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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLIASTICAL NOTES.

THE Bishop of Oxford, Eng., has been unanimously elected member of the council of Keble College, in the room of the late Dr. Liddon.

THE chaplaincy of the Chapel Royal, Savoy, vacant by the death of the Rev. H. White, has been offered to Canon Curteis, of Lichfield, England.

THE Rev. W. H. Milnes, a presbyter of the diocese of Florida, having renounced the ministry of the Church, has been deposed by the Bishop of the diocese.

MEMORIAL TO THE LATE REV. DR. LIDDON.—The Baroness Burdett Coutts has undertaken to erect at her own cost a monument over the grave of the late Dr. Liddon.

ON Thursday, October 16th, Bishop Talbot held an ordination at the Cathedral of St. Matthew, Laramie, U. S., and admitted Mr. John S. James, lately a Baptist minister, to the diaconate.

WE are authorized to state that there is no foundation whatever for the rumour, to which the *Record* gave currency, that Bishop Blyth is thinking of resigning his post as Anglican Bishop of Jerusalem.—*Guardian*.

Church Bells, reviewing Dr. Salmon's work on *The Infallibility of the Church*, Second Edition, says—"The book itself is too well known to need explanation and it is too highly valued already to need further commendation."

AN effort is about to be made to complete the restoration of the ancient Cathedral of St. Brigide, Kildare, Ireland. We understand that already the sum of £1,000 has been promised, so that only £3,000 remain to be put together.

THE Assistant Bishop of Minnesota offers an Honor Card signed by his own hand, to all children of his diocese who are able to recite the Catechism without an error. The mistake of a single word in any answer will debar the pupil from obtaining the certificate.

SAID a very old lady, in a very penitential mood, induced by illness, "I've been a great sinner for more than eighty years, and didn't know it." "De Lod!" exclaimed an old coloured woman who had lived with her for years: "I knowed it all de time!"

MR. R. DENNY URLIN has promised some interesting MSS. connected with John Wesley to the Church House. Some of those MSS. prove conclusively that Wesley held to Catholic tradition far more closely than most of his professed followers are willing to admit.

A SCOTCH divine once took into the pulpit a sermon without observing that the first leaf or two were so worn and eaten away that he found that he could not decipher or announce the text. "My brethren," said he, "I find that the mice have made free with the begin-

ning of my sermon, so that I cannot tell you whaur the text is; but we'll just begin whaur the mice left off, and we'll find the text as we go along."—*Weekly Churchman*.

NEW APPOINTMENTS.—It is officially announced that Dr. Perowne, Dean of Peterborough, Eng., has been appointed Bishop of Worcester, and that Canon Newbolt, Principal of Ely Theological College, has been appointed Canon of St. Paul's, in place of the late Dr. Liddon.

SPEAKING at the meeting of the Congregational Union, held in Leicester, Eng., the Rev. J. Simon, Congregationalist minister, deliberately gave it as his opinion that the Church of England was making greater progress in Leicester than all the Nonconformist Churches put together.

BISHOP SMYTHIES left England on November 10th, and was to be accompanied to Africa by a priest and two deacons, Rev. H. B. Davies, M.A., J. C. Haines, B.A., and A. H. Carnon, and two lady nurses, Miss J. E. Campbell and Miss M. E. Caffin. "These are all new workers, raising the number of the English staff to 70. The mission is sadly in want of a medical man, some stations being entirely out of reach of medical help.

BESIDES the seven services held every Sunday in Kensington (England) Parish Church and the Sunday Schools, there are ten Sunday Bible Classes for various sets of people, and ten week-day Bible Classes, exclusive of those for children, and exclusive of nine confirmation classes to be begun next month in preparation for the Bishop of London's confirmation at the end of February next. There were 270 persons confirmed in this parish last year, of whom fifty-four were over twenty years of age.

THE Bishop of Kentucky, has issued a pastoral address to the clergy and laity of the diocese, asking for their earnest prayers and active co-operative work in behalf of the mission of the united Episcopal parishes to be held in Louisville, about the middle of January. The purpose of the mission is "to strengthen the spiritual life of us, the confessed followers of our Lord Jesus Christ—to bring back to loyal allegiance and devotion those who, having once named the precious name, are now lapsed into unbelief and open disobedience—and to bring to a knowledge of his truth, and to a participation of his salvation those who have never known him."

We take this opportunity of directing the attention of our readers to the several *Ordination Addresses* of the late Bishop Lightfoot, which have just been issued from the press by Macmillan & Co. Those who recognise in the Bishop one of the greatest Fathers in God the Church has possessed for many years will be glad to place themselves in contact with the mighty words he addressed to the candidates for ordination on whom he laid his hands from time to time. Noble, heart-searching, uplifting, guiding thoughts will be found in this

volume, wherein it may be truly said, "He being dead yet speaketh." We respectfully direct the attention of our own Bishops to these Ordination Charges.—*Irish Ecclesiastical Gazette*.

SEVEN dioceses in the U. S. last year contributed more than \$10,000 to general missions—viz., New York, \$90,044; Pennsylvania, \$51,527; Massachusetts, \$36,089; Connecticut, \$13,810; Rhode Island, \$13,323; Maryland, \$12,949; Long Island, \$12,006. Five more gave over \$5,000—viz., Western New York, \$7,964; Newark, \$7,746; Pittsburg, \$7,615; Albany, \$7,180; Central Pennsylvania, \$5,093; and seven more gave over \$4,000—viz., Southern Ohio, \$4,976; Michigan, \$4,911; Ohio, \$4,976; Michigan, \$4,911; Ohio, \$4,749; New Jersey, \$4,663; Central New York, \$4,481; Virginia, \$4,391; and Chicago, \$4,036.—*Standard of the Cross*.

THE Duke of Westminster has presented a pastoral staff to the Bishop of Chester, Eng. The staff is surmounted by a silver gilt cross, the centre circle of which displays figures of Christ and the Virgin Mary, to whom the Cathedral was dedicated on its being suppressed as a monastery. Effigies of the prominent ecclesiastics connected with the See, beginning with St. Chad, ornament the standard, and the staff is jewelled with topaz and other stones. The Bishop, in accepting it, said he should make use of it, as also of a mitre presented by a munificent donor who did not wish his name to be published. He agreed with Bishop Blomfield that the Church should have certain external splendour, and that splendour should be represented even in those who in a humble way tried to carry on the responsibilities and the mission of the royalties of the King of kings.

THE honesty of the Chinese in their business dealings is shown in the actions of Hou Qua, the Canton millionaire, who died a few years ago, leaving at least £10,000,000. One of the Chinese firms of Canton failed, owing a great sum to foreigners. Hou Qua got up a subscription and paid the whole indebtedness. He headed the list of subscribers with £200,000 out of his own pocket, saying that "Chinese credit must remain untarnished." This is the same man who, when the English were about to bombard Canton unless their demand of £1,200,000 was paid within forty-eight hours, headed the subscription list with the sum of £220,000. "I give," said he, "£160,000 as a thank-offering for the business prosperity I have had. I give £20,000 as a testimony of the fidelity of my son, and £40,000 as a mark of the affection which I bear my wife." Hou Qua is still greatly honored in Canton, and his name is synonymous with business honour.—*Irish Ecclesiastical Gazette*.

A NONCONFORMIST'S TESTIMONY.—The Sept. number of the *Methodist Times*, edited by the Rev. Hugh Price Hughes, contains an article on the 'Holiness of beauty' and its alleged feeble presentment in the Nonconformist places of worship, which must be held to mark another step in the 'forward movements,' which the

spirited conductor of the West End mission has been the means of inaugurating in Methodist circles. He constitutes an appeal for reverence and refinement in public worship, the lack of which, the writer avers, is causing the younger people especially, to forsake chapel for church by scores and hundreds. 'The contrast between the beautiful and refined worship of the Anglican Church and what the Anglican apologists delight to describe and accentuate as 'the slovenliness of Dissent is painfully conspicuous.' The laches especially condemned are:—Sitting during prayer, late coming in and failure to join in the hymns and Lord's prayer. The cause of these is held to be the idea prevalent in the pew and fostered in the pulpit, that prayer, singing and lessons, are merely 'preliminaries' to the sermon. Hence people ask each whom they are going to 'hear,' instead of where they are going to 'worship,' while preachers too frequently rush through the first part of the service in order to have more time and scope for their sermon. Finally, the writer pleads for refinement and beauty in the sanctuary, as well as reverence. He believes that a true sense of the 'beauty of holiness' must lead to a deeper sense of the 'holiness of beauty,' and says that an age that has heard Ruckin with rapture, cannot exclude beauty from its conception of religion. The Rev. H. P. Huges is a Welshman, and was born in 1847. He was educated at Richmond Theological College, and graduated M.A. at London University. He has held ministerial appointments in several circuits, and has been Temperance Secretary, and is a member of the "Legal Hundred." It is, however, in his aggressive unattached work in London that he is best known.

THE BISHOP OF LINCOLN'S CASE.—The Archbishop of Canterbury and his assessors in the Lincoln case have had their final meeting. The terms of the judgment are said to have been definitely settled, and his Grace has fixed an early date for its delivery.

A SHORT METHOD WITH SCEPTICS.

WITHOUT going too fully into the present critical controversy connected with the Pentateuch and the Psalms, we desire to put before our readers an aspect of it that has been satisfactory to ourselves. One really cannot always have his Faith at the mercy of every fresh critic; and it is well to have some well-founded basis for it which will practically make him independent of Biblical criticism. We have no desire to check the process of literary criticism; it must go on, and shall go on whether we like it or not; and it is one of the distinctions of the Anglican Church, both in the past and the present, that she has done her part nobly in this special field. We believe there is much truth in the following words:—

"God has, we must believe, special tasks in store for the Anglican Church—tasks for which the Roman temper and the Roman theology are by their very character and tone disqualified. It seems likely that it will belong to us rather than to Rome to work out the relations of religion to critical knowledge, and to vindicate the true character of Inspiration in its relation to historical research."

Speaking generally, with regard to difficulties raised concerning alleged inaccuracies or contradictions in the letter of Scripture, it is well to bear in mind that many of these owe their very existence to an extreme and untenable theory of Verbal Inspiration. This theory, which obtained widely some thirty years ago, had never any Church authority to sanction it, and is now held by comparatively few. The late Archdeacon Lee helped largely to refute and explode it. Most people now recognize that the Bible is what St. Jerome called it, 'a divine library.' A library, observe, the books

of which extend over many centuries, and exhibit an undeniable progressive element. History is largely included in it, and the history shows the gradual growth upwards out of polygamy to monogamy, *c. g.*, as one instance of moral elevation. But our space is too narrow and circumscribed to permit of much detail. We can only deal with this question in the bulk and in the rough. However, we will just say, is there anyone in the present day who finds it a matter of painful difficulty that one Evangelist records that Christ healed one blind man near Jericho, another that He healed two? Or, again, that our Lord quotes the 110th Psalm as a Psalm of David? As regards this latter difficulty—if some people will insist on making it one—fairly educated theologians know that there are five books of Psalms, the endings of the first four of which are marked by the doxologies appended to Psalms 41, 72, 89, and 106. The first of these alone is Davidic; but standing at the head of the collection it naturally gave a name to the whole. And it seems the very excess of hypercriticism to attribute to our Lord an inaccuracy in quoting a Psalm composed after the return from the Captivity as the work of David, when it is so natural to suppose Him treating the whole collection as Davidic in a popular way, for the reason just stated. But enough of detail.

