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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XII. I.
No. 22.

MONTREAL, WEDNESDAY, NOVEMBER 11, 1891.

PER YEAR
\$1.50

ECOLESIASTICAL NOTES.

Sir Arthur Blomfield, A. P. Willis, 1 Apr 92 on Church at a cost of £1000

Bishop Copleston, of Colombo, has been engaged in writing concerning "Buddhism, Primitive and Present, in Maghadha and Ceylon."

THE Bishop of Winchester is gaining strength, and there is every reason to hope that by the spring he will be able to take up the work of his diocese.

Bishop Barry has entered upon residence in the diocese of Exeter as *locum tenens* for the Bishop of that See, who is at present on a visit to his son, the Bishop of Japan.

A stained glass window has been placed in the nave aisle of Canterbury Cathedral in memory of the late Dean Stanley, of Westminster, who was at one time a Canon of Canterbury.

It is announced that the new Dean of Bristol (Dr. Pigou) has decided on adopting the Eastward Position at Holy Communion in the Cathedral, and to introduce "early celebrations."

Rev. Samuel F. Myers has been deposed from the ministry of the Protestant Episcopal Church, in the U. S., by the Missionary Bishop of the Platte, under Canon 5, Title II. August 19 1891.

Bishop Whipple recently received the sum of \$50,000 to be used in endowing a professorship in Seabury Divinity school, Faribault. One of the provisions governing this generous gift was that the name of the donor shall be withheld from the public.

SOME excitement has been caused in Welsh Nonconforming circles by the resignation by the Rev. T. W. Jones of his connexion with the Calvinistic Methodist body. It is understood that he is desirous of being admitted into the Church.

It is stated that the Rev. Lindon Parkyn formerly a Congregational minister at Swansea, and latterly a minister of the Reformed Episcopal Church in London, has joined the Church of England and will be at once ordained.

The Western Theological Seminary, Chicago, has received the gift of real estate to the value of \$70,000, the income of which will be available after three years, and is to be applied to scholarships for the education of students. Mr. George A. Armour, the donor, makes no other condition to his wise and timely benefaction.

THE Bishop of Rochester has now completely recovered from his recent severe illness, and was able to preach his first sermon for several months at St. Luke's Church, Kington-on-Thames, on the occasion of the dedication of the tower and spire of that building. The Duchess of Teck, and Princess Victoria of Teck attended St. Luke's on the occasion.

THE Bishop of Carlisle says there are worse evils than disestablishment, and that if it came the Church of England would still prove to be "the most important of English institutions, and one of the brightest lights of the world." But "personally he did not think that the battle was quite as near as some imagined it to be."

The Mackonochie Memorial Chapel is now approaching completion; what yet remains to be done is chiefly in connection with the interior decoration, which is to be of the most elaborate and costly character. The consecration of the chapel will probably take place on the eve of the anniversary of Mr. Mackonochie's death, December 14th.

It is announced that the Dean of Christ Church, Oxford, intends to resign his office after Christmas. Dr. Liddell has filled the post for upwards of thirty-six years, during the latter part of which time his health has caused some anxiety. This has probably been the reason why the literary world has heard so little of him lately. His name will descend to posterity as the author of a History of Rome, and, in conjunction with the late Dr. Scott, of Balliol, of a Greek Lexicon, which has passed through many editions, and still holds its place in the first rank without a rival.

A Catholic "Congress," sitting at Leopoldi, in Galicia, has made an unheard-of request. It is no less than that twenty saints, duly canonised and scheduled in the calendar of the Church, should be deposed. All twenty were admitted by Pius IX or his successor, the present Pope; but as they include Torquemada and a friar who is accused of most unsaintlike practices, the request is intelligibly enough. How it can be met is a much more difficult question. An infallible authority cannot rescind its own decrees without stultifying the declaration of infallibility. The Leopoldi Congress, or any others who make a similar demand, *ipso facto* incur the charge of heresy.

A Church Congress will meet in Washington, on Tuesday, Nov. 17th, and continue through Friday, Nov. 20th. This meeting will be the 14th since the idea took practical shape of having a general meeting of the clergy and laity of the church for the discussion. The opening

service will be held in the Church of the Epiphany, G st., between 13th and 14th, on Tuesday morning, at 10:30 a'clock, when Communion will be administered by the Rt. Rev. Alfred M. Randolph, D.D., LL. D., Assistant-Bishop of Virginia. The Right Rev. Phillips Brooks, DD., Bishop of Massachusetts, will deliver the opening address. The several topics of discussion are as follows: 1. "Evolution and Theism;" 2. "Socialism;" 3. "Relation of the Clergy to Politics;" 4. "New and Old Parochial Methods;" 5. "Catholic and Protestant Tendencies in the Life of the Church;" 6. "The True Policy of Diocesan Missions;" 7. "Personal Religion."

RHYL CHURCH CONGRESS NOTES.

The Bishop of Bedford, Dr. Walsham How, is well known for the interest he has ever taken in the working class, and specially in the poor of East London. His address at the Church Congress upon the Church's work, was one, consequently, of deep interest, as he spoke not merely from theoretical but from actual knowledge. Referring to the work amongst the poorest whether in the great provincial centres of the country or in the east end of London, he said, "I am full of hope for the future. I unhesitatingly affirm that the Church is in touch with the people, and I am ready to prove what I say, not merely by reference to statistics, but to prove what I say on the spot. Our resources are limited and we are human; but we boldly say of the east end, there is no part of it that can be truly called 'out cast London,' and there is more of sensationalism than of truth in what is implied in the title 'Darkest England,' as there is more true wisdom displayed in the effort the Church is making to let in the light where it is dark than in the well-advertised and money-getting schemes of some who both neglect and despise the Sacraments of Christ and the ordinances of the Church and teach men so to do; and equally disdain to observe the laws of political economy and the teaching of the experience which they have and others lack. Of the east end at least I can say there is no part—there is no class—that is not reached by the ministrations of the Church, and there are parts, and those the lowest and the very worst, in which the Church is the *only messenger of hope and salvation.*"

His Lordship also referred to the charge sometimes made that the Church lacked sympathy with the masses. This he denied, but he affirmed that the Church was wise in refusing to be a judge between capital and labour, and that Her ministers were wise in declining to take sides in disputes about matters they for the most part do not understand. And he added these pregnant words,

"But they are not slow to declare that if capital has its rights, labour has its rights also; that money is unjustly earned at the expense of the health and morals of the people; that there are practical and rational wishes it is wise to foster rather than to suppress. But not by denunciation hot and strong, but by sympathy and a patient setting forth of laws, which are as immutable as the truth of the Gospel itself, will the Church destroy the trade of the crafty and selfish agitator and demagogue, and be the true friend and pilot of the people."

The Bishop of Bedford also referred to the unwisdom of indiscriminate charity, and spoke of charity as "A science: benevolence and beneficence are not one and the same thing; and charity, if not wisely applied, may prove more hurtful to the recipients than poverty and want. The proper end of charity is to enable all but the bedridden, the aged, and those who may be said to be incapable through the visitation of God, to attain a condition in which they will no longer be dependent on others; and that to destroy or help to destroy rather than to encourage a sense of manly independence, is to sin against our brother's soul. "The recognition of principles such as these is certainly much needed in this day of indiscriminate distribution of charity, to the great encouragement of idleness and increase of poverty."

As akin to the proper distribution of charity his Lordship spoke of the necessity of "Thrift" on the part of the working class, and he said that the Church was wisely and successfully endeavoring to make full proof of her ministry by inculcating thrift as nothing short of a Christian virtue. He did not mean mere saving for saving sake; but the provident use of God's gifts, and that exercise of self-denial without which the responsibilities which parents owe to children, and children to parents, for example, cannot be fulfilled. "This," his Lordship added, "involves, of course, the exercise of self-restraint in the matter of marriage, for imprudent marriages are the source of manifold evil."

The Bishop of Bedford, also had a good word to say in behalf of the "Working Men's Club," "The Young Men's Friendly Society" and "Women's and Men's Help Societies" in connection with which he urged the advisability of providing means of amusement and recreation. He also threw out a much needed word of warning in regard to what he called the "*mania* for out-door preaching." He said he would be sorry to see the work abandoned by the Church, and he knew the emissaries of Socialism and Atheism must be met on their own chosen ground. But, he added, have we not learned that this work if undertaken at all, should be done by men who know their business? A man, except, by his life and conversation, is not necessarily competent to be a teacher of others because he has given his heart to the Lord, and has realized what it is to be a new creature in Christ Jesus. Hard study, earnest thought, and ingenious aptitude, are requisites for good work in this field of Christian labour. Cant and gesticulation, a repetition of texts, and wholesale assertions without proof, do more harm than good and tend to alienate those whom we desire to win over to espouse the better

part. May I not say that it is a woeful blunder to assume that a man is necessarily absolutely irreligious because he does not as the saying is attend any place of worship. Controversial addresses, not of course about points upon which Christians differ, but on the main issues that separate the believers in revelation from the unbeliever have been found useful. Evangelistic services in public halls and places of amusement late on Sunday evenings are of use in many localities; but they are *not* to be counted a success if attended by *churchgoers*, if they do not add to the number of those who have come to value and use the ordinances of the Church, or bring recruits to Confirmation classes, Temperance societies, Guilds and Bible classes.

His Lordship administered in the course of his very practical address, a well deserved rebuke to the advertising tendency of the age, in connection with preaching and special services. He said, "The wise among us do not favor sensational advertisements of sermons or services. Puffs are easily recognized and the puffer is discredited. Many advertisements I have seen and read have pained me, and I have felt they were an insult to both the intelligence and the best feelings of the people. Have as much music in the church as you please, so long as it is good and heavenly—have your services of song and your oratories, but don't make the *church* a concert room; don't advertise this lady or that gentleman to sing solos, either from the chancel steps or from behind a screen. There is always a danger lest earnest and anxious men be betrayed into the adoption of means that are undesirable. Far be it for me to discourage, or to throw cold water on any earnest endeavor, simply because it is new, untried, and out of the usual beat. But my sense and my experience bid me say that means should have relations to the ends proposed to be gained, and simply to *fill a church* is not the end of the Christian ministry."

THE ECCLESIASTICAL HISTORY OF EUSEBIUS.

A paper read before the June meeting of the Fermoyn Clerical Union by Rev. Canon COURTENAY MOORE, M. A., Rector of Mitchelstown

MOST of us are sufficiently acquainted with the subject of Church history to be aware of its vast importance. The career of the Church of Christ, whatever be its phases, must always have the highest interest and importance for us, and be full of instruction for those who trace it in a spirit of faith and patience. Biblical scholarship has its own pre-eminent place; yet no one can be in the true sense of the word a theologian who is not well versed in Church history. The *continuous existence of the Church is a great fact*, fruitful in manifold lessons—a great fact that has been far too much in the past unrecognised and ignored among us, to our great harm and loss. *E. g.*, we know that there are many to whom the whole period from the close of the Apostolic age to the Reformation is a complete blank; that these fifteen centuries are to them all more or less mere "chaos and the pit." It is happily not quite so much the case among our own laity as with others, but there are many who profess and call themselves Christians who appear to think that every person is equally qualified to go to the New Testament himself, and, quite irrespective of any testimony and experience of the past, to construct a form of Church government

and Christian faith from its pages for himself. Such persons, as a rule, are profoundly ignorant of Church history: it is to them either a blank, or a "horror of great darkness." Whether Pre-Nicene or Post-Nicene or Mediæval, it is all the same. If there were a Church in those epochs, they hold that the less you know about it the better; it was corrupt, more or less, almost from the first; for did not St. Paul say that "the mystery of iniquity doth already work?" They ignore Christ's promise to St. Peter about the indestructibility of the Church, and the Pauline assertion that she is the "pillar and ground of the truth." Naturally and consistently enough people of this type have cast aside the use of the Creeds of the Church; and they practically proceed upon the theory that the Bible contains a catalogue of its own contents, or that each individual Christian is able, by his own inner light, to verify the Canon of Scripture for himself. They are not even aware of the office of the Church in the early centuries as a "Witness and Keeper of Holy writ;" nor have they any idea when the books of the New Testament were definitely collected, and any information on this subject is rejected as a sort of suggestion of Satan, as an attempt to weaken the inspiration of Scripture and to magnify the Church; for if the Church were qualified and competent to testify to, and to form the Canon of Scripture, would it not also be reasonable to assign her some competence in the interpretation or exposition of it?

