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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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MONTREAL, WEDNESDAY, SEPTEMBER 18, 1889.

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## ECCLIASTICAL NOTES.

THE table to Bishop Hannington in St Mary Hall Chapel, Oxford, reads—"His bones are with the Africans; his soul is among the martyrs."

AN anonymous donor has given £10,000 towards the foundation of a new bishopric in South Wales, conditional on the headquarters of the new see being at Swansea.

A CONTEMPORARY describes first-class church going people as those who go twice on Sunday, second-class people those who only go once, and third-class those who only go when they care to.

IN the thirty-five years of Bishop Clark's episcopate the number of communicants in Rhode Island has increased from 2614 to 4843. This is largely in excess of the growth of population in the State.

THE clergy of the diocese of Chester are subscribing to present their Bishop, Dr. Javne, with a pastoral staff, which is to cost £200. The staff will be given to the Bishop at or before the Chester Diocesan Conference in October.

THE *Yorkshire Post* says:—"It is intended to give the tithe question a prominent place in the proceedings of the Church Congress at Cardiff. The details have not yet been arranged, but it is certain that the subject will be exhaustively discussed in all its phases."

THE pulpit in St Paul's Cathedral, Melbourne, is to be a memorial of the first and second bishops of the diocese, Drs. Perry and Moorhouse. It is proposed to confine the subscriptions to persons who have been confirmed by either of those prelates.

MR. PERRIN, of Worcester, and his family have contributed £14,000 towards the cost of the new church at Barmouth, the foundation stone of which was placed last week by Princess Beatrice. The site for the rectory has been given by Mrs. Pritchard, Tanycoed, Bangor.

THE acceptance by the Rev. Dr. Davies of his election as Bishop of Michigan secures says *The North East*, an admirable successor to the lamented Bishop Harris. Learned, judicious, and having the courage of his convictions, we predict a successful episcopate for the new Bishop.

THE very ancient church of St. Mary, which lies within the walls of the castle at Dover, is now being restored. The War Office have promised to contribute £350, towards the £700, required to carry out the necessary repairs, and the balance has been contributed by a gentleman who has previously contributed towards improving the interior.

THE Archbishop of Canterbury has arranged to hold the next consecration of bishops either on October 28th or November 1st. It is anticipated that no fewer than four bishops will

be consecrated on this occasion, including Dr. Saumarez Smith, to the Bishopric of Sydney, and the two new English suffragans.

THE GENERAL CONVENTION of the Protestant Episcopal Church in the U. S.; will be opened with services to be held in St George's Church, East 16th St., New York City, at 11 a. m., on Wednesday, Oct. 2nd. The sessions of the Convention will be held in the same church, the House of Bishops being accommodated in the parish house.

THE Bishop of Carlisle, preaching at the re-opening of Castle Sowerby Church, after restoration, said that the first record of the ministrations of a clergyman in their church dated more than 600 years back, and its dedication to one whom he claimed as his predecessor—St. Kentigern—carried them 600 or 700 years into a more distant past. This gave an insight into the glorious history of their Church.

THE RELIGIONS OF AN AUSTRALIAN COLONY. — Victoria seems to be remarkably rich in diverse religions. According to the elaborate *Statistical Register*, just issued by the Colonial Government, there are 150 different sects and denominations in a population of a million, not to mention persons "unspecified," or of "no religion," or who object to state their religious belief. The list is a curious one, and it seems to show that there is a good deal of religious, anti-religious, and irreligious zeal in Australia. It includes some forty Protestant sects, besides the Episcopalians, the Presbyterians, and the Methodists, about 200,000 Catholics, and a few members of the Greek Church. There are four Sandemanians, seven Second adventists, one representative of the Sankeyites, the Robinsonians, the Huguenots, the Waldenses, the Reformed Church of Holland, the Millerites, the Walkerites, the Borrowites, and the Mennonites. Among those who do not belong to any recognised religious community are Pantheists, Theosophists, "Saved Sinners," and Humanitarians. One gentleman and his wife returned themselves as "Silent Admirers," another couple are Fatalists, four other persons call themselves Students of Philosophy, and six people candidly and succinctly described their religion in the census papers as £. s. d."

## THE EVENSONG.

The Rev. R. A. Sawyer, D. D., writes to *The Evangelist* (Presbyterian), of New York, about attending a church in London, when Evensong was sung: "Before you is a chancel window, the growth of two centuries—a whole Bible history in stained glass and marble relief work, the shadow of the one being more than compensated by the growing beauty of the other; while you linger lovingly on this embodied story of the holy pages, the bell ceases and the organ begins. Far away, as if it fell from heaven and just now caught your ear, comes a strain of wonderful sweetness that groweth nearer and grander every moment, until it breaks into a sort of triumphal march,

when a distant door opens, and the white robed choristers followed by the clergy, come swiftly forward, fill their places and bow in prayer, while the organ falls away to silence. Then suddenly, by a grand movement all stand, and without a note of prelude burst forth into the divinest harmony of loftiest praise—not the first time only, but the second and third, and always the effect is magical on the tired, world-worn spirit. In a moment, in the twinkling of an eye, one seems to make transit from earth to heaven. Such effects, when honestly won and felt, are of priceless worth. A man must be harder than marble, or the English Evensong will sculpture him into something very like holiness. "Brothers, let us cease to worry over the externals of church order, and give ourselves more to praise. Even 'The Historic Episcopate' is forgiven and forgotten by a Presbyterian when his soul is so uplifted in the hour of the Evening Prayer."

## HOW THE CLERGY LIVE.

A MYSTERY—WHO WILL UNDERTAKE TO SOLVE IT?

To the average laymen we venture to say it will always remain a mystery. "It costs me, with a fair economy," said a gentleman, "\$5,000 a year, and I don't see how I could well reduce expenses, but here is a man, an educated gentleman, with a family to support as large as mine, who seems to be about as comfortable in his home as I am, and his salary is but twelve or fifteen hundred at the most. I don't pretend to understand it." Indeed there is and ever will be a mystery about "how the clergy live," to the average layman. How the Israelites managed to get along in the wilderness was a mystery to the nations who opposed their march through the deserts. How the clergy live as gentlemen, keep their families decently clothed, and practice the grace of hospitality, as they do, many of them on the wages of a day laborer, is often a mystery even to themselves; how much more must it be so to the free and easy liver who wonder, but seldom enquire, how the rector manages to make ends meet on the narrow income which is provided for him by those who save their conscience and their purse with the reflection that they pay their pew tax, or as much as others, and the pious ejaculation, "the Lord knoweth" and "the Lord will provide." Some suppose that clergymen can multiply the cruse of oil and the handful of meal by some sort of pious incantation; if not, then how can a man live who has nothing, or next to nothing, to live on, and when there is such a strange and bewildering uncertainty as to when he is to receive it? We do not propose at this time to tell the secrets of the rectory, or explain the mystery of ministerial financiering. One thing we will say, however, and that is, that it costs one gentleman as much to live respectably as it costs another, and the inference is very plain that if the parish does not furnish its rector a decent living, then he must somehow give more for the support of the parish than other contributors, or else he practices some sort

of self-denial, to understand the nature of which would afford no gratification or pleasure to his comfortable parishioners. It would not be amiss if the parishioners would sometimes, in the right spirit, ask the question, "How does the rector live?" and another, what is to become of him when he is old, and we turn him out, seeing the Church has no pension fund for its veterans. Remember, too, that any parish can provide for its rector by making him a member of the Clergyman's Retiring Fund Society, and pay \$12 a year to keep the membership good until he is sixty years of age.—*Church Record*.

### CATECHISING.

Nothing can exceed the importance of catechising in parish work, and we fear that no duty is more generally neglected or more carelessly performed. From an article in the *London Guardian* upon this subject we make some extracts, showing the views expressed by one of the great bishops of modern times, who although not of our communion, says words which may fitly be pondered by all those having the care of souls. Referring to catechising, the *Guardian* says:—

"The great Bishop Dapanloup says that catechising is the religious education of the man during the years of his childhood and youth. Its chief aim should be to awaken the consciences of the children; to develop in them, together with the sense of duty, a Christian instinct; to win an entrance in their souls and lives for the great thought of God, the fear of offending Him, the desire of pleasing and serving Him, of loving and being loved by Him; to show them good and evil from a supernatural point of view; to raise them to those ideas and motives of the Christian life to which they are strangers, and to form in them the first religious habits in the intelligence, the conscience, and the life.

"With this view of the dignity of catechising, it is not strange that in the eyes of the great Bishop of Orleans nothing can exceed its importance. The children of to-day are the men of the future. In twenty years these children, trained in all Christian habits, rooted and built up in Christian truth, 'which will have permeated all the powers of their souls, and become the groundwork of their lives,' will form the body of our parishioners. Though they may fall away, they will bear within them 'a principle of return.'

"The work of catechising played a most important part in Dapanloup's own history. It was a chance attendance, when a lad, at a catechism in the great Church of St. Sulpice in Paris that first gave him a glimpse of what religion might be to him. In a side chapel a group of children were gathered round their catechists, eagerly drinking in their teaching, whilst the world of Paris, with its temptations and its brilliancy, awaited them outside the still, solemn building. This sight so impressed him that he joined the class of catechism for first Communion; and this led to his dedicating to God his wonderful powers of mind and soul. He began the work of his ministry as a catechist at the Seminary of St. Sulpice; and, on leaving this cradle of his faith and work, he spent ten years as curate of the Madeleine in the work of catechising, carrying it on with all-absorbing zeal. To him the catechising was not a certain number of weekly hours of *ennui*, but a great opportunity of influence upon souls going forth to battle with the world, the responsibility of which made him tremble at his own unworthiness for so important a work. It was also a revelation to him of the beauty of souls under the influence of contact with God. He tells us that the work was such a happiness to him that he counted the days from Sunday to Sunday; what wonder then that he succeeded!

"A catechist who is not absolutely devoted

to the service of his catechumens is good for nothing else, neither for teaching nor the ministry of the Word. He fails in love—that is to say, in strength, grace, unction, influence, light; in all that makes the good priest, the true pastor, the catechist."

We fear that too many of the clergy have much lower ideas of the dignity and value of catechising than did this great prelate, but we feel sure that an earnest effort to really catechise the children of our parishes would be more productive of good results than any work that can be done by the parish priest of a different character. To leave this work of instruction to lay Sunday-school teachers, and slight the means which the Church has placed in the hands of its clergy for the education of the young, is a sinful neglect and clear disregard of duty.—*The North East*.

### SECTARIANISM.

The reunion of English Christianity by the re-absorption of the English people into the body of the English Church, is the key of the ecclesiastical position. The example of England would be followed in the countries and colonies which are influenced by England. This course would give such strength and prestige to the Anglican Communion as would affect the whole Church of Christ. It is the divisions and ecclesiastical disorders of English Christianity which make the ancient Churches afraid to follow the example of our self-reformation. It is these divisions which weaken the cause of Christ in all those English-speaking countries in which the various denominations are rivals for the adhesion of the people; these divisions more than anything else paralyze the preaching of the Gospel to the heathen.—*Cutt's Turning Points, etc.*, 403

One of the most alarming symptoms of an apostate mind is the growing indifference in which men indulge themselves to other men's religious sentiments. Under the guise of charity and toleration we are come almost to this pass: that no difference in matters of faith is to disqualify for our approbation and confidence, whether in public, or domestic life.—*Keble's Sermons*, 136.

The confessed existence of falsehood and fraud in religion imposes upon every human being the solemn obligation to discriminate and decide between truth and falsehood, an obligation from which there can be no escape, except upon the plea of mental imbecility.—*The Rev. Dr. Craik, "Old and New."* 44.