Men like Professor Huxley, whose recent article in the *Nineteenth Century* shows the ferocity with which he pursues this question, attempt to make every verbal error a death-wound to Christianity. To men who hold an extreme theory of verbal Inspiration, such an *argumentum ad hominem* as Huxley uses would no doubt be very powerful, but does it not apply now as it would have done thirty years ago. After all, what are these criticisms when put in the scale against the *history and work* of the Christian Church. Our Lord prophesied, in St. Matt. xvi. 18, that the gates of hell should never prevail against His Church. In spite of persecutions, heresies, schisms, seasons of coldness and dryness, that prophecy has been amply fulfilled. We see the work of the Church in the past and in the present, conveying deliverance to the captive and recovering of sight to the blind. She hands on that Gospel, which is the power of God unto salvation to every one that believeth. We see her triumphs in the mission fields of those dark places of the earth which are full of the habitations of cruelty. We see our work in the hospital, in the refuge, in the reformatory, in the school. We see her still going forth, conquering and to conquer, as she has done all down the centuries since Christ foretold her indestructible career. And when some captious, carping critic, who cannot make up his mind whether there is a God, or a human soul, or any hereafter, and who prides himself on having invented the name Agnostic, comes to us and says, Look at this discrepancy and that. David did not write the 110th Psalm. Abiathar was not priest when David ate the shew bread. We reply—My dear sir, you seem to us to have no sense of proportion. Compare these objections you adduce with the general character of the whole Bible—and at most are they even spots on the sun—and, still more, think of them in connection with the *history and work* of the Christian Church during all the centuries, and the promise and potency of her future course, and then say are these objections of yours even small dust in the balance.

To anyone who has grasped the idea of the Christian Church, as pictured in prophecy by our Lord in St. Matt. xvi. 18, there will be no difficulty in the matter. We have only briefly sketched in outline what is to ourselves a most convincing and comforting head of Christian evidence. We are well aware of the imperfection and incompleteness of the treatment of the subject, and leave our readers to fill in the outlines more at leisure.—*Irish Ecclesiastical Gazette.*

PERSONS DEAN HOLE WOULD "RUN IN."

LAST week the Dean of Rochester, in addressing working men at the Church Congress, said:—"If I could be empowered to 'run in' all such persons as seemed to me to require chastisement, correction, and amendment, I should like to be a policeman. I should commence with those who might work but won't work, with hand or head, body or mind; the animals (it is a misnomer to call them men) who loaf, and lounge, and yawn, drones in the hive, barren trees in the orchard, dumb notes in the organ, dead herrings in the net. In the neighbour county of Nottingham, we call them 'shacks'; and I would run them in—not only those who wear battered billycocks and ancient corduroys, but those who deck themselves in splendid raiment, from silken hat to patent leather shoes; not only the abjects at the corners of the streets, but swells in grand saloons, all who are living useless, idle lives, I would run them into some such receptacle as that which was prepared for their predecessors, two thousand years ago (for they belong to a very old and numerous family), by a severe ruler, I think, at Sparta. He put them into a spacious tank which contained a pump. Water was introduced in such proportions that, if the inmate neglected the process of ejection, it attained disastrous elevations. He must either pump or die, and, as a rule, he not only preferred to pump, but earnestly besought his employers to give him some drier occupation. Within the memory of man, there was a notice on the bridge as you enter St. Asaph, 'All vagrants will be whipped.' I should be inclined to run in for flagellation, slight on a first conviction, all persons who are continual gadabouts, and who were away from their duties, except for business, information, or health. All absentees, landlords, ecclesiastics, proprietors, who could not show just cause of absence, should be whipped and sent home. I would not only run in and punish the drunkard, but those who help to make him drunk; those who, having miserable houses to let, care nothing for the tenant, but only for the rent; those whose duty it is to maintain the health of the people, but who permit men and women to crowd together in a poisonous atmosphere, which is alike destructive to the life of body, mind, and soul. 'You come and live in our court,' a drunkard said to a philanthropist, who was pleading with him, 'and you'll soon take to the drink.' I should run in the brewers who use drugs which increase rather than satisfy thirst, and which excite and madden the brain, together with the publicans, who serve drink to those customers who manifestly have had enough. I fear that I should be constrained to include not a few of the fairer sex. Wives who are slatterns, dowdies, and gossips, standing at the door instead of tidying the house, thinking more about their neighbours' sins than of their husbands' supper. I would give them practical illustrations as to the uses of soap, and teach them how to boil and roast. Shakespeare says that 'Love, which has nothing but beauty to keep it in good health, is short lived, and apt to have ague fits'; and a neat room, with a bright fire, and a savoury smell, and a pleasant smile of welcome, have a great power to preserve it, and make men satisfied with home. I should run in gamblers and bettors, touts, tipsters, welshers, ropers, and copers, three-card and thimble men, all who were endeavouring to overreach and pauperise each other, wherever found, in the card-room of the London club or the tap room of the Tom and Jerry.—*Family Churchman.*

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CORRESPONDENCE.

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To the Editor of the Church Guardian:

SIR,—I proceed to make good my offer to furnish full details of the proof that the Church has always held and taught that the indwelling presence of the Holy Ghost is given in Baptism, is in fact the characteristic grace of that Sacrament.

The teachers of the new doctrine acknowledge this of the later Church. The Rev. F. W. Paller, in a paper on *The Distinctive Grace of Confirmation*, diligently circulated by the new school, says (p. 32), "The majority of modern Theologians, at any rate in the Anglican and Roman Churches have been accustomed for a long time past to lay down as an undoubted truth that the substantial indwelling presence of the Holy Ghost is imparted to the soul in baptism, and that merely a fuller measure of that same presence is added in Confirmation." Mr. Paller says, *majority*—a strange word to use when the only names he is able to claim in the English Church are Bishop Jeremy Taylor, in the 17th century, Bishop Rattray, of Dunkeld in the 18th, and Mr. G. H. Forbes, of Buenavista, in the 19th. Now I have not access to the writings of the two latter divines, but the slightest examination of Bishop Taylor's writings will show that however strongly he speaks of the grace of Confirmation, he certainly did not hold with those who deny that the Holy Ghost is given in Baptism. Let any one turn to the section on Baptism in his *Life of Christ* and he will find the fullest, clearest, most emphatic statements that the Holy Ghost is given in Baptism. I extract two brief sentences:—"This is the Baptism of our dearest Lord: His ministers baptize with water; our Lord at the same time verifies their ministry by giving the Holy Spirit." "The descent of the Holy Spirit upon us in our baptism is a consigning us for God. And in this sense the Spirit of God is called a Seal, 'the water (says St. Basil) washes the body and the Spirit seals the soul.'" To quote strong language about the gift of the Holy Ghost in Confirmation proves nothing; the question is, does the writer deny the gift in Baptism?

There has been, it is safe to say, no name so universally revered in the English Church of this century as the name of JOHN KEBLE, whether we consider him as brilliant Scholar, Poet, Parish Priest, Theologian, Saint—mighty breakwater against the Romeward movement in the hour of the Church of England's mortal peril,—who was there like him? How can I better begin my Anglican *Oatena* than with this *clarum et venerabile nomen*?

Now I have before me the volume of Keble's Sermons for Whitsuntide, (Parkers, Oxford, 1876). There are twenty of these wonderful sermons; and it would be safe to say that there is not one of them in which the gift of the indwelling presence of the Holy Ghost is not emphatically taught as the characteristic grace of Baptism. I have a sheet before me on which I have made extracts from twelve of the twenty, of which I will ask you to print three. These extracts are very meagre, because they are mere fragments torn from their contents, for the purpose of giving Keble's positive affirmations. If your space would permit me to give the context, the testimony would be so much the stronger. I may say that almost the one theme of these twenty sermons is to impress upon the hearts of his hearers that they had, by virtue of their Baptism, the indwelling presence of the Holy Ghost. *Messenger*, whatever he may say, will not deny this. And again I say, which of the two will your readers believe, *Messenger* (be he who he may) or John Keble?

Now here is what Keble says: "If we be-

lieve that as baptized Christians we are really Temples of the Holy Ghost," p. 174. "We are no more to doubt whether an infant had received the Holy Spirit than St. John the Baptist doubted of the Spirit descending and remaining on our Lord," p. 180. "The Holy Spirit Himself in His visible signs fell on them that heard the word; they began to speak with tongues and to magnify God; and thereby St. Peter felt quite sure that the Divine Spirit had chosen them for His inheritances—and no time was lost in baptizing them that they might be regenerate and have the Spirit not only prophesying by them but dwelling in their hearts and uniting them to Jesus Christ."

HENRY ROSE,

Bishop's College, 7th November, 1890.

NEW BOOKS.

THE PROTESTANTISM OF THE PRAYER BOOK—By Rev. Dyson Hague. (The J. E. Bryant Co.)

This is an important contribution to the literature of those who veer to that quarter of the Ecclesiastical horizon known as Ultra-Protestantism. We would regard it as a useful work for circulation where weak souls were in danger of infection from Reformed Episcopalianism or Nonconformist prejudices. The due proportion of faith is lacking in the treatment of the Prayer Book; and while one 'voice' of the Prayer Book is proclaimed with commendable earnestness—other 'voices' are silenced which should be as potent in the grand harmony of Christian Truth and Apostolic practice. The respected author in our judgment fails in that grasp of History and Liturgies which is demanded for any fair or exhaustive exposition of the Prayer Book of the Church of England. His method could be as cleverly applied by Calvinist or Ultra Ritualist, and like satisfactory conclusions evolved by each. Amid all the profuse appeals to individual opinions of Reformers, the author appears to ignore the collective pronouncement of all in the authoritative Preface of the Prayer Book which particularly recognizes 'the whole Catholic Church of Christ' in contra distinction even to the Church of England as a fraction. It is not in Mr. Hague's work that any will learn to utter more intelligently the article of the Creeds. 'I believe in one holy Catholic and Apostolic Church;' rather his watch-word is; I believe in the Reformers. So do all loyal members of the Church of England; but not as sole expounders of the deep things of God—nor final arbiters of Christian Faith or Practice. To impute Infallibility is to aggravate transgression of the Article XXI, to assert finality is to conflict directly with Article XXXIV. While we know that the term 'Protestant' (by the method of Mr. Hague's reasoning) is absolutely excluded from the Church of England. We fully endorse the wide definition given but neutralized throughout the volume—'the Church is Protestant, not merely in that she presents a powerful disclaimer both in her Articles and Liturgy against the perversions of Popery—but Protestant equally in her standing protest against other forms of error which by negation or subtraction have perverted the truth.' We are pleased to find the continuity of the Church of England, 'Founded in all probability in Apostolic days and perhaps even by Apostolic men'—clearly stated; and that for 'many centuries previous to the Reformation, the Church of England was independent to a certain degree of the supremacy of the Pope, and asserting its autonomy as a National Church.' Touching mere Roman-phobia it is satisfactory to find this quotation from the judicious Hooker; 'Touching our conformity with the Church of Rome—as also of the difference between some Reformed Churches and

ours—that which generally hath been already answered may serve for answer to that exception which in these two respects they take particularly against the form of our Common Prayer. To say that in nothing they may be followed, which are of the Church of Rome, were violent and extreme. Some things they do in that they are men—in that they are wise men and Christian men some things—some things in that they are men misled and blinded with error. As far as they follow reason and truth, we fear not to follow the self-same footsteps wherein they have gone, and to be their followers. Where Rome keepeth that which is ancient or better, others whom we much more affect (that is the Reformed Continental Churches) are leaving it for newer and changing it worse. We had rather follow the perfections of them we like not—than in defects resemble those whom we love."

ECC. VOL. BOO L V.

Our author unquestionably presents one aspect of the Prayer Book, but as no single line of vision takes in an entire object—so there are as unquestionably other points of view which to neglect is to mar its completeness and which to ignore is to obscure its peculiar glory. In the marvellous revival within our glorious Church, at once truly and purely Catholic and proudly Protestant, we believe there is overwhelming cause for gratulation and little for alarm.

RESCUE OF AN ALASKA INDIAN BOY.

Captain William Brown arrived in San Francisco recently with a seven-year-old Indian boy whom he recently rescued from death in the heart of Alaska after an exciting fight with the natives. Captain Brown said that, while travelling through the wild region of Alaska, he heard that a little Indian boy was about to be burned at the stake for witchcraft.