This state of things is an argument for the study of Church history by the laity, that they may acquire even some general idea of the great question at issue. The principle of *historic continuity* is, I take it, *our* principle; there has always been a visible Church; she has had varying fortunes—prosperity and persecution, seasons of burning zeal and cold indifference, of loss and gain, success and gain; but, amid all these experiences, she was always existed and visible; and her history in every period and in every phase is always fraught with lessons for our warning or comfort, or guidance or support. It might almost make us smile, were it not more likely to make us sigh, to think of the modern mushroom sectarian who, with vain confidence, proceeds to ignore the past, and to construct for himself a new departure in religion, of what he calls a purely Scriptural kind. Ignorant of the fact that he owes the collection and preservation of the New Testament to *the Church* of the early Christians, he selects from it some fragmentary portion, which he calls the Truth, and the more fragmentary it is the more loudly and vociferously he asserts its completeness and perfection. By an adroit misapplication of the Pauline phrase, "beggarly elements," he will sweep away even the Christian ministry and the very Sacraments ordained by Christ Himself; he sees fallibility elsewhere and infallibility in himself but the manifest absurdity of this conclusion does not strike him or shake his confidence. He can wrest Scripture here as elsewhere to his own destruction; he will tell you Christ called His people a "little flock," and append his own gloss to that, that He always meant them to be a little flock..... That his own views, therefore, are apparently new and unacceptable to the educated, is rather in their favour, for "God has chosen the foolish things of the world to confound the wise."

We have all our lives long been accustomed to hear of the errors of Rome, and I have no desire to minimise them; but in her case there is a venerable antiquity, an impressive spectacular grandeur, and a remarkable unity in her legions to give force and colour to her claims, to speak as an authoritative and infallible teacher; but when some little Jonah's gourd, which comes up in a night and perishes in a night, invites us to sit under its shadow as if it were the great tree of the Church in whose branches all the birds of the air might come and lodge, we feel that this is truly "a most lame and impotent conclusion." If a person smashes up a fine mirror he believes it gives him a deceitful

reflection of himself, how can he afterwards pick up a small fragment of it, and behold his natural face in *that* glass with perfect success and satisfaction?

But I fear this Preface has outgrown its due limits, and fell that we must hurry on to our brief notice of Eusebius. The following remarks are not put together in any order, either logical or chronological, and only represent a sort of hop, skip, and jump through the history. The volume now under consideration is that which covers the period from the birth of our Lord to the year 324. Eusebius claims in his Preface to be "the first of those who have entered on the subject," and as consequently "attempting a trackless and unbeaten path. Looking up (he says) with prayer to God as our guide, we trust, indeed, that we shall have the power of Christ as our aid, though we are totally unable to find even the bare vestiges of those who may have travelled the way before us." Elsewhere he lays down a beautiful principle for the writing of his history. Thus:—

"Others, indeed, who compose historical narrative would record nothing but victories in battle, the trophies of enemies, the warlike achievements of generals, the bravery of soldiers sullied with blood for the sake of children, country, and property. But our narrative embraces that conversation and conduct which are acceptable to God; wars and conflicts of a most pacific character, whose ultimate tendency it is to establish the peace of the soul—wars waged for truth rather than country, for religion rather than relatives—such as these our narrative would engrave on imperishable monuments."

There are several things which give this history great importance and interest—*e. g.*, the position of Eusebius as a Bishop of the Church; his personal intercourse with the Emperor Constantine; his intimate personal knowledge of much of what he described. And there is more. Do we not all feel and knew that, as a rule, later histories of the early, or indeed of any epoch of the Church, are very partisan and one-sided? that, in consequence of our unhappy divisions, each writer tries to find his own case in the period which he describes. One writer—*e. g.*, will find the Bishop of Rome then already paramount; another will find him nowhere; we must therefore read opposite histories to find some approximation to the truth. Well, there is nothing of this in Eusebius; he had no case or controversies of this kind to argue for or against; he had the Arian question arising, no doubt, but taken as a whole his history is quite uncontroversial; and it is like breathing fine fresh mountain air to read it. It is all natural and easy; there are no artificially-heated chapters or chambers in which the controversial hot water pipes are visibly laid down, and sensibly felt as well as seen. He deals with heretics, no doubt, and with the sufferings of martyrs, with the evil deeds of professing Christians and crimes of emperors; but there is a calm and candour about his writings which are, as I take it, largely the fruit of a united Christendom; a calm and a candour which, owing no doubt to a large extent to our unhappy divisions, we now generally seek in vain, and which are scarcely possible to us, notwithstanding all our increased enlightenment, as they were to him.

He mentions in the Preface that he took care to record those who succeeded the most notable of the Apostles in those Churches which are accounted the most eminent, which task he says he deems highly necessary. In consequence, he furnishes lists of the Bishops of Jerusalem, Rome, Alexandria, Antioch, from the Apostolic age down to his own time. Now, although he does not refer to, much less discuss, the *Presbyterian* theory of Church government, is not such silence concerning it a proof of its *non-existence as a fact*, especially when taken in connection with these lists of Bishops of the Apostolic sees, which he is so careful to collect and preserve?

(To be Continued..)

News from the Home-Field.

Diocese of Fredericton.

ST. JOHN, N. B.—The anniversary services of the Church of England Institute were held on the 28th. Oct., in the Trinity Church. There was a celebration of holy communion in the morning, and in the evening, evening prayer with sermon by Rev. J. Parkinson.

The attendance at the evening service was very large, the church being filled to the very doors. The singing was a special feature, and in this the united choirs of Trinity, St. Paul's and St. John the Baptist churches took part. The following clergymen were present: Revs. Canon Brigstocke, Canon DeVeber, J. deSoyres, L. G. Stevens, W. Geare, C. Cooley, W. O. Raymond, R. Mathers, R. W. Hudgell, W. Eatough and Rev. Geo. Walker. The evening prayer was led by Rev. W. O. Raymond, and Rev. Canon DeVeber read the first lesson. The sermon of Rev. Mr. Parkinson was an eloquent and impressive one with special reference to the occasion. He took for his text the 13th verse of the 4th chapter of St. Paul's epistle to the Ephesians: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Diocese of Quebec.

Windsor Mills.

MR. EDITOR.—I desire to correct an error inadvertently made by the writer of an article that appeared in a recent issue of your valuable paper in reference to the Parsonage in this Mission. The article referred to stated that the Parsonage recently erected there was "free from debt." I only wish that such were indeed the case; but there still remains a debt of about \$300. It is true that for this debt the Building Committee hold themselves in a manner responsible; yet it has to be made up all the same.

When we take into consideration that the house thus far has cost about \$1,400, I think we may congratulate ourselves that the debt on it is no larger. The amount raised in money and material in the Mission has not been less than \$450, while the balance, over \$650, has been obtained in Quebec, Sherbrooke, Montreal and Ottawa. And the thanks of our people in this mission are due those friends who have so generously contributed to this good object; and the Incumbent hopes before many months to succeed in raising the balance still to be paid.

November 2nd, 1891.

Diocese of Montreal.

Montreal.

ST. GEORGE'S.—The Young Men's Christian Association of St. George's Church held its annual business meeting last Thursday evening, the Dean occupying the chair. The election of officers resulted as follows:—President, Rev. L. N. Tucker; first vice-president, Very Rev. Dean Carmichael; second vice-president, Mr. A. B. Haycock; secretary, Mr. W. Walkeley; treasurer, Mr. F. M. Racey. The committees for the hospital, library and visitation, and for the Iberville and St. Henri missions were also

appointed. The society is in a very flourishing condition and has undertaken the erection of a church in St. Henri, on land obtained from the Drummond syndicate. For this the Dean and several members are now soliciting subscriptions. This will make the second church erected by this society. The annual meeting will be held on the 23rd instant. The Bishop is expected to preside, and addresses will be delivered by several clergymen.

Warden.

The laying of the corner stone of the new church took place on the afternoon of the 24th of October, and will be long remembered by the people of this village. The new church is to be known as St. John the Divine. It has a well built foundation and the sight is good. Service was held in the school house at 11 o'clock a. m. The clergy taking part in it, were Ven. Archdeacon Lindsay, Rev. J. W. Garland, Rev. C. P. Abbott, and the Incumbent Rev. R. F. Taylor. After dinner all repaired to the school house again, and thence proceeded to the foundation of the new church, when the ceremony of laying the stone was performed by Archdeacon Lindsay, assisted by the Clergy named before. This done all went back to the school house where Archdeacon Lindsay gave a short history of the mission from its beginning. A copy of this history had been placed in the corner stone. Addresses followed from Rev. C. P. Abbott and Rev. J. W. Garland. The people of Warden did admirably, the ladies providing an excellent dinner.

Diocese of Ontario.

Archdeacon Lauder left Ottawa on SS. Simon's and Jude's day to attend convocation at Trinity College University, Toronto.

Rev. J. S. Anderson, late curate of Maitland, was inducted as Incumbent of Morrisburg on All Saints' day by Ven. Archdeacon Lauder.

ORDINATION.—The Lord Bishop of Niagara has very kindly consented to hold an ordination on behalf of the Bishop of the Diocese, and has fixed the date for Sunday January 24th. It will take place at St. Peter's Church, Brockville, and to save candidates the expense of a double journey, the examination will be held during the previous week, beginning Tuesday January 19th, at 3 p. m., when all are required to be present. For any further information application may be made to the Ven. Archdeacon of Kingston, Examining Chaplain, the Rectory, Brockville. The Theses and Sermons of candidates with the usual papers should be sent to the Archdeacon before December 31st.

Diocese of Toronto.

Bowmanville.

ST. JOHN'S, PARISH OF DARLINGTON CHURCH.—Harvest Festival Services were held on Tuesday, 4th ult., in St. John's Church at which large and devout congregations were present. The Rector, Rev. Canon Macnab, D. D., preached interesting sermons appropriate to an occasion of Thanksgiving and Praise from the texts, Psalm xxxv. 18 and St. Matthew xiii, 30. The large choir acquitted themselves most creditably in the opening and other hymns, which

were heartily sung, the rendering of the *Te Deum* to music by Stevens, being especially good. The services throughout were indeed memorable. The sacred edifice was elaborately decorated with the products of the earth. Surrounding the Font, situate at the entrance of the church, was a mound of field and garden produce containing every description of vegetables grown in the district; while the Prayer Desk, Lectern, Pulpit, Reredos, Altar Railings, Windows, and Walls were artistically adorned with sheaf grains, grapes, ferns, hops, fruits, vines, and flowers of the choicest description. It was indeed a magnificent bower of plenty reflecting much credit on the skill and industry of the ladies and gentlemen of the congregation who arranged the same.

