the English race in all parts of the world. But are we se-riously grappling with the mission-ary problems of Asia and Africa?

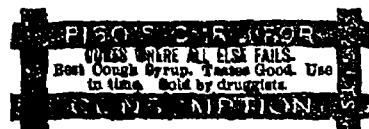
We can, for instance, tell of fam-ous and prosperous Missions in many parts of India. We can thank God for them, and regard them as evidences of His blessing on the la-bour that has not been bestowed on them in vain. But what proportion does it all bear to the total popula-tion of India? Christianity gains ground in every way there; the Christian population grows much more rapidly than the non-Christian, while, in the competition of life, Christians are distancing the uncon-verted members of their races. The result is certain, but how far distant is it? Are not our efforts almost absurd in their relative smallness? God can save India with many or with few, but we, who desire that it should be won for Him, should be ashamed of the little hand we send to persuade its millions. We dare not pretend that the workers are few because we trust that in God's hand they are enough. They are few be-cause our love is cold.

The case is the same in other parts of Asia and in Africa. There is no reason, either in native preju-dice or in political or physical diffi-culties, why Africa should not in a few years become Christian, at least from the Zambesi to Capetown.

Hard work, sometimes dangerous work, sometimes discouraging work, there would no doubt be. But still such good and noble work as is now being done would, if it were only multiplied, soon accomplish the task. The multiplication must be done by the Church at home.

Anpao Kin is the title of a Church paper in the Sioux language pub-lished at Sioux Falls, S. D. Three dialects, Santee, Yankton, and Tee-ton, are used in its pages.

Ground has been broken for the erection of a church at Ayer, Mass. The cost will be about six thousand dollars.



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Mrs. Jane Smith, of Maitland, was cured of a greivous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Liment to the parts affected.

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A LONDON MIRACLE.

AN IMPORTANT STATEMENT BY
A WELL-KNOWN CITIZEN.

Mr. E. J. Powell, of 33 Alma Street, Relates His Remarkable Experience to an Advertiser Representative—Tortured by Malignant Rheumatism From Boyhood, He at Last Escapes From Agony—A Story Full of Hope for Other Sufferers.

London Advertiser—

At 33 Alma street, South London, lives Mr. E. J. Powell, a gentleman who has resided in London and vicinity for about six years, and who enjoys the esteem of a large circle of friends here and elsewhere throughout the Province. Those who know him are doubtless aware that he has been a sufferer since his youth from rheumatism in its worst form. His acquaintances in the city, who remember the long siege of the illness he stood a year ago last winter, and who had come to look upon him as almost a confirmed invalid, have been surprised of late to see the remarkable change for the better that has taken place. The haggard face and almost crippled form of a year ago have given way to an appearance of robustness, vigor and agility that certainly seem the result of miraculous agency.

Hearing of this a reporter called on Mr. Powell in order to ascertain by what magic means this transformation had been wrought. The scribe first asked if the reports concerning his wonderful restoration to health were true. "I am thankful to say they are," said Mr. Powell. "My case is pretty well known around here."

"To what do you owe your recovery?" we asked.

"I owe it to the use of a certain remedy," he replied; "but I would prefer saying nothing at present. I have suffered nearly all my life with a malady I had begun to regard as incurable, and the fact that I am permanently relieved appears incredible. In common parlance, it seems too good to last, I want to be sure that I am permanently cured before anything is made public, so that when I do give a testimonial it will have some weight. You may call again later on and I will let you know."

About two months later the reporter knocked at Mr. Powell's door, and was admitted by that gentleman himself. The latter said he was now absolutely convinced of the permanency of his cure, but being a man who did not care for publicity, he had hesitated long before he could make up his mind to allow his name to be used. Coming from one of his conscientiousness and probity of character, his words cannot fail to have the weight they deserve.