The tribe had been attacked with "la grippe," which the medicine-man could not cure, and the boy, who was the son of the chiefs, was charged with being in league with the Devil to thwart the effect of his medicine. After the deliberations of the council the father agreed to the boy's death. There was but one escape for the boy. If the old medicine man, who was himself sick, did not die, the boy should live, but meanwhile the little fellow was bound to a stake for seven days during very severe weather, with nothing to cover him.

It was believed that the more terrible his suffering the sooner the Devil would be brought to terms and the medicine man cured. On the eighth day, the old doctor grew rapidly worse, and it was resolved to burn the boy alive. All the preparations were made. Fires were to be lighted on the following morning at sunrise. Savage fiends were already singing death songs when the captain and his men arrived in the neighborhood. Hidden by the darkness of the forest, Captain Brown and his men crept forward on their hands and knees. They saw the boy tied amid the fagots, and the black savages lying around him. When the savages went to sleep, the captain crawled up to the boy and cut him loose. The lad remained perfectly quiet. Suddenly one of the Indians awakened and gave the alarm. The captain's force rushed in with cocked revolvers and overpowered the savages. He then retreated with the boy to the river, where the party embarked by the first steamer.—Selected.

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CONTEMPORARY CHURCH OPINION.

The Irish Ecclesiastical Gazette :

As doubts are thrown from time to time on the statement that the Church of England, with all her ritualism, is pressing hard English Nonconformity, let us produce a further startling evidence from the pen of that hierophant of English dissidence, Dr. Parker, minister of the City Temple, Holborn, London. Dr. Parker writes thus to the Editor of the November number of the *Newbury House Magazine* on 'The Decay of Nonconformity':—'As a strong Nonconformist—never sturdier than at this moment—I recognise with grateful delight the holy ardor and broadening service of the Church of England. Never was Nonconformity so hard driven as it is to-day by the clergy of the Church of England. I am bound to admit that I am unable to see that Nonconformity is at the present moment making any substantial advancement.' Words like these speak for themselves. If Dr. Parker is to be taken as an authority, the latest developments of English Churchmanship are tending in the direction of making away with Nonconformity and substituting for it the Church's doctrine and discipline. Here in Ireland this truth should not be lost upon us. The clergy must, see in Dr. Parker's confession an acknowledgment that Nonconformity is impotent where the Church is faithfully worked, where the Word of God is preached and the Sacraments duly administered according to our Lord's holy institution. On the other hand, dissent from the Church will always flourish where Church principles are ignored.

The Churchman's Gazette, New Westminster, B. C. :

There are probably many causes which combine to hinder the Church making such headway against the world, and false systems of religion, as She ought to do. Not the least of these is probably the principle of centralization, sometimes called the "one man system." It must be admitted that to concentrate, to a certain extent, controlling power in one man, especially if he be a man of organizing genius, has advantages; but carried to excess it gives the people the idea that the clergy are the Church, and that its success is no immediate concern of their own: supporting the Church, they think, is simply supporting the clergy. The work and success of the Church belong to the people in truth more than to the clergy; and we shall only begin to feel our combined power when each person feels his individual responsibility. The more individuals are persuaded to engage in definite work for the Church, the broader will be the foundation, the larger and stronger will be the walls of her citadel. We think our task is to find people who have the interest of the Church at heart, and as soon as we discover their capacity for certain kinds of work to give them the fullest responsibility. Responsibility is the very soul of success, and it is just when a man feels that he can carry out his own ideas, and is responsible for their success that he puts out his best efforts; but when he is unnecessarily restricted and has no true responsibility he naturally takes but little interest in his work and lays the blame of failure on other shoulders. Give a good conscientious workman a free hand and it is surprising what a pride he will take in his work. In England the church has crystallized into a system that leaves responsibilities and their accompanying honors in the hands of the few who are greedy to retain them long after their incompetence is made plain, and men are not generally trusted with responsibility until long after the fire of enthusiasm has died away. But a young Church in a young Colony ought to be able to break free from these cramping traditions, and ought not to be too lofty to learn the lesson successful Dissent has taught. Churchmen should be made to feel

that the success of the Church is their own affair, and shoulder to shoulder we ought to be making a supreme effort to place the Church in her rightful position. To do this we should make use of every force which can be pressed into the service of God—and one of these is certainly the power which is gained from a sense of responsibility. To formulate our thoughts we would say:—Discover earnestness and capacity and then give the fullest responsibility. If the Church acted on this principle we should see interest in its work increased, and a wonderful advance all along the line. The clergy are charged with being too autocratic, is it altogether untrue?

The Church Year :

One of the notes of improvement in our services everywhere, is the greater attention given to the matter of music, adapting it more thoroughly to its real position as an important part of the worship of God. The general introduction of vested choirs has had a great and excellent influence in this direction, by lessening the sentimental and increasing the devotional element in rendering the services. It is certainly, and in many respects, an improvement upon the professional and quartette choirs, wherever it has been properly trained and directed. The prominent position, however, which is thus given to the choir in the house of God, exaggerates any untoward behaviour of its members during divine service, and this requires more minute and persistent attention than it often receives. The chorister in his vestments ought to be as circumspect in manner and devout in behaviour as the priest in his. Otherwise, the spirit of praise is depraved, and its beauty marred. Other religious bodies are moving along the same needed line of improvement in the character of their church music. Speaking on this subject, the *United Presbyterian* offers some counsel and advice which should be free to all. It says:

"Leaders in church music ought to be subjected to a character test, similar to that imposed upon ministers. Musical proficiency is not the only thing necessary to fit them for their position. They should be members of the Church, men and women of manifest piety, and interested in all parts of worship and all departments of spiritual work. How can they profitably lead the worship of others if they themselves are not sincere worshippers? Many of the members of the Church, says the same paper, are not well acquainted with the work of the Church. Pastors, in their visitation from house to house, are often surprised at this ignorance. Who is at fault? Much of the blame must be laid to the pastors themselves. If they would secure the entrance of the Church papers into the families of their congregations they would preach to more intelligent audiences."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SPRINGHILL.—Four thousand five hundred dollars has been secured by the Rev. W. Chas. Wilson, incumbent of the parish, for the proposed new buildings for his congregation in Springhill. A munificent gift of \$3,000 was given by one member of the Episcopalian Church in the United States, who wished to remain unknown. This amount is to be used for the construction of what might technically be termed 'A Parish House' or building which will contain a Sunday schoolroom and Temperance Hall on the ground floor; and on the second floor a reading room for men, parlor and guild room for ladies; and a large room fitted up for teaching, cooking and sewing and kindergarten work. When the building is completed a thoroughly trained teacher will be engaged to sustain this branch of what has proved itself to have been very helpful work

in the larger American parishes. The building will be the first of its kind in any Nova Scotian parish, but they will doubtless soon become general when their utility has been proved.

Plans for the buildings will be prepared forthwith and the building be constructed as soon as possible that the congregation may have a place wherein to worship without inconvenience while the proposed new church is being built. The Rector also stated that \$1,100 had been brought back for the new church fund; and \$400 for the cottage hospital fund; or in all the fine round sum of \$4,500. He then spoke of the number of magnificent churches and parish houses and rectories he had recently seen which had been erected by the liberality of individual donors, and also of the immense activity and generosity of the church people in the United States in sustaining all work which tended to the ease of sufferers or the elevation of humanity.

DIOCESE OF QUEBEC.

SHERBROOKE.—The Ladies' Guild of St. Peter's Church will hold their annual sale of useful and fancy articles in the Church hall, Montreal st., on Thursday, Dec. 4th. An attractive programme is being prepared for the evening.

DIOCESE OF MONTREAL.

MONTREAL W.A.M.A.—The Womans' Auxiliary held a meeting in the Synod Hall, on the evening of the 20th inst., at which the Lord Bishop of the Diocese presided, and addresses were given by the Rev. J. S. Newnham and Dr. Davidson. The room was well filled and much interest was manifested. Mr. Newnham being about to leave the city to undertake Missionary work in the Diocese of Moosenees took the opportunity of giving a sketch of Missionary work and life in that Diocese which is the most northerly of those in the Dominion of Canada, being situated on the west shore of Hudson Bay. Mr. Newnham also gave some particulars in regard to the Diocese stating that there were three chief posts: Churchill, York and Moore. There are a large number of Sioux Indians in the Diocese, some of whom have been converted and are most devout and faithful members of the Church, undertaking journeys and expenses in order to attend its ministrations, which their white brethren would never think of undertaking. There are nine Missionaries in the Diocese all of whom are Cree Indians, and the whole are under the charge of the Right Rev. Dr. Horden, Bishop of the Diocese.

Dr. Davidson's address was explanatory of the position and work of the W.A.M.A. upon which he was requested especially to speak. After several views illustrative of mission work were shewn by Mr. Beaman, who most kindly attended with his large and magnificent lantern. The meeting was an excellent one and will probably lend increased interest to the work of the W.A.M.A.—a branch of which should be formed in every parish mission.

St. Martin's.—On Sunday, the 30th November, being St. Andrew's Day, a special service for men only will be held in this church at 4 p.m.: under the auspices of St. Andrew's Brotherhood, and the Lay Helpers' Association of the Diocese. All young men are cordially invited. It is not intended that the service should be parochial only. We hope that the Church will be crowded; and that a great impetus may be given as well to the St. Andrew's Brotherhood movement as to Lay work generally.

COWANSVILLE.—The Band of Hope Association in connection with Trinity Church, are soon to open a free reading room, where all the leading dailies as well as the monthly periodicals will be on file, the room will be opened every evening.

THE JUBILEE.—The anniversary of the 50th year of his Lordship's ministry drew together a large number of the clergy of the Diocese, on Wednesday, the 19th inst. The Holy Communion service in St. George's in the morning was marked by rubrical and reverential propriety throughout, leaving little if anything to be desired. The Hymn sung kneeling by the choir and whole body of worshippers, after the prayer of Humble Access and before the Consecration, was very striking and impressive. Ven. Archdeacon Lindsay, from his lengthy experience, gave a comprehensive resume of Church progress in Canada from the period of the Bishop's Diaconate. The Ladies of St. George's in the amply provided lunch at the close of the service afforded an earnest of the opening gate of hospitality to the Diocese on the part of the See city at future Synods and other assemblages. 'This good turn' will deserve 'many another' to the honour of Montreal hearts and homes. The Reception and Presentation were felicitously carried out. Mutual gratification reigned supreme to the honoured object and the warm-hearted promoters. In the evening a grand service was held in St. George's, which was well filled. There was a very large number of clergy present—all in robes, and who entered in orderly procession from the schoolroom, preceded by the choir. The service was intoned by the Rev. Rural Dean Longhurst; the Canticles and Psalms and Responses being well rendered by the large and excellent choir of men and boys of St. George's. One could not but note, the unrobed choristers, which contrasted meanly with the surpliced clergy. It is to be hoped that with such a beautiful service the symmetry of things will not be much longer marred by this defect. The Bishop's sermon was marked by his usual sound sense and practical treatment, affording much valuable information and recognizing generously the noble work of the Venerable Society for the Propagation of the Gospel—by whose agency the Diocese was founded—and the solid foundations laid by the Venerated Fulford—into whose labors both the preacher and his predecessor, Bishop Oxenden, had entered. It was most fitting that St. George's should have the greater part in the honors of the day from the Bishop's priesthood having been chiefly spent in that happy connection. Yet, as *Bishop*, many minds thought that the Cathedral and Mother Church of the Diocese, and the scene of the Bishop's consecration, ought to have participated, to some degree, in *Diocesan*, as contrasted with *parochial* rejoicing. We would reiterate to the venerable yet comparatively robust Bishop our congratulations on so successful, auspicious and warm-hearted a tribute of wide-spread appreciation and respect. May many anniversaries be yet added in health, strength and prosperity to the long number already passed and flatteringly crowned by this Jubilee Festival.