Toronto.

S. LUKE.—At the sixteenth annual meeting of the Guild of St. John the Evangelist, the following officers were elected: Warden, James A. Catto; assistant warden, P. J. M. Horrocks; Secretary, H. W. Ellisson, Bursar C. Harding; assistant-secretary, C. Baker; organist, C. Semple; Master of Junior Guild, J. H. Mumford; Committee, W. A. Shutt, J. H. Mumford, R. A. Shutt, F. Baker.

A series of lectures on *Church History*, given under the auspices of the Guild, has been arranged; the first to be delivered on Monday, 16th Nov. by the Rector, Rev. John Langtry, M. A., D. C. L., on "The Planting of the Church in Britain."

The subject is a most interesting one. The churchmen and the name of the lecturer is sufficient guarantee that it will be ably treated.

CHURCH OF THE ASCENSION.—A Young Men's Association of this Church was formed on Tuesday evening, with these officers:—Honorary President, the Rector; President, Rev. R. A. Bilkey; Vice-President, Wm. Miller; Secretary-treasurer, Herbert Samson; Assistant-Secretary-Treasurer, John Shea. The association will meet every alternate Tuesday. The Church of the Ascension temperance society met Tuesday 27th Oct., and elected the following officers:—Rev. H. G. Baldwin, president; Rev. R. A. Bilkey, first vice-president; Rev. H. C. Dixon, second vice-president; W. D. Thomas, secretary; Mrs. J. Johnston, assistant-secretary; R. C. Bickerstaff, treasurer.

ST. PHILIP.—On Thursday, 29th Oct., under the auspices of the Temperance Society, a lecture was delivered by Dr. Sheard on "The human brain and its work in health."

ST. ANNE'S.—The young people of this Church entertained a large and appreciative audience in their school-room Thursday evening, 29th Oct., with a concert and tableaux. A very enjoyable evening was spent and a nice addition to the poor fund of the church was the result. The young folks are to be commended for the talent displayed and enjoyment rendered.

GENERAL.—The St. Simon's Choir Boys' Football Club played the St. Mary Magdalene's boys on Saturday 31st ult., on the former's grounds, and after a very toughly contested match St. Simon's won by three goals to two. Both teams played a beautiful game, the defence of the St. Mary Magdalene's club being splendid.

Rev. F. W. Terry, a graduate of Oxford University, has received an appointment as a teacher in Upper Canada College. He begins his duties in the college at once.

BROTHERHOOD OF ST. ANDREW.—A very representative and enthusiastic meeting was held in the Church of the Redeemer School-house on the evening of Thursday the 5th of November, for the purpose of hearing a report as to the proceedings of the St. Louis Convention from the Rev. Canon DuMoulin and the other delegates. Nearly one hundred men were present, amongst whom were noticed a large number of the City clergy, who took a deep interest in the proceedings. A most forcible and stirring address was delivered by Canon DuMoulin, who opened by stating that he had never attended any meeting or series of meetings which produced so great an impression upon him. In his graphic style he pictured many of the most striking features of the Convention, drawing a strong moral therefrom for the Church in Canada. Messrs. Davidson and Rudge also delivered addresses at some length, whilst the remainder of the delegates present, Messrs. F. DuMoulin, Andrews, Brown, Code, Taylor, O'Reilly, and Baillie, were called upon for three-minute addresses.

The proceeding was interspersed by the singing of well-known hymns and all went away well pleased with the result of the meeting.

East Toronto.

S. SAVIOUR'S.—A most delightful service of praise was held here on Sunday 25th Oct. The selections by the choir were well chosen and beautifully executed. Dr. Gammach's rendering of Is. lx. "Arise, shine, etc.," was an arousing prelude to a sermon by the Rev. Mr. Harrison of S. Matthias who chose for his text Ps. i. 23, and his remarks about the glorifying God in the little things entrusted to our care will no doubt dwell in many hearts and bear fruits unto eternal life. A collection was made towards the reduction of the church debt. The service altogether makes one wish that it may soon be repeated.

Diocese of Niagara.

NIAGARA ON-THE-LAKE.—St. Mark's, a beautiful and ancient church, is at last about to undergo repairs. The galleries and old-fashioned pews are to be swept away and modern pews put in their place. This was determined on Tuesday evening at a vestry meeting presided over by the Rev. John C. Garrett, the assistant rector. Among the residents and pewholders present were Major Hiscott, Messrs. J. and P. Ball, Mr. Lewis, Mr. Wilkinson, Mr. Macdougall, the Mayor, Mr. Pafford, Mr. Nelles, Captain Percy Beale, Mr. Geddes and many others. The amount required has been subscribed and the alterations will be commenced at once. The repairs are required owing to the increasing number of visitors to this beautiful spot, to whom this venerable church has always been of special interest.

Diocese of Huron.

LONDON.—The 14th anniversary of the opening of the St. James' Episcopal Church will be noted by special sermons on Sunday, the 22nd inst., to be followed by a service of praise on the following evening.

The many friends of His Lordship the Bishop of Huron will be pleased to learn that he is progressing favorably towards recovery from the severe attack of la grippe and that his physicians expect he will be able to leave his room in about ten days. It will be some time, however, before he can resume active duties.

PARIS.—Rev. A. Brown who has been laid up with an attack of typhoid fever, is now recovering and getting on well. With God's blessing, it is hoped that he may very soon be able for work again.

BRANTFORD.—Rev. Mr. Strong, of St. Jude's Church, Brantford, has announced his resignation of the pastorate. It is understood that he intends to take the Indian parish of Kanyengeh, which Rev. Mr. Caswell has given up.

GLENCOE.—A vestry meeting was held in St. John's Church, lately, for the purpose of taking into consideration the advisability of erecting a new church. After some discussion it was resolved that immediate steps should be taken towards building a new church. Messrs. Harrison, J. S. Walker and French were appointed a committee to solicit subscriptions. Accordingly, a subscription list was at once made out and \$1,125 subscribed on the spot. Rev. W. Lowe and three others were appointed a committee to procure plans and model of the new building. Said building is to have a seating capacity of about 200, and to cost from 4,000 to \$5,000. The material will probably be hauled this winter and building commenced next spring.

STRATFORD.—The handsome new brick school house in connection with St. James' Church, is now enclosed, and the work progressing towards completion. When finished it will be an ornament to the town and a great advantage to the congregation.

LAY WORKERS AND S. S. CONVENTION.—The meeting of this convention lately held at St. Thomas, Ont., in Trinity Church there, appears to have been a great success. The absence of the Lord Bishop of the Diocese through illness was much regretted, but in Dean Innes an admirable Chairman was found. He explained that there was a double object in the Convention, namely, to promote a deeper interest in both Sunday School and Lay work. He pointed out that as secular education independently of religious influence advanced there was increased responsibility upon the Church to see to the religious instruction of her children. To develop the intellect without strengthening the spiritual part of man was to make him deformed. He affirmed the necessity of teaching children the doctrines of the Church, according to her formularies, and the necessity of supplying good Church books for Sunday School Libraries.

An interesting paper was read by Mr. Charles Jenkins, on "The obligations and privileges of lay workers in the Church," followed by a discussion in which Rev. Mr. Short, of Point Edward, Rev. Mr. McCosh, Messrs. Lee, Goldwin and Dymond took part.

An address was delivered by Mr. D. A. P. Bliss, of Ottawa, explanatory of the Brotherhood of St. Andrew's, as a feature of lay work. He stated that there were 592 chapters represented at St. Louis Convention lately held and that the membership now numbered 7400. He thought that the work was spreading rapidly in Canada and that there was no doubt of benefits arising from an extension of its influence. In the course of the debate that followed the Rev.

Mr. Downie said there were thirteen chapters of this Brotherhood in the Diocese of Huron.

On the evening of the first day a special service was held, at which Principal Millar of Huron College preached from St. Luke, 14. 23, replacing Bishop Baldwin, absent through illness.

On the second day of the Convention the report of the Committee of Management of the Lay workers Association was submitted, showing 1857 male lay workers in the Diocese, ten of whom are now connected with the Indian Mission, 141 were Superintendents of Sunday Schools, and about 280, Sunday School teachers. It affirmed the necessity of keeping the movement for lay help within the Church's limit, and the clear recognition of the Pastoral authority.

Mr. Dymond was elected Chairman, Mr. Lee, Sec.-Treas.: Deanery of Bruce, E. A. Goodwin; Brant, Mr. Bunnell; Elgin, W. Scarlett; Essex, Jasper Golden; Grey, John Robinson; Huron, C. O. Kemp; Kent, —Burnside; Lambton, C. J. Kingston; Middlesex, D. Cronin; Norfolk, — Christie; Oxford, — Dent; Perth, A. Dent; Waterloo, J. Woods.

An address from Rural Dean Martin of Chatham on Teacher's meetings followed the election, in which he pointed out that the leader of such meetings should give solid work to the subject taught, that a roll of teachers should be called, and the meeting should not last more than one hour; and he thought the Incumbent or Rector should conduct the meeting. Mr. Jasper Goodwin then gave an admirable model Bible class lesson, which was highly commended by Dean Innes; and for which the Rev. D. J. Caswell spoke on "The outward and visible signs" explaining by chart and manual. At the afternoon session C. R. W. Biggar, Q. C., Toronto, delivered an address on "The modern Sunday School," Rev. R. Ker, of St. Georges' Church, St. Catharines, one on "The Sunday School as it is," and Mr. Edward Marshall on "Objects and working of the Church Army." An animated discussion followed these several papers, which concluded the day session. In the evening Rev. G. C. Mackenzie, Rural Dean of Brant, delivered an address on "A Pastor's experience of Lay help."

Diocese of Algoma.

PERSONAL.—The Revd. G. F. Wilson has returned from his trip to the North West and is now at Sault Ste. Marie.

SUDBURY.—The vicinity of Sudbury shows no sign of harvest, yet the Church folk, realizing their interests in the common bountiful supply vouchsafed to Canada by the Giver of All, held thanksgiving services on the 21st of October. At 8 a. m., there was a celebration of the Sacrament of the Lord's Supper, Rural Dean Vesey of Sault Ste. Marie being celebrant. At 8 p. m., a large congregation assembled in the church of the Epiphany. The service was evening Prayer read by the incumbent, Rev. C. Piercy, and a most appropriate sermon preached by the Rev. E. A. Vesey. The offertory was a liberal one (\$17.61) and was devoted to the debt on the church building. It would be unfair to omit mention of the beautiful decorations for the harvest services. The church was decked with grain, fruit and vegetables tastefully entwined with and arranged with moss and hemlock.

On Sunday the 25th October, the A. O. U. W. attended morning service at the church of the Epiphany, the members coming from Sudbury, and from Copper Cliff and Evans Mines.

It is proposed to hold a sale of fancy and useful articles early in December in aid of the

Church Building Fund. The incumbent solicits articles for the same, being most anxious to meet all liabilities before Easter.

BRACEBRIDGE, MUSKOKA.—The Annual Harvest Festival was celebrated in St. Thomas' Church on the 9th ult., the ladies manifesting their accustomed zeal and usual taste in the adornment of the sacred building, an abundant supply of fruit, vegetables and flowers having been provided for this purpose by the members of the congregation.

The service was choral, with a special anthem appropriate to the occasion. The sermon, a very telling one, was preached by the Rev. A. H. Allman, Incumbent of Port Sydney.

The vegetables and fruit after they had served their purpose were, as usual, given to the Incumbent together with other offerings of a most substantial nature including flour and meat. The offertory, amounting to \$7.75 was appropriated to the W. & O. Fund of the Diocese.

