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# The Church Guardian

W H Naylor 1895

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ECCLESIASTICAL NOTES.

On the evening of Oct. 26 a pretty little new church was opened at Wollaston, Mass.

THE Bishop of Western Colorado, whom the House of Bishops of the P.E. Church in the United States wished to transfer to the missionary jurisdiction of Olympia, has asked time to consider before accepting the transfer.

"We now acknowledge, as men did not a century ago, that the Christian Church is a DIVINE institution. She was not originated in the 16th century: no mere human architect planned her palaces; her foundations are on the holy hills; she comes down from God."—*Bishop of Glasgow.*

THE *Jamaica*, a new Diocesan paper, gives the number of clergy in Jamaica as 101, of which one-third are whites and the remainder colored or blacks. There are 150 catechists, 300 Church schools, 103 consecrated churches, 150 school chapels, 4,300 communicants, 10,073 Baptisms, and 1,597 Sunday-school teachers.

"Don't think your gift so small, your brain so narrow, that you can do nothing to help the Church to spread the Gospel and to compel men to come in. Don't forget your opportunities, but resolve by the grace of God that you and your ministers will strive together to make His Name known to those who are walking in darkness."—*Bishop Potter.*

BISHOP COXE, speaking at the Missionary Council in regard to work amongst the Jews, said: "My heart's desire and prayer to God for Israel is that they may be saved. Since the attention of Anglican Christians was turned to this subject, and societies were organized for work among the Jews, not less than 100,000 have been baptized through her agencies. Of these a large percentage have become ministers of the Church."

**A BIT OF HISTORY.**—Although Hartford, Conn., was settled somewhere about the year 1634, people who loved their Prayer Books were not allowed to use them under the strict Puritanical Government of Connecticut, but in the year 1764 three brave Churchmen, named William Pitkin, John Stedman and Robert Reeve, complained that whilst they were compelled to pay for a Congregational minister they had no minister of their own Church; they therefore begged the Government to allow them to erect a church and to send to England for a duly ordained minister. Their plea was heard, and the piece of land on which Christ church now stands was purchased. A wooden structure was at first erected, and the clergy who administered therein were the missionaries of the English Society for the Propagation of the Gospel in Foreign Parts. The present stone structure was built in 1829 and

consecrated by Bishop Hobart of New York, acting for Bishop Brownell. It is an interesting circumstance in the history of the old parish that as many as five of the rectors have been raised to the Episcopate: Dr. Philander Chase, to Ohio; Dr. Thomas Church Brownell, to Connecticut; Dr. Wainwright, Provisional Bishop of New York; Dr. George Burgess, to Maine; Dr. Thomas M. Clark, to Rhode Island; and Dr. F. W. Nichols, to California. Bishop Coxé and Bishop Doane were rectors of St. John's church, Hartford.

At the Missionary Council at Hartford a Bishop of one of the Western States expressed his personal feeling to allow some congregations to worship without the Prayer Book, referring to the possibility of Christian bodies outside the Church being so drawn into her communion. A lay delegate from New Jersey entered an earnest protest against the proposal, saying: "The laity were often compelled to listen to a great deal of unsound doctrine from the pulpit, but they had some comfort in knowing that the clergyman must be orthodox in the prayer desk. He hoped the day would never come when any congregation under Episcopal authority would be allowed to worship without the Prayer Book. It was a 'form of sound words,' and that could not always be said of what was heard from the pulpit."

THE great Missionary Council of the Church in the United States was held in Hartford, Conn., last month. Most of the speakers were Bishops of the Church, referring to whom the *Churchman* (N.Y.) says: "The thirty-nine Bishops, who represented the wide territory of the United States, were remarkable types of that variety of character and talent, and of that diversity of qualification and gift which seem so necessary for the peculiar work of the American Church. The scholarly Bishop of Western New York, the poet of America; the rugged and earnest Bishop of Missouri; the genial Bishop of Boston; the ascetic Bishop of Vermont; the chivalrous Bishop of Kentucky; the vigorous Bishop of Wyoming; and the refined and cultured presiding Bishop of the Church are types of that marvellous variety of education and equipment which is so singular a characteristic of American Episcopacy."

BISHOP HALL, of Vermont, said there is one fact which we must recognize, whether we like it or not, and that is that our young people are flowing in constant streams to the cities. We who labor in the country are bound to follow them as far as possible in their new homes. City and country affect one another, and the country is bound to help the city missions. All that needs be said may be summed up in two words—concentration and elasticity, concentration of effort and elasticity of method. Make people welcome by all means, but don't overdo that work. There are many people who would slip into a church if they could do so unobserved and without being marked. In regard

to celibacy, to which the Bishop of Missouri has referred, Bishop Hall said that in his opinion the Church could stand a slight infusion of that idea. The ideal mission church should be a large church, with a large staff of clergy, each one suited to his special work. In the next place, elasticity. Let there be many services, and of different range, to reach all classes—from the most dignified Church service to the simplest form of service that the Protestant Episcopal Church permits. Finally, let the rector be always found at his office in the church at stated hours.

THE following "golden words" were spoken by the Rev. Dr. Bradley at a meeting of the Cathedral Mission in Stanton street, New York, a week ago: "Nothing can be done without the people. This Church is the army of the living God, and the victory cannot be won without the rank and file, and they fighting. Only one out of each hundred people is reached, but brethren, if there are souls for the priest to account for, there surely are souls for those in the pews to win. You are now taking a new start, and have the chance of doing more than ever before. A word, a touch on the shoulder, or the raising of a hand will often save a fellow-man. Do some little thing for your own soul's sake. We do not know the power in a little thing until it is too late, and we find that God was in it. Little bad things, little lies, little bad words or impure habits get into our lives and spoil them. 'Whatsoever He may say unto you, do it;' take a step in the right direction, and have a share in that other House, with God the everlasting Father, and Jesus the everlasting Brother. If you are lonely and homeless in this world, think how much more dreadful it would be to be lonely and homeless in the next."

MR. W. T. STEAD, so well known as the English editor of the *Review of Reviews*, and by other editorial work, but not a member of the Church of England, bears true testimony to the Book of Common Prayer, as follows:

"All over England on Sabbath, and also in all the colonies, dependencies and republics, where men speak with the English tongue, the same service goes on, the same psalms chanted, the same prayers prayed, and the same simple creed said or sung. It is one of the great unifying elements of our world-scattered race. In the midst of lives sordid with constant care and dark with the impending shadow of want and the darker gloom of death, this service, attuned to the note of 'Our Father,' makes for one brief hour music and melody, with gladness and joy, in the hearts of miserable men. It is the constant renewed affirmation of 'God's English speaking men' of their faith in their Father, God. For hundreds of years these solemn words have embodied all the highest and best thought of the greatest and noblest; and for many hundred years to come the English speaking race will find the expression of their hopes and their aspirations in the simple but stately words of the Book of Common Prayer."

## PREACHING AND THE PREPARATION FOR IT.

FROM THE ANNUAL ADDRESS OF THE RT. REV. JOHN SPALDING, D.D., BISHOP OF COLORADO.

[From the *Living Church*.]

It is the verdict of experience that times of great financial depression are, if duly improved, harvest times for Christ and the Church. There should be more diligent and faithful pastoral visiting, more painstaking efforts with individual souls. There should be more frequent services. Preaching should be more evangelical and Scriptural, more carefully prepared for, more pointed and heart-searching. There should be more active use of all approved agencies for reaching the people and winning souls. Each pastor can ordinarily tend best his own flock. But there are doubtless cases in such times especially when it may be profitable to call in the aid of an experienced teacher from without, to hold a Quiet Day, a Retreat, or a Mission, the most careful preparation having been made and the utmost pains being taken afterwards to hold any advantages gained or good results achieved.

The Church is, if anything, a *teaching Church*. Rightly understood, the highest function of her clergy is to teach. All other duties may be performed, and are in danger of being performed, perfunctorily. Teaching can not. For if carelessly done, it is not done at all; it is not teaching, and fails utterly of its end. It is a fortunate thing that our clergy must teach through the services, the lessons of God's Word read, and the offices of the Prayer Book. But this teaching, though all-important, is incidental. They must do much more. They are required to be men of liberal education. They must spend some three years in special studies, preparatory to ordination as priests. So careful is the Church to train her clergy that they may be qualified as teachers of the people. They must know the Holy Scriptures critically, and the contents of all their several books, given in different times, under divers portions and manners, and all those branches of study that help to understand them. They must know the theology of the Bible and the Church, the unchanging Faith given once for all, and the history of its developments, by the meeting of heretical perversions, and its necessary adaptations to various peoples in their state of civilization and grades of culture. They must be intimately acquainted with the history of the Church and of Christianity, so as to fully appreciate how the Cross has triumphed over heathenism, how a purer, higher civilization has resulted, how souls have been won to Christ, how barbarism has receded, how Christ in His Person and work has been magnified, and His Gospel has proved itself the power of God unto salvation to them that have believed. They must know the Prayer Book in its origins, and history, and significance, and uses, and the whole science of liturgiology and the facts in liturgies, and what can be taught of pastoral theology.