VEN. ARCHDEACON LEACH.—A simple memorial tablet has just been placed in St. George's Church, bearing this inscription:

In loving memory of
WILLIAM TURNBULL LEACH,
 First Rector of St. George's Church and Archdeacon of Montreal.
 He held the position of Rector for eighteen years. Born 2nd March, 1805. Died 13th October, 1886. "The memory of the just is blessed."

ABBOTSFORD.—The annual meeting of the Church of England Library Association was held on the evening of the 12th of November. Officers for the ensuing year were elected and other business done. The following resolution was carried unanimously. Moved by the Rev. Canon Robinson, seconded by Mr. J. M. Fisk and resolved. 1st. That the members of the Church of England Library Association of Abbotsford, assembled at this annual meeting,

profoundly regret the loss sustained in the death of the late Mr. Charles Gibb, who died among strangers at Cairo, Egypt, on the 8th of March. Mr. Gibb was the most active and liberal among the original promoters of the Association. He ever took a deep interest in maintaining its efficiency and usefulness. It was his endeavor that the library should be a means of cultivating a taste for the highest class of literature. He has left an example that will be remembered with respect and gratitude by the members of the Association and patrons of the library.

DIOCESE OF ONTARIO.

HINTONBURG.—The Rev. George Jemmett, M. A., Incumbent of this parish, near Ottawa, died suddenly in that city on Wednesday, the 19th inst. His death was caused by heart failure. He was a graduate of the University of Durham, England, and ordained Deacon in 1851; and priest in 1852, at St. Michael's Cathedral, Barbadoes, West Indies, by Right Rev. Dr. Parry, Bishop of Barbadoes. Mr. Jemmett was appointed rector of St. Andrew's and St. Phillip's, Trinidad, W.I., and was later rector of St. Philip's and St. George's, Antigua. He was Incumbent of St. Paul's, Rochesterville Ottawa, to which was added All Saints, Nepean, and the church at Merrivale. He continued at the work until 1884, when he was appointed Rector of Richmond, and continued there until 1888, when he returned to his former mission, with the exception of Rochesterville for which Hintonburg was substituted. He leaves a widow four sons and five daughters to mourn their great loss. They are left in easy circumstances.

DIOCESE OF HURON.

INGERSOLL.—The St James Branch, W.A.M.A., met November 19th, 1890: The months of October and November has been most pleasantly marked to us. On October 4th Mrs. Boomer held a drawing-room meeting at the house of one of our members and gave a highly interesting address on the Missionary work of women, referring particularly to a subject upon which we feel very warmly at present, namely, the education of missionary children. This meeting has roused us all up to fresh efforts.

On Wednesday, October 8th, Rev. James Irvine, of Garden River, (formerly of Lac Seul) addressed the regular monthly meeting of the W. A. M. A. on behalf of the debt on his church. Mr. Irvine expressed fully the pressing need of his old parish in which he had worked 10 years, and thanked the branch for the bales sent him formerly—\$6 was made up for Mr. Trivett. November 6th, we had the pleasure of hearing Mr. Curran's very pleasant narration of her trip through the North West during the past summer, a collection of \$5.50 was taken up. During this Autumn bales of clothing have been sent to Mr. Trivett, Mr. Burne and Mr. Pritchard, present missionary at Lac Seul.

We have 18 subscribers for the Leaflet which is perused by all with much pleasure.

EXETER.—The new chimes for the Trivitt Memorial Church here are to be inaugurated on Sunday, December 7th, 1890, according to a circular issued by the McShane Bell Foundry, Baltimore, Md., the manufacturers. A special *chimer* for the occasion has been sent, viz: Mr. Frank P. Lotz of Baltimore, Md.

The chimes are a memorial gift by Mr. Thomas Trivitt and comprise 10 bells, the largest weighing 1800 lbs., and the weights gradually decreasing to smallest which weighs 220 lbs., their respective notes being E, G, A, B flat, C, D, E flat, E, F, and G; that is the 1st, 2nd, 3rd, 4th, 5th, 6th, 8th and 9th, correspond to the 8 tones in the major octave of F and the E flat and G are added so as to secure 6 tones in the key of the 4th, for without these,

very many tunes that are well known and very popular could not be played; whereas the insertion of these bells overcomes the difficulty, and produces the desired result. The total weight of the bells exclusive of the frames and attachments is 7100 lbs., and the entire value, including delivery and putting in tower is \$2,180.

The playing stand is of oak, finely finished, and is an excellent piece of furniture. It is a stand almost square, having 10 levers on handsome brass hinges, and a silver plate on each lever bearing the letter denoting the tone of each respective bell: and above the levers a very handsome music rack. The playing is done by a quick downward stroke of the lever representing the desired note, and with such rapidity as the time of the music demands. Timidness or lack of energy and decision in playing a chime of bells must be an unknown thing by the chimer. The chime, though not so heavy as many others in the country, is equal in playing capacity; the only difference being that the tones are not as deep nor as heavy as a heavier chime.

DIOCESE OF NIAGARA.

The Bishop of Niagara in his address at the opening of the Sunday School Convention lately held in Hamilton, said:

One of the most serious and far-reaching evils entailed upon us by the religious divisions which prevail in Canada, is the exclusion from our common schools of all direct religious instruction. All are agreed that man is a moral being, and that morals must rest upon and spring out of religion—deriving from religion the imperative claim which can alone enforce them under all circumstances, and the power to meet that claim which religion alone can supply. But the State, as it must exist in a community which is divided in its profession of religion—can know no religion. If it undertakes the vital work of education it must place all religions on an equal footing by excluding all, by endeavoring to put asunder and keep apart three things which are, in the estimation of all, inseparable: religion, education, and morality. The only morality which our common schools can teach is that which has to do with success in life, the avoidance of all such offences as will be detected and punished by the law of the land, or by the withdrawal of confidence and credit, and the pursuit of such virtues as will ensure a good name and reputation. The morality to which our common schools must confine themselves cannot reach the heart and conscience, or develop faith, hope, and charity. It cannot enable young men and women to control and rule their whole being. They will recognize no valid reason for self denial and self control except in such cases as bring with them serious social consequences and public disgrace. Now, this standard of morality will not always satisfy the community, because they know better. The teaching they receive, even in the narrowest and smallest sects amongst us, is essentially deeper and truer. All are aware that a morality which rests on social sanctions and social approvals is wholly insufficient for the battle of life, that it can afford no sufficient force against the wily passions that are within us, no real protection against the tempting opportunities for wrong-doing all around us. Now, one or other of two results will, in my estimation, be reached sooner or later. Either the imperfect, insufficient moral training of our common schools will prevail over and extinguish the truer instincts, the better influences which are kept alive by the teaching of all religious bodies in their sermons and Sunday schools; or, the community will become utterly dissatisfied with the exclusion of religion from our common schools.

The strength, and earnestness, and intelligence which are to be seen in all Christian

It must be the concern of each of us to make our mission funds go as far as possible. A mission must never regard a grant from those funds as a means of saving itself. Such a grant simply supplies what the Church considers beyond the means of the mission. The travelling expenses incurred in supplying vacancies are a very heavy charge on our funds. In most cases they should be entirely met by the missions supplied, and there must be an honest and honorable endeavor to do with as small a grant as possible—not to look on the grant as a perquisite—a payment to be selfishly claimed as a right, but as a benefaction to be thankfully received, while really needed; but to be more thankfully done without as soon as possible. It is written, 'It is more blessed to give than to receive.' The experience of all the Churches testifies most eloquently to the truth of this. There is usually far more unselfishness—far more spiritual love—far more united effort—far more loyalty to the Church in a giving than a receiving parish. The contributions to the home mission fund, instead of increasing, have rather fallen off in the past year, and this is not surprising. The organization recommended by the Synod is not introduced into our missions. Associations in aid of the home mission fund are not formed. Subscriptions to it are not asked. We have gone through a period of trial in the country when perhaps it was well not to push organization, but things have now settled down. It should be our aim and ambition that every member of the Church should be a contributor to the mission fund. Let us not think little of small contributions. It is through such that a great deal of the Lord's work is done. I hope there will be an earnest effort to begin our new Church year well with liberal offerings to the mission fund on the day of Thanksgiving. But at this moment our pressing difficulty is

WANT OF MEN.

We have to deplore the resignation of several of our clergy from loss of health, and of several others from other causes. As they get older they find the heavy travelling on our missions very wearing. We have also had to regret the absence of our senior Archdeacon Fortin. We miss him in many ways. I rejoice to say his letters are encouraging. We trust he will return in restored health and vigor. When a number of vacancies come together on us the isolation of our position causes great difficulty and must do so till we have more clergymen in several of our parishes than the incumbent. As it is, the supplying of all vacancies is thrown on the College and Cathedral staff. And with the heavy work all the week, both in theology and arts, there is at times, as at present, almost an unbearable burden thrown upon the clergy and students on that staff. The Cathedral clergy are thus unable to do that helpful work in the diocese in visiting and encouraging their brethren and their parishes that I hope for from them, and that the diocese would gladly welcome. Instead of that they have the drudgery of filling up every gap, that bursts out in our work. Last summer our missions were well supplied with clergymen or students, and I trusted that the time had come for utilizing the Cathedral clergy in a more satisfactory way. A deacon in charge of a mission placed under a neighboring priest can hardly at present ever receive the Holy Communion with his people or in fact at all. An arrangement was, therefore, suggested that would put one of the Canons in touch with a section of the country in which he would take charge of any mission under a deacon, and from time to time give the Holy Communion. Canon O'Meara was thought of for Southern Manitoba, Canon Matheson for Northwest Manitoba, and Canon Coombes for Central Manitoba. But the vacancies that have occurred have, for the present, to a great degree, prevented the carrying out of the plan. We are in great need of six or seven clergymen. How hearty we

would welcome earnest, faithful and sensible men, acceptable to our people, especially if coming for the work's sake! Our missions

ARE INDEED ARDUOUS

and their circumstances at present are often the reverse of comfortable, but a few years will change much of this. The difficulty of filling Missions with effective men should make our parishes and missions very considerate in their treatment of their clergy and anxious to make their position more assured and comfortable. Some missions have declined to enter into any engagements or to give a guarantee. If the guarantee were for life, there might be some scruple about it; but, as it is only for a year, it seems hardly honorable or fair to the clergymen to decline this security. But the crying want in so many missions is the want of a fitting residence. The majority of the clergy of our Church are married men and we believe that this is well. But in not a few of our missions it is very hard for even an unmarried man to get lodgings, where he can have any privacy for seeing his people and any quiet after his laborious work and travel, for rest or for opportunity for study. It is a great pleasure to see so

MANY CHURCHES RISING UP

No progress in this direction is possible without good text-books and carefully instructed teachers. The books are provided for us already in the publications of the English Sunday-school Institute and other associations. It remains that the teachers be directed and aided in preparing themselves to use the text-books intelligently and efficiently so as to throw life and interest into each Sunday's portion.

The experience to the only clergyman in this diocese who, so far as I am informed, has aided the teachers in his Sunday-school in preparing for the examinations of the Sunday-school Institute, is very encouraging. The pleasure which both the Archdeacon of Guelph and his teachers have found in preparing for these examinations has rendered them insensible of any irksomeness or weariness. Honorable positions in the examinations have been attained in every case, and I have had the joy of receiving and handing to them their certificates of merit. The subjects for examination are announced in good time, and the examination is held simultaneously in every diocese of the Anglican communion where there are candidates. Our Diocesan Sunday-school Association have adopted a system of examinations founded on the experience gained by the Sunday-school Institute of England. I hope that all our clergy will invite and induce their teachers and senior scholars to offer themselves for examinations by forming classes even of two or three at a time, for preparation.