In matters of religion we may not follow our fathers farther than they have followed our Master, Christ. We must think not what others have said and done before, but what He Who is before all others, hath said and done, "Hear Him!" The Scripture hath given us warning to be wary on this point. God "fed Israel with wormwood, and gave them waters of gall to drink," because "they walked after Baalims which their fathers taught them."—(Jer. ix: 14, 15), *Archbishop Sandys*.

The dissenter is bound to ascertain whether his discipline is according to the tradition of the Church, and he will find that for 1,500 years no such discipline was ever heard of.—*Gresley*.

All Churches have been governed by bishops, and all baptized persons were, or ought to be, and were taught that they should be confirmed by bishops. "In these things" all Christians ever have consented, and he that shall prophesy or expound Scripture to the prejudice of any of these things, hath no part in that article of the Creed; he doth not believe in "the Holy Catholic Church;" he hath no fellowship, no communion with the saints and the servants of God.—*Ford's Notes, Rom. xii: 6. From Bishop Taylor*.

When Arius asserted that presbyters were equal to bishops, and that he had just as good a right to ordain others to the sacred ministry as they, this was denominated heresy; because it was contrary not merely to the Faith, but to the practice of the Church. But was he allowed to go about propagating these views, not only to the prejudice of his inferiors, but to the prejudice and detriment of the Church? Was he permitted to hold them, and yet be acknowledged as a good and faithful presbyter of the Church? No, far from it. A council was immediately convened. Arius was arraigned and tried, and such was the feeling against him, that he was not only degraded from the ministry, but he was also excommunicated from the Church for merely entertaining such notions.—*Rev. Dr. Carmichael, "Fathers,"* 382.

The blessed Apostle, St. John, did not distinguish any one heresy or schism, or set down that any were specially separated, but all who had gone out of the Church, or who had acted against the Church, he called 'Anti-Christ,' St. John ii: 18, 19; whence it appears that all are adversaries of the Lord, and Anti-Christ, who have departed from the charity and unity of the Church.—*Cyprian Epis. lxi*.

Whoever shall be found without the Church will be cut off from the number of sons. He will not have God for his Father, who refuses to have the Church for his mother.—*Bishop Browne on the Articles: Am. Edition* 443 4.

If any one follows him that makes a schism in the Church, he shall not inherit the kingdom of God.—*Innatius Episc. Philad., i: 9. In Living Church*.

### 'MIND YOUR STOPS.'

Punctuation can hardly be called an exact science. Probably no two well-known writers would adopt precisely the same mode of punctuating a given piece of English prose of some length, while some authors have peculiar, and even eccentric, views on the subject. Dickens, for example, as is well known, employed the *colon* in a fashion for which it is doubtful whether there is any precedent extant. It is, however, to be regretted that the liberty should have degenerated into license, and that so many letter-writers, ladies more especially, should discard all stops, even commas, adding thereby to the difficulty which many of them already occasion to their correspondents by the fanciful, not to say affected, handwriting now so much in vogue.

Attention, moreover, to punctuating is much needed by those who would wish either to learn or to teach the real meaning of that old, important book, the Book of Common Prayer. There are many passages in the somewhat difficult formularies therein contained which receive considerable elucidation from the stops. Thus, at the very beginning of the Litany, the comma after 'Father' show that that word belongs to the first clause, and is not to be taken with 'of heaven.' This seems sufficiently obvious to most persons of education; but there are village choirs which persist in saying, 'O Ged, the Father of heaven,' which is really nonsense. Again, later on in the Litany, we pray, 'and finally to beat down Satan under our feet.' The absence of commas here just before and after 'finally' in the middle of the prayer for 'All Conditions of Men,' but a rather emphatic adverb of 'manner,' like 'eventually and thoroughly.'

In the Nicene Creed, the semicolon after the clause 'Being of one substance with the Father,' helps to show that the relative 'whom' in the succeeding clause does not refer to the Father, but to the Son. But though the comma after 'made' in the latter clause also helps towards the right understanding of the passage, it is very frequently misread by careless people

who do not 'mind their stops.' The punctuation here, however, has been altered in the Cambridge Prayer-books, which have a comma after 'Father,' and semicolon after 'made,' a correction which may be justifiable on some what deep grounds, but is certainly rather unfortunate.

There are several places where the rule 'Mind your stops' is more honored in the breach than in the observance, since the sense can be more clearly given by pausing where there is no stop, or not pausing where there is one. Into the question, Who is responsible for the punctuation? it is not proposed now to enter; but as it usually stands now, it is practically wrong in some passages, and should be ignored. Thus, at the end of the second commandment, a comma is written after 'me,' whereas the two relative clauses, 'that love me' and 'keep my commandments,' are closely connected by the conjunction 'and,' and require no comma. The sense is indisputably given best by making a pause after 'thousands,' and then reading straight on to the end.

Other instances may be given from the Nicene Creed, where we cannot be too careful to express the sense as clearly as language will permit. Each of the three consecutive clauses, 'God of God,' 'Light of Light,' 'Very God of Very God,' contains two statements, the first of them, for instance, declaring that the Son is Himself God, and also that He is 'of God.' And every scholar knows that the original preposition here translated by 'of' is a strong one, so that 'of' here is not merely a sign of the genitive case. To express this adequately, therefore, a pause should be made before each 'of,' and then the proposition itself emphasised as 'God—of God,' &c.

One more instance will suffice. In the last part of the same Creed the Holy Ghost is called 'the Lord and Giver of Life.' Owing to the fact that there is no comma after 'Lord' here, the clause is almost universally read as though it meant 'the Lord of life, and Giver of life;' but every student of Divinity knows that it means not this, but 'the Lord and the Life-Giver.' Would not this be best expressed by reading exactly as if there were a comma after 'Lord,' i. e., making a pause after the word?

Revision of the Prayer-book is a very large question, and it is more than doubtful whether we shall be ripe for it for many years. But revision of the punctuation of the Prayer-book is a different matter, and it is worthy of the consideration of our Convocations whether our liturgy might not thereby be made to be better 'understood of the people.'—A. M. W.—in *Church Bells*.

CONTEMPORARY CHURCH OPINION.

The *Church Record* further says on the question of fairs and entertainments, &c., at present exercising the minds of the clergy: "It might be urged that in some parishes there are some things not necessary, but expedient, to be done, which would have to be simply left undone, if the young people did not take hold of the matter, and raise the money in the only way open to them. They have not got the money to give, and there is nobody from whom it would any use to beg for these particular items. Besides they don't want to beg. They would rather keep up their independence and work.

Our own idea at present is a kind of via media:—Moderation and where it may be had, total abstinence. But in any case, let those who are so situated as to be able to abstain, be temperate in their language to those who are less fortunate and let rectors in every case keep a firm and wise hand upon every enterprise of the kind."

"Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent;  
Let me be the thing I meant."

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

GRENVILLE.—On Friday and Saturday, the 6th and 7th inst., the Lord Bishop of the Diocese paid his annual visit to the parish of Grenville. On Friday evening, the Rev. W. Harris met his Lordship, who was accompanied by the Rev. Rural Dean Sanders, at the Calumet, and drove them to St. Matthew's Church, Grenville, for Divine service at 7:30 p. m. This Church built in A. D. 1832, showed signs of great renovation. This was not nearly completed, still it was sufficiently advanced to show that a very decided improvement was being made in this grand old church. In this church a very large congregation was assembled to welcome our Chief Pastor. The Rev. W. Harris presented 14 candidates for the rite of Confirmation. The Rural Dean addressed the candidates on their duties and privileges.

The Bishop preached a splendid sermon. The Holy Communion was administered, and a large number partook of that Sacrament. The service was hearty, and throughout the choir rendered excellent service.

Saturday, we drove to the Church at the Calumet for the service at 11 o'clock. This church had been during the summer cleared of debt. The congregation raising nearly \$200 for that purpose. This Church was on this occasion consecrated to the service of God. The service was thoroughly enjoyed by all present. The Bishop gave us another searching sermon. The Lord's Supper was here administered to a goodly number. Here ended the Bishop's long looked for visit to our parish. It was indeed an enjoyable season to us all.

His Lordship was the guest of Mayor Pridham.

DIOCESE OF NEWFOUNDLAND.

A thanksgiving Service was lately held in the Cathedral to celebrate the Jubilee of the Diocese. At 7.30 the procession of clergy, &c., entered the Church from the western door and moved up the aisle in the following order: The boys and men of the choir in surplices and cassocks, the Divinity Students, Deacons, Priests of the Diocese and visiting Clergy, the Cathedral Clergy and Rural Deans, and His Lordship the Bishop, preceded by his chaplain bearing the pastoral staff. "Onward Christian Soldiers" was sung as the processional hymn. When the clergy had taken their places in the chancel, the service, which was a Special Form, commenced with the Te Deum, followed by versicles and Psalms xcii, cxviii. After which the Proper Lesson (St. Luke x, 17-25) was read by the Rev. Rural Dean Temple. The Anthem was from 1 Chron. xxix 11. At the close of which the Bishop ascended the pulpit and delivered an eloquent discourse well befitting the occasion. His Lordship's address consisted, for the most part, of a review of the history of the Church in Newfoundland the past fifty years. In the course of this review the preacher paid an eloquent tribute to the memory of his great predecessor, Bishop Field, and fittingly referred to the labors of Bishops Spencer and Kelly. His Lordship then proceeded to speak of the present work, its needs and responsibilities, and eloquently dwelt upon the mission of the Church and the progress and development during the past fifty years, of the Anglican branch of the Catholic Church. After the sermon, the hymn "Round the Sacred City Gather," was sung, and the offertory was received and presented by the Bishop at the altar. The remainder of the service, which was choral throughout, was beautifully rendered by the Rev. Mr. Danfield and the choir. After the Benediction had been given by the Bishop, the choir and clergy left the chancel, went down the aisle in procession and through the western door, singing "The Church's One Foundation," as a retrocessional hymn.

Immediately after the Jubilee service in the Cathedral His Lordship the Bishop and Mrs. Jones gave an "At Home," from 8:30 to 11 o'clock, to the Clergy and Lay Representatives to the Synod. The reception was very largely attended. His Excellency the Governor and Lady O'Brien being among those present. The next day the Synod opened.

A celebration of the Holy Communion, preparatory to the assembling of the Synod took place in the Cathedral next morning at 7:30, when the members of the Synod received the Sacrament; the Bishop was the celebrant and was assisted by the Rev. Rural Deans Temple and Curling, and by the Rev. Ambrose Heygate.

The Synod continued in session eight or nine days, and its proceedings were characterized with the utmost harmony and unanimity. The following were elected to act as the Executive Committee; Revs. E. Botwood, A. C. Wood, Ambrose Heygate, W. Pilot, Edward Colley and H. Danfield; Sir W. V. Whiteway, Sir James Winter, Hon. A. W. Harvey, Hon. G. T. Rendell, Mr. W. Baine Grieve and Mr. H. J. Stabb.

At the close of the session the Lay members of the Synod entertained the Clergy at the Hotel Glover, Topsail. The party left St. John's by a special train in the morning, and the clergy and laity engaged in a cricket match at the Church Orphanage grounds, the clergy gaining an easy victory. About seventy sat down to the dinner served at the hotel, at which the Bishop presided.

DIOCESE OF NOVA SCOTIA.

The newly appointed Archdeacon of Nova Scotia, has received the following address from the Rural Dean and all the Chapter of Amherst Deanery, of which he has been the only secretary.