PERSONAL.—Letters (for the Rev. H. W. Burden now of Affington) to arrive after 31st Oct. should be addressed, 39 Fairbank St., Hoxton, London W., England.

News from South Africa.

DIOCESE OF MARITZBURG.

The Southern Cross of Port Elizabeth expresses unfeigned regret that the Bishop of Maritzburg has finally decided that he will not reconsider his expressed determination to resign his see. The decision is final. It suggests that the Diocese should delegate the choice of its Bishop to the Archbishop of Canterbury and two or three other English Bishops, and that the Metropolitan of the Province should request the Archbishop of Canterbury to consecrate the new Bishop when appointed. Our contemporary has been a persistent upholder of the doctrine of local election, but considers the case of Bishop Macrorie's resignation so exceptional that the ordinary method of procedure should give way.

The *Church News* suggests the possibility of a severance of this Diocese from the Province as a solution of the natal troubles, but this course the *Southern Cross* considers impossible.

The Bishop had been making his visitations to the Coast Parishes, holding Confirmations in different parishes and confirming many candidates. At one point, Engabeni, in Alfred Co., the centre of a flourishing branch of the native Mission Schools in charge of Mr. E. H. Brooke, Catechist, the Bishop baptized 30 persons, adults and infants, and confirmed 18.

DIOCESE OF CAPE TOWN.

The Diocesan Synod was summoned for the 26th Sept. last, being preceded by a quiet day for the members of the Synod on the 24th and special conference on matters of spiritual interest at the Cathedral on the 25th. The principal subject to come before the Synod was the appointment of a Co-adjutor Bishop, to which opposition was expected.

The Lord Bishop of the Diocese had just returned home from a long visitation occupying from the 15th June to the end of August, during which period he had visited the greater part of the Archdeaconry of George and had confirmed upwards of 300 candidates. He also visited the Prince Albert gold fields, where the Church work had been temporarily abandoned, but was again

placed under the charge of the Rector of Beaufort.

On the 16th Aug. the Mayor and Town Council of Port Elizabeth attended service in the Cathedral at the Dean's invitation as a civic function, wearing their official robes.

DIOCESE OF GRAHAMSTOWN.

The Bishop has been visiting the Rural Deanery of Port Elizabeth, holding Confirmation in different places at which 122 candidates received the laying on of hands. The Rev. Father Osborne was delivering addresses on "The Principles and working of the Church of England Temperance Society."

On August 30th the 40th anniversary of the consecration of St. Mary's Collegiate Church by Bishop Gray, was duly observed, a beautiful service being rendered in the Cathedral.

DIOCESE OF PRETORIA.

At the request of the Synod the Bishop of this Diocese has drawn up a diocesan use for matters of Ritual. The *Southern Cross* deprecates the step as tending against uniformity. "This isolated action of one small South African Diocese will not tend to settle the vexata questio of the true maximum and minimum of Anglican Ceremonial."

Our Contemporary rightly says that the Bishop of Pretoria's charge to his Synod was characterized by "boldness and vigorous eloquence." For example, speaking of temperance he says, "From various causes, prominent among them I believe the intemperate tongues of temperate throats, the very thought of temperance agitation or action is distasteful to many of our body; and temperance work has consequently been left in great part to the other religious bodies around us. I trust we shall see our way to such action as may remove from the Church of God what seems to me in some measure a reproach."

New Zealand Church News.

DIOCESE OF AUCKLAND.

On Aug. 30th a Conference of the Clergy and the Bishop was held at Bishop's Court. It was the annual meeting of the Clergy accompanied by their families; and after the Conference the Clergy and their families were entertained at tea by the Bishop, 85 guests being present, each being provided with a small bouquet by Miss Sparling.

The new Font placed in the church at Remuera was dedicated by the Bishop early in August. It is of blue and white stone from a design by Mr. Mountfort of Christ Church.

WELLINGTON.—The General Synod meets in Wellington on the first Wednesday in February. At the Standing Committee meeting in August the general church fund statement showed receipts since last meeting of £1125 and expenditure £1246.

DUNEDIN.—During September three churches kept their dedication festival namely, St. Matthews, Dunedin; St. Marys, Mornington; and The Church of the Good Shepherd, Roslyn. The Synod of the Diocese was to meet on the 3rd Nov., the meeting being preceded by services in the Cathedral St. Pauls, where the combined choirs of the city churches were to be present, the service being *Tour's Evening Service* with selections from the Hallelujah Chorus, and the Gloria from Mozart's 12th Mass.

Arrangement had been made to lay the foundation stone of the Bishop's Theological College and Hostelry for University students on the 31st ult., by the Lord Bishop of Christchurch. The building will be named Selwyn College and the ceremony will take place within fifty years of the Consecration of the great Bishop of New Zealand. The site secured has been paid for and a large proportion of the cost of erection of that part of the college presently being built has been raised.

CHRIST CHURCH.—The meeting of the Synod of this Diocese was appointed for Oct. 13th. The annual festival of the Diocesan Choral Association was fixed for the 26th Nov. inst., when eleven choirs were expected to take part in the festival.

THE BIBLE AND HIGHER CRITICISM.

(From an address by the Archbishop of York, Dr. Maclagan.)

There is another difficulty and another discouragement of, I confess I think, a very serious kind which we have to face nowadays. There is an encouragement certainly in this—the greatest of all perhaps—that never in my own lifetime, so far as I have had an opportunity of forming an opinion, as there been so widespread and so deep-seated a desire to understand the Word of God as in the present day. (Applause.) I learned that in my experience as a parish clergyman; I hear a great deal to confirm it even now from my brother clergy. I believe that it is God's special work in the present day, and that he has stirred the hearts of His people by the very direct influence of his Holy Spirit to hunger and thirst for a knowledge of the Word of God. (Hear, hear.) That is a great encouragement to us; it is a matter for the deepest thankfulness, and I must say I hold it to be the primary duty of every minister of Christ and his chiefest happiness to help His people to know and understand His Word. (Applause.)

But, unhappily, as we know, in these days there has arisen a school of learned and thoughtful and well-meaning men who have set to work to investigate and to criticise the Holy Scriptures in a manner which has certainly led to a great deal of searching of heart on the part of those who know and love their Bibles, and a great deal of perplexity on the part of those who have little acquaintance with the Holy Scriptures. Now it is sometimes said to us—Are we not to investigate the Bible as honestly and thoroughly as any other book? I say—By all means investigate the Bible. (Applause.) You cannot investigate it too closely. You have our Saviour's own command, or encouragement at least, to "Search the Scriptures," and the words he used would justify any amount of honest investigation. (Hear, hear.) Only, bear in mind, while you investigate the nature of the subject with which you have to deal, that it is a subject absolutely unique in its character.

It is not true to say that you may investigate and criticise the Holy Scriptures as you would any other book. It is not the same as any other book. There is a sense, no doubt, as we hear constantly alleged in these days, that every man of genius, every great philosopher, every great scientist, is in some sense inspired by God, for we know that all the light that comes into the world can only come from Him who lighteth every man.

That is perfectly true. But no one who is ready to accept the statement of Holy Scripture respecting itself can fail to see that it stands in a perfectly different position from any department of science or philosophy, and from any other writings in the world. If it is true, as the Apostle tells us, that holy men of old wrote as they were moved by the Holy Ghost, this gives to the writings of Holy Scripture a character absolutely different from that of any other book that was ever known in the world; and however freely it may be investigated, it must be ever investigated with a recollection of what the subject is which we have taken in hand.

If only this were kept in view, I think we should have less to fear from what is going on around us nowadays. (Hear, hear.) A great deal that shelters itself under the high-sounding name, the far-sounding name, of the "higher criticism," is really in many cases the enunciation of hasty conclusions arrived at from methods of investigation perfectly legitimate in themselves, but not applicable to the Holy Scriptures. And what is more sad, we find connected with such investigations, certainly it seems to me, a loss of that reverence for God's Word which used to be the characteristic of all who profess to study or to love it—(applause)—and we should pay dearly indeed for any increase of knowledge—even the truest knowledge—if it led to any diminution of the reverence with which we study the Word of the eternal God. Our poet, as you remember, has said in one of the stanzas of his "In Memoriam":—

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That heart and mind, according well,
May make one music as before.

But vaster. We are fools and slight,
We mock Thee when we do not fear,
But help Thy foolish ones to bear,
Help Thy vain worlds to bear Thy light."

And unless we can learn to bear the light by maintaining the reverence along with the light, we may well fear lest the criticism which leads us to diminish our reverence should not increase our true knowledge of the Word of God.

It is true that this lack of reverence, which I deeply lament, and against which I think it is one's duty to lift up one's voice in these dangerous days, has shown itself in its most offensive form, not in our own country, but on the Continent. But still there are symptoms of a growing feeling of the same character which are to be found in very recent publications, where the Word of God is treated in a fashion which certainly would have horrified our forefathers, and where the manner in which even the writers of Holy Scripture are spoken of with a kind of patronising contempt is not the spirit in which any student of Holy Scripture should address himself to his work. (Applause.)

But notwithstanding this, we may well venture to hope that it is only one of those passing clouds which will from time to time cross the heaven of our spiritual life; and that when the storm has burst and disappeared it may leave behind it, by the over-ruling providence of God, some good results towards the better understanding and the greater love of these inestimable Holy Scriptures. It is only amid the changeable experience of life, and especially in its darker and more trying hours, that we learn to know

the value of the Word of God. It is one of the consolations which any man may take to himself when he is called to pass through a time of darkness and trial, of pain and suffering. Then it is he will learn more fully, more deeply than he ever did before, how dear are God's counsels to us, and how precious are the consolations of His truth. Surely the practical outcome of any such meeting as this, when we gather together to promote the circulation of the Holy Scriptures, should be an earnest inquiry on our own parts whether we are so searching these Scriptures, so learning to value and to love them, as we ought to do; whether they are our delight and our counsel, as they were to the Psalmist of old. Are we not sometimes tempted to deal with them, if I may so speak, in a merely official way, discharging our conscience by reading an appointed portion of Scripture without seeking to penetrate into its higher meaning, and to take it home to our own hearts? Every such meeting of the Bible Society as this should not only promote the great work which brings us here, namely, the support of a society, but should also cause the Word of God to have more influence, more effect, more power, and more fruit in our daily lives, that men may see that the Word is having free course in our hearts, and helping us to glorify God in our lives. (Applu.) It is a happy coincidence for those who belong to the Church of England that the appointed lesson for this very evening ends with these words, with which I will end what I have to say, "Blessed are they that hear the Word of God and keep it."

A REMARKABLE BIBLE.

When going to the chapel exercise of our Doshisha College this morning, I noticed a large, handsomely-bound English Bible lying on the desk with the Japanese Bible which is commonly used at these exercises. While wondering what American Christian had been benevolent enough to secure it, Principal Kozaki arose, and, putting his hand upon it, called the attention of the students to it as *the gift of one of their own number*. These last words, which I have italicised, put us all on the *qui vive* for the rest of the story, which Mr. Kozaki went on to relate. I give a few facts not mentioned by him, for the benefit of American readers.

More than thirty years ago, a young Japanese, while walking on the beach in Nagasaki, picked up a foreign book that the waves were driving in toward the shore. He could not read a word of it; but he learned from a Dutch interpreter that it was "a good book," and told about "God" and "Christ"; and he was filled with a desire to read it. He studied English a little, and, learning that the Bible in the Chinese language could be obtained in Shanghai, he sent there and secured one in the familiar Chinese characters, and at once began its serious study.