"The primary cause of my rheumatism," said Mr. Powell, "I attribute to a severe thrashing administered to me by a school-teacher when I was 13 or 14 years of age. I received injuries then which subsequently brought me years of suffering. The first time I really felt any rheumatic trouble was one day when carrying an armful of wood up a flight of stairs in Victoria College, Cobourg, which institution I was attending as a student. This was in 1872. A

twinge of pain caught me, but passed away in an instant. I did not know what it was. Again, when playing football, I experienced a like sensation and that marked the commencement. After that I was attacked at various periods, though it was not until 1876 that I began to grow alarmed. I was living then in Toronto, keeping books for my brother, who was in the wholesale tea business, and as I resided on North Pembroke street and had to walk to Wellington street every day, I found that my rheumatism was getting pretty bad. I did not consult a doctor, but took different patent medicines advertised to cure complaints of my nature. I was not benefited, however. The rheumatism passed away only to return in the fall and spring. In 1878 I engaged in mercantile business in Essex county. From that out I was at indoor work, but the pain returned at intervals. I suffered from sciatica in the left leg; it was very acute at times. In taking stock one day it became so severe that I was hardly able to move around. This was the first acute symptom—that is, where the effects remained for any length of time. I suffered the most intense pain for days. That was about the year 1880.

"For a number of years afterwards I continued to grow worse and worse. In 1884 I went into the real estate business in Toronto, and having a good deal of walking to do, I experienced the pain constantly that summer. It was all day and at all times, frequently so bad that I would have to stand on the street, relax the muscles of my left leg and let it swing until the spasm was over. At most, I could walk but three or four blocks and would then have to halt. I consulted medical men and was advised to try electricity. I took the treatment steadily for several weeks, getting sometimes two or three charges a day on the hands and feet from an electric battery. But it did me not the slightest good. At last my health became so bad that I had decided to quit the real estate business and enter upon rural life, thinking that the change of air and occupation might have a beneficial effect. So I exchanged some property for the old Dr. Woodruff fruit farm near the city. I worked it one year, but found that it was too laborious for my complaint, which was fast rendering my life a burden. I reluctantly left the farm and came into London three years ago last May. I did some building here, but my malady prevented me from actively engaging in business.

"A year ago last winter the first snow fell on December 1; I went out to shovel the snow, and before I got through I was seized with a pain and had to go into the house. For fourteen weeks I never left it. The only way in which I could be moved was by being wheeled around in an easy chair. What I suffered during that period no one but myself can ever realize. I was attended by the best physician in the city of London. Possibly his treatment was not without temporary effect; at any rate I gradually recovered until I was able to be on my feet once more. I decided to try country life again, and went back to my farm house last

year, but I still found I had it as bad as ever. I was living in dread of having to go through another ordeal, when I read in the papers about this Marshall miracle in Hamilton. I had then as much faith in Pink Pills as I had in other patent medicines—and that wasn't very great. I did not bother with them nor did I think of the matter again until last September. I saw Mr. Marshall at the Western Fair and he advised me to try Dr. Williams' Pink Pills. I told him I did not think the remedy claimed to cure rheumatism, and that although I had certainly ocular proof that his own was bona fide, my complaint was different to his. Mr. Marshall said he could not say whether it would cure rheumatism or not, but the pills were good for the blood anyway, and at least it would do me no harm to try half a dozen boxes. I neglected his advice; it would be useless to try a medicine, I thought. Many of my friends, who had probably read of the remarkable cures accomplished by Pink Pills, kept urging me to give them a trial.

"At last I yielded and bought six boxes as a sort of forlorn hope. I took four boxes and received no benefit that I could recognize, but while taking the fifth I noticed that for a period of three or four days I felt no pain. This was a novelty to me, as for three or four years I had not known what it was to have a moment's freedom from suffering, whether in bed or out of it. I supposed it was a temporary relaxation due to natural causes. However, it gave me some hope to finish the sixth box. Then I knew I was getting better. The pain which had been constant became intermittent and less severe. My friends and family told me that I was beginning to look like another man. My face, which had begun to wear a drawn expression, common with people who are suffering, commenced to show a better color. My system was being toned up. Inspired with increased hope I purchased six more boxes from Mr. Mitchell, the druggist, and continued to take them, and with each box I realized more and more that it was a cure. I used up thirteen boxes in all, and when the thirteenth was finished I had not a symptom of pain for three months."

"At that time Mr. Mitchell spoke to me about it in the store. I told him what a blessed change had been wrought for me through the use of Pink Pills. He asked me if I would object to giving a testimonial to the firm—Dr. Williams' Medicine Company, of Brockville. I said I was not a man who cared for notoriety of any character, and did not relish the idea of having my name published broadcast over the land. That is one of the reasons why I have been so long in making this public. But I am so profoundly grateful for my rescue from a life of pain to one of health and strength that I feel I would be neglecting a duty I owe to suffering humanity if I allowed these scruples to interfere any longer with an avowal of what Dr. Williams' Pink Pills have done for me. I discontinued taking Pink Pills the 1st of April last. I started again in June and have used six boxes, not because I have had any recurrence of my old complaint, but because I

want to thoroughly drive it out of my system. I think the pills as good as a tonic."