To the Venerable James Albert Kaulbach, M. A., Vicar of Truro, Canon of St. Luke's Cathedral, and Archdeacon of Nova Scotia.

Dear Archdeacon:—

Your brethren of the Rural Deanery of Amherst, in which you have worked ever since your ordination in 1864, or in other words,—for a quarter of a century—approach you with the warmest affection to congratulate you on the well deserved promotion you have received. No appointment which his Lordship the Bishop could have made, would have pleased us as well. We feel that in your appointment honor is done to us also, in that you have been Secretary of the Deanery from its beginning, and have been the most punctual of all in attendance at the meeting of the Chapter, while in your accuracy has depended very largely our success.

The Rectory at River John, and the Church at Truro are monuments of your zeal and taste. Indeed the only stone church at present on the Peninsula of Nova Scotia, will, we pray, remain for ages to testify what has been done by your persevering labor and love. When you visit our respective parishes as Archdeacon, we shall receive you with open arms, and your advice with the most profound respect. We pray that the great Head of the Church will bless you and strengthen you for the addition to your already arduous labors and preserve you to us for "many a long day."

Signed by the Rural Dean and every member of the Chapter.

ANTIGONISH.—Our very respected pastor, the Rev. R. F. Brine, has been parted by death from his life partner of forty-five years. Mrs. Brine's pre-eminent fitness as a clergyman's wife renders the loss to the parish very great. To her husband and three daughters the knowledge of her sincere faith in Christ must cheer them on in the hope of a happy re-union in the courts above.

AMHERST.—The annual of "Christ Church"

S. S. was held last Friday. The pupils, together with a number of the parishioners were taken by train about twelve miles from town, where they spent a most enjoyable day, returning at six o'clock perfectly delighted with their outing.

Rev. H. H. Pitman, has entered upon his duties as Curate in charge of the adjacent *Missions of Macan and River Phillip*. The Fancy sale and tea held by the ladies of "Christ Church" congregation, in August, in aid of the Church fund, passed off quite satisfactorily. Rev. H. H. Pitman will take the duties of the Parish during the absence of the Vicar at the Provincial Synod.

The next meeting of the Amherst Chapter of this Deanery will be held Wednesday, Oct. 9th, at River John. First service on Tuesday evening. Important business in connection with B. H. M. will be brought forward.

**New Ross.**—The tenth annual picnic was held in the Rectory grounds at New Ross, on Thursday, Sept. 5th. The weather was everything that could be desired, and must have cheered the faithful men and women, who for some time past had been making extensive preparations.

Early on Thursday, parties from a distance began to arrive, and this continued until quite a goodly number were present. At two o'clock Evensong was sung in the Church, after which the Rector, the Rev. E. T. Woollard, gave a brief address on the duty of doing all to the glory of God. After the Evensong a procession was formed, and the Sunday School children to the number of nearly 100, decorated with their badges and banners flying, marched to the Rectory grounds, Miss Groser supplying the music. The children were then entertained at a well-stocked table with eatables and drinkables, after which they indulged in various games until dusk. It will be remembered that in April last, this parish was deprived of a very godly Priest, in the person of the Rev. W. H. Groser. It was his wish to hand the Parish over to his successors free of debt, with a Church in good condition and beautifully painted. The wish respecting the Church was realized, but a slight debt remained. He having completed his earthly mission was called to his rest, and sincerely do we say rest in peace, the debt, however, is now removed and the parish is absolutely free from encumbrance. This is due principally to the noble efforts of the women who worked very hard. The amount clear of all expenses was \$182.00, a grand result from a grand effort. Two small churches are now needed in the Parish, and as we are all too poor, the Rector would be grateful for any outside help.

#### PRINCE EDWARD ISLAND.

The Lord Bishop has lately made his primary visitation of this Island. The first parish visited by his Lordship was Kensington, where he was accompanied by Ven. Archdeacon Jones, who read the lessons, the Rector, Rev. T. B. Reagh, saying Evensong. The Bishop preached, and after the service inspected the church fabric, with which he expressed himself pleased. An infant daughter of the incumbent was baptized by the Bishop.

St. Eleanor's was visited the following day, when the Bishop celebrated Holy Communion and preached. His Lordship attended Evensong in Summerside that evening, and visited Alberton next day, where he preached at Evensong. At Port Hill, on the following day, the Bishop read the Lessons at Matins, said the Litany and preached during the celebration of Holy Communion.

At Crapaud the Bishop was again joined by the Archdeacon, and found the affairs of the parish in quite as good a condition as he had done those of the others visited during the preceding days.

The Rector of Georgetown Rev. Fred. E. J. Lloyd, who resides at Charlottetown, accompanied the Bishop in his visitation of that parish, where his Lordship found matters, material and financial, very satisfactory. Driving thence to Cherry Valley, the Bishop preached at Evensong and afterwards held his visitation.

Milton was next visited, and finally St. Paul's and St. Peter's, Charlottetown. At the former church the vestry was congratulated upon having provided the new rectory for the Rector and a hope was expressed that a new church would soon follow. At St. Peter's the Bishop inspected the Hodgson Memorial Chapel and drove to the graveyard, a mile distant from the city. The schoolrooms and the new class room were also visited, and the registers, account books, vessels, ornaments and vestments examined. The Bishop ended the entry regarding his visitation written in the register with the following words: "On every hand I see evidence that the people value and love their Church, the House of God and the offices thereof—may God remember them for this."

During his stay in Charlottetown the Bishop was the guest of Archdeacon Jones, who was installed as Archdeacon in St. Peter's Cathedral Church on 23rd August. The Bishop preached twice in each church. A meeting of all the clergy was held at the close of the Bishop's visitation for the purpose of discussing matters tending towards improving the condition of the various affairs of this part of the Diocese.

The Rev. W. A. Crawford Frost, formerly assistant at St. Paul's, Charlottetown, now Rector of New Glasgow, married at the former church, on the 28th August, Constance, daughter of John Ings, Esq., of that parish.

Rev. James Dixon, Secretary General of the C. R. S., visited Charlottetown, during the first week of September, where he was the guest of Edward Hodgson, Esq. Mr. Dixon held a meeting of members of and those interested in the Society, in St. Peter's Schoolroom, on Friday, 6th inst., where he gave a most interesting address explanatory of the working of the Society.

We regret to report the illness of the Venerable Archdeacon, which, however, we trust will be of short duration.

#### DIocese OF FREDERICTON.

The regular quarterly meeting of the Deanery of Woodstock was held at the little village of Edmundston, on the 3rd and 4th inst. This is the first time that the Deanery has met here, and both clergy and people will look forward with delight to the time when it will meet here again. That the people appreciate the church was evidenced by the large congregations, especially that on Wednesday morning at the eight o'clock celebration, when twenty four joined in the Holy Communion. Roman influence predominates, but none of the "Protestant" sects have any foothold and Edmundston having any indication of growth and advancement, the future outlook of the Church is encouraging.

At the Missionary meeting held Wednesday evening, appropriate addresses were given by the Rev. Canon Neales, R. D., Leo. A. Hoyt, and G. E. Flewelling. The Deanery had the pleasure of welcoming for the first time the Rev. Mr. Hopkins, the new Missionary at London. The next meeting will be held in his parish on Dec. 3rd and 4th.

**BATHURST.**—The Coadjutor Bishop of Fredericton visited this parish on the 3rd and 4th inst., and administered the Rite of Confirmation to sixty-six candidates. Canon Forsyth, of Chatham, was also present. The Rector of the parish is indebted to the ladies who so kindly assisted him in the entertainment of his visitors during their stay at the Clergy house. The church was neatly decorated, the altar showing especial care. The addresses delivered by his Lordship were thorough and convincing arguments upon sacramental ordinance of Confirma-

tion, and were of much edification to all. Would that we could oftener listen to such learned and eloquent instructions! After the benediction, the *Te Deum* was sung as an act of Thanksgiving, the Bishops, and his Acolytes—the latter in scarlet cassocks and albs—standing in the centre, with the clergy on either hand, and choir facing eastward. After this, John E. O'Brien, Esq., advanced to the chancel steps, and read and presented, on behalf of the corporation and congregation, an address tendering a hearty and respectful welcome to His Lordship on this his first official visit to the parish, well knowing as they did the learning, zeal for the Church, self-denial and kindness of heart which had made his Lordship to be deeply respected and beloved by the clergy and Laity of the Diocese; and assuring him of a welcome in the same glad spirit of homage and affection with which they had always greeted their beloved Diocesan the Metropolitan of Canada. They testified their allegiance and loyalty to the faith of their Fathers, the Faith of the Church of England, and their determination to uphold Her doctrine and discipline, and carry out, in every way, the Sacred Mission she puts into their hands to propagate for the good of souls.

The address was signed by Richard Hinton, and William Good, on behalf of the congregation.

#### DIocese OF QUEBEC.

The following letter appears in a late number of the *English Churchman and St. James' Chronicle*. We wonder if the Bishop of the Diocese endorses appeals for aid on the grounds set forth:—

*Trinity.*—SIR,—Would you kindly allow me to make known through your columns the cause of Trinity Church, in the city of Quebec, Canada.

Your readers may not all be aware of the extent of the power and prestige of the Church of Rome in that city. The population of the Province of Quebec is overwhelmingly Roman Catholic, and in the city not one-tenth of the people are Protestant. The Provincial Parliament at Quebec is ruled by the Cardinal there, and seems only nominally subject to the Queen. The Church of Rome is the State Church of the Province. Her priests levy taxes at will, and can enforce their claims by the law of the land. Consequently, that Church is enormously wealthy and the people proportionately impoverished. As proof of the control exercised over the law-makers of Canada by Rome, the passage of the iniquitous Jesuits' Estates Act may be mentioned. By this measure £80,000 has been placed at the disposal of the Pope as so called compensation for the possession by the Government of lands formerly belonging to the Jesuits. This sum is to be paid "out of any public money" in the hands of the Government.

In the city of Quebec the handful of true Protestants are struggling hard against terrible odds. There are six congregations in connection with the Church of England, but all, with the exception of one, are more or less Ritualistic.

Trinity Church is pledged to the Reformation Settlement, and sturdily maintains that position. Isolated from sympathising friends, opposed by both Romanism and Ritualism, our position is most difficult. We are fighting single-handed the battle of Protestantism in the chief stronghold of the enemy.

But our main difficulty is a debt resting on the church building, and which is pressing us for payment. The congregation has raised more than half of the purchase price of the building, and now looks to Evangelical friends in England for assistance. We need £1,000 to clear us.

As Rector of Trinity Church, I have come to England for the purpose of making

known our cause and enlisting sympathy for the little band of Evangelistic workers in that important centre of population in Canada.

The conversion of the French Canadians is an object near to our heart; but crippled as we are, our efforts in this direction are necessarily limited, yet Trinity Church is the only Church of England congregation engaging in this work in the midst of a city containing more than 60,000 French Canadian Romanists. Help is urgently needed.

ALFRED BARRHAM.

Eleanor Cottage, Birbeck-road, Tottenham.  
Aug. 26, 1889.

**PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.**

The Synod reassembled at 10 a.m., on the 12th. After Morning Prayer in St. George's Church. The forenoon was occupied almost wholly with the reading of a number of Memorials received from the different Dioceses, and with discussion as to the method of dealing with them. Amongst the memorials presented were the following from the Synods named:— (1) One from that of Ontario as to the *Encroachments of the Church of Rome*, and the dangerous influence of the Roman Hierarchy in and over Parliament and other Legislative Bodies of the Dominion. (2) One from that of Montreal as to the *Jesuits and Jesuits' Estates' Act*. (3) One from Toronto (a) as to Uniform Sunday School Lessons; (b) as to the Revised Version of Scriptures; (c) as to the Union of the Church in British North America. (4) One from Niagara on the same subject. All memorials were ordered to be printed, as also the Reports of the Committees; the most important of the latter being that on Divinity Degrees, and that of the Joint Committee of the Upper and Lower House on CHRISTIAN UNION.