He was the *karo*, or leading retainer, of the *daimyo* of Hizen, and his duties soon led him to go back to his native town two days' journey from Nagasaki. Here, with his younger brother and a few others, the study of the Bible was resumed. Feudal restrictions prevented their revisiting Nagasaki for many years; but their Bible study was kept up for a long time by means of two messengers, who "regularly went back and

forth between teacher and pupils, carrying inquiries and explanations as they came and went." This teacher was the Rev. Dr. Verbeck, and from him, or some other Christian, they received an English Bible in large print, and elegantly bound.

Soon, however, it became noised abroad that this man and his friends were Christians; and as the public knowledge of that fact meant death to himself and family, and destruction to his house, he was prevailed upon, not to give up his Christianity, but to put out of sight the evidence of it. So this Bible was entrusted to a friend of whose Christianity there was no suspicion.

Twelve years after the finding of the first Bible in the waters of the harbour at Nagasaki—it had probably been dropped overboard from a man-of-war—this man, Murata Wakasa, and his younger brother managed to return thither, and, on the 20th of May, the Day of Pentecost, 1866, Dr. Verbeck baptized them. In narrating his experience to Dr. Verbeck, he said: "I cannot tell you my feelings when for the first time I read of the character and work of Jesus Christ. I had never seen or heard or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life.

The two brothers returned with increased joy to their home. Fourteen years later (1880), a missionary in Nagasaki was visited by the daughter of Wakasa, who, with her old nurse, came seeking baptism. She told how faithfully the family had been taught about God and Christ by the father, who had died with great Christian joy eight years before. The daughter, after baptism, remove to Osaka, where she became a leader in Christian work for the women there. "The old nurse returned to her old home, organized a class of women, and (in the greater religious freedom now allowed) taught them the Bible, and then started a Sunday-school, with the members of her Bible-class as teachers; and soon there was a Christian church organized in that place through her efforts, a son of Wakasa being one of the members.

"The promise is unto you and to your children." And now in 1890 comes a grandson of Wakasa as a student to our Christian school, bringing as a present to its chapel his grandfather's English Bible, for so many years secreted in his friend's house. May it prove a source of inspiration to the hundreds of young men gathered in this school!—*M. L. Gordon, M.D., Doshisha College, Kyoto, Japan.*

ST. AIDAN, BISHOP, AND APOSTLE OF ENGLAND.

AMONG saints whose names are undeservedly omitted from our Kalendar, not the least eminent is St. Aidan, who has been chosen only in the last few years as patron of some of our churches. At Boston, Lincolnshire, he has been so chosen because to him, and to his disciples, St. Finan and others, the greater part of England, and this part of England in particular, owes its final establishment in the Christian religion. They were all of them of the Iona school of missionaries, of which St. Columba (June 9th, 597), was the father and founder, who had set up a monastery in Iona, a small island

off the west coast of Scotland. Celtic Christianity, of which St. Alban (June 17th, 304) was the type, had retired with the Britons into Wales, Cornwall, and Cumberland, before the invading hosts of the heathen Saxons. English heathendom owed its conversion to Christianity to two chief missions, that which came from Rome, and that from Iona in Scotland. To the Roman mission, which started in 597, and which had its headquarters in Canterbury, England south of the Thames, with Norfolk and Suffolk, owed their religion. This mission had also sent preachers into Essex and London. St. Paulinus (Oct. 10, 644), one of them, had even, taught and baptised in Lincoln, and in Northumbria—the counties north of the Humber, as we now understand them. Of this mission St. Augustine (May 26 605), sent by the Pope, was the founder and chief teacher. In course of time, however, persecution drove the missionaries from Essex; and St. Paulinus, before another persecution in Northumbria, fled to the south, leaving James the Deacon, who lived till Oct. 18, 640, in charge of the northern Christians, so that when King Oswald came to the throne of Northumbria, he found northern Christianity all but extinguished in a vast region devoid of any sacred buildings, while Mercia, our Midland counties, was wholly Pagan.

In 634 King Oswald sent to Iona, where he had himself learned Christianity, for a missionary to teach his people the way of Christ. The first missionary, Cormac, a stern man, having proved a failure, St. Aidan came, a Bishop whom Bede describes as a model of goodness, diligence, studiousness, and self-denial. He established his see at Lindisfarne, a small island off the coast of Northumberland, whence he walked on foot over his vast diocese, extending from Edinburgh to Hull, teaching religion and founding churches. An anecdote told by Venerable Bede (May 27, 734) about our saints reveals his character. King Oswin, who with Oswy had succeeded Oswald as King of Northumbria, had given St. Aidan a horse, in order to save him the bodily fatigue of walking long journey on foot. This horse St. Aidan gave to a poor man who asked alms of him.

When the King rebuked him, he answered, "Is a horse more dear to you than the Son of God?" His Christianity, though the same in doctrine as that of the rest of Europe, had yet different customs, which showed a wide divergence in rites and ceremonies from the Christianity of Rome; to which the mission of Iona never owed any allegiance. In this work of conversion he was aided by St. Oswald, the good King of Northumbria, to whom eight Lincolnshire churches are dedicated, and whose body was buried at Bardney (Aug. 5, 642). St. Aidan died at Lindisfarne in 651, and he is therefore commemorated on that day, after an episcopate of seventeen years, on the 31st of August. To his successor at Lindisfarne, St. Finan, second to St. Aidan only in the wide extent of his missionary labours, the Mercians, the Mid-Angles and the Girvii, or Fenmen, owe their conversion to Christianity. He it was who sent St. Cedd (Jan. 7, 664) to re-establish the faith in Essex, whence, as I have said, St. Augustine's missionaries had been driven out. He also and his disciples taught

the faith in Lindiswaras and its neighbourhood, now Lincolnshire. St. Finan was Bishop 651 to Feb. 17, 661.

By 686 A. D. all England had been converted to the Christianity by the agency of the two missions, of which St. Augustine and St. Aidan were the respective earliest teachers. To St. Augustine belongs the honor of the first comer, to St. Aidan that of the more extensive worker, so that, as the late Bishop Lightfoot, of Durham, has observed, "St. Aidan, not St. Augustine, was the Apostle of England." But while St. Augustine is duly honored, St. Aidan is unduly forgotten; a dishonor to him which is not creditable to the inhabitants of the Northern and Midland counties. Romanists take advantage of this ignorance, for they say that, as England owed her religion to St. Augustine, the Pope's missionary; therefore we ought not to obey Rome. To this we can answer that St. Aidan is our chief Apostle, not St. Augustine; though, had it been as they say, this would not constitute any right in Rome to claim our allegiance now, for if so, Rome herself ought to be subject to the Eastern Church, whence she received her Christianity, and German Christians to Englishmen, because their missionary, St. Boniface, was an Englishman. It is therefore to testify to the important fact that England did not receive all her religion from Rome, that not a few churches in the North of England have lately chosen as patron the great name of St. Aidan, whom all Englishmen should honor as their Apostle. Bamburgh Church is the only old church under this dedication.

Students should read Bede's "Church History," Ingulph's "Chronicle," Skene's "Celtic Scotland," B. Gould's "Lives of the Saints," Montalembert's "Monks of the West," Green's "History of the English People," Bishop Lightfoot's "Leaders of the Northern Church," &c., &c.

N. GREEN ARMYTAGE,

Incumbent of St. Aidan's, hitherto

called the Chapel-of-Ease, Boston.

Correspondence.

FRIDAYS.

To the Editor of the CHURCH GUARDIAN:

Is it not time to call attention to the anomaly of turning Fridays into festival days? Here in this diocese of Montreal "Harvest Home" after "Harvest Home" has been held on Fridays! It was never so done before. In the period of greatest laxity it was never heard of having public dinners on Friday. Let but attention be called to the rule of the Church, viz, that all Fridays in the year, except Xmas Day are to be days of abstinence, and possibly the irregularity will cease. In some places the day has been adopted from want of thought. In other cases, however, it has been attempted to defend it, on the plea that the rule regarding Friday, has become obsolete.

CALENDAR.

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

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

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
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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 he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published at though the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINTS—23rd SUNDAY AFTER TRINITY.
“ 8th—24th SUNDAY AFTER TRINITY
“ 15th—25th do do do
“ 22nd—26th do do do
“ 29th—1st SUNDAY IN ADVENT (Notice of St. Andrews Day)
“ 30th—St. ANDREW. (Apostle and Martyr)
—Athann. Cr.

THE BROTHERHOOD OF ST. ANDREW.

The sixth annual convention took place in St. Louis, Mo., commencing on Oct. 22nd, as was announced in a previous number. Delegates from the United States arrived the evening before, together with a delegation from the Canadian Brotherhood, 18 in number. On the following day representatives from the various cities in the Eastern States appeared and were assigned to the places of entertainment.

The Charge to the Brotherhood was delivered by Bishop Tuttle (of Missouri) and was strong and helpful, the key-note of it being “Do your duty,” which was summed up under three heads, Steadiness, Helpfulness and Holiness. A portion of his address is given by a contemporary as follows:—

“The soldierly steadiness enjoined grows from entire trust in the leader, and abiding fidelity to the post of duty assigned.....Our leader is the Lord Jesus Christ. Entire trust in Him is the first thing for us to be filled with..... He has planned the campaign of the Church Militant. He, through the Holy Spirit, His vicar now in the work on earth, is inspiring and directing the conduct of that campaign. Trust we in Him deeply, strongly, thoroughly, abidingly.....Stand steady, though many a member grow weary, and turn aside and fall away. Stand steady, when the flush of growth and the elation of national out-reaching change their elastic step of novelty into the duller tread of dutiful fealty..... (2) Helpfulness! Of course that is your duty. It is but another name for brotherhood..... The lines of direction of the avenues of helpfulness lie straight along the paths the Divine Master trod in its earthly life..... We may touch our fellow sinners with the finger of love, and in honest humility say we are sin-

ners too. Come with us. Let us together ask for forgiveness and turn in repentance, and obey from loyalty and serve from love. He made His Church the Catholic Church. That is, etymologically, the Church for all, and not for one nation only as was the Jewish. Help Him, brothers, to make it Catholic. Blot out that Greek word and fling it away, if it is to be used as a party name. Bring in the Saxon, and write it out plain, “for all,” the Church “for all.” Help Him, the loving Master, to make it so..... In the oncoming conflicts between capital and labor, and between corruption and patriotism, convince yourselves of where truth and good lie, and then without shirking quit yourselves like men, in the fight on that side. ‘Let all the ends you aim at be your God’s, your country’s, and truth’s.’..... (3) Holiness of thought and heart, and soul! Aim for duty here, and keep fixed your aim..... And looking away from our morbid selves we may hie us in faith to the fountain of holiness, God the Holy Spirit. Pray to Him, ‘Make me a clean heart, O God, and renew a right spirit within me.’ Faith in Him as the only one Who can really give us holiness. Coming to Him in obedience for His own mysterious gifts in Baptism, Confirmation, prayer, reading His Word, Holy Communion! If we put heart and will into the believing, and the praying, and the coming, there will be to us of God the Holy Ghost what we are utterly unable to work for ourselves, the holiness of both soul and body needed for us to see the Lord.”

The business meetings were held in the Entertainment Hall of the Exposition Building, Mr. J. L. Houghteling calling the Convention to order. The Committee on permanent officers reported the following, and their report was accepted:—

President, G. Harry Davis of Philadelphia; first vice-president, W. R. Sterling, Chicago; second vice-president, Joseph H. Quincy, Boston, third vice-president, Dunbar Roland, Memphis; secretary, Wm. N. Sturgis, Chicago; first assistant secretary, S. P. Brown, New York; second assistant secretary, W. R. Pratt, Pittsburgh.