"Now," concluded Mr. Powell, "you have my experience. I know what I was; I know what I am. I know that from boyhood I have been a victim of malignant rheumatism, which has been a torture the last few years. I know that I have tried every remedy and been treated by the best medical skill, but in vain; and I know that Pink Pills have succeeded where everything else has failed and that they have brought me back health and happiness. Therefore I ought to be thankful, and I am thankful." And Mr. Powell's intense earnestness of manner could admit of no doubt as to his gratitude and sincerity. The reporter shook hands and took his leave. "You may ask Rev. Mr. McIntyre, of the Askin Street Methodist Church, or Rev. G. A. Andrews, B. A., pastor of the Lambeth circuit, whether I was a sick man or not," were his parting words.

REV. MR. MCINTYRE'S TESTIMONY.

The reporter dropped in on Rev. C. E. McIntyre at the parsonage, 82 Askin street. "I know Mr. Powell well," said the reverend gentleman when questioned. "He was an esteemed parishioner of mine when he lived on Askin street. He afterwards moved into the country, but he has since returned and is attending the Askin Street Church again."

"Do you remember Mr. Powell's illness a year ago last winter?"

"Yes; I frequently called on him. He had a very bad attack of rheumatism which laid him up for a long time. He had to be wheeled around house in a chair."

"You notice that he has recovered?"

"Yes; he appears to be a well man now. I heard he had been cured by Dr. Williams' Pink Pills."

"You know Mr. Powell to be a thoroughly honorable gentleman and that if he says these Pills cured him, he believes that to be the truth?"

"I do. Mr. Powell is, in my opinion, a most conscientious person, and any statement he would make would be perfectly reliable."

WHAT MR. MITCHELL SAYS.

"Dr. Williams' Pink Pills are the best selling and most popular medicine in the store," said Mr. B. A. Mitchell, the well known druggist, upon whom the reporter next called.

"Do you know of Mr. Powell's case?" asked the reporter.

"Yes, and I consider it a most remarkable one. I remember that Mr. Powell was a great sufferer from rheumatism. He was continually buying medicine of some sort, but seemed to get no better. Then he commenced to try Pink Pills. I saw he was beginning to look like a different man, so I asked him one day about it. He told me that he traced his cure to the use of Dr. Williams' Pink Pills. As I have already said, the demand for Pink Pills is something astonishing, and they invariably give the best satisfaction. I know this to be so from the voluntary statements of customers, and if necessary the proprietors could get scores of testimonials from people here who have been benefited by the

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Mr. Hodgins, the head clerk, corroborated what Mr. Mitchell had said. The sale of Pink Pills was extraordinary and the general verdict was that it was a wonderful medicine. These Pills are manufactured by the Dr. Williams Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing our trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you, and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

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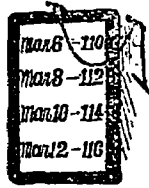
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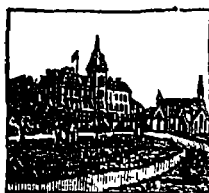
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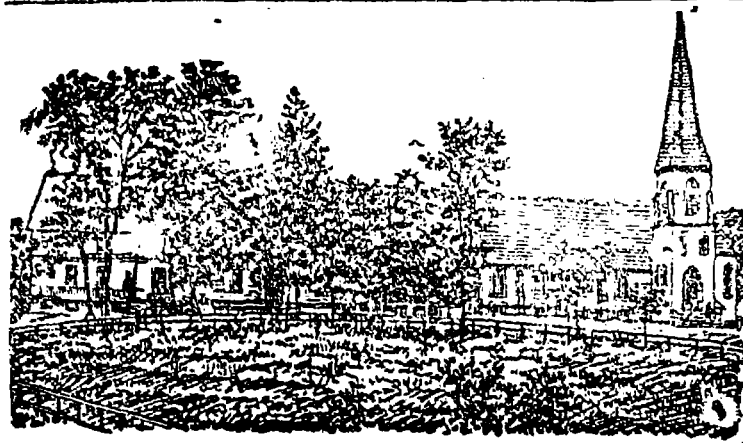
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