As it had been determined to receive the deputation from the Sister Church of the United States at noon on this day a special Committee was appointed to escort the representatives to the Lower House; and the Bishops having been notified attended in full robes and took their seats on the platform. The Lord Bishop of Ontario having arrived presided, and the Lord Bishop of Quebec, absent on the first day was also present. Unfortunately the reception of the delegation from the Prot. Episcopal Church of the United States lost much of dignity and effect through the haste of the President in commencing his address of introduction before the deputation had appeared on the floor of the House, and continuing it whilst the committee of escort were struggling to get the visitors to the platform through the standing crowd. There was an element of the ludicrous in the whole thing; but this vanished when the distinguished members did appear on the platform and receive a hearty, nay enthusiastic welcome. The deputation consisted of the Right Rev. W. Crosswell Doane, D.D., Bishop of Albany; the Right Rev. W. Dudley, D.D., Bishop of Kentucky; the Venerable Dr. Howard Archdeacon of New Haven, Conn.; and the Venerable Dr. Stringtallow Archdeacon of Alabama. The Bishop of Albany, well known throughout the world on account of his many admirable writings and in the forerank in the Episcopate of the U.S., was the first to address the assembly, being followed by the other members of the deputation. We take from the *Gazette* the following report of Bishop Doane's address—regretting that we have not space to give that of each member of the deputation; each eloquent and characterized by individuality; though as the Bishop of Kentucky remarked Bishop Doane's eloquent and exhaustive address left little to be said.

The Bishop of Albany said: I have had great pleasure, both personally and in my ecclesiastical position, to have the privilege of addressing this Synod of the Dominion of Canada, and recognize the courtesy and words

of welcome, the cordial hospitality to us, both ecclesiastically and personally. But I think I need hardly say that it would be quite out of keeping for a great ecclesiastical body like this to interrupt its duties and work, or arrest its holiday time—for we here represent a good deal of journeying—for the mere interchange of courtesy or polite platitudes. We are here for higher and better reasons than those. I may truly express the belief that the true relation that exists between the American and Colonial Church is, to use an expression after the manner of politicians, a relation of reciprocity—(Laughter). The annexation of the Church in Canada to that in the States has been already accomplished, (hear, hear), the annexation that ties us is a very close, a very holy one, which means not only we all spring from the one mother, whom we delight to honor, but it means that in a certain sense we are bound very closely together from personal relations. I very well remember that it was the desire of our own people in America that led to the securing of the Episcopate in the United States. I think it was a grateful Providence which led to that and I think it is true that the obtaining of the Colonial Episcopate in America and the first work of the grand old Society for the Propagation of the Gospel came directly from the consciousness of our need by the mother Church and the feeling of duty on our part which led to the consecrations of Bishops and the linking together of the English Church in America, from that time on England and Scotland, Ireland, Canada, Australia and New Zealand have linked hands together in the cause of Christ. (Hear, hear.) I cannot help remarking that on this platform among the Bishops of the Canadian Church, you have one, a priest in American orders, the Bishop of Algoma, and another in English orders, who passed through us into the Colonial Episcopate. Thus we see that there is a personal and ecclesiastical tie that binds us together and makes us long for the realization of the one great thought prompted by the sermon of yesterday, the Unity of Christendom, a thing you and I in our respective places may ask for in face and fear of God. This should be the chief thought, the chief prayer, the chief purpose of all Synodical work and priestly labor; it is the great purpose and work of the Great High Priest, our Father in Heaven. I was reading recently in the last number of the *English Nineteenth Century* a very remarkable article called the "Revelation of prophecy on Papacy." The argument drawn is that the Papacy, if it is to rule, must be transferred from the banks of the Tiber to those of the Thames on the ground that the English speech is to be the speech of the world. English laws, English ideas hold civilization and advancement. Now I want to point out that with the English Church in all her branches throughout America and the colonies rests the great duty of symbolizing to the world one mass of English nationality and civilization and have in our midst English religion as well as English speech. It seems to me that the meeting here to-day of the representatives of the Protestant Episcopal Church in the United States—it is rather a poor, modern name—(laughter)—is that we may give to the world a new symbol, one mass in the faith of English belief and thus intensify and strengthen ourselves in the faith. The Rev. gentleman then cordially invited both the Clergy and laity to the convention shortly to be held in New York.

The Prolocutor on behalf of the Lower, and the Bishop of Ontario for the Upper House, respectively expressed the affectionate greetings of the Church in Canada to the Sister Church, and their grateful thanks to the deputation for their visit and for the eloquent and loving words of encouragement; and the Doxology having been sung, the House adjourned till 2:30 p.m.

The afternoon session was occupied with the consideration of the following Motions in regard to free churches:

"Whereas, it seems in accord with the teachings of Scripture, with the practice of the Primitive Church, and with the system of the Church of England, that consecrated places of worship should be free, on equal terms, to rich and poor alike, and that seats in them should not be subject to any conditions of purchase and sale; therefore, Resolved that in the opinion of this Synod it is desirable, as a matter of Christian principle, that the sittings in all churches of this Ecclesiastical province should be free and unappropriated, and that the members of the Church will serve her best interests and forward the cause of Christianity by earnestly endeavoring to bring about this result, with a view to the ultimate adoption of the principle as a part of the common law of the Church of England in Canada."

Ultimately, an amendment was moved to the effect, "That it is desirable in our opinion that the sittings in all churches should be free and unappropriated" and this was carried. The House adjourned till Friday the 13th.

The evening of Thursday had been fixed for the GENERAL MISSIONARY MEETING. This was held in the Queen's Hall, which was almost completely filled; it being estimated that there were 1,500 persons at least present. It proved to be such in point of numbers, interest and results one of the best, if not the best Missionary meeting ever held here. On the platform were the Bishops of Montreal (Bond), presiding; Quebec (Williams); Algoma (Sullivan); Huron (Baldwin); Toronto (Sweetman); Nova Scotia (Courtney); Coadjutor Bishop of Fredericton (Kingdon); Revs. Dr. Mookridge, A. A. VonIffland, Dr. Norton H. Pollard, Bedford Jones, Dr. Partridge, Archdeacon Lauder; Canons Forsyth and Moore; Dr. L. H. Davidson, Q. C., Lay Secretary of Synod; Hon. G. W. Allan and others.

The meeting was called to order at 8 o'clock sharp, and after singing of the Missionary hymn—

From Greenland's icy mountains,  
From India's coral strand,

Rev. Dr. Mookridge read the Form of Prayer appointed by the Bishop for such occasions, and the President called upon the Right Rev. Dr. Courtney, Bishop of Nova Scotia, who was received with long sustained applause as the first speaker. His subject was "Missions in General." It was the first occasion on which His Lordship had appeared before a general audience in Montreal, and he must have been pleased with his reception and the audience delighted with his admirable address.

Mr. Fairclough, organist of St. George's Church, had charge of the music, and was assisted ably by the Cathedral Orchestra. It was matter of regret, however, that there was not present on the platform a large choir drawn from the various city churches to lead the singing. The audience, however, took up the hymns with heartiness, but it is to be hoped that on another occasion the choir may not be wanting.

Another hymn having been sung the Bishop of Huron was next called upon, and was followed by the Bishop of Algoma, who spoke specially of the work in and needs of his own Diocese. Both of these Prelates are well known in Montreal as accomplished platform orators, and each well maintained the reputation acquired by the address by them delivered on this occasion.

Another hymn having been sung, Bishop Bond thanked the Organist and Orchestra, and the Lay Helper's Association for their assistance; the Lord Bishop of Quebec pronounced the Benediction.

THIRD DAY.

Friday, 13th Sept., was according to the Canon devoted to the Domestic and Foreign Mis-

missionary Society of the Church of England in Canada; and immediately after the ordinary routine proceedings had been disposed of, the Lower House adjourned; and the Bishops of the Province, having taken their places on the platform, the Bishop of Ontario presiding, called upon the Rev. Dr. Mockridge, Secretary of the Board of Missions, to open this special meeting with the appointed form of Prayer.

The election of the members of the Board of Management was proceeded with, and the nominations of the various dioceses were received without discussion. The Board consists of four delegates from each diocese, two clerical and two lay, as follows:—

Diocese of Nova Scotia—Rev. Dr. Partridge, Rural Dean Moore, Mr. M. C. Silver, Halifax; Mr. J. G. Wyld, Halifax.

Quebec—Rev. Dr. Norman, Rev. Canon Von Iffland, Judge Hemming, Captain Carter.

Toronto—Rev. C. Williams, Rev. Dr. Sweeney, Mr. J. W. Allan, Mr. A. F. Campbell.

Fredericton—Rev. Canon Brigstocke, Rev. Canon Forsythe, Mr. W. M. Jarvis, Mr. R. T. Church.

Montreal—Very Rev. Dean Carmichael, Archdeacon Lindsay, Dr. L. H. Davidson, and Mr. C. Garth.

Huron—Very Rev. Dr. Ennis, Rev. R. Mc Cosh, Mr. W. Wilson, Mr. B. Cronyon.

Ontario—Ven. Archdeacon Bedford-Jones, Rev. H. Pollard, Mr. R. T. Walkem, Mr. R. V. Rogers.

Niagara—Rev. W. Macnab, Rev. Canon Houston, Mr. Henry McLaren, and Mr. W. Ellis.

The Bishops of the Ecclesiastical province are *ex officio* members of the board.

The Secretary then read the Report of the Board of Management for the three years past, from which it appeared that the total contributions which have passed through the books of the Society have been \$81,315.05. (Applause.) At the opening of the present three years, the Board of Management asked the Church for \$20,000 for Domestic and \$10,000 for Foreign Missions; it was satisfactory to say that \$45,000 had been obtained for Domestic Missions and \$20,000 for Foreign Mission work. The Board had to congratulate the Church on the fact that the contributions for Foreign Mission work had so greatly exceeded the amount asked for; but, on the other hand, the Board regretted the fact that the contributions for Domestic Missions had fallen off from the expectations of the Board by a sum of \$14,425.90. The Domestic work certainly deserved more generous support, and the falling off could only be accounted for on the ground that the interest of the Church in this direction had not been sufficiently aroused. This must begin with the clergy of each particular congregation, and from them extend to the members of their flocks. The Association of the Women's Auxiliary in each congregation should do much to help the clergy in Missionary work during the long intervals between the appeals of Epiphany and Ascension tide. The Bishop in each diocese, the clergyman in each parish, is the representative of the Church, whose work and character are missionary, and whose very existence depends on Him who was the first Church Missionary.

The report also referred to the course to be pursued by the Canadian Church in regard to work in the Foreign Mission Field, and noted the fear expressed by some in connection with the withdrawal of the Board's contributions to the Society for the Propagation of the Gospel, the course taken by that Society, which advised the board that they should be morally certain of \$15,000 per annum before entering on foreign work.

The report concluded with a loving reference to the late Bishop of Saskatchewan, who had entered into rest since the last meeting of the Society; and noting that a Missionary had

been sent to Japan from Canada through private beneficence, the Board thankfully acknowledged the valuable aid given to the Society by the Woman's Auxiliary especially in this Ecclesiastical province, and there could be no doubt but that the good financial statements presented this year are due largely to the praiseworthy efforts of the Woman's Auxiliary.