Much enthusiasm prevailed during the whole session, and the various matters referred to in a previous number were ably discussed. Amongst other things, work amongst boys was recommended to all Chapters, but no definite organization was effected, it being considered best to confine the real work of the Brotherhood, for the present at least, to men. It was determined to request the General Council to send a special worker to the South and West to make known the aims and purposes of the Brotherhood, and pledges to the amount of \$1,200.00 for this purpose were taken at the meeting. The need of increasing the number of Chapters amongst the Indians and colored people of the States was affirmed and the General Council was requested to take such action as might be possible.

It was determined to hold the next General Convention in Boston. The Council embraces amongst its members, representatives from Chicago, New York, Cleveland, Philadelphia, Detroit, Boston, St. Louis, San Francisco, Portland (Oregon) and members residing in Minnesota, Connecticut, District of Columbia and Kentucky.

A notable feature of the Convention was the large attendance at the early celebrations, the number not being far from 250 each day.

The special Services of Sunday were crowded and the Anniversary Sermon by the Bishop of Mississippi was strong and outspoken, from the text, “Bear ye one another’s burdens, and so fulfill the law of Christ.” Special services with a clerical and lay speaker were held in every Parish in the city on Sunday afternoon.

In all 225 Chapters were represented, and doubtless the result of the Convention will be to infuse new vigor, earnestness and enthusiasm into the whole organization.

LAY BAPTISM, ITS VALIDITY.

Having Special Reference to the Baptisms of Sectaries and the Action of the Church, in receiving Converts therefrom without Hypothetical Baptism.

A paper, read before the Chapter of the Avon Deanery.—By Rev. F. J. Axford, Rural Dean.

(CONCLUDED.)

But the subject endeavoured to be reached by this paper, is further the validity of the baptism of such as are baptized by those who are severed from this visible and organic whole.

As long as the organism of the vine be not broken, the sap flows to the tiniest or newest bud, and increase is in due time made from itself, and fruit acceptable is produced.

BUT WHAT OF SCHISM?

In early days there was great searching of heart with regard to the re-baptism of heretics on their admission to the Church. I quote a couple of short extracts from *the Church Cyclopaedia*: “A council was held at Carthage or rather several councils were held in the year 255 A. D., on the question of baptizing those who had already been baptized by heretics. The uniform decision was, that there was no valid baptism out of the Catholic Church, and that all who had once been baptized by heretics, must be baptized again for admission to the Church. St. Cyprian maintained this opinion without wavering, add there was a long dispute between him and Pope Stephen on the matter of re-baptism, which was finally decided at the council of Arles in 314, A. D.” At which council held (August 1st 314) it is said as many as 200 Bishops met at this time, among whom were three British Bishops—Eborius of York, Restitutus of London, and Adelfius of Lincoln..... Among other things it was decided..... that persons baptized by heretics in the Name of the Father, etc.,: and in the right form, should not be re-baptized, but received into the Church by imposition of hands.”

In commenting upon these two opposing decisions, one would necessarily allow the view so staunchly sustained by St. Cyprian and Carthage to be the more probably correct, as being held nearer, both in time and locality, to the Birth and Cradle of Christianity—and assume the liberality of the latter to have been on some such ground, as that misbelief did not invalidate their act, as their orders had been obtained direct—and although heretic were not schismatic I am under the impression that the Eastern Church still re-baptizes, but am not able to incorporate it as a statement of fact in this paper.

Still the question rises, What of schism? Where a breach has taken place; or worse still, where men have of themselves appointed a ministry, and set up altar against altar; their authority against Christ—their mode instead of His, pretending and perhaps even believing, in their ignorance it is true, their’s to be the better way—and in some cases with heresy thereto attached.

WHAT OF THEIR BAPTISMS?

Our blessed Lord Jesus, in His teaching, which surely His disciples must accept and obey, says “Abide in Me, and I in you—as the branch cannot bear fruit of itself, except it abide

in the vine, so neither can ye except ye abide in me" "for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered." (Jno. 15: 4—6).

If a man were only spirit, then the spiritual—oneness argument, might possibly stand. But man that is being saved, is the whole man; spirit and soul and body, and *therefore* VISIBLE, the ORGANIZATION VISIBLE, as *a vine is visible*. Jesus Christ the Head, AFTER HIS RESURRECTION *was visible*, joined to Himself *the visible Apostles*, who joined to themselves and to Christ *through their fellowship* VISIBLE, others by baptism—and *a man*, a branch of this vine, must be *visibly attached* to THIS VISIBLE ORGANIZATION, which being planted in Heaven, in Christ Jesus the Head, branched out into the Apostolic Ministry, and growth unto the ends of the Earth, and age, in *its* VISIBLE FORM and SPIRITUAL STRENGTH—and *a man*, NOT *thus* visibly attached, in *Apostolic fellowship*, IS OF NECESSITY SEVERED.

What God may do with such. How He may reward a faith in Him, sincere doubtless as that of the woman of Samaria, (which through false teaching, false because imperfect) does not do what He commands, as He commands; but often the very opposite, like Saul of Tarsus, or even the Samaritans; What their position in this life, or the next? are questions we cannot solve, being neither "The Saviour" nor "their judge;" further than however strong *the Hope* may be there can be *no certainty*. Doubtless

"THE JUDGE OF ALL THE EARTH WILL DO RIGHT."

But the question that does concern us to solve, is the maintainance in all their integrity, and strictest severity of the statutes, ordinances, and commandments, and Ministry of the Lord blameless. And the Lord will not condemn us, but commend us in so doing. For thereby is He glorified, and honoured. And "them that honour Me, I will honour, saith the Lord, and they that despise Me, shall be lightly esteemed."

For otherwise should the Church Herself *universally* become lax, and if the thing can be conceived, could separate from Herself, that is, all Her members become separatists, schismatics, she would become extinct. Something else would exist in Her stead—which something, would be, any one or all of the various sects now around her, having absorbed by perversion her members into themselves—unity would be disunion—The Body of Christ destroyed; the vine branches torn with the violence of the devastating winds of dissension, from the trunk, Christ.

Now, such is the state of divided professing Christendom of the present age—such is the state of *Religious License*—that any body of men have made, and now may make, or set up, their own ministry; mark! even though the ministry of Christ's own establishing shall be there present in their midst! Or indeed, any *one* man may, if he has certain abilities, constitute himself a ministerial source—such exhibitions are not wanting in our own day—and if they think fit to baptise at all, they do so; and some do so in another name than that of The Father, Son and Holy Ghost; it may perchance be "in the name of the Saviour of men" or some such form.

Considering then the license of religionists, and the so called liberality of the various sects, in accepting as valid the actions of others without gainsay;

THE QUESTION

vital to its very core is, considering this looseness and uncertainty at the present time of the form and validity of the baptism of any convert to the Church from sectism, or that of his baptism, or of the one preceeding him; considering this uncertainty, and further the possibility that once admitted into the Church, he may rise to her highest post; should not the Church of to-day, in receiving any such convert from the sects, admit him not as it is now usually done, by imposition of hands (confirmation) according to Arles 314, A. D., but by hypothetical baptism, according to Carthage 12, 255, A. D.

This it seems to me she should *officially require* to be done, in order to transmit *intact*, the trust committed to Her charge—that no soul within her arms should be subjected *to the risk* of any spiritual loss, through the carelessness of her guardians.

The subject seems of sufficient import, in this careless and *spiritually licentious* age, to DEMAND the consideration of her chief pastors, when by Divine permission they may again assemble at Lambeth, as even did the rebaptism of heretics, that of Church authorities in the ages past.

The question as to whether any lack of grace in baptism will not be sufficiently complemented in Confirmation and in Holy Orders, by a gracious and loving God, so as to render *all official acts effective*, is what must be left in His Knowledge who only knows how He acts; but has commanded man certain things *to do*, and a certain *ministry* to serve therein, so as to attain certain desirable ends, and any laxity on man's part in these respects, will redound not to God's honour and glory, but certainly to man's loss, unless God should *especially* interfere; and I know not that in any scripture of His Revelation, He has intimated that he will do so—or that He estimates one soul above another, in disobedience, except that he that knew his Lord's will (or might have known if he had chosen to have made use of his opportunities), and did it not, shall be beaten with many stripes. His neglected privileges, of obtaining knowledge and grace, shall be his condemnation. And not to quote other scriptures, even from the Beloved Disciples, with this, seems to agree the Blessed *Ignatius*, the disciple of the Beloved Apostle, whose words to the Church of Philadelphia, I will conclude with.

"Chap. II. Wherefore, as becomes the children both of the light and of truth, flee divisions and false doctrines: but when your shepherd is, there do ye, as sheep follow after; for there are many wolves who seem worthy of belief, that with a false pleasure lead captive those that run in the course of God; but in your concord they shall find no place.

III. Abstain, therefore from those evil herbs which Jesus Christ does not dress; because such are not the plantation of the Father. Not that I have found any division among you, but rather all manner of purity. For as many as are of God, and of Jesus Christ, are also with their Bishop. And as many as shall with repentance return into the unity of the Church,

even these shall also be the servants of God, that they may live according to Jesus Christ. Be not deceived, Brethren; if any one follows him that makes a schism in the Church, he shall not inherit the Kingdom of God: if any one walks after any other opinion, he agrees not with the passion of Christ.

IV. Wherefore let it be your endeavour to partake all of the same holy Eucharist; for there is but one flesh of our Lord Jesus Christ, and one cup in the unity of His blood; one Altar; as also there is one Bishop, together with his Presbytery and the Deacons, my fellow-servants; that so whatsoever ye do, ye may do it according to the will of God."

And also from his Epistle to Polycarp his fellow disciple of St. John and Bishop of Smyrna.

"Chap. VI. Harken unto the Bishop, that God also may hearken with you. My soul be security for them that submit to their Bishop, with their Presbyters and Deacons. And may my portion be together with theirs in God."

These are the words of a man, on his wearying way to Rome to receive the martyr's crown, as the seal of his

FAITH IN "CHRIST AND THE CHURCH."

THE CREED IN THE SECOND CENTURY.

WE are continually informed in certain quarters that the Apostles' Creed is a "development;" that the Christians of the early Church had no fixed "form of sound words," or "profession of faith" to be held "without wavering." There are two motives for this insistence. The first is that it may be made to appear that the only element of the Gospel which claims absolute allegiance is its ethical teaching, of which the Sermon on the Mount is the greatest example. The second is that certain assertions of the Creed, which are held to be of a mythical character, may be dismissed from the sphere of necessary belief; for instance, "He was born of the Virgin Mary."

Looking at the matter from the point of view of antecedent probability, it is hard to see how new converts to the Church could abide steadfastly "in the doctrine of the Apostles," unless they had already some convenient summary of it. Further than this, there are tolerably plain references to something of this kind in the New Testament itself. It may not be necessary to assume that the form employed was at first always expressed in precisely the same words, but if it existed at all, it must have been always the same substance. All confessed the same faith.