They must know the *Evidences of Christianity* generally and as appealing to recent thought. They must be familiar with general and Christian Ethics, with the doctrine of morals and its applications. They must know the Biblical and historical teaching of the polity of the Church, the facts of the Historical Episcopate and its relations to the preservation of pure doctrine and the restoration of Christian unity. They must also be familiar with our canon law and something of ecclesiastical law, and of the relations of the common to civil law in England, and the basis of Roman ecclesiastical law in the false decretals. And what they have learned in our seminaries or in private study before ordination is but the beginning and the foundation for

future research and study. Why is all this required of those who would be the ministers of Christ and stewards of the mysteries of God? It is because they are to be teachers. It is through them to a large extent that the present teaching Church fulfills this, her high function. Their teaching is concerning the highest and most engrossing problems that can exercise the intellect or appeal to the mind and heart of man.

Learn, my dear brethren of the clergy, from what the Church requires of you in your studies, the mastering of which was the prerequisite to your being ordained, how great are the qualifications expected in her authorized teachers. And comparing her requirements with your present attainments, and noting your deficiencies, resolve to give yourselves henceforth more earnestly and devotedly to sacred study. Read the Ordinal of the Priesthood, and see how the importance and necessity of study is emphasized. How can the clergyman who does not study, teach? You cannot in such times as these depend upon your past attainments. You must be ever freshening your minds and memories. You must be ever adding to your stores of sacred knowledge, and building upon the foundations laid. You must, beyond all others, be ever ready to give a reason for the hope that is in you, and to apply and defend the Faith against its ever-varying perversions, banishing and driving away from the Church all erroneous and strange doctrines contrary to God's Word, and building up your people by the strong robust teaching which is unto edification.

Besides the teaching of the Holy Scriptures and the great facts underlying Christianity and the doctrines agreeable to the same, or that may be proved thereby, thus making intelligent Christians, there is particular need of 'teaching about the Church.' The world wants now the whole Gospel of the Kingdom of Christ, the King who demands loyalty and fidelity. The great need of organic, living, growing, corporate Christianity, inward and outward, of a soul and a body, the life of the Spirit in the Body of Christ. To that earnest and devoted love of the Church, which is essential to strong efforts for its extension, there must be added an intimate understanding of its polity as well as doctrines. There must be a full understanding of the grounds of steadfastly continuing in the Apostles' doctrine and fellowship, in the breaking of bread, and the prayers. The veriest child, however ignorant, nurtured in the Roman system, will quote texts: "Thou art Peter, and upon this Rock;" "Feed My sheep," "Strengthen the brethren." Every adherent of one sect will say to you: Baptism is immersion, "Be immersed for the remission of sins." Another will quote to you: "Whom He did foreknow, them He did also predestinate." And another stands on the one article, "He shall come again to judge the quick and the dead." We need a watchword. *It is the Historic Episcopate.* It means the episcopate in history, the order of Bishops historically continued, the Apostolic Succession, the teaching of the facts sets forth in the preface to the Ordinal, the ministry of Bishops as successors of the Apostles in the oversight and government of the Church, and of the priests and deacons, as well as the "royal priesthood" of the brethren. Everybody should be made to know our distinctive principles and the grounds of our receiving and insisting upon them. None whom we habitually instruct should be so ignorant as to believe that 'one way is as good as another,' that "all are right who are sincere," that "all are aiming at the same end and striving for the same goal," and are therefore equally in the safe way of salvation; or that the true Church, of which we are to be members, is "invisible," and therefore it is *optional* whether to obey the Apostles and "be baptized for the remission of

sins," and be the organs of Christ's humanity in His body, the Church, for the accomplishing in the world of "all which Christ began to do and to teach" in Judea, Samaria and Galilee, "until the day in which He was taken up" and "sat on the right hand of God," to fulfil His great promise. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

I need not go on to speak of the many other subjects with which in these days the clergy must be conversant for their own good, for the better understanding of the doctrines of Christ, and the duties of the Church on behalf of all sorts and conditions of men. There are other exceedingly important subjects of study in these times, though there are few that should venture to preach upon them; such as the principles of sociology, Christian Socialism so-called; something of the true relations of Capital and Labor, and the grounds of the promotion of harmonious relations and co-operation; the circumstances justifying strikes; the possibilities and ways of arranging terms of wise and fair arbitration.

I am only suggesting some branches of the studies of the clergy, some glimpses of the wide scope of the horizon of the knowledge which is desirable or necessary for the representatives of the Church in teaching.

The mentally indolent, those who are selfish in pleasure seeking, they who aim as their chief end at social or other amusements, and whose intercourse with the people is but social, and who cannot therefore give some of the fresh hours of every working day to hard strenuous studies, are not and cannot be Christian teachers. Are you, dear brethren of the clergy, such teachers of the people as the Church now requires? God help us all whereinsoever we are deficient to amend.

This great function I am trying to emphasize, involves the most careful honest preparation for preaching, whether sermons be written or extempore. I beg of you to give much time, study, and thought, to your sermons and lectures. It is *inevitably culpable* to go into the pulpit without a very clear and definite knowledge of precisely what you intend to say, and the feeling that what you are about to deliver is what at the time your people specially need, and what is best for them; and without previous prayer that God the Holy Spirit will so impress upon them what He inspires you to preach, that it may tend to their edification, holiness of life, and the fulfilment of their vocation and ministry.

## THE HOME AND ITS INFLUENCE.

By JOHN GROOM.

In the family constitution there are two instruments of mighty efficacy over the hearts of children, neither of which can be dispensed with. The one is *tenderness*, the other *authority*; the first belongs peculiarly to the mother, the latter to the father. Thus in the double parentage of the domestic system, we have the harmonious embodiment of the two mightiest and most sacred principles in the Divine government, the principle of *law*, and the principle of *love*: the one embodied in the father, the latter in the mother. Yet must not these two ever be entirely separate from one another. The mother must command even while she loves; the father must love, even while he commands. It is now about two hundred years since Philip Goodwin of much venerated memory, addressed himself to the parents of the land on the subject of Family Religion, which was then in a state much requiring revival. That zealous man of God took a very sound view of the subject, correctly holding that

parents, to a vast extent, held in their hands the interests of true Religion; and that it was for them, in a very great degree, to say whether it should advance in the earth, or retrograde. The pulpit and the school are agencies of the highest moment; but we contend that both will mainly depend for success on the family. Were our pulpits filled by Apostles, and our schools taught by Evangelists, while there was in the family neither instruction nor example, neither rule nor worship, it would be impossible for the Word of God to advance apace among men; while, on the contrary, with an enlightened and vigorous household piety, it may proceed gloriously with a very moderate degree of external assistance. *The strength of Religion in the earth is the Family.*

The family circle is God's blessed ordinance, and is the sweetest, happiest, and most hallowed spot on earth. It is the nursery of affection, of friendship, and of virtue; the place where those ties of mutual dependence and help are first formed, which in their expanded state, unite human society; and according to the manner in which the rights of the family circle are enjoyed, its duties discharged, and its benefits realised, are the moral character, the stability and the grandeur of a country.

"This fallen world brings forth no other flower  
So beautiful as this; and where the love  
Of God is added to this love of man,  
Somewhat of heaven itself to earth descends."

The saying of Luther, "Out of families nations are spun," is as true as it is quaint. It is in the family that the first and strongest impressions are made; it is there that an education is insensibly gained which schools can never supply, or after influence ever efface. The welfare of a nation is far more dependent upon the character of its family life than upon the extent of its resources, the wealth of its treasury, the width of its territory. An ancient writer says: "Give me a single domestic grace, and I will turn it into a hundred public virtues." So if we would purify the stream of political or mercantile affairs; if we would establish our nation on a firm foundation; if we would promote the reign of justice, truth, integrity and goodwill; if we would strengthen the love of humanity, and unite the nations of the earth in ties of common brotherhood, we must keep alive *Reverence for the Family*, the desire to preserve its sacredness and honour, and the spirit of love and self-denial which makes it so great a power in the world.

"Home is the first and most important school of character. It is there that every human being receives his best moral training or his worst; for it is there that he imbibes those principles of conduct which endure through manhood, and cease only with life. It is a common saying, that 'manners make the man'; and there is a second, that 'mind makes the man'; but truer than either is a third, that 'Home makes the man.' For the home-training include not only manners and mind, but character. It is mainly in the homes that the heart is opened, the habits are formed, the intellect is awakened, and character moulded for good or for evil."—*Dr. S. Smiles.*

"The Family is the earliest Society constituted by God. And not only is it the earliest in the history of our race but it is the one society into which, age after age each individual of the race is admitted by the very fact of his natural birth, and which, by God's ordinance, the very earliest growth of his childish feelings and intellect enables him to appreciate. A sacredness belongs by God's most direct appointment to family ties, and to all family life. No other social ties, speaking generally, are so necessary or so enduring. Without them life could scarcely be maintained. They alone shield the helplessness of childhood, and in old age they best cheer the loneliness of a decaying strength. Woe

betide the nation in which family life is little thought of, and Home is not a sacred word.