The following table shows the contributions by the several dioceses from 1886 to 1889:

DIocese.	Domestic Missions.	Foreign Missions.	Grand Total.
Huron ....	\$4 909 78	\$4 987 47	\$9 897 25
Niagara ....	5 640 62	3 239 55	8 880 17
Toronto ....	11 904 87	10 986 36	22 951 23
Ontario ....	9 199 19	3 591 82	12 791 01
Montreal...	4 950 24	4 300 59	9 250 83
Quebec ...	5 932 66	4 966 23	10 898 89
Fredericton	575 15	896 32	1 471 47
Nova Scotia	2,131 40	2,227 03	4 358 43
Algoma ....	149 77	377 20	526 97
Sundries ...	120 42	168 41	288 83
Total....	\$45 574 10	\$35 740 98	\$81 315 08

Addresses were delivered by the Bishop of Algoma in reference to his own Diocese; by Rev. Mr. Morley, Chaplain to the Bishop of Madras; and by Rev. Mr. Burman, in regard to work in India and specially in the Diocese of Madras; and by Very Rev. Dean Gridale of Rupert's Land, regarding the Northwest. It was resolved that the work in the Foreign Field should be carried on in accordance with the letters received from the S.P.G. and the plan set out in the special regulations introduced by the Bishop of Niagara, and that independent work in the Foreign Mission Field should not be at present entered upon. The opinion of the Synod in this respect was unmistakable.

There was much in the report, in the proceedings of the day and the marked interest taken in the Mission work, specially in regard to the manner of carrying it on in the Foreign Mission Field to cause deep thankfulness to members of the Church in Canada. There is still much room for improvement; much very much more to be done in order to reach in any measure the full point of duty; but the fears entertained in the beginning as to the success of the new organization. The Domestic and Foreign Missionary Society have not only not been realized, but there has been real progress as to our Missionary work—and the presence of the members of the Ladies' Auxiliary on the floor of the House by special invitation of the Board, marks the recognition on its part of the noble work done by the Auxiliary in the past, and of its acceptance of it as an invaluable co-worker in this field.

#### SATURDAY—FOURTH DAY.

The Morning Session of the Synod was occupied with a consideration of the following motion:—

(1) That some of the methods adopted now—a days to obtain money for Church purposes are very questionable, and such as the Church of England, in the Province of Canada, is called upon most earnestly to protest against; (2) that the Bishops and Clergy be, and they are hereby respectfully requested to do what they may, to bring those under their spiritual oversight to a realization of how dishonoring to Christ and His Church is a neglect of duty and a contempt for privilege in the matter of Christian giving.

Addresses were made by many members of the Synod, not so much in opposition to the principles involved in the motion as to its indefinite character, and the low specification of the objectionable methods of raising money referred to in it, others urged that the instances

adduced by the mover in support of his resolution were taken for the most part from the denominational bodies and not from the Church; and that there was not urgent need for the motion. Several amendments were made but ultimately the motion was carried under the enforcement of the rule as to "previous question."

The Lay Secretary (Dr. L. H. Davidson), read a communication from Rev. J. F. Kitto, St. Martin's-in-the-Fields, Chairman of the East End Emigration Society, respecting newly arrived immigrants being looked after spiritually in a more satisfactory manner than at present, and expressing willingness for the Society of which he was chairman to co-operate with the Synod in bringing about a better state of things for the immigrants.

The House adjourned till 2.30 p.m.

#### AFTERNOON SESSION.

The Report of the Committee on the Incorporation of the Provincial Synod was adopted, and the Report of the Committee on *Christian Union* was next taken up and elicited an earnest and prolonged discussion, the Report being ultimately unanimously adopted; the Doxology being sung on the announcement of the result being made by the Prolocutor. Owing to the importance of the subject and the fact that the Report of the Conference referred to was not made public we give this report in full.

"Your Committee was appointed at the last Session of the Provincial Synod "to confer with any similar committees appointed to represent other Christian bodies, for the purpose of ascertaining whether there is any possibility of honorable union with such bodies," and they beg to present their report as follows:—

Owing to the large size of the committee, and the long distances which its members had to travel to attend any meeting, considerable difficulty was found in arranging for a conference such as the Committee was instructed to hold.

After several unsuccessful attempts a conference with the Committees appointed by the Presbyterian General Assembly and the Methodist General Conference was arranged for, and held in Association Hall, in the City of Toronto, on the 24th and 25th day of April last: fourteen Presbyterian, fourteen Methodist, and twenty-seven Church of England delegates, including three Bishops, took part in the conference, which was marked throughout by a deeply devotional and conciliatory spirit. The Bishop of Algoma, at the last meeting of your Committee, expressed his deep regret that owing to defective notice, he was unable to attend the Conference.

After preliminary consultations the following points were discussed:—

- (1) Corporate unity.
- (2) The amount of unity in doctrine, worship and modes of action between the three bodies represented.
- (3) The Holy Scripture.
- (4) The Creeds.

Papers upon these subjects and upon the condition of the administration of the sacraments and the historic Episcopate were prepared by the sub committees appointed for the purpose, for the guidance of your committee, and with the exception of that upon the conditions of administration of the sacraments, which unfortunately had not arrived in time, were read before the conference on the request of the delegations of the other bodies.

Although no formal resolutions were adopted, there seemed to be good ground for hope that a basis of agreement might be arrived at as to the first three points laid down in the resolutions of the Lambeth Conference on the subject of home reunion which would meet with general acceptance from the delegates present. The following are the points referred to:

1. The Holy scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and guide of faith.

2. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

4. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

On the important subject of corporate unity, the Rev. Dr. Caven, principal of Knox College, Toronto, laid upon the table the following statement, which appeared to represent the feeling of the large majority of the members present:—

"Whereas, in the wise and merciful providence of God, divisions in the Christian Church have often been overruled for good, yet in themselves these divisions are to be lamented as productive of many and sore evils, the ideal of the unity of believers set forth in the Scriptures, especially in our Lord's intercessory prayer, while chiefly spiritual in its nature, can be fully represented only in an undivided state of the visible Church, in which perfect fellowship shall be maintained throughout the entire body of Christ, and it is the duty of the Church, and of all its members, continually to aspire towards and labor for the completeness of this manifest union in the Lord."

It was evident from the course of the discussion on the amount of unity in doctrine, worship, and modes of action between the three bodies, a carefully prepared paper on which subject by the Very Rev. the Dean of Montreal appeared to meet the general approval of the conference that the requirements of the Lambeth Conference, in regard to the administration of the Holy Sacraments were fully satisfied as set forth in the formularies of the several bodies.

The subject of the Historic Episcopate was introduced in a learned paper prepared by the Rev. Dr. Carry.

This paper was a clear and careful statement of the historical argument, and was received with great respect by the conference generally. Owing to the shortness of the time no discussion was possible, but at the request of the members present the paper was ordered to be printed and distributed amongst the delegates, so as to come up for consideration at a conference which it was hoped would be held in the near future.

Your committee feel that encouraging progress toward the great end in view was made at this first preliminary conference, a verbatim report of which is now formally presented to the Synod, that the same may be kept of record.

They would, therefore, respectfully recommend to the Provincial Synod that a joint committee be appointed at this session to take part in such further conferences upon the preliminary basis embodied in the Lambeth resolutions as may be found practicable.

Your committee cannot conclude their report without expressing their deep sense of gratitude to Almighty God, who has enabled the members of these several delegations to advance so far in concert along the path of brotherly union and concord, and has thus given grounds for the further hope that under the guidance of the Holy Ghost, the illuminator, the day may not be far distant when our Lord's Prayer for the unity of His body may receive amongst us its fullest accomplishment.

#### DIocese OF TORONTO.

Rev. Mr. Daniels, Rosemount, has succeeded the late Dr. O'Meara as Rector of St. John's, Port Hope. Rev. H. J. Hamilton, Dr. O'Meara's curate, has been appointed to a position in Wycliffe College. Mr. Hamilton was highly respected in Port Hope, and his departure is a source of great regret.

Last week, Rev. A. C. Watt, was formally inducted as Incumbent of Mono Mills. This has been a Mission hitherto, but is now self-supporting. Rev. A. J. Broughall, of St. Stephen's Toronto, officiated. Among the clergy present were Messrs. Webb, Swallow, Daniel, and others.

The Rev. C. E. Brooke, Vicar of St. John the Divine, Kensington, passed through Toronto last week.

Rev. J. P. Lewis has returned from a trip to Alaska.

#### DIocese OF NIAGARA.

MOUNT FOREST.—The Church is progressing quietly and steadily here. The Ladies' Aid and the Girl's Friendly are both busily engaged in work for Christmas time. A Guild to be known hereafter by the name of "The Young Men's Guild of St. Paul's Church," was duly organized lately, Mr. C. J. Agar, President; Mr. William Smith, Vice-president; Mr. A. C. Osborn Secretary Treasurer. Executive Committee, Messrs. W. E. A. Lewis, Ernest Stevenson, John McBrine and Thomas Coleridge.

A most successful garden party was held at Mr. John Allan's, Riverstown. With the proceeds which amounted to the handsome sum of \$45 00 a new organ is to be purchased for the Church.

At Farewell a brand new organ priced at \$175.00 has been placed in the Orange Hall, and gives good satisfaction.

Mr. W. E. A. Lewis is taking a well-earned rest in Toronto, and the Rev. C. E. S. Radcliffe goes to Port Hope to preach Harvest Festival sermons next week.

#### DIocese OF HURON.

ALISA CRAIG. The third quarterly meeting for this year, of the members of the Ministering Childrens League, and junior branch of the W. A. M. A., was held at Trinity Church on September 2nd. This branch has been very much interested in Missionary work since its organization eighteen months ago. The children meet fortnightly at the parsonage, under the presidency of Mrs. Shore, for nine months in the year, for the purpose of making up articles of clothing, etc., for Algoma, and take up a collection in their missionary box. There are forty nine members on the roll, thirty six of whom were present at the meeting, besides many members of the congregation. This has been a most interesting and encouraging meeting, owing to the great kindness of Mrs. Boomer, who cheered all by her presence, and who gave a most interesting address in a conversational way to the children, which was very fully appreciated by all present. Mrs. Boomer's enthusiasm on the principles of unselfish and loving work, both at home and in the Mission Field cannot but inspire all with increased zeal and determination to be willing servants in the Lord's service. An interesting feature of the evening was the children bringing their little offerings for the bale of goods, which the ladies are making up for Rev. P. Renison, of Nepigon, each repeating a verse of Scripture on the subject of Christian giving. The collection was very good, and was taken up by two of the boys.

#### DIocese OF ALGOMA.

BRACEBRIDGE.—I am glad to acknowledge the very efficient help which I have received in this scattered and poor Mission through the ministrations of Mr. Burt, a student from Trinity College, Toronto, licensed by the Bishop as Lay reader under my charge.

Mr. Burt has been stationed at Baysville, 16 miles from Bracebridge. From this point as a centre, his work has been to gather the Church

people of the surrounding country into congregations, where the services of the Church might be most conveniently administered.

His labours I am rejoiced to say, have been eminently successful, having found a central position for the people living upon the shores of the lake and bays, as well as for those further inland, in the neighborhood of a family named Boothby, where steps have been already taken to secure a site for and collect contributions towards the erection of a Church suitable to the needs and in accordance with the means of the congregation.