A recent discovery throws a new light upon the use of a creed in the first part of the second century. We have already referred to this discovery in a former article, and we may be pardoned for dwelling upon it at somewhat greater length, both on account of the interest attaching to the circumstances and the inherent importance of the document so strangely recovered after many centuries. Eusebius, the historian, mentions that an Athenian philosopher named Aristides, who was a Christian, presented an apology to the Emperor Hadrian. But until the present day this is all that was known of the matter. It is true that a few years ago the Arminians of the Lazarist monastery at Venice published, from a manuscript in their possession, what purported to be

the opening chapters of this lost work. But learned critics, led off by Mr. Renan, made haste to deny the genuineness of this fragment. In the spring of 1889 Prof. Reudel Harris, of Pennsylvania, during what he describes as "a delightful visit to those majestic solitudes," was happy enough to discover in the library of St. Catharine, upon Mount Sinai, the whole of this ancient apology in a Syriac translation. It was contained in a book of extracts, chiefly from authors of much later date, and hence had escaped the eye of the few Syriac scholars who may have visited the monastery in times past. While Prof. Harris was preparing the text and a translation of this work for the press, a Cambridge scholar, J. A. Robinson, of Christ's College, discovered that this very apology in the original Greek text, had been ready at hand all along in several printed volumes, and amongst the rest in the well-known *Patrologia* of Migne; but as it was embodied in the works of another author, without any indication of its separate origin, there had been hitherto no suspicion of its real character. When we add to this that another fragmentary copy in the Armenian language has been found, it will be seen that within a very short space of time not only has a precious relic of early Christian thought been brought to light, but also considerable amount of material for the correction of the text. That such discoveries should be made in ways so unlooked for and in such unexpected places, opens out an almost unlimited hope of hidden treasure yet to be unearthed.

Of the points of interest contained in this treatise of the old Christian philosopher we have only space to mention one. Prof. Harris says: "It is especially interesting to observe that in the time of Aristides *the Church already had a symbol of the Faith*, and we may reconstruct a good many of its sentences." He then restores the fragments of Aristides' creed as follows:

We believe in one God, Almighty,
Maker of heaven and earth;
And in Jesus Christ His Son,

Born of the Virgin Mary.

He was pierced by the Jews.
He died and was buried:
The third day He rose again;
He ascended into heaven.

He is about to come to judge.

The close connection and sequence in which these expressions occur, and the words indicating quotation which accompany them, make the conclusion irresistible that they are portions of a fixed formula by which Christian people were taught to express the main substance of their belief.

Aristides is particularly explicit on the subject of the Virgin Birth. "The Christians," he said, "reckon the beginning of their religion from Jesus Christ, who is named the Son of God most High, and it is said that God came down from heaven and from a Hebrew Virgin took and clad Himself with flesh, and in a daughter of man there dwelt the Son of God." This is the Syriac version. The Greek is as follows: "The Christians reckon their beginning from the Lord Jesus Christ, and He, the Son of God most High, is confessed to have come down from Heaven, by the Holy Ghost, for the salvation of men [compare the Nicene Creed, 'For us men and for our salvation'], and being born of a holy virgin, without human seed and uncorruptibly, took flesh and was revealed to men." And in both the Armenian versions the same stress is laid upon this Article of Faith as a matter of the first importance.

This ancient apology evidently presents new obstacles to those who suppose the Christians of the first age to have had only very vague and general notions of the facts upon which their religion was based, and especially gives us ample proof that the supernatural and miraculous birth of our Lord was held as no matter of poetical imagination, but as a fundamental fact, one of the foundation stones of faith.—*Living Church.*

Family Department.

"SEEK YE THE LORD WHILE HE MAY BE FOUND."

Isaiah Iv. 6.

Come in the morn of life to Christ,
He loves to see the youthful heart
Seeking Him early, loving Him,
And choosing thus the better part;
Therefore ye children come to Him,
He'll not despise the feeblest prayer,
He takes the children in his arms,
And they have constant safety there.

Come in the noon of life to Christ,
Young men, your childhood's past away;
Have you so soon forgotten God?
And do you seldom kneel and pray?
But turn to him; no longer wait,
He will the prodigal receive,
Fear not, Christ never casts away,
Those who repent and who believe.

Come at the close of life to Christ,
Old man the night is coming fast;
Come, though with crimes your life is stained,
And dark and terrible the past;
Repent, while yet your God in love
Delays the outstretched hand of death,
It must be near, thy hours fly,
Turn now on Christ the look of faith.

The Saviour calls beseechingly—
Yes, even till the eleventh hour,
And though the time be very late,
We must not doubt His saving power;
The thief repenting on the cross
Turned to the Lord his dying eyes,
And Jesus in his latest hour
Received him into Paradise.

How blest are they who hear Christ's voice,
Though only in their dying days,
And angels sing sweet songs of joy
When the repentant sinner prays;
But far more blest are they whose youth
And manhood's prime to God are given,
And even from their earliest days
Were sons of God and heirs of Heaven.

GERTRUDE McCLENTOCK.

THOSE BOYS.

CHAPTER IV.—I CANNOT TELL A LIE.

(Continued.)

Mike went up and touched his shoulder.

"Ted, you've got to do something for me."

Ted raised his head, very tenderly replaced Fluffy's six little ones in their nest, shut the hutch door, and turned to his brother.

"Well, Mike."

"You've got," said Mike, speaking harshly, as the best means of intimidating Ted—"you've got to keep that in about Dan, you know."

"I can't tell a lie, Mike."

Ted, as I said before, was a very timid little fellow; he had not a tenth of Mike's physical courage, but now the moral courage which God gives to his children came into his heart, and enabled him to raise his eyes and look Mike full and bravely in the face.

Mike was astonished. But his own little heart was growing harder and harder, and he could not afford to admire his brother's courage. He continued, still speaking harshly—

"Then you'll tell mother all about me?"

"Mike, if she asks me, I must tell. I don't suppose she ever will ask me, but if she does, I can't tell a lie."

"She'll be sure to ask you what you know about Dan."

"If she does, I'll say, 'Please, mother, I do know about him, but I'd rather not tell you; and I'd like to add, 'Ask Mike, mother.'"

"And you'll do this?" said Mike, coming up close to him.

"No, Mike, unless mother asks me, or unless you give me leave, I'll not speak of you. But, oh!" he added very sorrowfully, "I never did think you'd ask me to tell a lie; I never, *never* thought you'd tell a lie yourself."

And the little boy burst into tears.

Mike stamped his foot impatiently, though in spite of himself Ted's tears touched him.

"Look here, Ted," he said, coming up and, putting his arm round his brother's neck. "Look here, Ted, darlin'. I'm *very* sorry I said that lie. I never meant to, it just seemed to burst from me. But, Ted, if I told mother now, I should lose our birthday treat, and oh! I *must* go to Glengariff. I *have* wanted for so long to drive on that mail car, Ted; and then think of sleepin' at the hotel, and fishin' for our own selves in the lakes! Oh, Ted! you couldn't care to go without me, could you?"

"No, indeed," answered Ted.

"So you see, Ted, 'twould be 'dicolous to confess now, and give up all that delicious fun. But I'll tell you what I'll do; if you stand by me and don't tell, as soon as ever the treat is over, I'll go to mother and confess all, every bit. So you see I *will* do right in the end. All you 'as to do is to tell no lie, but just keep out of the way and hold your tongue, and I'll love you more'n ever, Ted. Why, Ted, 'twould be very *unlovin'* to tell."

"Would it?" asked Ted.

"Course it would; and you know our verse the verse you ran back to read this mornin'—*Little children love one another.* Why, Ted, *that* wouldn't be lovin' me."

Mike looked very triumphant, and for a moment his little brother's sense of right and wrong was confused by his words, but only for a moment. Clearly the good Spirit of God whispered to him that no sin was love; that by committing sin he should show no true love for Mike.

But though he saw what was right to do, yes, and resolved to do it, yet the agony of refusing Mike, the greater agony of seeing his own Mike, whom he so cared for, and had hitherto looked up to as to a stronger nature than his own—the agony of seeing him sin deeply, and then resolve to hide his sin, was so great, that the soft roses on his little face quite faded, his lips trembled, and in his turn he threw his arms round Mike's neck, and almost lay in his strong brother's arms motionless and speechless.

"Look up, Ted, darlin'," said Mike, who thought he had conquered. "Look up, and say you'll stick by me just for a fortnight—only for a fortnight. You'll say this to save me, Ted."

At these words Ted did raise his head, but the words that came from his white and quivering lips were not those Mike expected to hear.

"Mike, I does love you. I'll give you all my rabbits, all but my dear Fluffy, and the little new rabbits. It might kill 'em to move 'em into your hutch to-day. But you may have my dear, darlin' Spot, and Long-ears, and Beauty, and you may have my share of Dan. But, Mike," and now the child spoke in a brave and fearless manner, "I'll never, never, not for nobody, tell a lie."

Mike was amazed, first, at his brother's courage; second, by the tremendous sacrifice he was willing to make for him. Ted give up his cherished rabbits! Ted part with Spot, and Long-ears, and Beauty! those much prized little animals, about which he dreamed by night, and with which he spent nearly all his play hours.

To supply them with rare and delicious food, the lettuces in his garden were growing up, to add to and improve their dwelling house, every farthing of his weekly penny was carefully hoarded. And now he offered to give them up to him. Then undoubtedly he loved him. But

this high, self-sacrificing kind of love Mike did not want. It would have been far more convenient for his brother to agree to what he was beginning to persuade himself was a very harmless request.

"Ted," he said, when he had recovered himself, "you and me have never quarrelled, have we?"

"No," answered Ted, looking at him as if surprised at the question. "I don't want your rabbits."

Ted gave a sigh of relief.

"See!" continued Mike, his face flushing with excitement, "which will you have? me lovin' you same as ever, playin' with my rabbits beside you, diggin' in my garden beside you, or me not speakin' to you, never comin' near you, never playin' with you, and not lovin' you a bit."

"Not lovin' me?" asked Ted, opening his brown eyes very wide.

"No, not a bit. Now choose. If you tell mother, I'll do that."

"But, Mike, we must have our lessons together."

"Yes, but that's only three hours. All the rest of the time I'll not speak to you, even at night I'll not speak to you. It will be a great big quarrel between you and me. Now Ted, choose."

I think in the silence that followed the little brothers could almost hear each other's heart beat.

But it was a short silence.

Ted had no choice before him when his mind was already made up.

"Then, Mike, darlin'," he said, speaking slowly and with great emphasis—"Mike, darlin', it must be a quarrel, for I can't never tell a lie." And he turned and walked away.

CHAPTER VI.—TOOTSIE'S SHAWL.

Had Mrs. O'Donnel not been particularly busy during the next few days, she must have noticed the change in her little boys. She must have seen the gloomy frown on Mike's brow, and observed how silent and sad Ted had grown. But she was, as I said, very much occupied, and even completely forgot to make any more inquiries about Dan; and the boys, unless when in Miss Ross's care, who during this week stayed to dinner, and took them out walking, were left entirely to themselves.

Every night still their mother kissed and blessed them, and every night she entered a good conduct mark in their judgment book, and whispered to them of the delights in store for them next week, but only then and in the morning did she see them. Meanwhile, Nurse Nora never came near her charge. Meanwhile, also, Mike got accustomed to his quarrel with Ted, got accustomed to playing alone, to lying down at night, to rising in the morning, without kissing his brother. His little heart was growing harder and harder, he was no longer sorry for his sin. But he was very dull. When lessons were over, and they were said well all this week, he no longer rushed out wild with fun and spirits to his play. He thought he was quite reconciled to doing without Ted's companionship, but in reality he missed him more and more. He began to consider his rabbits tiresome, his pigeons poor

fun, his garden a bore, and even a new employment which he had invented for himself, namely, fishing with bits of twine in a stream which ran at the foot of the lawn, was a weariness to him. And as Mike grew dull, he began to grow curious. Dr. Watts says in his hymns for children that—

"Satan finds some mischief still For idle hands to do."