Once fairly started, the work will prove to be full of interest and attraction to all, and the result will be an improvement in our Sunday-schools and congregations such as we can hardly exaggerate. But let me hasten to a third point. In proportion as our teachers and our Sunday-schools become more effective, and, therefore, more interesting for all, so will the disposition show itself to substitute attendance at the Sunday-school for attendance at the Church's services. This fatal blunder has been actually committed in some quarters. It may have been promoted by the plan which has been adopted in some parishes, of having a service of prayer and praise for the opening and closing of the Sunday school, founded upon the model of our Prayer Book. The aim of the Sunday-school from first to last should be to prepare the children to join intelligently, devoutly, and with large faith, in the Church's worship. As they learn the meaning of worship they will recognize the impossibility of foregoing it for the sake of the Sunday-school, or of confusing the lessons which the one teaches with the lowly homage and devotion which the other offers unto the Most High God.

At the recent meeting, at Kingston, of the

Board which manages the affairs of our Domestic and Foreign Missionary Society, it was decided to enlist, as far as possible, all the children of the Church in a simultaneous effort during the season of Lent on behalf of missions to the heathen within our own dioceses in the great North-West. With this view a pastoral letter will be sent to all the clergy in our nine dioceses, with the directions of the bishops that it shall be read in all our Sunday-schools on the Sunday before Ash Wednesday.

The letter will represent, in simple language, the duty which belongs to all who love our Lord Jesus Christ in sincerity, of sending on the good news and the precious privileges entrusted to the Church for the benefit of all mankind. It will also urge that the little savings which may, with the approval of their parents, be effected by their acts of self-denial during Lent, may be stored up until Easter and then solemnly offered unto God for His Church's work in some part of the mission field. At other seasons children may be formed into Bands of Mercy for the purpose of spending an hour on Saturday afternoon in studying and hearing of the ways and habits of God's dumb creatures around us, and cultivating habits of attention and kindness to them.

The Children's Ministering League also may be utilized at other seasons in order to establish and bring out in all children that thoughtfulness for all around them which will leave no day without its deed to crown it.

I must not detain you longer now than to express the encouragement and joy which this and every effort to render the Church's work amongst us more effective must afford to all. Our hopes may well be strong and high for the Church in this diocese so long as she has amongst her clergy men who lead laborious lives, and are unsparring of themselves in the work of their ministry, and so long, too, as she has among her faithful laity so many Sunday-school teachers and lay officials in each congregation who are seeking to learn and use the best means, the most approved methods of discharging, in the most effective way, the duties which belong to them in their several positions.

There may be differences of taste and opinion amongst us, but so long as self-sacrificing devotion and burning zeal and inspiring enthusiasm are spreading through our ranks, we may well be hopeful and courageous.—*Canadian Churchman.*

DIOCESE OF RUPERT'S LAND.

The Bishop of Rupert's Land in his address to his Synod at last meeting gave some interesting particulars, which we reproduce. He said:

I am happy to be able to congratulate you to day on a greatly improved condition of the country. Though the harvest will not from various causes by any means give all the result, of which there was at one time such a splendid promise, yet there will be a large return over a great part of the province. The most serious loss is from hail in Southern Manitoba. Our missions at Melisa, Deloraine, Killarney, Bois-savain, Clearwater, Manitou and Swan Lake all suffered severely. A recognition of the bright prospects before industrious settlers in this land has given again a confidence to the possessors of capital. Land, which for years has been more or less unsaleable from the want of purchasers, has once more recovered an appreciable value. Not only as citizens, but as Churchmen we cannot be too grateful for this change, for the dispersion of the immigrants coming to the country still continues. The area of settlement is ever widening, while in most districts the population remains very sparse. There is from this a constant demand for the opening of new Missions. Yet the older Missions are not sufficiently strengthened to do with much less help. Few of our Missions have in any one district

more than a comparatively small number of families and adherents. Even in the little towns there is frequently only a discouraging number of at least active and contributing members, yet all these Missions involve an enormous amount of trouble, both in taking services and visiting. They are properly measured, not by acres, but by square miles. They consist not of farms, but of townships, each containing over 20,000 acres. To minister at all adequately to our scattered people we require a force of Missionaries altogether out of proportion to our numbers. What are we to do? Must we leave our scattered families, because few, to the ministrations of other bodies of Christians, whose numbers are often not greater than our own? Or are we to exert ourselves that our Church may do its part worthily in this country, and our people may have, as far as possible, the services they prefer and enjoy? The answer to this must be largely with our people themselves. To what degree of self-sacrifice do they prefer and enjoy the services of the Church? Neither the Bishop nor the Church can furnish money on demand. We are under the deepest obligation to English Societies. But looking at the wide field of their operations we cannot depend on larger help from them. Experience tells us that we can look for little from Eastern Canada, unless we are able and have leave from the Bishop to send a sufficiently qualified and energetic representative to plead for us. Canon O'Meara kindly went last year and was eminently successful in the few weeks at his command. We feel very grateful to those who responded so kindly to his appeal. It is clear that there are many willing hearts in Canada, if we could but reach them with our story. But straitened as we are for men and over burdened with work, the sending of such a representative is not an easy condition, and I am not sure whether we shall be allowed to continue and complete Canon O'Meara's effort. The Canadian Board of Missions is, indeed, this year inviting the Bishop's of our provinces or their representatives, but not to solicit funds for their own diocese, but to awaken a wider missionary spirit so as to increase the general funds of the Board. But, brethren, whatever we may receive from outside, the time has come when we must look more resolutely at what we can do for ourselves. Bodies in our day forbid us to believe that indifference to religion, and a feeble, inadequate morality can spread from our schools over the community.

Do we not, moreover, recognize in a good many quarters a growing disposition to secure some measure of Christian instruction for the week-day life of every child? Every attempt, however carefully considered with the view of offending no religious sect, and of engaging the hearty interest of all, is found to be not merely hindered but destroyed by the divisions which prevail everywhere. The healing and removal of these divisions is clearly a condition without which religion cannot be introduced and assigned its proper place in schools maintained and carried on by the Government for the whole community. Happily a disposition to trace back our divisions to their origin with the view of banishing them, and a desire for the discovery and restoration of unity are spreading far and wide.

There is, accordingly, good ground for encouragement and hopefulness. We must, however, remember that all movements which affect deeply the habits and associations of a life time, from childhood on to old age, are necessarily very slow in their progress.

We may not, therefore, look for the healing of our divisions and the restoration of unity such as will admit of Christianity having its true and legitimate place in our common schools, within any definite period. In the meantime, our duty is to be patient and hopeful, and to neglect no effort which will make up for the exclusion of direct religious instruc-

tion from the daily lessons of our children. And this, I take it, is the very purpose for which our Sunday school Association exists in this diocese—it is the end for which we are met on this occasion. We wish to help each other to be patient and hopeful. We desire to study together the best means and methods which may be open to us of imparting to the children of the Church of England as much religious instruction as we can, of training them in the faith and fear of God, of teaching them the sure foundations on which Christ has Himself placed all the relative duties of life and our ability to discharge them. There is pressing need that the clergy and all faithful laymen who are ready to co-operate with them, should draw very close to each other in frequent gatherings such as this. Only thus can we help each other to see how the best use can be made of our scanty opportunities. Only thus can parents and Sunday school teachers be aided to see how much they do to help each other—the best means and methods they can use for the purpose of instilling into the minds of the young, in no shadowy, uncertain way, but definitely, and distinctly, and exactly, what the faith and practice of a Christian person is, and what the Church is in which Christ has placed us—His own mystical Body—the instrument of the Holy Spirit for accomplishing His blessed purposes in us. The papers and addresses with which we are to be favored will place before us many excellent aspects of Sunday school work.

I would use the opportunity afforded to me of asking your attention to some points which are, in my estimation, very important. I will seek to state them very briefly. First of all: The Bishops of the Anglican Church, assembled from all parts of the world in Conference at Lambeth, declared that, in their judgment, the religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the laity must be prepared to share with the clergy. On parents it lies as a divine charge. God-fathers and god-mothers should be urged to fulfil the duty which they have undertaken for the children whose sponsors they have been, and to see that they are not left uninstructed or inadequately prepared for Confirmation. The use of public catechizing and regular preparation of candidates for Confirmation is capable of much development. The work done in Sunday schools requires, as the Bishops add, more constant supervision, more sustained interest. The instruction of Sunday school teachers ought to be regarded as an indispensable part of the pastoral work of a parish priest. Every clergyman in our day needs to set himself to lead his congregation to recognize the definite relations between worship, faith, and work. The first step in this is to secure definiteness in our Sunday schools—definiteness in presenting and impressing the lessons of the Prayer Book, the Catechism and the Creeds.

to the glory of God over the country. Since our last Synod churches have been opened for Divine service at Clearwater, Neepawa, Russell, Boissevain, Oak Lake, and Maringhurst, and chancels have been added to the churches at Rat Portage and Birtle. But I am anxious to see more parsonages rising up. I often see the Presbyterian manse or the Methodist minister's house near their churches, but too seldom the church parsonage. I desire to impress on those parishes and missions that have no parsonage, the necessity of taking steps without delay to provide one. Last year we opened the missions of Mefta and Miami and Carman, and supplied several other new missions temporarily. As soon as we can find the clergymen, we must divide the missions of Clearwater and Rounthwaite and to establish missions at Swan Lake, McGregor, and between Bradwardine and Birtle. I desire to express

our deep gratitude to Wycliffe College, and our appreciation of the mission spirit that animates its members. They supply the grant for the new mission, Miami. They also sent us the missionary. The College will be glad to hear that the mission is promising well. St. George's Church, Ottawa, has continued its kind part to the Rounthwaite mission; but the future is uncertain by probable congregational expenses. There has been little change in

OUR INDIAN MISSIONS.

I paid a most delightful visit last January to the mission of Fort Alexander, holding Confirmations at Fort Alexander and Black River. Everything was most satisfactory. Between Easter, 1889, and Easter, 1890, I confirmed in the various Indian missions 300 Indians—being about as many as in all my numerous Confirmations through the towns and settlements of the province. This shows the importance of our Indian work. The Rainy River mission is the only one in an unsatisfactory condition. For years we have been prevented from erecting permanent central buildings and placing the mission on a proper footing by our being unable to secure a legal title to the land we occupy.

We began the Mission before the reserves were selected. But the Government agents, contrary to all precedent and usage, ignored our presence and by bringing two large reserves up to our buildings, one on each side, crowded it out. We have, however, held our position with temporary buildings. Until lately the settlement of the question was put off by the contention between the Dominion and Ontario Governments. And up to the present we have not received from the Dominion Government to whom these things are assigned the help which we think we are entitled to for the removal of the difficulty in which we have been placed. We claim for Mission purposes a lot with a frontage of ten chains. That site is so very much the best we could have for our work that its abandonment would be quite a blow to our Mission.

(To be Continued.)

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

The discussions of the various topics at the recent Church Congress, held in Philadelphia, will be published, verbatim, early next month by Thomas Whittaker, New York. The edition being limited, early subscription are requested by the publisher.

A little girl, who from circumstances was debarred from the usual pleasures of childhood, and whose chief enjoyment was found in her Sunday school and church, after listening in silence to a discussion on the proposed changes in the Prayer Book and Hymnal, quickly said, 'Aunt — I—hope—they—won't change the Cat-e-chism—if they do change the prayers and hymns.' Her aunt was glad to reassure her on this point. The same child once being asked by one not of our faith if she had experienced 'a change of heart, if she had been converted,' replied, 'I don't know what you mean, but I am a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.'

We want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

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CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINT'S DAY.

“ 2nd—22nd Sunday after Trinity.

“ 9th—23rd Sunday after Trinity.

“ 16th—24th Sunday after Trinity.

“ 23rd—25th Sunday after Trinity.

“ 30th—1st Sunday in Advent.

St. ANDREW'S A. & M. Athan. Creed

THE SUNDAY SCHOOL.