Mr. Burt has already held services in a barn of Mr. Boothby's, which have been well attended and highly prized, with the result of bringing many, infants and adults, to become members of Christ through Holy Baptism: the latter seeking the Divine blessing through the laying on of hands, are instructed weekly by Mr. Burt in the elements of the Christian Faith.

Mr. Wallis, a resident churchman owning a steam yacht, has often placed the little vessel at the disposal of our Missionary, thus rendering valuable assistance to our cause, in bringing church people from the distant parts of the lake to church. At no distant day we hope to see Baysville the centre of a thriving Mission doing its utmost to support a resident Missionary. A considerable sum has already been promised in envelope contributions to be set aside for the first day of the week; to be humbly presented to God according to Apostolic and Church practice in the courts of His House. We trust this scheme will have become an accomplished fact by the time that Mr. Burt has to leave to resume his studies in Trinity College. I am quite sure Mr. Burt will carry away with him the good wishes and heartfelt regrets of all amongst whom he ministered with such painstaking and indefatigable zeal.

Our Sunday School work which has always, under the able and earnest supervision of Mr. Clemont, been bright and hopeful, has received a fresh impetus for good in the presence of Mr. Burt. Church doctrine and Bible Truth have ever been taught in it without diminution or amendment—with the uniform result of the trumpet which gives no uncertain sound. The children are prepared for the day of battle—learn from the very first the duty and blessedness of earnestly contending for the Faith once delivered to the Saints.

Trusting this brief account may be interesting to those who are striving with us for Christ and His Church.

#### CORRESPONDENCE.

To the Editor of the Church Guardian:

SIR,—Will you kindly state in the CHURCH GUARDIAN that the Journals of the 1st and 2nd Sessions of the Provincial Synod are out of print, and that, in order to obey the instructions of the Provincial Synod at its present Session, viz.: to bind and forward a Journal of every Session to the Church House, we must appeal to individual Churchmen to send us a copy of the 1st and 2nd Sessions.

Address: Very Rev. T. e. Dean of Quebec, Hon. Clerical Secretary, Quebec; or, Dr. Davidson, Q.C., Hon. Lay Secretary, Montreal.

SIR,—No words confirm more surely the existence of that Apostolic spirit which resulted in Apostolic times in a community of worldly goods, or prove more undeniably, the reality of the Communion of Saints, in its earthly aspect in our own day, than the action of those ladies who came so nobly to the rescue of the Missionary Clergy of Algoma in the education of their children.

Surely, it is a noteworthy outcome of the practical value and significance of organized Church effort, as such, especially when the generous and sympathetic heart of woman is at the root of it.

BENEFICIARY.



# The Church Guardian

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— ASSOCIATE EDITOR: —

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR SEPTEMBER.

- SEPT. 1st—11th Sunday after Trinity.  
 " 8th—12th Sunday after Trinity.  
 " 15th—13th Sunday after Trinity. (*Notice of Ember Days and of St. Matthew*).  
 " 18th }  
 " 20th } EMBER DAYS,  
 " 21st }  
 " 21st—St. MATTHEW. A. Ev. and Mar (*Athanasian Creed*).  
 " 22nd—14th Sunday after Trinity. (*Notice of St. Michael and All Angels*).  
 " 29th—17th Sunday after Trinity, *St. Michael and All Angels*.

## THE CHURCH OF THE GOSPEL.

(Chapter II. of "What is Modern Romanism," by the Bishop of Springfield).

In our last chapter we answered the question, What is Modern Romanism, in so far as to sketch its polity. We saw that it is an absolute monarchy, with the Pope at its head. To recapitulate: The Pope is, as Modern Romanism holds, an *order* by himself. He is *sui generis*, there is no one like him as to power and office. He is above all. He rules all, and can be controlled by no one. The collective Episcopate is completely the creature of his will. It can have no mind or opinion of its own. It has been sunk from an independent order in the Church of God, to be a mere grade of the Priesthood. Moreover, it is a local polity, having its home in one city, which gives its name as a title to the Church. Modern Romanism calls itself, the Holy Roman Church; and so it disposes, itself, of its claim to Catholicity. That which is local in the centre and sweep of its jurisdiction on the earth, cannot be in the true sense of the term, Universal or Catholic.

Keeping this fundamental idea of the polity of Modern Rome clearly in mind, let us test its truth as established by God, by comparing it with the Church as presented to us in the pages of Revelation, as an existing reality on the earth in the days of the Apostles and their associates; and subsequently when we leave the pages of Revelation, as existing in the first thousand years of the Christian era.

Before we institute the comparison suggested, let us briefly inquire as to at least one of the great purposes which God designed to accomplish, in giving us the Holy Scriptures. We are at present, of course, concerned simply with the New Testament. The subject matter of the New Testament falls under three heads: Historical, directly or indirectly; Dogmatic, and Prophetical. The History is, of course, Divine in its origin and execution, and so, free from human imperfection. The Dogma is absolutely true. The Prophecy is sure and certain. One grand purpose which God had in view, in giving us these writings was to furnish us a chart of fundamental principles, rooted in Christ Himself, Whose life the four Evangelists sketch; exemplified and practically carried out under the direction of Christ's own chosen master-builders, the inspired Apostles, during the first seventy years of the history of the Church Militant here on earth, and fulfilled in absolute perfection in the Church Triumphant, as seen by St. John the Divine in the vision of the Apocalypse.

We thus have in the New Testament a statement by Christ Himself of the essential principles which were to characterize His Kingdom on earth, the Christian Church when it was established, as it was shortly to be, by the power and operation of the Holy Ghost. We have those principles practically acted upon and applied by the Apostles in carrying out their Master's will in administering His Church, when it became an existing reality on and after the day of Pentecost; and we see the Divine Head of the Church recognizing these principles, and making them the rule of His government and administration of the Church Triumphant in Heaven. The Gospels show us what the principles of the coming Kingdom were to be. The Acts of the Holy Apostles directly, and their Epistles incidentally, show us that those same principles were applied and carried out, practically, in the first years of the life of the Church on earth, and the Revelation of St. John shows us in prophecy that the same principles will be observed in the government and administration of the Church throughout the ages of eternity. With this view as to one of the great purposes of the New Testament Scriptures, let us bring the polity of the Holy Roman Church as now held and taught "of faith," face to face with the Gospels, the Acts, the Epistles and the Revelation of St. John, and see whether it can bear the test of the comparison.

In the Gospels, our Lord speaks of His Kingdom as a thing about to be. He declares that His Kingdom is near at hand, that He will establish it, that His Apostles shall sit upon thrones, and shall eat and drink in His Kingdom. During His earthly ministry, He called to Himself from their various occupations, twelve men, whom he kept with Him from the day of His Baptism until His Ascension into Heaven. These He instructed by precept and example. To them he gave commission to do, in the future, certain things, and exercise certain offices. He trained them for their future vocation as only God the Son could, and prepared them to be witnesses of the supreme event in His Incarnation, namely, His Resurrection from the Dead. On His Resurrection from the dead He staked His character as the Prophet, Priest and King, the only Begotten of the Father, the Messiah, the Saviour of mankind. In due course of time He was put to death, and the third day He rose again, according to the Scriptures. And during forty days He remained on earth in order to give the Apostles and others, many infallible proofs of His Resurrection.

At the expiration of those great forty days, during which the Lord of life, in His supernatural human nature (for now His humanity has passed through the grave and gate of death), remained on earth, He gathered round Him His disciples, and gave them the plenary char-

ter of mission and jurisdiction to act in His stead, pledging Himself to be with them until the end of the world. This commission thus given as the last act of our Lord while visibly present on the earth, is the summing up and gathering together of all the points in the separate directions and commands which He had given them from time to time during His ministry, and subsequently to His Resurrection, when He was speaking to them, as related in the Acts, "of the things pertaining to the Kingdom of God." This plenary commission is expressed in the following words, which will be found in the twenty-eighth chapter of St. Matthew, nineteenth and twentieth verses:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

This commission was addressed to the eleven Apostles and not to one, and consequently here is a discrepancy which is absolutely fatal to the theory of Church government as presented in the polity of Modern Rome. To satisfy the conditions of that system it would have been necessary for our Lord to speak primarily and solely to St. Peter, and bid him dispense at his will and pleasure such mission and jurisdiction as he might be pleased to impart, not to his fellow Apostles, but, to his inferiors in order and degree beneath, and entirely subordinate to, himself.

In the Gospel narrative our Lord is presented to us as the one fountain of power and grace on earth. "All power is given unto Me," saith He, "in heaven and in earth. Go ye therefore," &c. And He wills that that power and grace shall flow forth originally in eleven separate channels, to be diffused in due time through those streams, prolonged and subdivided and multiplied in inferior ministries throughout the entire earth, and to the end of time, so that in every case, be it when or where it may, one may trace the minutest rivulet of power and grace in any human heart and life, back to the larger stream, and back to some one of the Apostolic channels, and thence to the original fountain source, our Risen Lord, standing on the Mount of Ascension, exercising His sovereignty, just before He went up on high to seat Himself by absolute right upon the throne of God.

What we mean to assert is this: That the grace of Holy Orders was given and distributed by Christ to the eleven Apostles, and was not given by Christ to St. Peter, and by St. Peter distributed to the ten Apostles; and until this can be shown to have been the case, Modern Romanism in its polity, is utterly and absolutely out of joint with our Blessed Lord's original charter of the Ministry, as given on the Mount of Ascension.

## THE CLERGY AND THE SUNDAY SCHOOL, AND THE SUNDAY SCHOOL AND CHURCH.

BY THE REV. GEORGE WOOLSEY HODGE, M.A.,  
 Rector of the Church of the Ascension,  
 Philadelphia.

(From The Church Review.)

The Sunday School is a modern invention, but it has come to stay, and where properly managed it has been and may be a very important and useful auxiliary to the Church. But there are undoubtedly great dangers connected with it, which ought to be carefully guarded against. Two of these dangers we propose to consider, and point out their remedies.

The first is that the Clergy will feel that they have delegated to the Sunday School their duty of instructing the youth of their parishes, but it is a personal duty which ought not to be so

delegated, and the youths will suffer if it is. The rubric at the end of the Catechism prescribes that the Minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many children of his parish sent under him as he shall think convenient. The duty of instructing the youth, therefore, is put by the Church upon the Parish Clergy, and they have no more right to transfer that duty to others than they have to transfer their duty of preaching or administering the sacraments.

Moreover, there is no one as competent as the Clergy to perform this duty. There are few things so difficult as to be a successful teacher, and especially to teach religious truths. Not one person in a hundred has the knowledge requisite for a competent religious teacher. The mass even of professional Church people are densely ignorant about religious things, and of those who have the knowledge, very few have the faculty of imparting what they know. So, with rare exceptions, the ordinary Sunday School teacher is incompetent to do anything beyond forming a personal attachment with his or her scholars, and seeing that they learn the words of the Catechism, or of some Sunday School lesson, and in a vast number of cases there is not the ability to do even this. But the Clergy have the knowledge; they have received a technical education to do this very thing, and even if they have not naturally a special faculty for teaching, it is one which with practice and effort, can easily be attained. A man can hardly do a thing constantly, as a priest should instruct the youth of his charge, earnestly trying to do it wisely and well, without acquiring the ability to do it. Clergymen who have had neither the taste nor special faculty to do this, have been surprised to find how proficient they have become through practice. Even, therefore, if it was abstractly right for the Clergy to transfer this duty to others, there are none ordinarily competent to discharge it for them. This is so far felt by the Clergy, that few are willing not to make some effort at personally instructing their youth. Some visit their Sunday Schools occasionally and catechise or talk to the children, others have a monthly Children's Service in the Church. But this is not sufficient, even if there was such a service held every month in the year, and in the city parishes it is held only in eight or ten months. What are ten or twelve lessons a year of a half hour length worth? Would any one be willing to leave the secular education of his children ordinarily to persons notoriously incompetent, trusting to ten or dozen short instructions a year from a really qualified teacher? And yet the instruction a child should receive in regard to religious things is of infinitely greater importance, both to its temporal and eternal welfare than all the knowledge it gets in the secular school. But a child will hardly gain a thorough grounding in the great principles of morality, much less an acquaintance with the doctrines and precepts of religion, under such a system. Is it any wonder that there is such wide-spread ignorance about religion among our adult population, when there is so little real instruction of the youth? And we believe the Clergy are largely responsible for it, from their general neglect of their manifest duty in this matter.