"Now it is remarkable that no other social union but the domestic has a direct sanction given to it in the summary of our duty directly communicated from God in the Ten Commandments. These relations between parent and child, husband and wife, are guarded by the solemnity of a Divine sanction; while even the house which encloses the home and the servants who minister in it, are mentioned by name. There is no explicit mention in the Ten Commandments of the State nor of the Church. Let us, then, cherish at all times our reverence for these sacred ties. The morality, the very life of a nation languishes, dies out, when they are little thought of." [Deut. vi. 6-9; Jer. xxxi. 1; Ps. lxxviii. 6; lxxviii. 4-7; Mal. ii. 15].—*Dr. Tail Archbishop of Canterbury.*

"Christian families are Divine plantations settled by God Himself, for this very end and purpose, to be nurseries of religion and godliness."—*Howe.*

"A family is an institution of the Father of all, in which He is to be recognised, and through which He is to be glorified."—*Dr. A. Reed.*

"I am more and more convinced that the strength of the Christian Church is to be found in the Christian family."—*J. Vores, M. A.*

"If children were but carefully educated, and families regularly and religiously ordered, what a happy and delightful place, what a paradise this world would be, in comparison of what it now is."—*Archbishop Tillotson.*

"When thou wilt need some comfort to assuage  
Health's last farewell, a staff of thine old age;  
That then, in recompense of all thy cares,  
Thy child shall show respect to thy grey  
hairs—

Befriend thee, though of other friends bereft,  
And give thy life its only cordial left.  
Aware then how much danger intervenes,  
To compass that good end, forecast the means;  
His heart, now passive, yields to thy command,

Secure it thine—its key is in thy hand."

—*The News.*

#### THE BROTHERHOOD OF ST. ANDREW.

(Extracts from *St. Andrew's Cross.*)

#### HOW CAN BIBLE CLASSES BE MADE A STEPPING-STONE TO THE CHURCH.

I can see two ways only to attain this end. First—To pray earnestly that those members of the class who are without the Church's fold may become members of God's kingdom. Secondly—To use as a practical method in class work a study of the distinctive principles of the Church in connection with your study of the Bible. There are a great many earnest students of the Bible who know very little of anything of what the Church stands for. The stepping-stone called the Bible class might by this method be useful not only in bringing into the Church those who were without, but it would also make more intelligent Churchmen of those who were already baptized and confirmed. We cannot be useful or consistent Churchmen (and certainly members of the Brotherhood should strive for this distinction) unless we understand our Church teachings. It is our duty to study the Church's distinctive features. We may do it in our Bible classes to great advantage. This will enable us to stand fast for the right and to give a reason for our belief to an inquiring brother. As a stepping-stone to improved Churchmanship we should know these things, for no one can labour long with effect in a cause which he does not perfectly

understand. In our Brotherhood Bible classes this question of teaching about the Church is one of the best ways in which we can get men to think of uniting with us. To any one not a member of the Church we should be able to say: "Yes, I believe in the Holy Catholic and Apostolic Church. I prize this belief as my greatest possession. I contend for it earnestly and I want you to become a member of this Church." *LOUIS DEDERICK.*

*St Paul's, Roger's Park.*

#### "REACHING THE MASSES."

No, not "reaching" them; that is easy enough to do. What is needed is to assimilate them. We can always reach out and touch the people. We can bring them in crowds, at times, to our services. But this not enough: *we ought to hold them.* But how? We have our Brotherhood, and the young men meet strangers at the door of the church, speak politely to them, put Prayer-Books and hymnals into their hands, give them a good seat, and probably invite them to come again. But many of them don't come again. And why? Possibly because they are not in touch with anybody; they don't know any one in the parish, and notwithstanding the politeness of the workers they feel like strangers; therefore they do not care to return. Or else it may be that they are entirely unacquainted with the service. They courteously accept the offered Prayer-Book and glance at the printed directions within the cover, but soon put the book down on the seat, or, holding it unopened, stand or sit and gaze. They do not come again as worshippers.

Now, what ought to be done to make them regular worshippers? The main thing is to get them to understand and become interested in the order of the services. But how? They are not likely to take a Prayer-Book home and puzzle out among the rubrics the order and meaning of the service. They need an instructor, a living voice to sit beside them, and with Prayer-Books and pencils to spend half an hour or so studying the service. Two or three such sittings may turn the indifferent visitor at church into the interested worshipper. But, again, who is to do this? Well, suppose that a member of the Brotherhood says to such a visitor, "I am glad to see you here. Where is your place of business or residence that I may step in and see you? You are unacquainted with our service, and if you please I will bring along a Prayer-Book and show you the meaning and method of it." He does this, and also introduces another brother to him. The stranger now comes to church with more interest. The service has more life for him and he now knows somebody in the church. More and more he becomes interested, and at last becomes assimilated. A smile and a bow at the door of the church are very good, but the heart touched is better.

#### EXPERIENCE.

OUR men of science cross the Atlantic to take observations, say, of an eclipse, which they are sure will begin to be visible, at a certain place, at a given hour, at a given minute, because long observation has taught them that the Almighty Creator never fails to keep His appointments exactly. Indeed, so exact is He that they themselves sometimes would seem to fail to remember that He works or lives at all.—*Canon Liddon.*

You

Should

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## News From the Home Field.

### Diocese of Nova Scotia.

The Rev. H. How, B.A., presented, Nov. 3d, thirty candidates for Confirmation in St. Luke's, ANNAPOLIS, and eleven at St. Mark's, PEROTTE. Of the forty-one three were Romanists. The church at LEQUILLE, begun two years ago, was consecrated and dedicated to Almighty God by the name of St. Alban the Martyr. The chancel furniture is of antique oak. A marble font with freestone pedestal, was presented by a member of St. Luke's congregation. The S. P. C. K. made a grant of £20. St. Alban's will seat 150. It is seated with 'clear spruce' throughout.

Bishop Courtney held Confirmation in the Parish of St. Paul's, ROSETTE, on the 28th and 29th Oct. At Moschelle there were twenty-one confirmed, at Round Hill sixteen, and at Dalhousie nineteen, making a total in the whole parish of fifty-six—a very creditable showing, considering the Bishop had been so lately in the parish, and speaking volumes in favor of the untiring efforts of the energetic rector, the Rev. H. D. deBlois, Rural Dean. The churches in the several districts were crowded to excess at the different services. The services themselves were bright and joyous, and rendered more so by the high order of the music, under the talented organist of Moschelle and Rosette, while the addresses of the Bishop were eloquent and touching. Some five candidates belonging to this parish were confirmed in some of the adjoining churches on account of their inability to be confirmed at home, thus swelling the number to sixty from this parish alone.

The Bishop consecrated a new church at BELISLE last month.

### Diocese of Fredericton.

ST. JOHN.—On Thursday evening, Nov. 1st, a service was held in St. Mary's church, under the auspices of the Church of England Sunday School Association, which was largely attended and in which the Ven. Archdeacon Brigstocke, and the Revs. Samson, Dewdney, Dicker and Raymond took part. The Rev. Mr. Dewdney preached an appropriate sermon from the words, "I must work the work of Him that sent me while it is day."

The Rev. A. J. Gollmer has been elected Rector of CAMBRIDGE, Queen's County.

A special service was held in St. James' church, St. John, in connection with the C. E. S. S. on the morning of All Saints' Day.

It is rumored that the Rev. Canon Partridge, D.D., of Halifax, who has accepted the position of Dean of the Cathedral at Fredericton, will likely be appointed Conductor Bishop, owing to the ill-health of the Right Rev. Dr. Kingdon, Bishop of the Diocese.

### Diocese of Quebec.

QUEBEC.—Two memorial windows have been placed in the Cathedral of Quebec; one in memory of the late John Brown, Esq., the subject being "Christ on the way to Emmaus," the other in memory of Mrs. John Brown, subject being "Christ and Mary Magdalene." Both windows are from the studio of Castle & Son, Montreal.

### Diocese of Montreal.

FRELIGHSBURG.—The annual Christian Festival of All Saints was the subject of intelligent celebration on Nov. 1st by the parishioners of the Bishop Stewart Memorial Church. Morning celebration was at 8 a.m. In the evening a congregational re-union brought together about seventy-five to participate in simple refreshments, and to dwell comfortably upon the great fact that

"Saints on earth and those above,  
But one Communion make."

Those older were ready to repeat to young men and maidens and children the toast of sailors before reaching mid-ocean, "To friends a stern"; and all in view of the voyage end and the broken ranks of households, congregation and community thoughtfully, affectionately and (through Christian assurance) triumphantly, to give more accentuated remembrance "To friends ahead." The evening was passed in tempered joys of song and social gladness burrowing afresh the association of the past, making "Angel faces smile, which we have loved long since and lost awhile," and obliterating sensibly the darkness of that gulf which separates the good of the fleeting present from the better of the land which is not very far off.

### Diocese of Ontario.

A general Ordination will be held (D.V.) in the Cathedral, Kingston, on Dec. 21st, St. Thomas' Day. Candidates are expected to present themselves for examination on Thursday, Dec. 13th, at 3 p.m., in the Synod Hall. For further information apply to the Venerable Archdeacon of Kingston, Examining Chaplain, Brockville.

On Sunday, Nov. 4th, St. John's church, SOUTH MARCH, was re-opened after undergoing complete restoration. The church is a stone structure and is one of the old land marks of the county, having been built about 1840. The church has been re-roofed, pointed with black mortar, the woodwork painted an Indian red; a handsome porch and platform completing the exterior of the building. The interior decorations reflect much credit on Mr. George Howe, of Ottawa, who had the contract for the painting. The walls are painted a terra-cotta, relieved by a border of lillies running above a high ash wainscot finished in oil. The walls of the sanctuary are decorated with designs in gold and passion flowers, which seen through the massive rood-screen gives the sanctuary a dignified appearance. The altar cloth, a beautiful specimen of ecclesiastical art, is a gift to the church from England. All the windows are stained glass, made by J. C. Spence & Sons, of Montreal, and add much to the beauty of the interior by subduing the light, the windows being very large.