(A Paper read by the Rev. Dr. Adams, Principal Bishop's College, Lennoxville S. S., Conference, Sherbrooke, P.Q.)

The aim of Sunday School work (1) as to imparting instruction. (2) forming character.

It is most important in all work that the aim be defined and adhered to. Aimless work is sure to be unprofitable.

All school work is an attempt to impart instruction and the more thorough the school work the more successfully will instruction be imparted. The more thoroughly a Sunday School is carried on, the more systematically the better. A Sunday School should not be playing at school so to speak; it should not be too amateur-ish. Just at once it was thought that any man who had failed in life who possessed a map of England and a cane was capable of teaching boys or as the daughter of any impecunious gentleman was supposed to be qualified for being a governess, so it is sometimes thought that any person who is good and amiable will do without further training to be a Sunday School teacher.

The aim of the School being to impart instruction systematically, to secure this aim, one requisite will be to have the teachers thoroughly trained and systematically trained. This is not meant to dissuade any person from becoming a teacher, on the contrary every encouragement should be given to members of our Church who are willing to work for Christ to become teachers; but there should always exist guilds for training teachers, or at least the Pastor or chief religious teacher should prepare the teachers systematically, so as to secure harmonious teaching, so that the school on all important points should speak with one voice not with diverse voices. He should know what is

taught in the school. There is a certain value in manuals or text books of some kind, or a system such as the leaflets. These help to produce a healthy uniformity or consistency in the teaching; and the aim should be to impart consistent teaching, so that the whole school at least should teach with one voice. And here how simply has the Church directed us; whether we consider her Catechism or her system of collects, Epistles and Gospels; or her system of Sunday Lessons; or when these are studied (they never can be exhausted) her daily Lessons and her Psalms. If we were to say briefly that the instruction to be imparted should be the Bible and the Prayer Book; the Prayer Book in the Bible and the Bible in the Prayer Book; and do not forget that the Prayer Book includes the Bible when it orders us to read the Old Testament through once a year and the New Testament twice. The material of Sunday School instruction is that which is found in these books—and ultimately what is found in the Bible, for there is the Revelation which the Church recognizes as final. If we could raise up a generation of boys and girls in our Sunday Schools, who knew their Bibles from an intellectual point of view, we should have achieved a great intellectual result; one aim of imparting instruction would have been secured.

The aim of the instruction afforded is in a word to teach those committed to our care to recognise the voice of God, to recognise the voice of Christ, to recognise the voice of the Holy Ghost. We must, in a certain sense, then teach theology; and much more of theology could be taught than is generally supposed, not perhaps, exactly in the form in which it is taught in the Theological Department of a University. Thus it will not suffice for the teaching to be of the mind—such matters as History, Geography, Antiquity, which illustrate Scripture so admirably will be secondary to the real theological teaching, the teaching whereby we wish to bring the mind of the child as well as his soul into touch with the Father of his mind. Our aim should then be to teach such truths as to lay the foundation of sound ideas on theology—so that a Sunday scholar who went on further and graduated in Theology at a University should have nothing to unlearn.

For instance take the Apostles' Creed. The teaching given on this should be such that if ever the pupil came to study such a treatise as Pearson it would be to amplify the germ truth he had already received; and let me say that here the cycle of fertilising knowledge might well be complete; the Pastor or Instructor of the Teachers having himself at College studied fully such a treatise would be able to give the Teachers a sound commentary on the Creed such as would supply the germ truth, required to be handed on to the pupils. Some outline of Christian evidences should be given to senior scholars, though this should be done in a way not to create or suggest doubts. The difficulties of honest boys and girls should be listened to with sympathy and loving direction should be given.

Doubtless the best one for difficulties and doubts is to live near to Christ ourselves, and to bring him near to the children by our example and words. Love and devotion are the best arguments, and a Christian love that is fruitful of love is really one of the strongest arguments for the truth of Christianity.

In teaching the Church Catechism which must be the backbone of all Church teaching till its principles and applications are fully mastered, and to which the mind of the mature Christian must be always reverting as to a standard, the aim must be not only that the children shall know it by rote; but that they shall understand it and grasp its spirit, and that its principles may have become their mental and spiritual life blood.

The aim of Sunday school work should be

the same as the aim of all work, the glory of God. This is the end of all healthy activity, bodily, mental as well as spiritual, and I think it quite useful to assert this and not to take it for granted. The keeping in view of the ultimate aim of our work is of the highest importance, for no other argument will keep us from unthorough and slipshod work and that is how I understand my duty in this paper—to speak of aims ultimate and proximate rather than of methods or matters of detail. The aim of service to one's country is always understood say in warfare, but that man who is full of burning patriotism and does not allow the aim of his righteous warfare to be forgotten will do infinitely more than one who fights mechanically. In our warfare we must keep the aims in view, the obvious ultimate aim of the glory of God should be our proximate aim in imparting instruction. In imparting instruction we should bear in mind that we are not only to bring all our teaching before the touchstone of the glory of God, to bring all the words and actions of our teacher life before the Judgment Seat of Christ as it were, we are also to remember that we are educators of young minds and that all such secondary aims as are permissible and laudable in all true education are also to be our aims; and all these secondary aims are useful and praiseworthy so far as they conduce to the main and primary aim already named.

All true education has the same ultimate aim as regards the Creator and Father of us all: that the material he has made should reach the highest development of which it is capable whether that in which and upon which we work should happen to be physical, mental or spiritual. Hence in imparting instruction we should be careful to go to the best authorities and make our information as complete as possible, but we should never becloud the spiritual truths we want to teach the children by too many common place details we should always be on the lookout for spiritual truths: for the truths which teach us what is revealed of Christ and of his requirements from us. Every lesson must aim to be practical. The historical facts and geographical and antiquarian facts must all be subsidiary to the doctrines and thoughts that are to be brought out from a portion of the Bible: hence while it would be a good thing in some cases to take consecutive lessons from a gospel, or to study that gospel as a whole, yet it might be still more beneficial to take such a course as the Gospels for the Day, each of which has its appropriate and striking lesson. One aim should be in imparting instruction to make it consecutive, so that we might have year—courses, and a curriculum in our schools going on by grades from year to year. And the grades should extend from that suitable for infant classes up to that suitable for adult Bible classes.

There is ample scope here for a very complete system in imparting instruction; and there might be graded readers in Scripture knowledge and Church teaching analogous to the graded readers of the Public Schools; some such system may probably exist—the completion and perfection of such a system should be an aim of those who are interested in supplying good and profitable material for the instruction of our scholars. I might say in concluding the first part of the paper that no lesson can be considered complete which does not bring Christ in some way before the pupil, just as no sermon can be complete without bringing the people to Christ.

One of the highest aims should be to present Christ: to quicken the spiritual life which we are convinced is within the baptized Christian, and the increase and growth and deepening of which is his blessed privilege and inheritance, and the promotion and furtherance of this growth we can make our highest aim.

If the aim as regards imparting instruction is so high, equally high and important is the

aim as regards formation of character; and this will follow from the other—those who aim at promoting accuracy and extensiveness of knowledge as to the things of Christ, as to the Bible's teachings—as to the teaching of The Church with their aim, the glory of God, and the good of the pupil will by so doing promote the formation of character; and thus the bearing on character of all the teaching will be considered by the practical teacher at every turn and from every point of view.

To rouse the conscience and keep it alive and tender, to help it to grow in strength, so that it shall become the reflex of the Divine Person who dwells within, and answer to His promptings—this is the root part of character that we shall aim to develop. The aim of our teacher should be for himself and his class the formation of the mind that was in Christ. The recognition of the law of love and of its binding character. The very relation of teacher and taught will conduce to this, for in this relation there is much room for the formation of loving friendships, and there is a certain pastoral aspect about the relation in a Sunday School, which is beautiful and suggestive; the lambs of the flock are committed as it were to the individual teacher; the Chief Shepherd or pastor of the parish availing himself of this organized help of the assistant pastors or teachers—it is no accidental coincidence that those words are coupled together, 'and He gave some pastors, and teachers.' The true pastor is a teacher, and all true teachers are pastors, *pastores boni*, good shepherds. Just as the real Shepherd tends his flock, feeds them, cares for them in health and disease, in storm and sunshine that they be healthy, strong and active, so does this pastor, the teacher tend his little flock in all sincerity and love, in gentle admonition and reproof, in diligent teaching and guiding the mind, in delightful work for Christ, in promoting the opening of the child's mind—a delight which has thus been referred to:

'For what delights can equal those
Which stir the spirit's inner depths,
When one who loves but knows not, reaps
A truth from one who loves and knows.'

There is a profundity of truth here. It is the truth which underlies all revelation: God loves and knows, and He imparts that knowledge, or as much of it as we can bear to us; and the transmission of that revelation causes light and causes love; so when one, who is doing the god-like work of imparting the knowledge of Divine things, actuated by love helps to elucidate divine truth to the scholars who have already begun to love him, then comes the true harmony of soul; and character is formed and raised and beautified by the influx of light and of love. Yes, one aim must be to impart enthusiasm. Enthusiasm, perhaps, is not character, it is rather a state of character, it is character aflame, character aglow—character molten and character potential; and the flame of our enthusiasm let it be holy love. And let the development of character, which is our aim be the growth of Christian love. I would like to see the 13th chapter of 1st Corinthians on a scroll in every schoolroom as the aim of the school as regards formation of character.

And many other ways there might be of looking at the aim of teaching as regards character. Love is a kind of summary and test of the whole and most other virtues could be deduced from it: but as we are not making a systematic discourse on Christian Ethics, or trying to write a paper to be exhaustive on Christian morality, but only offering suggestions as regards our aim in forming character. I would like to emphasize a few requisites of the character to be aimed at—one would be

Docility: Teachableness—holding fast to cardinal truths, but ever ready to examine new facts, new evidence; we must strike the medium between self confidence and self-sufficiency on the one hand—this extreme paralyzes the soul and prevents its growth, and then there is the

equally dangerous opposite of self distrust leading to the rejection of old truth for new. Aladdin's wife was not the only one who has made a serious mistake in exchanging 'old lamps for new?' The old is better, but there is in spiritual matters a new that grows out of the old root, there is a growth and development of truth; and docility will enable us to grasp what is good to prove all things and hold fast that which is good. The exaggeration of docility is 'ever leaning between coming to a knowledge of the Truth'; but we have not so learned Christ. True docility of soul will lead us to seek light from Christ upon our knees, and when we in this spirit seek for truth, the truth as it is in Jesus will be revealed. Let us then not fear to inculcate docility as a cardinal virtue of the character worth aiming at.

Another kindred virtue is Reverence—let us not allow frequent study of holy subjects to tend to make us over-familiar with them or irreverent.

To love, docility, reverence let us add firmness and stability. Let us teach our scholars to stand fast in the faith, to mind the old paths of reverence and obedience—the last made so easy in any sphere by the law of love, and let us not wait to love till it is deserved; the only desert we had whereby to win the love of God was our need of that love. The unloving and unlovely of our scholars may need our love most: hence let us cultivate in ourselves as well as in them the perfection of character—love.

CLERICAL ELOCUTION.

In one of her best-known novels, Miss Austen makes one of her characters say: "Even in the clerical profession how little the art of reading has been studied! How little a clear manner, and good delivery, have been attended to." There are some people in the present day who if they spoke their minds would be ready to echo the above remark. Although many of those who conduct our Sunday services give us no cause to complain in this respect, there are others who altogether fail to live up to their opportunities. There is a disposition on the part of some of them to ignore what they call 'mere elocution,' and in devoting their attention to the ideas they have to express, to disregard such minor items as tone, modulation, expression, and distinct utterance as beneath their notice. If this be so, the sooner the notion is got rid of the better. It is distinctive of the good workman in any branch of human endeavor, that he is solicitously careful even about little adjuncts and small accessories. A great artist or a great poet cannot afford to be careless about anything, and even a great preacher must be careful about his elocution. As for preachers who are not great, it is of the least importance that they should pay attention to reading and delivery. It is a noteworthy fact that all our seats of learning where the future occupants of our pulpits are being trained something is being thought of the necessity of elocutionary knowledge and ability. It is felt to be important not only that the preacher should have something to say, but that he should know how to say it. Sheridan Knowles, the well-known dramatist, was in the later years of his life Professor of Elocution at a well-known Baptist College in England, and both here and in the States the importance of instruction in this art is being recognized. There must be natural ability in the public speaker to begin with, but that ability can be considerably aided by judicious instruction.