The second danger in regard to Sunday Schools to which we referred is of their taking the place of the Church. There can be no question as to the fact that the vast majority of Sunday School children do not regularly or ordinarily go to Church. Where Sunday Schools are held in the morning before the Church services the scholars are not kept for it. It would be too long and wearisome for them, poor things. They can be sent to the secular schools all day without this fatigue being considered, but religious duties are not deemed of

sufficient importance forsooth to be allowed to become in the least degree onerous. So where Sunday Schools are held in the afternoon the parents of the scholars never think of sending them to Church in the morning. So that, except on monthly Children's Church, when there is one, and on Easter-day or an Anniversary when the school is taken into the Church with a great parade of banners and flowers and excitement, the children never go to Church. How then can they be expected to grow up with a realization of the Divine obligation, and acquire the habit of regular Church-going every Sunday? We believe this is one of the gravest charges that can be laid at the door of the modern Sunday School, that it is actually educating children in habits of non-church-going, in providing a substitute for it which by no means takes its place. It was not so at first, the Sunday School children always used to be taken to Church. But it has not been done for many years past. And the result is seen in the scholars after they leave Sunday School not going regularly to Church. The complaint is universal, and the conclusion is that Sunday Schools, as now conducted, are not answering the purpose for which they exist.

What then is the remedy for these evils? That which we suggested will, we think, largely counterbalance both of these dangers. It is that in every parish there be a special service every Sunday for the children, at which the Clergyman himself should personally instruct them. It would not involve much more time or labor than many Clergymen spend now in their Sunday Schools, but it would be far more effective? It will impress the children with a sense of the obligation, and give them the habit of going to Church every Sunday. It will make them familiar with the Church, her services, and ways, at the most impressionable period of life. It will lead them to look upon the Church as theirs, that to which they should belong and which they should support, and make it less likely that they will ever neglect it. And it will bring them constantly under the direct personal instruction of the Clergy, which we have shown to be so important.

Even this will not give a Clergyman all the opportunity he should have for instructing his children, and if he could get any other he should embrace it. If he has an industrial or training school during the week, he should always be present at its sessions, and occupy part of the time in teaching. Or, better still, if he can have a parish day school, he should make the impartation of religious truth a portion of his daily instruction. But this cannot always be had. What we have suggested is what ought to be the minimum in every parish, a children's service and instruction in the Church, conducted by the Clergyman himself every Sunday.

What that service should consist of is comparatively of small importance. It might be a special celebration of the Holy Communion accompanied with Children's Hymns, or the regular Morning or Sunday Prayer, or the Litany as a separate service, or the first service in the new proposed Book of Offices, if passed by the coming General Convention, will be admissible for the purpose. But the great points to be secured are that this service should be performed in the Church, with the use of vestments and the other ordinary adjuncts of public worship, and taken or compiled from the *Prayer Book*, conducted by a Clergyman, and followed by an instruction from him. It need not be long. If it took the place, as it well might, of the opening or closing exercises of the school, it would add but little to the ordinary length of the sessions, but it would add immensely to the efficiency and effect of the whole system.

What we have said is intended in no way to disparage Sunday Schools. We think they are most useful and necessary, if properly con-

ducted. The formation of the children into classes, the establishing of a personal relationship between them and their teachers, which is necessarily more intimate than could exist between the Clergyman and every child in his parish, there being some one thus to hunt them up if irregular and follow them up in many ways, and drill them in learning the words of the Catechism and other lessons, and the advantages to be gained from the distribution of Library books and papers, and having occasional entertainments are all most important, and can only be gained by having a regular Sunday School. But we ought not to look for much more from them. Above all, the Clergy ought not to depend upon them for conveying the instruction which they ought to give, and which they only ordinarily are competent to give themselves, and they ought to see to it that they do not train the children in habits of not going to Church, but on the contrary are made the means of bringing them to the Church and making them feel the obligations of regular attendance at its services. What we have suggested will, we think, be a simple and effective means of doing this, and thus guard the Sunday School from two of the greatest dangers connected with it.

#### THE OLD WAY.

Churchmen should live up to their own principles and practice their own methods. Even a poor method, persistently followed, will give better results than a desultory, indiscriminate practice of a half dozen better methods. Our Church ways are not only older ways, but better ways of doing Christ's work, than those that the denominations have galvanized into popularity. They are divinely sanctioned, historically attested, experimentally approved. Why, then, do we get such meagre results in our work in comparison with what might be expected from the means at our command?

Manifestly, because we do not use the means with half the energy and enthusiasm that are given to the novel methods which make such a stir around us. As it is, with our feeble following in the old paths, the Church grows amazingly. If the Kingdom does not come with "observation," it comes with steady and healthy growth. But what might we see, if we would all labour together with consistent devotion to edify the Church!

It is the ever present discouragement in our pastoral work, this lack of interest among the people in the appointments of the Church. Communicants are irregular in their attendance, while they are among the first to run after some "new things," reluctant to take their part in parish work, while they are most willing and active in enterprises outside; silent and indifferent in the responsive worship of the Church, while they bewail the exclusion of Moody and Sankey hymns. In how many Church families are the children not catechised, festivals and feasts not kept, family prayers not used, Bible not read, Church papers not taken, Church books not seen!

It is not new ways, by ways, that we need, but to walk straightforward in the old ways, the *highways*, which we have. If we make little progress in these, we should make less, or none at all, in those of later invention. The stimulus of novelty would soon be gone, and our last state would be worse than the first. The Church makes no exciting appeal or clamorous demand, but she is earnest about *saving souls*. She proposes to us a life training, and we are in no need of a new Gospel of galvanic piety.

The "heroic" treatment of physical disease has passed away among intelligent practitioners, and a system more in harmony with natural law has succeeded. We have seen, long since, and many not of our Communion are beginning to see, that the only safe and true way of

ministering to souls diseased is by sober conviction and *systematic training* in religious life and habit. Such a nurture and admonition the Church provides, as she had it from the Apostles. We have only to use it consistently to find in it, all that we need and all that the word needs.—*Living Church.*

## FAMILY DEPARTMENT.

### INFLUENCE.

They tell us that each pebble dropped  
On ocean's glassy breast,  
Must make a pulse in th' boundless deep  
Whose ripples never rest;

But ever sweep through coral caves,  
Or break on distant sands,  
To kiss cold faces which the deep  
Holds far from loving hands;

Or eddies 'round the treasures lost,  
Which her calm bosom hides,  
Yet still forever ebbs and flows  
Upon her changing tides!

They tell us that each word we speak,  
Tho' ne'er so softly said,  
Shall still be throbbing thro' the air  
Long after we are dead!

And that, although we hear them not,  
Around us ever ring  
The laugh and sigh of long ago,  
The shifting breezes bring.

It may be that with mighty words,  
Like pulses on the deep  
We stir the hearts of other men,  
And rouse them from their sleep.

It may be that each word we speak,  
Like an echo on the air,  
Though scarcely heeded when 'tis said,  
Yet leaves its impress there.

Howe'er this be, 'tis God's decree,  
We cannot live alone.

No one can fold his arms and say  
"My life is all my own."

The life of each is bound to all  
By cords we can not sever,  
A ripple that shall never cease  
Upon time's mighty river.

—*Pacific Churchman.*

## Daddy's Boy.

(By L. T. MEADE.)

### CHAPTER XVII.—[Continued]

Ronald did not again allude to the Christmas gifts. One quick glance he gave as they drove home together at his aunt's rather expressionless face, but for the rest of the short drive he kept his eyes fixed on the window, though it is to be doubted if he saw much of the familiar landscape.

After dinner, without asking leave from any one, he quietly disappeared. He slipped up to his bedroom, and, locking the door, began carefully to collect together and pack up in a sheet of brown paper all the presents he had received that morning. He tied his parcel rather untidily with a piece of whipcord which he happened to have in his pocket, and then watching his opportunity, he went downstairs and out of the house.

He carried a bulky brown paper parcel in his arms, and he was awfully afraid that he might be seen and brought home in disgrace before this parcel reached its destination.

He was far too much excited to think of putting on his overcoat, but just as he was, in his little tight-fitting black velvet suit, he ran up the avenue panting, and even stumbling as he

ran, for the night was very dark, and his parcel was badly tied and heavy to carry.

The questions of right or wrong did not even occur to him. His whole soul was set on what seemed to him one most obvious duty, the making up to Peters and the alms-women for the dreadful way they had been neglected that morning.—He had scarcely been able to eat his own Christmas dinner for thinking of them. With his usual habit of jumping to conclusions, he imagined them to be really starving. He felt sure that Peters had gone in debt for the eggs, and he was absolutely certain that the six alms-women and the old sexton Peters would be put out for a whole year in their calculations owing to his want of thought.

After the first flush of hurt feeling had passed he ceased to blame Aunt Eleanor for not giving him her purse.

"She can't be expected to understand, poor thing," he said to himself; "she could not guess that it was always father's and my way. No, I knew all about it, and I am the one to blame. I should have talked it all over with Aunt Eleanor a few days back, and tried to explain it to her. She is a little slow about taking in a thing, Aunt Eleanor is, and I should have spoken very slowly, and been patient, and taken a long time over it. Poor Aunt Eleanor, she can't help being slow. Well, I must try and get her all to myself to-morrow, and in the meantime I'll explain how things are to the alms-women and to Peters. I am so glad I got those Christmas boxes this morning, because they will be better than nothing to give them while they are waiting for their money. I wonder now if I had better give my musical box to Jane Pratt or to Peters! It's a dear little box, and it plays the 'British Grenadiers' so nicely. It would amuse Jane Pratt when she is alone to turn the handle and hear the 'British Grenadiers' striking up; but then Peters is the one that has the gift for music. How well he did his anthem to-day! Wouldn't father have been delighted!"

By this time Ronald had gained the high road, and taking a short cut across a field which he knew very well, he found himself exactly opposite the neat little almshouse which had been built more than a hundred years ago by an ancestor who may have possessed as kind a heart as his own. Ronald stopped in front of the little gate which led to the almshouses, and here he felt a sensation of great uneasiness. Five of the almshouses were in complete darkness; not a ray of light from any modest little candle shone out on the wintry landscape.

"It's just as I feared," said Ronald to himself; "they can't even afford a bit of light on Christmas day. I suppose they have had to go quite starved to their beds, poor things! poor things!"

The sixth almshouse, however, reflected on the gravel path a quite unusual brilliancy. This almshouse was considerably larger than the others, and the old lady who resided there was always treated with marked respect, a good deal of deference, and not a little concealed envy by the inferior alms-women.

Ronald stole up now to the casement, and peeping over the short, white blind, looked in.