At the celebration of Holy Communion at 10:30 a.m. the Ven. Archdeacon of Ottawa preached from Hebrews vi. 10, and at Evensong at 6:30 the Rev. Rural Dean Pollard from Ecclesiastes iii. 11-13.

Large congregations were present at both services and the offertories were liberal amounting to \$84.77, including some special offerings of \$21. The total cost of the restoration was \$1,000, of which all has been paid except a few dollars.

The Rector of March, the Rev. W. H. Stiles, is to be congratulated on the successful completion of his work.

God's gifts which we possess, we should esteem highly; ourselves humbly.—Luther.

### Diocese of Huron.

On Sunday, Oct. 28, the anniversary services in St. James', HESPELER, were held. Mr. James Woods, of Galt, officiated in the morning, and the Bishop of Huron in the afternoon and evening. The church was crowded to the doors. Confirmation was administered to sixteen persons. The offertories for the day amounted to \$113.69.

The Bishop of Huron preached at the anniversary of St. John's church, PRESTON, on Sunday, Oct. 28, and administered Confirmation to nine persons (adults.) The church was filled to overflowing. The sermon was on "The Silence and Speech of God," and was delivered with the Bishop's wonted power and eloquence. The offertory at the morning service amounted to \$152.46.

The annual meeting of the Clergy, Wardens and Synod delegates of the Deanery of MIDDLESEX was held in Bishop Cronyn Hall, London, on Tuesday week. The Rural Dean, Rev. Canon Smith, presided; and Rev. A. H. Rhode, in the absence of Rev. G. B. Sage, acted as Secretary. Among those present were Dean Innes, Archdeacon Marsh, Canon Richardson, Archdeacon Davis, Revs. G. B. Sage, E. W. Hughes, S. G. Edelstein, G. W. Racey, A. H. Rhode, J. Berry, W. L. Armitage, J. H. Moorehouse, W. T. Hill, R. H. Show, A. G. Smith, F. G. Newton, A. Corbett, W. Johnson, W. Lowe, G. F. Sherwood, Messrs. V. Cronyn, T. H. Luscombe, C. H. Armitage, R. S. Hannah, W. Brock, F. Gale, W. Errington, L. Jones, E. B. Smith and others. His Lordship the Bishop of Huron was also present during part of the session.

After opening exercises the Rural Dean stated the object of the meeting and explained the working of the new Canon on Missions. The first business was the election of a Missions Committee for the Deanery, who should act as assessors and assist the Clergy in raising the necessary funds for Diocesan purposes. The election resulted as follows: The Rural Dean, ex-officio; Revs. Canon Richardson and W. Johnson, Messrs. G. M. Harrison and Wm. Brock.

Rev. G. B. Sage read an admirable paper on "How to Increase Interest in Diocesan Missions," showing the necessity for confidence and enthusiasm. A warm discussion followed, taken part in by Archdeacon Marsh, Revs. A. G. Smith, W. T. Hill, Mr. V. Cronyn and others.

Rev. W. Lowe read an excellent paper on "How to Retain our Older Scholars." The discussion was laid over until the evening session.

During recess, from 6 to 7.30, refreshments were served by the ladies of St. Paul's, the tables being abundantly supplied with good things for the inner man.

The evening session was more especially devoted to Sunday school work. The president, Rev. Canon Smith, presided, and had associated with him the vice-president, Mr. C. H. Armitage, and the secretaries, Rev. G. B. Sage and Mr. Jas. Nicholson. Miss McMillan presided at the organ, and the evening exercises were conducted by Rev. Dr. Innes as rector, who also gave an address of welcome, after which the programme was taken up.

Mr. Jas. Nicholson read a paper on "Children's Services," and gave an interesting account of such services as carried on in England. Rev. Canon Richardson followed in the same strain, and after several had spoken, moved that the Association recommend the adoption of Children's Services whenever practicable. Carried.

A recitation was then given by Miss Daisy Lewis in true elocutionary style, which gained

much applause. Rev. G. F. Sherwood followed with an address on some encouragement to Sunday School teachers. The address was an excellent one and was well received.

Rev. W. L. Armitage took up the discussion of Rev. W. Lowe's paper, and made some excellent points. Rev. E. W. Hughes and others took part in the discussion.

Miss Lilywhite then gave a solo in her usual good voice and style, which elicited warm applause.

Mrs. Gahan took the subject of "Child Nature," and in an able paper showed her careful consideration of the subject. The paper was greatly admired.

Votes of thanks were tendered to the ladies of St. Paul's and those taking part in the programme, and the meeting adjourned at 10 p.m. Notwithstanding the heavy rainfall, there was a good attendance at the meetings.

## Contemporary Church Opinion.

*Southern Churchman, Virginia :*

The Rev. Dr. Cuyler (Presbyterian) is complaining of the lack of uniformity of worship in the Presbyterian churches. The routine of the "Directory of Worship" in former times, he says, was faithfully followed, but now "an increasing diversity in the order and methods of public worship." He goes on to remark :

"In one church I found that the ordinary invocation is dispensed with; instead of it there is a quotation of Scripture, a brief confession of sin' (mostly taken from the Episcopal Prayer-book), and a repetition of the Lord's Prayer by the minister and congregation. I fail to discover in this innovation any improvement on the good old custom of an extempore invocation. In many churches it is the custom for the pastor to read one verse of the Psalms and the congregation to join in by reading the alternate verses. An excellent usage, for it ensures what our Presbyterian order of worship too much lacks, and that is the participation of the people in the service. In some churches the Apostles' Creed is repeated every Sabbath—not a bad practice, even if the Apostles never composed that particular creed. Dr. Charles Hodge, of Princeton, and his family, often repeated this creed together in the household worship. The church collection—or 'Offering,' rather, as it is coming to be called—is being made more impressive by the pastor's descending from the pulpit, receiving the plates or baskets from the hands of the collectors and invoking a blessing on the contributions of the congregation. A good sensible proceeding this, especially when there has been a good, generous contribution; but I have known some collections over which a 'confession of sin' would be more appropriate."

*The Churchman :*

**THE ORGANIST.**—The organist, as chief musician in the church, should show himself an example of proper behaviour during the hour of worship. The Bishop of Exeter recently assembled in his cathedral some five hundred organists of his diocese, and impressed upon them their duty in this particular. An organist who lolls about during prayers, lessons and sermon, who whispers with unnecessary frequency, who never kneels, who shows himself utterly forgetful of the solemnity of the place and of the worship which is going on there, is distinctly a stumbling block to choir and congregation. Better to have no music at all than to put it in charge of an irreverent or badly behaved organist. His flippancy infects the choir, and the beauty of holiness in church and sanctuary is marred and destroyed. There is no reason ordinarily why an organist should not be to the choir a pattern of posture, attitude and serious-

ness of deportment. If he acts like a profane person, it is profanation to allow him to take the place of chief musician in the House of God. On the other hand, as the Bishop of Exeter remarked, "the devout organist produces devoutness in his choir, and through the choir devoutness is produced in the congregation."

*The Family Churchman, London, Eng. :*

We have a new variety of the New Woman, the Woman-Pastor. Positively this is so. The Rev. G. E. Ford, Vicar of Holy Trinity, Bristol, has been flirting with Dissent, on the occasion of the pastor's ninth anniversary of the Russell Town Congregational Church. There was a tea-drinking in the chapel, 'prettily decorated.' The combination of tea and decorations was probably too much for Mr. Ford's common-sense, for he made a very laudatory speech, and the fervour was increased when the Rev. Mr. Clarkson spoke of the 'good work being done by Mr. Trebilco (the pastor) and his co-pastor, Mrs. Trebilco.' It was, indeed, a touching scene, and the only pity is that we do not find it recorded that Mr. Ford's co-vicar was there also. What on earth Anglican clergymen want in Dissenting chapels we cannot know. If they hanker after this sort of thing, why don't they go over to Dissent bag and baggage. We could well spare them. But perhaps they would find formidable rivals in 'co-pastors'!! St. Paul would have made short work of these 'co-pastors' we are thinking. Of all the gruesome varieties of the New Woman, this is the worst.

*Church Bells, London, Eng. :*

In all decent households, we suppose, the children are still taught to say their prayers and to say grace; but in how many of even such households family prayers and the saying of grace have ceased to be customary! It is much to be lamented. Certainly, too, it is but a sorry thing to teach practices of religion to our children which we ignore ourselves. Both prayers and grace may become the veriest formalities, though even as such they may have lingering about them a certain virtue. But, where they are not formalities, how much they may do towards uniting the whole family together and keeping alive in its members the sense of God's presence and their dependence on it? Little by little and insensibly, there is a tendency in us to drop the good customs of reverence and decency bequeathed us by our forefathers—we see it in how many directions!—and the result is not that we are more free and natural, but simply that we are more careless and slovenly. We complain of the hurry and distraction of our age, and the evil these characteristics of it are to us. A real, though not an entire, remedy lies in our hands—in a grave and discreet recognition of God in our households, when we gather together in the morning and at the chief meals of the day.

"REBUKED."