Mike spent many hours of these bright sunny days in complete idleness, and Satan, who never loses an opportunity—which we so often do—put thoughts into his little head which led to very sad results indeed. Mike became curious about Nora. Why was Nora away? Where was she? Now Ted never troubled his head on this subject; he had all a little child's perfect faith in his mother. His mother had said that she must keep his nurse away from him for a week, that he should know the reason some day, but not at present. Ted was quite content to wait, and thought he missed his faithful nurse, he did not reason as to the cause of her absence.

But Mike in his dullness fretted about this. He questioned Biddie, he questioned old Patrick, and though neither servant would tell him anything, he felt quite sure there was some mystery about, and was also sure that this mystery was connected with that wonderful bundle he had seen in his father's arms a few mornings ago.

Nora was in the house, he knew, for once or twice he saw Biddie carrying up dinner to a part of the old glebe which was never used, and which was shut off from the rest of the house by a strong oak door which was always kept carefully locked. Mike became more and more anxious to find out this secret about Nora, and alas! an opportunity for doing so soon came.

On the Friday after his quarrel with Ted, he was wandering disconsolately round the fruit garden, counting the days, and almost the hours, to his longed for pleasure—for which he had sacrificed so much and sinned so deeply.

He was not in the fruit garden, which was enclosed by a high wall, and into which the little boys were never allowed to go alone, as their father and mother considered unripe fruit too strong a temptation to subject them to. Suddenly he heard a high, clear voice singing the following gay words to a gay air—

"O where Can her like be found? Nowhere

The country round, A slinderer, tunderer, purtler, wittler, coolen than you,

Rose aroo!"

The voice was Nora's. Who was she singing for? In an instant Mike had climbed a tree which grew close to the wall, and was looking eagerly into the garden.

Yes, pacing up and down the gravelled walk directly under him, was his nurse Nora, bearing in her arms a little child—the most perfect to evely child he had ever seen. Ah, clever Mike! how well he had guessed what was in that bundle! His heart beat high with exultation and delight at having at last solved

* Songs of Killarney.

the mystery. Up and down walked Nora, little guessing who was watching her. Again and again her shrill though sweet voice sounded in the chorus—

"A slinderer, purtler, wittler, coolen than you,

Rose aroo!"

and then she clasped the fair little child in all the ecstasy of her Irish nature to her heart. As Mike watched, a great longing came over him to kiss the baby too. Not so very long ago, he himself had a baby sister—a baby sister who died. This baby reminded him of Eileen.

(TO BE CONTINUED.)

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PART II.—Family Prayer.

Mission Field.

Queensland.

The Bishop of Brisbane in his address to his Synod in June stated that during the six years of his episcopate the number of churches had increased from 39 to 80. The number of clergy has also been doubled, and is now sixty. An endowment of £10,000 has also been obtained by the Bishop for his mission chaplains' fund. A fund has been commenced for the endowment of a new Diocese of Rockhampton, towards which grants have been promised by home societies. At the close of the session of the Synod a missionary conference was held which was interesting, notwithstanding the despondent tone of some of the speeches. The Rev. A. C. Hoggins, formerly working in British Guiana, Adelaide and New South Wales, has taken charge of S. Barnadas, Red Hill, Milton, in Queensland. A South Sea Islanders' Home has been established in Brisbane, and has been found useful in keeping boys from the temptations of gambling and drinking. Nine boys are accommodated in the home, and others resort to it on Sundays for meals, and conversation. The manager complains of the harm done by some of the boarding house keepers who draw the boys away, and bring them into trouble with the police through drink.

A baptism of a Chinese convert, who had been prepared by the Chinese Missionary Mr. David Sing, took place in Bathurst on Sunday, July 5, the Dean of Bathurst officiating; there was a large congregation present, including the Sunday Schools. The Dean presented the candidate with a Bible.

DIOCESE OF CALGARY.

A LETTER FROM MISS BUSBY TO MRS. RICHARDSON, MEMORIAL CHURCH RECTORY, LONDON, ONT.

My Dear Mrs. Richardson.—After much uncertainty as to whether the work of this Mission would be carried on after Mr. Trivett's departure, it is a great pleasure to me to inform our friends that we hope (D. V.) to re-open our Girls Home on Monday, though as at present we have no funds in hand, we shall not be able to take in many children at first, but we all are anxious that the work should be recommenced and trust that the kind friends who are interested in this particular portion of their Master's vineyard will come to our assistance.

Now that so much money has been expended in building the Home and

beginning made, it would seem a great pity to allow the work to be given up, but at the same time we must avoid getting into debt.

Do you think that your S. School could undertake the support of one of our little girls?

One has promised to help us and I wish that others would follow. The cost of maintaining a child is \$60.00 per year. Mr. Trivett left last Monday for his new parish in Manitoba and his successor arrived on Wednesday since when we have all been very busy getting the Mission house in order. Mr. Swainson is not a clergyman but has been engaged as a teacher at the Blackfoot Mission for several years, is familiar with the language and a zealous worker among the Indians, his wife is a sister of the Rev. Mr. Tims the devoted Missionary to the Blackfeet. I think it is a great blessing for the Mission to have Mr. Trivett's place filled by one acquainted with the character and language of the Indians as the work will thus be carried on, I trust without loss of time as could scarcely have been the case had a stranger been sent, and I do not think there will be any difficulty in persuading the parents to allow their children to come to us. I expect Julia, and Jessie, two of the little girls I had last year and probably one or two others next week. I do hope that we may be enabled to have a Christmas tree again this year. Gifts of any kind, suitable for it would be most acceptable and also clothing. The distribution of Xmas presents has become such an institution at Omoksene that unless boxes and bales are speedily sent in I fear there will be general disappointment this year. We are also in want of clothing for our girls, our most urgent need at present being shoes and stockings; underclothing, dresses, and aprons will be also very acceptable, sizes to fit children from seven to twelve years of age, will be the most useful. I am hoping that we may receive some more quilts for the dormitory beds as Mr. Trivett gave those we had nearly all away feeling convinced that the Home would not be re-opened.

.....We heard some time ago of Mrs. Trivett's arrival in England and of the birth of a little daughter on shipboard when five days out at sea. It must have been a terrible experience for poor Mrs. Trivett, though she met with much kindness from her fellow passengers and the gentlemen on board presented the baby with a cheque. Mrs. Trivett's sister-in-law met her at Liverpool, and she was able to continue her journey in two days. She wrote that she was progressing favorably and that she had been wonderfully sustained throughout by a sense of Christ's presence.

I hope that I may soon be able to write that I am once more engaged in the work on which I long to re-enter, of leading these little lost lambs into the Good Shepherd's fold and guiding them into the way of Eternal life. I trust that the W. A. will not forget to pray for this mission that God's blessing may rest on the work and the workers and that the new missionary may have souls given him for his hire.

I am yours very sincerely,

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TEMPERANCE TOPICS.

Some idea of the strength of the drink traffic in foreign countries may be gathered from the fact that Belgium has 5,500 schools and 136,000 drinking shops. For public instruction it spends £600,000, while for intoxicating liquor it spends £5,000,000.

The Western Temperance League has appointed a lady as its president—Mrs. Helen Bright Clark, a member of the Society of Friends.

The drink bill of Glasgow is stated to exceed £2,000,000 a year.

Miss Weston states that she issued 8,103 pledge-cards to men in the Royal Navy last year, and presented 171 silver medals, and 713 cards of honour to men who had kept the teetotal pledge unbroken during periods of from one to twenty years.

Sir W. Harcourt, speaking at Glasgow, declared that the great cause of Temperance stands in the front rank of reform for the whole of the United Kingdom, and the Liberal party was firmly resolved that in the matter which deeply concerned the health, the wealth, and the well-being of the nation, each locality and community should have the right to decide for itself what protection it needs and desires.

No fewer than 5,163 women residing in West Ham, England, have signed a petition praying the Legislature to withdraw State support from the drink traffic and opium trade.

Let into the outer wall of the vicarage garden at Kindford, in Essex, is a tablet of stone, upon which is engraved the following inscription:—"There is no sin which doth more deface God's image than drunkenness. It disguiseth a person, and doth even unman him. Drunkenness makes him have the throat of a fish, the body of a swine, and the head of an ass. Drunkenness is the bane of nature, the extinguisher of reason, the shipwreck of chastity, and the murderer of conscience. Drunkenness is hurtful to the body. The cup kills more than the cannon. It causes deafness, catarrh, apoplexy. It fills the eyes with fire, the legs with water, and turns the body into an hospital."

The Bishop of London spoke out boldly at Plymouth his conviction as to the fallacy of the Mortimer Granville contention. He said: "In spite of Dr. Granville's statements, they claimed that they not only lived longer lives, but had less illness in the course of those lives, than those who took stimulants. He became a total abstainer from conviction, and his conviction had deepened from that day to this, and he was always glad to have an opportunity of professing it in the strongest language before all those who were willing to listen to it."

When so much is being said on the effects of "drink" on the human body, it may not be out of place to quote a remark of Mr. Gladstone's on the subject. "There is a general belief," the right hon. gentleman said, "that alcoholic liquors tend to give greater bodily vitality, but I do not

believe that there is a greater superstition than to suppose that these liquors can give men a greater capacity for bodily or mental exertion, and in this I am supported by the highest medical testimony."

That drink is no respecter of persons goes without question. Education is not proof against its effects, nor is it a remedy against its cravings.

One of the best Greek scholars in New York is said to be a guard on the Sixth Avenue Elevated Railway running through that city. "How does it happen," he was recently asked, "that you, a Greek scholar of first rank, should be doing such work as this?" He looked at his questioner sadly. "I was the best Hellenist of my year at Dublin," he said; "my Greek is still what it used to be, but my career has been ruined by whisky."

A writer in *The Times* asked, Where are the great men who have been total abstainers? The answer is supplied by a correspondent. We have, he says, Samson, Samuel, and John the Baptist in Holy Writ, Socrates among ancient philosophers, Hippocrates, the Greek physician, who tells us distinctly that as a diet water is best, and a long line of eminent men who have advised the avoidance of strong drinks; and in our own day, without referring to living men of the greatest eminence, such as the Bishop of London, Cardinal Manning, and many others, including at least one member of the present Cabinet, he has only to mention John Bright and Bishop Lightfoot, who were life-long abstainers.

ABOUT SOME TREES.

Once in one hundred years blooms the century plant. Cut the sandalwood tree and it perfumes the air. The cedar and the sassafras both cast a very sweet aromatic perfume into the air. The roadside ivy seems to dislike company, and some people it seems really to hate; if some touch it, it exudes a juice that poisons your hand; other people it lets play with it and never harms them. The sensitive plant will coil all up if you touch its leaves. The oldest tree, after all, is called the angry tree. If you strike it, it rattles angrily all over and then throws out a very unpleasant smell. Many other trees emit bad odors—the alanthus and so on—but this one does it only if you annoy or offend it.

The tree, anyhow, is a sort of human being—a vegetable animal. It has, of course, a body and limbs as we have. It has veins and arteries; the sap is the blood, and it circulates through these all over the system. Its roots are really stomachs, and with these it masticates. The leaves are lungs for trees and plants; the vegetable animal breathes in on one side of the leaf and out on the other. The tree has a heart. It sleeps in winter and wakes up in spring.—Trees have sickness, may be treated and cured; horticulturists and arborists are tree-doctors; various chemicals and fertilizers may be called the tree foods and tree medicines; and by and by trees get old, much as other beings do, and finally die.

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