"Dear, dear," he said to himself, "I did not know that Susan Blake was rich enough to give a party.—Why, of course, that accounts for all the little candles being put out. I do declare she has got the five other alms-women in—Mary Cotter and Ann Beale, and the rest. How smart they all look, and aren't they having a good dinner! Why, that's plum-pudding that Susan Blake has just put on the table; jolly one it looks, too; nearly as good as ours. I wish I had had another bit of ours at dinner; I wanted to, only I was so sure that Peters and the alms-women were starving, and that took away my appetite. Well, well, Susan Blake must have saved a good deal of money; it's very generous of her to invite the other alms-women to dinner. Oh, and if there isn't Peters

sitting at the head of the table in the wooden arm-chair! how red his face is, and how happy he looks! See, he's cutting the plum-pudding now. Well done, Susan Blake. I think you're a very noble woman."

Ronald ran round and knocked vigorously with his knuckles on the oak-beamed door.

"Let me in," he called out; "I've got a big parcel in my arms, and I can't lift the latch; let me in please, Mrs. Blake."

Mrs. Blake opened the door, and instantly all the alms-women got up and dropped little courtesies, and expressed great delight at seeing Sir Ronald.

"You'll sit in the arm-chair, Sir Ronald," said Peters, relinquishing his throne of dignity and comfort with a hastily suppressed sigh.

"And perhaps, my dear, you'd like a delicate slice of the pudding," said Mrs. Blake, as she reached down a valuable china plate from its shelf over the mantelpiece.

"I'd like the pudding very much indeed," said Ronald, "for I'm quite hungry, indeed, I have been having a rather anxious time, and I'm very hungry, so you need not make the slice of pudding too thin, Mrs. Blake; and, Peters, you must not think of giving me your seat, you must sit where you are and out the pudding; you don't know how snug you look there with your face so shining and red. No, I'll stay by the fire and eat my pudding. Oh, Mrs. Blake; I'm so glad you were able to save a little money, and that you are not keeping it for yourself, but are spending it on others. They would have all starved but for you, Mrs. Blake; but you've acted on that verse out of the Bible, 'It is more blessed to give than to receive.' Doesn't it make you very happy to feel that you are such a noble woman?"

Eh, my dear!" said Susan Blake, in rather a bewildered way as she placed Ronald's pudding before him. "I don't quite know what you are driving at, darling. I haven't saved no money; how could I, dear? And this is the roast beef and the plum-pudding, and the curly greens, and the cake, and the tea, to say nothing of two bottles of wine which the good lady, your aunt, sent up from the big house yesterday, and, of course, Peters comed in for his share, for Peters was mentioned particularly by your aunt in her note, my dear."

"It's a nice pudding," said Peters; "but I think, Mrs. Blake, and no offence is meant, ma'am, that the meat was done to a turn too much. I likes it more with the red gravy in it, ma'am."

"I'm of your way thinking, Mr. Peters," said Mary Cotter, "the meat was done a turn too brown; but as you say, no offence is meant, and we must be all thankful for small favors and not cultivating of a complaining spirit."

"Dear, dear," said Ronald, when he could find breath to speak, "how dreadfully I mis-judged Aunt Eleanor. I never thought she would give you all such a beautiful dinner; it is a good dinner, isn't it? And you are none of you starving, are you? You don't know how miserable I was in church when I remembered about your sovereigns and your half-sovereign, Peters. It was all my own fault, and I can tell you I was unhappy, and I did beg Aunt Eleanor to give me her purse in church, and she would not. Poor, dear thing, I don't suppose she had so much money in her purse, and, of course, she knew that you had plenty to eat to-day. I hope I wasn't rude to Aunt Eleanor. Peters, you did sing the anthem well! How many raw eggs did you take this morning? You have a great gift for music, Peters.—Well, I came to bring you all a few little presents, and to tell you that I'll ask for your money to-morrow."

The information that their sovereigns were likely to be forthcoming gave immense pleasure to the six alms-women, and Peters also announced 'that he generally laid in a store of tobacco with his ten shillings, and that he would have missed his accustomed weed very

much with the bitter after Christ mas cold coming on."

"Right you are, Peters," said old Mary Cotter again.

"As the day lengthens  
So the cold strengthens,"

is as true a bit of proverb as ever dropped from the lips of a Bible Solomon."

"Well, dear," said the gentlest and smallest of all the almswomen—little Ann Beale—"I am glad to think as the twenty shillings is forthcoming, for I always sends ten shillings to my son, always, dearie, and he'll be looking out for it to-morrow or next day, and it would be a biting disappointment to him, dear, if it did not come."

"Why of course it will come," said Ronald; "it would be perfectly monstrous if it didn't; you may all rest easy on that score."

"Well, I'm glad to hear it," said Jane Perch, a sharp tempered alms-woman, "for what with the dinner and the half ton of coal apiece, I thought the lady was going to dook us of our rightful money. I want a pair of new blankets, for I'm shivering under the old ones these winter nights, and now I'll send to Conton for them, as the little master says I am sure of my money."

"Oh, there's not the slightest doubt," said Ronald; "and now that the table is cleared we'll look at the presents."

He began to untie his brown paper parcel, and the old women and Peters crowded round in a high state of good humor.

"They were meant for me," said Ronald, "so perhaps they won't be all quite suitable. Here's a tennis bat, a great beauty too, and I don't know which of you would like it.—It was the bat that made my parcel so very cumbersome, for the other things are smaller. Now, which of you will have it? You know, though you couldn't play with it, for I expected you are all rather stiff for tennis, yet you could hang it up on your wall, and it would look very nice, and you might make up a kind of story about it. I often do that. You might imagine, for instance, that this tennis bat had belonged to your dead husband, and that he had used it a good deal. You might imagine that he was a very famous tennis player; and wouldn't you feel proud of him, and wouldn't you love his bat! Mary Cotter will you have this nice tennis bat in memory of your poor husband?"

"No, I'm obleeged," said Mary Cotter, shutting up her thin lips very tight. "And ef 'tis me you thinks would sit down in a corner and make up lies about poor Jeremiah, you mistakes me very much, Sir Ronald."

Ronald looked a little distressed and puzzled.

"I am sorry none of you like the bat," he said. "I am greatly afraid that the presents that were meant for me won't be very suitable for you. I am ever so sorry, for I like them greatly myself. Now, see here, my Cousin Mary sent me this case to hold my pocket handkerchiefs. I think I'll give this to you, Susan Blake, and you must be sure always to keep your pocket

handkerchiefs in it; it's a lovely case. See, it's all lined with blue silk. It will hold about a dozen handkerchiefs nicely, and I don't suppose you have more than a dozen to use and a dozen in the wash, have you, Susan? And this dear little musical box, which only plays one tune, shall be for you, Peters. There, Peters, you shall strike up the 'British Grenadiers' whenever you feel a bit dull or lonely."

The rest of the presents, which consisted of a new edition of Grimm's Fairy Tales, The Arabian Nights, and a work on the proper management of dogs, cats, and rabbits, which had been Walter's gift, were presented to the other alms-women, who received them with dubious faces and no very strong expressions of gratitude. But Ronald, to his great delight, carried the tennis bat home.

(To be Continued).

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BAPTISED.

At St. John's Church, Cornwallis, N.S., on Sept. 10th, Miriam, 6 weeks old.

At Westville, 11th Sunday Trinity, Sept. 2, Emily Wadden.

In Christ Church, Albion Mines, same day Henry Brooks.

In St. Stephen's Church, Toronto, on Sunday, 18th August, 1889, by the Rev Geo. Abbott Smith, B. A., Florence Evans Wood.

At Kingsport, Cornwallis, Sept. 1st, Bertha Church Ch school, Phebe Beatrice and Ralph Harrison, Bessie Blanche, Arthur Nathaniel and William Walter Smith.

At St. John's Church, Cornwallis, Sept. 6th, Mary Lucy Ann Schofield.

MARRIED.

DONALDSON-HOW—On Sept. 12th, at the Parish Church, Windsor, N., by the Rev. Fred J. H. Axford, Rector of Cornwallis, John, eldest son of the late Jas. Donaldson, of Cornwallis, to Mary Mattien Elizabeth, daughter of the late Henry How, Professor of Chemistry, King's College, Windsor, N.S.

DEVEBER-HEWLETT—On the 27th inst., at St. Paul's Church, St. John, N.B., by the Rev. Canon DeVeber, assisted by the Rev. William Holbrook, Gabriel De Veber, Esq., of Claremont, Gagetown, N.B., to Annie, youngest daughter of the late Ichd. Hewlett, Esq., of Hampstead, N.B.

WARD-HENDERSON—At Picton, Aug. 17th, George A. Ward, of the I. O. R., to Dollina Mary Henderson.

DIED.

BRINE—At Antigonish, on Sept. 2nd, after a protracted and painful illness borne with Christian resignation to the Divine will, and a cordial trust in the merits of a crucified Redeemer, Rosina A. Wollenhaupt, beloved wife of Rev. R. F. Brine, aged 70 years.

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"We desire to make it a centre of a village mission among the Jat peasantry of that district. Two members of the Cambridge Brotherhood are working among them, but their work is of necessity confined to the men, and it is very important to bring parallel influence to bear on the women. We therefore desire to place two English ladies in Rohtak for this work.

"Our call to Hissar is a remarkable one. A Hindu gentleman of that town has promised a subscription of twenty rupees a month for a girls' school, 'on the condition that it is superintended by a Christian lady.' This is an encouraging testimony to the estimation in which Christian ladies are held by Indian gentlemen. The call being urgent, we have already appointed one of the present Zananah missionaries of long experience to work in this place, and in the large neighbouring town of Bhivani, but we need one other to learn the work under her, and another to supply her place in Delhi. In connection with this opening for new work therefore, four English ladies are urgently needed. The Ladies' Association of the S.P.G. has given its cordial approval to the scheme. A fifth lady is wanted for a vacancy in our Simla Zananah Mission, where the climate would enable many to work whose health would not allow them to live in the Plains. A sixth, wanted for a vacancy in the Medical Mission, has been found."

The Bishop of Lahore writes:—"Nothing is more clearly impressed upon my mind at this time, when I am just about to complete the primary visitation of the Diocese, than the value of the work which is being done by English ladies in the Punjab."

Mr. Winter adds:—"All our women workers are united in a body named the Community of St. Stephen, with definite rules; this lessens isolation, and gives the support of cohesion and sympathy. The community already works in three large towns besides Delhi, and, when desirable, ladies at a distance can be interchanged with those in the central house—St. Stephen's Home, in Delhi. The Mission has a House of Rest at Simla, to which all have a right of admission when their health demands it."

Several Missionaries lately left England for work in various fields abroad. The Rev. L. S. R. Browne left for the Diocese of Pretoria on August 2nd, and the Rev. A. Lloyd on August 16th, for Japan, after a furlough of only a few weeks' duration, his health having necessitated his taking the voyage. The Rev. R. R. Winter returns to Delhi in October. The Rev. A. A. Maclaren



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is on the eve of starting for his new field of work in New Guinea. On September 12th, the Rev. A. Inman is to leave for Madras, after his well earned furlough. Mr. G. D. Iliff is sailing for North China. In the "Manora" on October 10th, there will be no less than five new Missionaries sailing for India—the Rev. G. H. Westcott, the Rev. Foss Westcott, and Mr. G. H. Lusty for Calcutta; Mr. A. J. Godden and Mr. G. F. Hart for Madras. In connection with their departure there is to be, on October 9th, a celebration of the Holy Communion in the Chapel in the Society's house, to which the Society's friends are invited. On October 3rd, Mr. R. Richards is to sail for Borneo.

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