*The Family Churchman*, one of the leading Church papers of London, England, decidedly moderate in tone and more inclined to Evangelical than Ritualistic views, in a late number administered this stinging rebuke to a Cathedral dignitary :

"Canon Fremantle, of Canterbury, has so far forgotten his ordination vows as to go on Sunday evening to Crossbrook Congregational Chapel, Cheshunt, and deliver an address therein. The substance of the address was even more remarkable. 'Some clergymen,' he remarked, 'seem to think that the imposition of a Bishop's hands made some great and final change in their condition.' If the Canon would recall his ordination to the Priesthood, and refer to the 'Ordering of Priests' in the Prayer Book, he will see that this 'change' and its na-

ture is clearly indicated. Has he forgotten that when the Bishop laid his hands upon his head he said, 'Receive the Holy Ghost for the Office and Work of a Priest in the Church of God now committed unto thee by the Imposition of our hands: Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained.' And does he remember that he vowed 'to banish and drive away all erroneous and strange doctrines contrary to God's Word?' And does he think to do this by hob-nobbing with schismatics in their chapels? For shame, Canon Fremantle! This is Grindelwaldism run mad. We are glad to welcome anything which will make for reunion among Christians, but these methods will hardly do so. No good can come of Anglican priests endeavouring to explain away the distinctive doctrines of Anglican Christianity. Such a course of procedure only wounds the feelings of loyal Churchmen, and it can arouse no admiration in the hearts of honest Nonconformists."

## THE TRAINING OF THE CLERGY.

BY THE RIGHT REV. BISHOP HARRY, D.D.

Bishop Barry (at the Exeter Congress) made some important suggestions as to the methods and degrees of training afforded to candidates for ordination. In introducing his subject, the Bishop made some very significant remarks :

"Practically, with the exception of the few who are raised to the Episcopate, the mass of our clergy form but one Order, to which the diaconate is only a period of brief probationship. Whether this ought so to be is another question. For my own part, while recognising many serious practical difficulties and speaking with all diffidence,—in face of the adverse opinion of the great majority of the representatives of the clergy,—I still venture to think that, considering the infinitely varied character of ministerial duty and the corresponding variety of qualifications which it requires, there is much to be said certainly for the recognition of the diaconate as a substantive order, and possibly for the revival of minor Orders in the Church. I need hardly add that this would not supersede in any way the free acceptance and recognition of that lay ministration in which we all so heartily rejoice, but which does not seem to me an adequate substitute for a larger elasticity and variety in the ordained Ministry of the Church. But I am aware that this is, at present, only 'a pious opinion.' We must deal with the actual position, whether we consider it to be the best ideal position or not."

Many hearers were manifestly struck with the admission that whilst we hear so much of the "Three Orders" the "mass of our clergy form but one."

The Bishop thought "two years at least should be specially devoted to the training of our clergy, after giving evidence of sufficient general education."

"For our public ministrations there should be the study and practice of reverent and effective reading, of which I sometimes fear that it is a decaying power in our younger clergy. . . But, above all, there should be much more careful preparation for the great work of preaching, even in such matters of enunciation, delivery and gesture, and the stern repression of mannerism and platitude; but far more in relation to substance, arrangement, preparation, adaptation to congregation and circumstances; the due admixture of the didactic and hortatory elements; the advantages and functions of the written and unwritten sermon; the right direction of previous thought whenever it can be had, and the practice of really extempore utterance in necessity and emergency. I know of course that, on the one hand, for true preaching there is needed not only some natural gift, but still more the higher inspiration of mission

and enthusiasm. I know that, on the other, preaching cannot rise to its best except by the spiritual and pastoral experience, which gives us some deeper conception of the mind of the Lord Himself. But yet I know by experience that there is much which training can do; and I cannot but think that, were it more thoroughly carried out, the standard of our Church preaching would be, as it well might be, greatly raised."—*The News, London.*

## Correspondence.

### THE DIOCESE OF ALGOMA.

To the Editor of the CHURCH GUARDIAN:

SIR,—I have just read in your columns of Oct. 24th a letter from Mr. Frank H. Keefer, of Port Arthur, under date of October 10th, in which he expresses his opinion with regard to the immediate future of the Diocese of Algoma. The Bishop being unavoidably absent I feel called upon to answer and rectify certain statements made therein, as the impression conveyed to the ordinary reader in is many respects a false one.

The writer says: "I know nothing of Western Algoma," and forthwith proceeds to enumerate and comment upon the condition of four or five places in the extreme western part of the Diocese, such as Schrieber, Nepigon, Port Arthur and Olive. He then proposes that Algoma should be enlarged by the addition of several tracts of country and subdivided into two or three parts, each part to have its own Bishop, who shall also be Rector of the largest and most important town coming under his jurisdiction. The Canadian Church has yet to see a Bishop as it were localising himself by taking one of his own parishes and thus becoming the source of endless bickerings and jealousies among his other and less favoured charges. The Bishop himself might be away for months at a time, in which case the pro-cathedral would be relegated to a deacon, for whom your correspondent proposes the truly magnificent salary of \$500 per annum. Mr. Keefer says, "the present Episcopal salary could be divided in two." So it could, but I would like to ask him if he is aware of the great additional expense incurred by one who spends from eight to nine months of the year in constant travel. No large business firm can get a manager to care for its interests unless it pays him what his services are worth, nor can a diocese expect to get a Bishop of good administrative and organising capacities for less than a fair and adequate salary.

Wails on the subject of salary I wish most emphatically to take exception to what Mr. Keefer says about the stipend attached to the chaplaincy of Mentone. There is no salary attached to it whatever. The sole source of income for church maintenance. Lighting and the payment of the Chaplain is derived from the voluntary offerings of the visitors. The Society does not guarantee one penny, and the returns for the past years go to show that the sum received by the incumbent will do little more than pay the travelling expenses from Canada and back again. It will most certainly not meet the outlay while there. The Bishop was informed by his doctor that another's visitation in Muskoka would mean the risking of his life. I think that the fact that at present there is a sum of some \$50,000 in the hands of trustees, collected by the Bishop almost entirely in England, by which the Diocese is endowed for all time, should be a sufficient answer to the suggestion of your correspondent. Finally, the complaint is made that there are those in Port Arthur anxious and ready to be confirmed, but who have not the opportunity, and

that the diocese is suffering from the lack of Episcopal visitation.

I have just been informed from a most reliable source that no less than two confirmations have been held there, within five miles of each other, in less than a year. Does this leave room for complaint. Can Mr. Keefer tell me of any diocese in the Dominion of corresponding size and geographical situation which has been more faithfully tended to and cared for than that of Algoma? It appears to me that he is forgetting the labors of twelve long years, and he knows not what those labors have been,—in the lesser complications arising from illness and impending change. It is easy to rush into print and air imaginary grievances, but it is not so easy to remove the false impressions they occasion.

I speak whereof I know, and if Mr. Keefer had a better acquaintance with the question he has attempted to solve I think his solution would have been couched in a minor key.

I am, sir, your obedient servant,

ALAN SULLIVAN.

BISHOPHURST,  
Sault Ste. Marie, Ont.,  
Nov. 6th, 1894.

### PROPOSED ADDITION OF BISHOPS.

SIR,—So much has already been said urging additional Bishops that the question has been thoroughly ventilated. But there is a danger lest it should be taken for granted that the proposed addition to the College of Bishops will remove all difficulties from the path of the Church. The Church will not be in a healthy condition until we in Canada can oust the services of such men as the late Bishop Smythies and the present Bishop of Corea. It should be remembered that the Bishop of Corea, when he consented to accept the spiritual government of Corea, started in true Apostolic order 'without purse.' To an ordinary mind it is strange why a Bishop should require a so much larger stipend than a parish priest. It is said by some that the travelling expenses of a Bishop are great. As a matter of fact is this the case? Most Bishops receive a free travelling pass on the railroads, they are taken from parish to parish during their visitation by the priests, entertained by the Rectors, and generally receive better food than is usually to be found in those rectories. But the Bishop must be "given to hospitality" and this costs money. Yes the Scripture speaks about this matter, and how many priests have ever seen the inside of their Bishop's house? When some of the Bishops entertain it is to those who can return the compliment. Then, the sons and daughters of the Bishop must be educated, and this is equally true of the sons and daughters of the priests. The priest should be in as good a position to educate his children as the Bishop. But passing by this side of the question, the Church is waiting for *Fathers in God*. We have their *Lordships*, but we have learned to feel that his *Lordship* is merely a confirming machine, without a father's sympathies. "If a son shall ask bread of any of you that is a father, will he give him a stone?" Yet this is done by our Right Rev. Fathers. We look forward to their visitation, expecting to be cheered and encouraged, we anticipate questions will be asked as to the work generally, and that good advice will be given to us how to manage certain things in the parish; but we are bitterly disappointed, instead of real hearty sympathy, absolute silence is preserved and the Bishop return leaving behind in the heart of the priest a chilly reminder that the confirmation is over. And of course this must re-act on the congregation and the work of the Church is retarded. It is to be hoped that clerical and lay delegates will keep

this question prominently before them, so that at the Provincial Synod the Bishops may be compelled to rescind the Canon, *i.e.*, that their successors need not pray "Give us this day our daily bread."  
PRESBYTER.

### "WHAT ALGOMA WANTS."

To the Editor of the CHURCH GUARDIAN

SIR,—The difficulty which will face the Diocese of Algoma upon the resignation of the present Bishop, will (in my opinion) be most satisfactorily solved in a dual Episcopate.