The service of the Anglican Church gives ample opportunity for the display of a reader's ability, and too often it gives him the chance of showing that his ability is of a very lowly degree. It is a characteristic of that service that it comprises a more regular and systematic reading of the Scriptures than is the case in the

ministrations of any other Church. And it is here, very frequently, that the clergyman seems disposed to read in a manner which is distressing to his hearers and not at all creditable to his own discernment. Some ministers read in a conventional sing-song tone, in which there is no variation from beginning to end. They even defend it as being the proper way of reading. They would consider any attempt to be expressive, and to convey the meaning of what they read by the modulation and management of their voices, as below the dignity of their position and work. There is on the part of some clergymen a sort of notion that ordinary methods are not to be employed in sacred things. Not only do they speak to us of religion in a kind of technical jargon, but they read the Scriptures in a way which lifts them as far as possible above the touch of the humanity around them. It is the opinion, no doubt, of a majority of the occupants of the pew that the Bible, looked at as a marvel of literature alone, is of sufficient importance to make it desirable to read it as admirably as possible. There are passages in it which call for the highest efforts of any reader, no matter how great his powers, and it is not tolerable that these should be rattled off in a tedious monotone. It is not too much to say that a man's capacity to read the Scripture lessons with due effectiveness, and to give them all the meaning of which they are capable, is a good criterion by which to judge of his probable success in pulpit efforts.—*Mail, Toronto.*

"PRAYER."—AN EXTRACT.

Prayer is a subject to which I have given a good deal of serious attention and consideration. I feel the necessity for prayer that exists in myself; I know my own weakness and instability of purpose, and frequently do I lift up my heart in a short prayer to God for help. No human ear hears me, but I am sure He does, and that the Prayer-hearing God will and does answer them. Judging all men then by myself I consider that a like necessity must exist in others, but it is not always that a person can think of doing the right thing at the right time. I purposely mention that I read prayers out of a regular collection of petitions, for this reason, that I have strong views on the subject. I do not condemn extemporaneous prayer in the man who can so command his language and form of speech that it will be suitable wherewith to approach the solemn Presence into which he is going. But to my mind it is an awful thing for anyone to approach the Throne of God with an undigested and crude mass of petitions. The awful jumble that is sometimes made of them is positively painful for man to listen to, and must appear impious in the sight of God. As an instance of this, I know a clergyman who advocated the system of extemporaneous prayer, and who, on one occasion, after floundering about to a most lamentable extent, positively "thanked God that he had the power of committing sin." Men who cannot command their language ought to use the prayers of other men, prayers that have been framed with much care and thought to meet all the possibilities of human need. I am not now referring to the Book of Common Prayer, although if I wished to point to the most perfect example of the kind, that is the book I would select.

With regard to coldness existing in the services of the Church, in my opinion it ought not to be difficult to discover the root of this evil. No matter what church it is, he who leads the people in prayer should bring the people along with him by the mere force of a common sympathy in the object of adoration. In nine cases out of ten it will be easy to discover whether priest and people are in sympathy—still easier will it be for the clergyman to discern whether his people are keeping step

by step with him in the petitions offered, by the state of his own feelings. There should be a tone of voice used that would be impressive to the heart, appealing as well as carrying conviction to the mind. Sometimes, but more especially amongst a worldly-minded congregation, it is not easy for the minister to ascertain when he has the people with him: and the only way to make sure of it is by an increase of earnestness, solemnity, and devotion.—*Excelsior in Irish Ecclesiastical Gazette.*

FAMILY DEPARTMENT.

THE NEW GOSPEL; OR MODERN ANGLICAN USE.

Don't talk of the Primitive Christians,

To follow their rule we refuse,
Far better than use Apostolic
Is Modern Anglican use.

The Catholic rule is fatiguing,

We will put forth another instead—
The Gospel of self indulgence,
The Gospel of lying in bed.

Yes, we know that of old the faithful

Were awaked by the Matin bell,
But why should we ring it at daybreak
When eleven o'clock does as well?
At that hour we at Church will assemble
And in comfort thanksgiving will say
That we with the sin at its highest
Are beginning another day.

And then as to fasting Communion,

That is all very well for a saint,
But nineteenth century Christians
Are so dreadfully apt to feel faint
We admit it is the ancient practice,
And that no other custom was known,
But the Anglican Bishops don't press it
So we have a use of our own.

Don't call it a fond invention

Of post Reformation sloth;
It is true of course, but expressions
Like that, make us very wroth.
Our forefather's customs were different,
They were used to both fasting and prayer;
Our bodies are unaccustomed
Discomfort or hardness to bear.

So we'll lie in bed in the morning

And rise for our family meal,
Then nourished, and warmed, and contended
In Church will religiously kneel;
And when told of the Catholic practice
We will self complacently say—
Yes, that may have done for Apostles,
We have found a more excellent way.
—C. F. Hernaman. in *Churchman's Gazette.*

A MORNING'S LESSON.

'Aunt Barstow, do you know I am half inclined to ask Mr. Mallock if life is worth living?'

'Helen Willoughby!'

'There aunty, don't look at me over your glasses in that way, as if I had broken the Ten Commandments in one breath. I mean it. Is life worth living? My life, at any rate! What does it amount to? It's the same old story day after day: Calling and receiving calls; going to parties and getting home late; getting up in the morning with a wretched headache, just to go through the same old routine. Truly, I'm sick of it!'

'But your music and your painting?'

'Oh, yes, they are all very well in their way, but neither amounts to anything. I shall never be an artist or a musician, and I am tired of them, but—in fact, I am tired of everything. And I have just received a note from our Mission Circle—which I seldom attend, you know—asking for a thank-offering. Ugh! I don't feel very thankful for anything.'

Mrs. Barstow worked on in silence for some time upon the small garment she was fashion-

ing, then carefully folding it up, she said rather peremptorily.

'Helen, I want you to put on your jacket and hat, and come with me for a short walk.'

'O, aunty, not this cold morning! We should surely freeze!'

'Stuff and nonsense!' retorted her aunt bluntly, 'it will do you good. Come, Helen, I am going to take you to see a young woman, just about your age who will perhaps show you what to be thankful for, as well as answer your question, 'Is life worth living?' for you.'

'O, Aunty, some of your poor folks?'

'No, child, not some of my poor folk, but one of God's rich folks. In ten minutes I shall be ready.'

Helen Willoughby knew her aunt too well to oppose her, so she very reluctantly donned her street suit, wishing all the while that she had held her peace about Mr. Mallock and thank offerings, and all connected, if this was the outcome.

They were soon walking briskly down the avenue, and the young lady's face did not lose its look of dissatisfaction until after several turns a narrow street was reached, and Mrs. Barstow was ringing at the narrow door of a narrow house, then something like interest or curiosity came into the girl's face, as the bell was answered by a pleasant faced lady who smiled a welcome to them both as she exclaimed—

'O Mrs. Barstow, how glad I am to see you! Edwina has been so lonely the past few days. No one has been in, and she calls you one of her stars you know.'

'One of her 'stars?'' almost unconsciously asked Helen, just as Mrs. Barstow was making her known as 'my niece' to Mrs. Lowe.

'Yes, dear, because she's always so bright. Edwina has a name of her own for everybody and everything. But here we are. Edwina, who do you think has come?'

They had come through a narrow hall and up a short flight of stairs, and were now at the door of a small room, where on the bed lay a young girl whose expectant eyes were turned toward her approaching visitors.

She held out arms without a word, and as Mrs. Barstow stepped quickly to the bedside she drew her face down to hers and softly kissed each cheek. Then she looked past her at Helen, who was standing rather hesitatingly at the door, and said—

'Do come in! I'll promise not to bite you. You're Helen I know—I've heard your aunt so often speak of you. Excuse me for not rising, won't you?' with a gleeful little laugh. 'The only reason I don't is because I'm afraid there wouldn't be chairs enough for us all.'

Helen took the thin hand held out to her, and then seated herself beside the bright creature who seemed bubbling over with life.

'That's right, sit there where I can look at you, it's such a comfort just to have some one to look at; the last few days have been so long.'

'Have you been having one of your 'heads,' dear?' asked Mrs. Barstow sympathetically.

'Yes, for a week I have not been able to use my eyes at all, and my bed has been behaving badly.'

'Your bed,' questioned Helen wonderingly. The sick girl laughed. 'Yes, I call it the bed when I suffer more than usual. To tell the truth, I am so attached to this bed that it really seems a part of myself. When we took each other it was 'for better or for worse.'

'Why, how long have you been confined to it?' asked Helen with interest.

'It will be thirteen years next May since first we plighted our troth,' answered Edwina gaily, 'and since then we've never had a 'falling out.'

'Thirteen years,' echoed Helen Willoughby in amazement. 'And you so bright and cheerful? I can't understand it. Isn't it hard for you?'

The sweet face on the pillow grew serious.

'My dear,' she said after a little, 'it is hard, often, but there is so much blessedness in it that it makes me forget much of the pain and suffering.'

'But what 'blessedness' can there be in lying here day after day and year after year?' asked Helen doubtfully.

'Oh, my dear, so much that I could not begin to tell you all. The many kind friends I have who are more like angels; the tender ministrations I receive from so many which I would not otherwise receive. Oh, it seems to me that every year I have a 'little more blessedness.' The dear Lord is so good to me! and the tears gathered quickly in her eyes.

'Dear,' said Mrs. Barstow presently, 'don't you want to show my niece some of your handiwork, and let her see some of this 'blessedness' of yours?'

'Dear me! I don't call that a part of it, the sick girl laughed; 'only so far as it enables me to keep my hands and fingers busy. Mother, dear, will you show my last afghan?'

Mrs. Lowe left the room for a moment, and returned with a handsome robe knit in bright stripes, which she spread over the bed for the visitor's inspection.

'This is my tenth,' said Edwina, passing her hands caressingly over its folds. 'Do you know, I almost hate to part with one after it is finished, each part brings to mind so much that took place while I was at work upon it. This red stripe I made during the visit of a dear friend, and all the sweetness of that visit comes back to me as I look at it. This shaded stripe is typical of the many days, full of light and shade, that I was working on it. The dark stripe I knit when all was silent and still in the house—nights when sleep would not visit my eyelids. How often have I been thankful for work of this kind that I could do in the dark! While I was putting in the fringe a few violets in a dish by my bedside were just filling the room with their fragrance. Oh, how sweet they were! Yes, every stitch, almost, spoke of some pleasure or pain.'

'Tell Miss Willoughby whom this is for and about the others,' suggested Mrs. Barstow in an undertone.

'Oh, yes! Well, you know I belong to the Shut-in-Society,' composed of a thousand or more members (how often, often have I thanked God for the blessed union of sufferers!) Of course there are many blessings which I have, and so I try to send a bit of sunshine into their lives, and comfort as well, by means of an afghan. This one goes to a poor girl in Maine. Oh, you do not know how thankful I am every day of my life that if I cannot use my feet, I can use my hands. Indeed, I have so much to be thankful for!'

The color came quickly into Helen's face as she caught her aunt's eye just then, and turning hastily to the girl at her side, seemingly catching some of her spirit, she said playfully—

'And may I ask if you are in league with some wholesale dealers in yarns and worsted?'

The sick girl laughed. 'Not exactly. Will you believe me if I tell you the Lord sends the wools to me?'