To avoid technical or legal objections to this, some simple boundary line might be agreed upon as the territorial limitation of either see. Practically they might regard their work as one and work in harmony together. The one a branch of sympathy and source of encouragement and strength to the other.

Two earnest, able and practical men in every way fitted for their work, who would be contented with a salary of \$2,000, might readily be found from the ranks of the clergy, nor should it be deemed an impossible or presumptuous thing that from among those, some of whom have given their life work to Algoma and the Church's cause, one, at least, might be found, who, from his knowledge of Algoma's needs and familiarity with Algoma's work, would make a faithful and efficient Bishop of Algoma.  
SIGMA.

To the Editor of the CHURCH GUARDIAN:

SIR,—I have been requested by the Rev. R. H. Nelson, of Norwich, Connecticut, to warn the Canadian clergy against a young man giving his name as Ben Zein Zeingeroff, and professing to be a convert to Christianity from Judaism. He was in Ottawa about ten days ago, and was successful in his appeals for help to some of the clergy, referring them to Bishop Williams, of Connecticut, as the one who had converted him, and to Mr. Nelson, who had baptized him, and showing a Prayer-book given him by Mr. Nelson at his baptism. The former writes me that "he has no knowledge of the young man beyond some mention made to him by Mr. Nelson": and the latter writes: "Ben Zein Zeingeroff is undoubtedly an impostor. He deceived me by his earnest profession, and I baptized him. I fear that he sought this for no other end than that of giving him a means of appealing to the Church for aid."

J. J. BOBERT,

Church of St. Alban the Martyr,  
Ottawa, Nov. 5th, 1894.

### THE BLOOD RESERVE, N.W.T.

To the Editor of the CHURCH GUARDIAN:

SIR,—It is now a long time since I ventured to lay any special plea before your readers, being in part withheld from doing so, by seeing the many appeals, all for just and true objects, which from time to time find a channel through the columns of your paper. My plea is a very little one, but I would pray for it the usual kind and helpful response. An opportunity has offered to procure an excellent knitting machine at a very low cost, \$35, for the use of the schools on the Blood Reserve, N.W.T., where there are over fifty pair of little feet to be covered, or let go bare if we cannot make sufficient provision for them. Who will help me by a small contribution to obtain not only this boon for these children, but also the price of a few pounds of yarn to set it a going? Even postage stamps will be thankfully received and turned into money for the purpose by, sir,  
Yours in grateful expectation.

H. A. BOOMER.

577 Dundas st., London, Ont.

## BAPTISM.

The first ordained means by which we are united with Christ and by which the seminal principal of His life and the Holy Spirit is implanted in us, is Baptism. This sacrament is necessary for all times and all persons, because it is the express command of Christ. "Go ye therefore, and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost." In St. Matthew we read this command and in St. Mark of the consequences: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Concerning this some have foolishly argued that it only says, "he that believeth not shall be damned," it does not say he who is not baptized shall not be saved. Of course not. There are two things commanded us to do. You must do both. If you don't take the first step there is an end of the matter. Just as if it was said, "there is a dividend due. If you will go to the bank to day and sign your name in the book you shall have the money, if you don't go you won't get it." How foolish it would be for a person to say, "it is not necessary to sign the book. He did not say so. For we were not told if we did not sign the book we should not get the money, but if we did not go we would not get it."

Christ made baptism a condition of entrance into His Kingdom for all persons and all times, and of those who do believe them will fulfill His condition and be baptized and those who don't believe He says will be damned. Moreover, Christ has explained the reason and purpose of His command about baptism and we are therefore doubly bound to obey Him. He tells us that to have a life fitted for heavenly purposes we must be born of water and the spirit. This new birth from above is spoken of in several places in Holy Scripture. It is however never spoken of except in connection with baptism. This is brought out fully in Sadler's "Sacrament of Responsibility," or in his "Church doctrine Bible Truth." And so this text in St. John iii., about the new birth has been understood by nine tenths of all Christians. The Holy Ghost dwelling in them, bearing witness by their consent that this is His meaning. Baptism in other words is the ordained outward instrument of regeneration.

We see how the Apostles understood our Lord's words, and how they acted. When on the day of Pentecost three thousand were converted and cried out, "what shall we do?" Peter said, "Repent and be baptized and ye shall receive the gift of the Holy Ghost." When the awakened Jailer cried out to Paul and Silas, "Sirs, what shall I do to be saved?" They said, "Believe on the Lord Jesus Christ," and he "was baptized, he and all his straightway." When the Eunuch had heard Philip preaching Jesus, he said, "See, here is water; what doth hinder me to be baptized? And Philip said if thou believest with all thine heart, thou mayest." After Saul had been converted on the Damascus road, Ananias came subsequently to him and said, "Brother Saul arise and be baptized and wash away thy sins." And so St. Paul preached to Christians. "God our Saviour according to His Mercy saved us by the washing of regeneration and the renewing of the Holy Ghost." So St. Peter declared "Baptism doth even now save us." It saves us by being the instrument by which "we are united to Christ."

But the cavil comes, there are good persons who are not baptized. Look at the Quaker, Mrs. Fry and others. Yes, but as Paul tells us that Abraham was not justified by his works, why should Mrs. Fry be. "If?" said the late Professor Mozley, "Baptism imparts actual good-

ness it must show itself and in many of the baptized we don't see this." The answer is, "Baptism is a new birth. It imparts a principle of life. This life is always active within, either illuminating or warning the conscience. If not co-operated with, it will not show itself in the fruit of actual goodness. It must be given in baptism, because Christ has so ordered. And we must co-operate with it, that, being transformed by Christ's indwelling, we may attain to Eternal Life.—*Diocese of Fond du Lac.*

## TO ENTRAP YOUNG GIRLS.

It is really surprising how little is known by people generally as to the dangers that are likely to come to young girls going to a strange city. Very few fathers and mothers seem to understand in any measure the devices and traps set to catch the innocent girls, and consequently the lives of thousands of innocent, pure girls are sacrificed yearly because of this lack of care and information on the part of parents. A large majority of those who go to the cities are sent from homes in the country, where, in many instances, their lives have been carefully guarded, and they have been heretofore entirely unacquainted with the ways of the cities and the dangers that are sure to follow one.

No adequate preparation or arrangement is made for the young girl as she comes to the city. Oftentimes she does not know where she is going to work; and if she does, she has no place engaged in which to stay. It is oftentimes night, and with the noise and confusion and glare of the city she is almost distracted, and does not know where to turn or where to go, so is usually ready to accept help in finding a place; and there, in a large measure, lies the danger. There are men, and women, too, ready to lure her to dens of vice and iniquity of every sort, who will see that she is kept there until she is ruined body and soul. This does not happen once in a while, but it is unfortunately going on all the time.

And if the girl does succeed in finding a place to work and gets a fairly good boarding house, the temptations, the snares that are laid for young girls in the cities are so many, and are so innocent to all appearances, that she is gradually brought into company with those who are not fit associates, and her downfall is almost certain. It is not to be wondered at. It is only a wonder that any escape.

Some may laugh at such a statement as this, but if any one will take the pains to find out the situation, there will be no doubt remaining in their mind in regard to this matter. Many fathers and mothers will say, "My daughter is too smart to be caught in any such traps, and she certainly will not be." We wish this were so; but the broken hearts, the blasted homes, the blighted lives that strew the pathway on every side show that unfortunately those who are seemingly well posted and above the average intelligence are among those who have been led away in the paths of shame and distress. Let us urge upon fathers and mothers who have girls whom they expect to send or permit to go to some city, or even large town, to see to it that some friend whom they know, or some young women's society, is ready to receive their daughter when she arrives in the city.—*Gospel News.*

Doing, not dreaming, is the secret of success. Thinking out plans will not amount to anything unless the thought be followed by a determined will to execute. Not the faithful talker, but the faithful toiler, leaves the broad mark of work accomplished. 'Not he that saith Lord, Lord, but he that doeth my Father's will.' Not the son that promised, but he that

went, was the one who received the reward. 'This one thing I do'—not 'this one thing I think'—made a Paul. 'Whatsoever ye do, do it heartily.' Going about continually doing good was the example left by Christ; and the promise is given: 'To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life.'

## THE CHURCH OF ENGLAND ANTE-DATES THE REFORMATION.

(From Conference Address of Bishop of Glasgow.)

"It is impossible to deny but that among many people there is a widespread notion that up till the time of Henry VIII. the English Church was a mere dependency of the Church of Rome, and that the present Church of England was a product of the sixteenth century. Even so distinguished an historian as Lord Macanlay writes as follows: 'The Government needed the support of the Protestants, and the Protestants needed the Protection of the Government. Much was, therefore, given up on both sides; a union was effected; and the fruit of that union was the Church of England' (vol. i. p. 51). No; the Church of England had a previous history of many centuries before the Reformation; and during that previous history she had been continually resisting the encroachments of the Church of Rome.

"More than 1200 years ago the notorious Bishop Wilfred presumed to appeal from a decision of Archbishop Theodore to the Pope. The Pope decided in his favour, and Wilfred returned to England with a Papal letter, in which the Pope directed that he should be reinstated in his see. King Oswy summoned his wise men to Whitby to consider what course should be taken. They decided to imprison Wilfred, and, as Bishop Wilfred's chaplain informs us, they flung the Pope's letter away.

"And this act of resistance to Papal interference has many parallels. When Gregory VII. called on William the Conqueror to do fealty for his realm, the king solemnly refused to admit the claim. 'Fealty,' he said, 'I have never willed to do; nor do I will to do it now.' The very first article of the Great Charter won by Archbishop Langton and the Barons from King John, asserted the liberty of the Church: 'The Church of England shall be free, and hold her rights entire.' When Archbishop Winchelsea, who had been too submissive to the Pope, requested, on the death of Pope Boniface, permission to leave the kingdom, Edward answered: 'Permission to leave the kingdom I willingly give thee, but permission to return, never' (Hore, p. 196). The Statute of Mortmain, the Statute of Provisors, the Statute of Premunire, were all framed by English statesmen, accepted by English Parliaments, and assented to by English kings, with a view to curb the illegal intrusion of Popes. Just as in the *Arabian Nights* we read how Sinbad the Sailor shook off at last the old man of the sea, and remained the same identical Sinbad after he had done so as he had been before he was burdened with his intolerable load, so in the sixteenth century, by her own action, the Church of England, with the consent of her Convocations, as well as the authority of Parliament, shook off at last the terrible incubus of Papal supremacy, and remained the same Church as she had previously been, but free."

"ONE secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves."—*J. H. Newman.*



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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## CALENDAR FOR NOVEMBER.

NOV. 1—ALL SAINTS' DAY.

" 4—24th Sunday after Trinity.

" 11—25th Sunday after Trinity.

" 18—26th Sunday after Trinity.

" 25—27th Sunday after Trinity. [Notice of St. Andrew].

" 30—ST. ANDREW. (Apostle and Martyr). Athan. Creed.

## PAPAL EFFORTS "TO UNITE CHRISTENDOM."

FOR THE CHURCH GUARDIAN.

It appears that the Pope of Rome is very desirous as were many of his predecessors to signalise his occupancy of the Papal chair, by effecting the "Union of Christendom." Advances have been made to various dignitaries of the Greek Church, while with regard to the English Church Cardinal Vaughan has been working diligently on the same lines. The history of the English Church is however, a continuous protest against Romish usurpations. The declaration is "Magna Charta." "The Church of England shall be free" is the determination to day as it was then. It never surrendered its rights to any Pope and most certainly will not do so now, and the Greek Church is just as strongly opposed to all Romish pretensions. At the so called Oecumenical Council held at Rome in 1869, an invitation to attend it, was sent by Pope Pius IX to the Greek Patriarch of Constantinople. An official account of the interview was published in the *Eastern Star*, and the *London Times* printed a translation of it in its columns, from which the following extracts are taken. It will be read with much interest as an expression of the views held by the Greek Church, as well as the ability with which they were presented.

It appears that the embassy consisted of a special Papal representative, Dom Testa, and three priests.

"While His Holiness was proceeding with the customary expressions of kindness and good will they all rose, and Dom Testa took from his pocket a dispatch tied with gold cord and in a purple cover, and handed it to the Patriarch, while the priest next to him said in Greek, 'In the absence of Mgr. Brunoni, we come to invite your Holiness to the [Oecumenical Council, to be held in Rome in the next year on the 8th of December, and therefore we call on you to accept this written summons.' When his Holiness had indicated by a motion of his hand that the gold-fastened epistle which Dom Testa had brought should be laid on the desk, and that the envoys should be seated, he addressed them in an earnest tone, full of paternal love and kindness, and said—'If the daily papers of Rome, and others deriving their information from them, had not published the letter conveying the summons of his Holiness to the Oecumenical Council, as you call it, at Rome, and if we had not known from them the objects and contents of the letter, and the principles on which his Holiness is acting, we should have received with thankfulness this dispatch from the Patriarch

of Old Rome in the hope of obtaining some information from it. As, however, the letter of summons, already published in the newspapers, has revealed the principles of his Holiness—principles utterly abhorrent from those of the Orthodox Eastern Church—on this account we are sorry to be obliged to tell you plainly that we cannot receive either such a summons or such a document from his Holiness, assuming, as Rome always has assumed, principles antagonistic to the spirit of the Gospels, and to the teaching of the Oecumenical Councils of the Holy Fathers. His Holiness took the same step also in 1848, when he summoned the Orthodox Eastern Church to reply, which was done by an encyclical letter, in which the opposition between the principles of Rome and the traditional apostolic principles was shown with clearness. That answer not only did not please his Holiness, but gave him offence. That his Holiness was offended his counter reply clearly showed, and since his Holiness will evidently not deviate from his own position, and we are determined, by Divine grace, not to deviate from ours, we do not wish needlessly to give him fresh offence, nor to re-open old, and rekindle extinct hatreds by disputes which, generally end in ill-will. Rather at this time above all others does each of us need common evangelical love and sympathy as a support under the many and varied dangers which surround the Church of Christ. Nor, again, is any common understanding or discussion in council possible unless their exist first a common basis of the same principles acknowledged by both. We further believe that the most successful and least irritating method of solving such questions is the historical method. Since it is manifest that there was a Church in existence ten centuries back which held the same doctrines in the East as in the West, in old as in new Rome, let us each recur to that and see which of us has added aught thereto and which has diminished aught therefrom; and let all that may have been added, if any there be and whatever it be, be struck off, and let all that has been diminished therefrom, if any there be and whatever it be, re-added; and then we shall all unawares find ourselves united in the same symbol of Catholic orthodoxy from which Rome has in the latter centuries strayed, thus causing a breach which she takes pleasure in widening by devising from time to time new doctrines and institutions at variance with Holy writ."

In answer to Dom Testa, who asked for explanations. The Patriarch said:—"To omit details, we cannot so long as the Church of the Saviour is on earth, admit—1. That there is in the Universal Church of Christ any bishop who is supreme ruler and head other than the Lord. 2. That there is any Patriarch infallible and unerring, speaking *ex cathedra* and above oecumenical councils, which are infallible when in accordance with Scripture and with apostolic tradition. 3. That the apostles are unequal [in contempt of the Holy Ghost, who enlightened them all equally]. 4. That this or that Patriarch or Pope has preeminence of seat, not by the human and synodical arrangement, but as you assert by Divine right, and other similar points."

A second priest then spoke of the Council of Florence, having once united the two churches, to which the Patriarch answered, "none but an uneducated man [and your Holiness certainly does not belong to this class] can possibly be ignorant of all that has been said and written against the Council of Florence; and as disputes arose immediately after the last session of that compulsory assembly, the forced union died in its swaddling clothes; an assemblage collected on political grounds, on grounds of purely worldly interest, which ended in a decision imposed for a time on some few members of our church by dint of starvation and every kind of violence and threat by him who was then Pope. Such an assembly is

not even worthy of the sacred name of council. According to us an oecumenical council, oecumenical Church, and true catholicity is defined to be that holy and undefiled body in which [independently of its material extent] the sum of the pure teaching of the Apostles is held—the faith of the whole Church on earth, as it was established and thoroughly tried for the first eight centuries after the foundation of the Church, during which period the fathers, both of the East and West, and the seven and only oecumenical and most holy and inspired councils, speak one and the same heavenly utterance of the Gospel. Let those councils and those reverend fathers, whose writings are familiar to all men, be the safe and unerring guides of every Christian and bishop of the West who honestly longs and seeks for Gospel truth. They are the highest touchstone of Christian truth: they are the safe path on which we can meet with the holy kiss of unity of doctrine. But every one who travels outside of that path will be regarded by us as incapable of forming the centre, round which the members of the Orthodox Church may gather. But if, happily, any of the Latin bishops have doubts regarding any of their doctrines, and wish to meet, let them meet and discuss them every day if they please. We have no such doubts regarding the traditional and unalterable doctrines of religion; and moreover, Rev. Father, as this is a question of an oecumenical council, it does not surely escape your memory that the oecumenical councils were convened in other fashion than that in which his Holiness has convened this. If his Holiness the Pope of Rome had respect to apostolic equality and brotherhood, it were fitting that he should have addressed a separate letter to each of the Patriarchs and Synods of the East—not in encyclical and dictatorial form to impose it as though he were lord and master of all, but as a brother to brethren, equal in honour and station, to ask them if, how, where, and under what conditions they would agree to the assembling of a Holy Council. Thus either do you recur to history and to the General Councils in order that on historical grounds true Christian unity, so much longed for, may be restored, or we will again content ourselves with continued prayer and supplication for the peace of the whole world, the security of the churches of God, and the union of all Christendom. But under such circumstances we assure you that we consider the conveying of the counsels as well as this document which you have brought, vain and fruitless."

He then ordered his secretary to return the invitation to Dom Testa. The envoys left and then called on the Patriarch of Armenia with his invitation, but he refused to see them, or even open the Pope's letter.

The new dogma of Papal infallibility established at this council and proclaimed in 1870, will not help the present Pope in his demands on the Greek Church to fall into line with him.

With respect to the Anglican Church and its branches throughout the world, in addition to the obstacles mentioned by the Greek Patriarch of Constantinople, there are many others that are unsurmountable. The Petrine claims for instance on which the Roman Catholic system is founded can never be acknowledged by the English church, as they are wholly opposed to the teaching of the New Testament concerning the life and work of St. Peter and are only based on untenable traditions.

ALEX. DIXON, D. C. L.

Guolph, Nov. 1st.

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## THE CHURCH, THE BIBLE, AND PRIVATE JUDGMENT.