'Perhaps so, if you will tell me in what manner,' answered Helen, not a little awed by her new friend's faith.

'Well, from the very beginning it has seemed as if God has just answered my thoughts and desires before I had put them into the form of prayer. The wools for my first robe were given me by a friend who had bought them for her own use, but who for some reason or other decided to give them to me; but since then other friends have interested others in me and my 'hobby,' so that hardly a week goes by without a package of bright wools coming to me. I know it is the dear Father who moves their hearts. A good deal that I receive isn't just suitable for a 'slumber robe,' so I

use it, in making scarfs, capes and bed socks, which I send to the 'Home for the Friendless' in New York. A friend who came to see me a short time ago was bemoaning her lack of time for charitable work; her children and household cares 'took all the time there was,' as she expressed it, so since then I have been thankful for time.

'But how is it when you are too ill to work?' asked Helen, who to her aunt's intense satisfaction, was unconsciously doing a good deal of questioning.

'Oh, then I just lie and think—if the bed doesn't ache too badly to allow of my thinking—how grand it will be by and by to step out of this body into another that will never know an ache or pain, or, as some one has beautifully expressed it, 'into the glad free health of Paradise.' There I shall be able to run and not to be weary. O my dear,' touching Helen's hand lightly with her own, 'you with your health and strength and freedom cannot realize all that means to me.'

Helen abruptly arose. The tears were starting. Her morning's lesson made her feel very mean in her own eyes. To think of her having nothing to be thankful for; and of asking if life was worth living!

While the world was full of such patient sufferers, whose loads could be lightened and whose lives brightened by hundreds of ministrations from those in health like herself—if for no other reason—there was but one answer to the more than foolish question; and as for her thoughtless assertion of having nothing to be thankful for, it was positively wicked.

As she pressed the girl's hand on leaving, she promised to repeat her visit very soon again. Edwina was very reluctant to have her go—to make a new friend so near her own age; and Helen had not only lent a little brightness to the sick girl's life to-day, but it was full of promise for the future, as she had offered to bring some of her favorite books and read aloud before many days should have passed.

'And do come soon,' pleaded Edwina, with shining eyes. 'I shall look forward to it so. Some of the days are so long, and a bright face like yours coming in will be a perfect luxury. Oh, if you well ones knew how much a call like this means to us, you would come often! Good-by, and may 'the Lord watch between me and thee' until we meet again!'

When the sidewalk was reached, Helen turned her moist eyes to her aunt and said abruptly—

'Aunty, don't speak to me! I'll return that thank offering envelope to-morrow—not empty either; and while there are violets at the florists and wool in the stores that dear girl shall not be without either.'

And she kept her word.—*Zion's Herald.*

GRUMBLERS.

It is a strange that those who are not satisfied with the progress their church is making, do not go

to work and do something, and thus lift the stigma from their do-nothing church. But it has always been the case that the grumblers do nothing in the way of pushing things along. If your church is not moving along as fast as it should, it is because you are not making any effort to have it move. A cart will not go up hill of its own accord. But if the horse be attached to it, and you look the wheels going up grade, it will only make it more difficult to ascend. Poor deluded soul, it is the same with your church! It will not make progress unless you get into the harness; but even then, if you look the wheels with a grumble, it will be difficult work at best. We are of the opinion that nothing will so completely cure a church grumbler as downright hard work in the Master's cause.—*Christian World*

As workmen are moved to be more diligent in service when they hear their master's footfall, so, doubtless, saints are quickened in their devotion when they are conscious that he whom they worship is drawing near. He has gone away to the Father for a while, and so he has left us alone in this world, but he has said, 'I will come again and receive you unto myself,' and we are confident that he will keep his word.—*Spurgeon.*

The labor of the body relieves us from the fatigues of the mind; and this it is which forms the happiness of the poor.

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WOMAN'S HELP AND CHILDREN'S OFFERINGS.

[From the Spirit of Missions, N. Y., for November.]

The Woman's Auxiliary, ready with its hands to help in every good work and extending its organization wider and wider to gather women as workers, has branches in all the dioceses and missionary jurisdictions with scarce an exception. The meetings held by the auxiliary feed the missionary life of many a parish. The quarterly and annual general meetings in convocations and dioceses furnish information and stimulate interest by addresses and papers upon various aspects of the missionary work, while the individual efforts of members keep the claims of Missions before the people and gather money which but for this agency would not be called out. The supplemental help sent to missionaries in boxes of clothing and supplies makes it possible for many of them to hold on in their work when the meagre stipend alone would not suffice for a support.

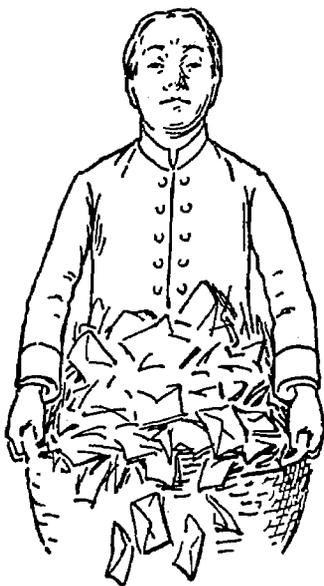
During the year past the Auxiliary has taken on a Junior department which is intended to enlist girls and boys and educate them in love for missions, drawing out their sympathy and help toward those who have gone forth to preach the Gospel. The value of the Woman's Auxiliary is far greater than can be estimated by its contributions of money to the treasury or of comforts to the missionaries, for it is the most widely extended and efficient agency which exists for keeping alive and aglow missionary zeal. May its growth in numbers and influence continually increase until in every congregation the women and, through them, young men and maidens, old men and children, are enlisted in the cause of Missions.

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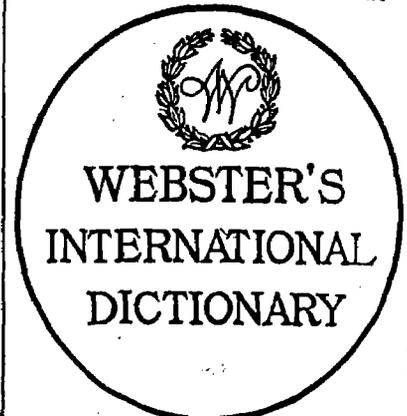
The Christian patriot feels in his heart a deep desire that as his

country advances in material grandeur it may excel in virtue which is the chief glory. As the influences which lead to deterioration and decay are subtle and ever active, much more should the forces which make for goodness be alert and aggressive. The Church's work is to take captive the hearts of the people for God and so ensure the country's highest well being. This is the work which summons our generation, and it glows with promise and presses with importunity. Have we the requisite courage and faith for this great work? Men and money consecrated to the Lord—many valiant men and sufficient means to sustain the missionary enterprise on an enlarged scale—these are the hands with which to seize the opportunities opened to us by Divine Providence. Let the choicest youth come forth to this glorious service for God and man, and let the widow's mite, the rich man's gold, the children's gifts and the poor man's sacrifices, be the acceptable offering to refresh and invigorate and push on the work which God has given us to do in America.

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MORAL SUASION AND INTEMPERANCE.

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[CONTINUED.]

The advocates of 'moral suasion' would tolerate a man drinking and selling within certain limits, at certain times, perhaps, and only in certain places. But who does not see that if this principle were good for anything there is not a drunkard in the world to day who would not have been long since cured of his passion. Where can there be found a man or a woman amongst that unfortunate class, who did not at one time or another, say to himself 'you shall drink to-day only so much, and in such a house, and in company with such an one.' Deluded man! who thus dallies with his passion only to secure it tied and strength to gain the mastery over him. Again and again the unhappy victim who thus speaks to himself is found to fall into the degrading depths of his past excesses. What will work a radical cure in such a heart? Chiefly and above all, of course, the grace of God. But how? by giving him strength to abstain completely, to shun the old haunts of sin and evil companions. But will you expect the grace of God to work such a change while you have weak man surrounded still with all the old temptations! Will you ask him to starve his fierce and hungry appetite while liquor in abundance is flowing around him? No, the only true remedy is, to repress the passion by depriving it of all hope of procuring that with which it could satisfy itself. Place in its way insurmountable barriers to the object of its desire; for a time it may rage with fury but it will finally subside and disappear altogether. And have not the public a right to proclaim that this shall be done? Moral means failing recourse has always been had to physical and coercive measures, but this can be done without lessening the efficiency of 'moral suasion,' or substituting violence in its place. May the liberty of the individual be a check and embarrassment to the good order and moral movement of society? While the one must not be wholly absorbed by the other, while each has rights, it is no less certain that the individual must subordinate himself to the rational voice of the multitude.

There are those who say that the Scott Act takes away the personal liberty of the individual, and by reducing him to an intolerable subjection destroys his inherent feeling of personal dignity and independence. But these are both absurd and exaggerated ideas of personal liberty, which, if allowed to hold, would prove the fruitful seeds of disturbance and disorder. In the heart of a nation is buried a strong and inalienable desire of self-preservation, and no matter from what source comes the danger it must be repelled. When the Scott Act is firmly but legitimately enforced it is not the case of a man submitting to the will and caprice of another

man, but it is that of an individual being compelled to sacrifice the gratification of unlawful or unnecessary desires to the representative of the highest power in the land voiced by the multitude of the people, and that too for the common good of all. Let the people be taught that in the Scott Act as it exists, they are not required to obey the whim and caprice of a certain class in the community but that justice and self-preservation demand what is asked, and that the majority of the people are the best interpreters of these. The Scott Act is a law—a just and legitimate law—and is therefore binding in conscience. As a law, it is the dictate of right reason. It is voiced by the people. Its end and aim is the public good. That power into whose hands is entrusted by the people themselves their own safety, promulgates it. There can be no despotism here; no whim of a certain class exacting obedience from others.

The enforcement of the Scott Act, then, is only the application of reason to the society wherein it is law. It is a valid, and if properly carried into effect, adequate and practical means to obtain a necessary and desired end. And the value of 'moral suasion' is, to educate the public faith to this high pitch. A practical and adequate means we have qualified the Scott Act, but it will deserve these high adjectives only when 'moral suasion' shall reach the public through the individual conscience. Follow 'Evolution' principles, begin with the lowest and advance to the highest. If the enforcement of the Scott Act is permitted to be demoralized in the hands of 'cranks,' whose will and prejudice, and not their reason, is their only guide, urging them to the adoption of the old exploded Jesuitical maxim of 'end justifying means,' then its very excesses will defeat itself and rouse a just indignation in the hearts of the victimized.

[To be continued.]

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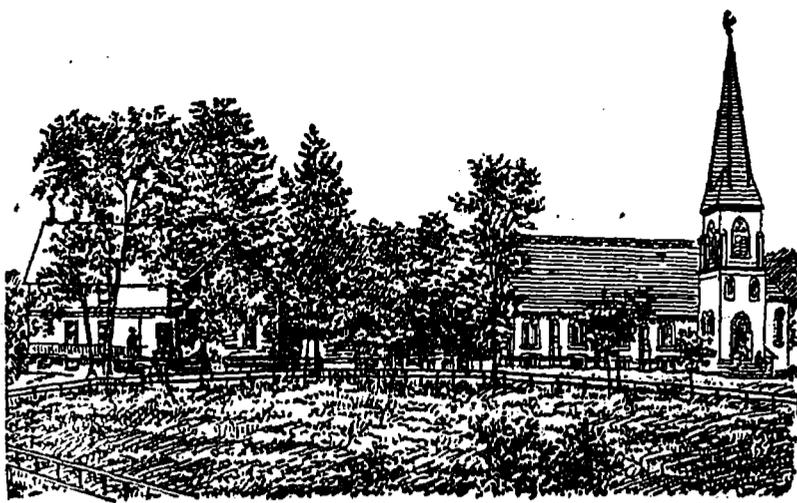
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(40 acres), and is carried on under regula-
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