(From the Church News, Mississippi).

The *Church Union* is a monthly periodical published in New York in the interest of the promotion of unity among Christians. It is edited by a lady, Mrs. Elizabeth B. Grannis, whose denominational affiliation is not positively known to us, though she is believed to be a member of the body of believers known among themselves as "Disciples," and by others in general as "Campbellites." Among the "editorial contributors" are the names of eminent ministers of the Presbyterian, Methodist and other denominations.

It goes without saying that the term *Church*, as used by the conductors of the *Church Union*, conveys a different idea from that accepted among us who call ourselves Churchmen. Still, we can heartily agree with them in the earnest longing for unity—not merely unity of spirit, but organic union—without which unity of spirit cannot permanently exist—among all Christian people.

In the *Church Union* for September there appears a very remarkable contribution by the Rev. Dr. G. F. Gladding Hoyt. We have no idea to what denomination he belongs, but there is hardly anything in the subjoined extracts from his article with which a Churchman cannot entirely concur. Indeed, the wonder is that anybody except a Churchman could have written them. We quote a few paragraphs of what he says on the Holy Scriptures, their identification and interpretation—a subject on which so much misconception prevails among the modern sects.

"Christ's presence and the Holy Spirit's guidance are meaningless, if contradictory private judgments and discordant sects are to be their legitimate expression. We do not ignore the application of these promises to the individual believer. But we also do not forget the fact that the criterion of one believer's judgment is not the judgment of another believer; nor that the criterion of one sect's doctrine is not the doctrine of another sect.

\* \* \* \* \*

"Protestants are afraid of a united Christendom and of the authority of the universal Church, because they imagine that this means the supremacy of Romanism and the denial of all that Protestantism has so laboriously attained and completely committed itself to. This is surely a mistake, both in view of its reflection upon the prevailing animus of Christendom and upon the reality of Christ's promises, and also in view of the existing facts. There is no appeal which so successfully invalidates the obligation of Romish accretion as the appeal to the historic judgments of the undivided universal Church. And the valid achievements of Protestantism have been too permanent in character and too widely appropriated to be jeopardized by the restoration of Church unity.

"To the historic undivided Church Protestantism owes one of the very instruments with which it criticises the Church's authority and the private judgment of its own members. It is to the undivided universal Church that we are all indebted for the possession of the letter of Holy Scripture.

"How would you, or we, or anyone else, know what constitutes the inspired sacred literature of Christendom had not the Church, by its establishment of the canon of Scripture, decided the matter for us? We have the letter of Scripture, to-day bound in one single book; but up to the time that the Church settled the question as to what writings were to be received

into the canon, a very great difference of estimation and use prevailed. Some of the writings which now appear in our 'Holy Bible' were rejected by parts of Christendom, and some of the writings which were then employed by parts of Christendom, do not appear in our Holy Bible. We are not ignorant of the fact the canon was a growth, not an enactment made to order. But we fail to understand how modern sectarianism avoids the fact that the letter of Scripture, as we now have it, was ultimately settled and sanctioned by the Church. Our only valid reason for rejection of the Apocryphal Gospels or the Book of Mormon [both of which are claimed to be inspired revelations] is that they have never been authorized by the undivided universal Church. In fact, in spite of the apparent qualifications of the statement, yet it is substantially true that there was no definite Christian Bible until the Church gave it legitimate objective existence. We accept, therefore, the inspired Scriptures as set forth by the Church, because we believe Christ's presence and the Holy Spirit's guidance are in the corporate life of the undivided universal Christendom.

"It is from this same undivided universal Church that we have gotten all that has been permanent and Catholic in formal doctrinal judgments. The creed, symbols, and decrees of the undivided Church, are the common heritage, and the only common heritage of Christendom. The Apostles' Creed, the Nicene Symbol, the Chalcedon Decree, the Canon of Scripture, etc., as far as they go, define the legitimate path of theology in its interpretation of God's Word. This legislation is the only legislation which can be authoritatively employed as the criterion of Christian membership and ministry.

\* \* \* \* \*

"When Christians come to realize that schism is sin, and that institutional Christianity is the temporal embodiment of spiritual authority, and not a voluntary association of congenial believers, then we may hope to see the advent of Church unity.

"May God hasten that day."

## MORE ABOUT THE "DAUGHTERS OF THE KING."

Through the kindness of Miss Ryerson, the General Secretary of the Association in the United States, we are able to give to our readers further information in regard to this distinctly Church Order for women.

We find that the idea of forming the Association was conceived on Easter evening, 1885, by some young ladies of the Church of the Holy Sepulchre, New York city. One of the senior Bible classes of that parish had for its class name "Daughters of the King;" its teacher, desiring to arouse its members to greater activity and more earnest zeal for Christ and His Church, called a meeting and urged their co-operation as a class in some defined work and action for the parish. The result was so encouraging and so earnest a spirit was manifested that, having obtained the Rector's consent, they formed an Association, and a committee was appointed to select a badge and motto to be worn by the members as a sign of their membership and Christian obligations.

After mature deliberation the badge and motto now known as belonging to the "Daughters of the King" were adopted and worn as a pin. Soon the quiet, steadfast purpose of the "Daughters" was recognized outside the bounds of the parish, and other classes and fields assumed the badge until, after consultation with the Rev. Mr. Komyon, it was decided to establish the Order on a permanent basis, and the "Alpha Chapter" of the Holy Sepulchre became the first of this distinctively Church organization.

Any Association of women (communicants) in any parish or mission of the Church effected under the name "Daughters of the King" with the approval of the rector or minister for the purpose of spreading Christ's Kingdom among women and the strengthening of parish life, and numbering not less than five, who pledge themselves to obey the two rules of the Order and agree to wear its badge habitually, accepting the Constitution, shall be entitled to become a Chapter.

Every woman who becomes a "Daughter of the King" shall pledge herself to observe the two rules of the Order as long as she shall be a member. These are:

(a) To pray daily for the spread of Christ's Kingdom among women; for God's blessing upon all the members of the Order; and for the prosperity of the parish to which her Chapter owes allegiance.

(b) To make an earnest effort each week to bring at least one woman within the hearing of the Gospel of Christ as set forth in the services of the Church; and to offer at all times such aid to the Rector or Minister in charge of the Parish, as he may deem necessary for the furtherance of the work of Christ.

The badge of the Order is a Greek Cross flourey of silver, charged on the horizontal with the words "Magnanimitur Crucem Sustine," and at the base of the perpendicular with the initials of the motto of the Order, F. H. S.: "For His Sake."

Its colors are white and blue: *White*, the old royal color of Israel; and *Blue*, the color of the Virgin Mary, "The blessed Daughter of Israel's King, the Mother of the King of Kings."

The "Daughters of the King" is *distinctively Church*, and its work definite, and might be stated in other words as follows: "For the spread of Christ's Kingdom among women and the active support of the Rector's plans in the parish where the particular Chapter may be located."

There are now, we find, 350 Chapters in 56 Dioceses of the United States and Canada. According to the *Royal Cross*, published quarterly by the Central Board in New York, (which, by the way, will be found an admirable assistant for Chapter work,) there are four Chapters in Canada. We should be glad to know where they are and to have some information from them in regard to their work. The list of Dioceses in the States covers the whole Union, from Maine to California.

This organization, therefore, offers a grand opportunity for women of the Church to devote their services to the furtherance of that *Divine* organization of which they were made members in Holy Baptism. We would venture to say to all such who may at the present time be working in connection with so-called non-denominational Societies, and especially with that which has assumed a title liable to be confounded with the older Association: "Don't rob your mother—the Church—of that filial affection, interest and duty, which you owe to Her by expending all your powers of mind and body in furthering, primarily at least, the interests of an organization which is virtually in opposition to the "Daughters of the King,"—the Society of that Christian Family or Household of which you are members in virtue of your Baptism, Confirmation and Communion. Whilst the Apostolic precept is: "While we have time let us do good unto *all* men," there is yet the *specialty*: "and specially unto them that are of the Household of Faith."

Remembrance, Sacrifice, Feeding, Incorporation, Pledge. Regard any one of these ideas as an adequate expression of the doctrine of the Holy Communion, and we shall have only a partial conception of it. Combine them, and we attain as nearly to a complete notion of it as the nature of a mystery will admit.—*Record*.

## Family Department.

### MY MOTHER CHURCH.

"The Prayers of my mother, the Church of England, what prayers are like them?"—*George Herbert.*

"When he called for prayer, the question was asked, 'What prayers?' 'Always the Church prayers,' was his reply. I never before realised so fully that prayer of our Church, 'Suffer us not, at our last hour, for any pains of death, to fall from Thee.'—*Henry Venn Elliott.*

My Mother Church! Thy holy prayers  
I lisped with infant breath;  
And oh! I hope that they will rise  
From my cold lips in death;  
For from the very Fount of Life  
Thou drawest undefiled  
The pure sweet waters of the Truth  
For every thirsting child.

By Thee upon my infant brow  
The holy sign was set,  
That marked me for the coming strife,  
Unconscious babe, as yet;  
But willingly, in riper years,  
I heard Thy call to stand,  
Grasping the banner of the Cross  
Thou gavest to my hand.

And oh! if many faithless prove  
In an unfaithful age,  
Let me but cling with deeper love  
To my sweet heritage;  
Still, though of youth and vigour shorn,  
Let me that standard clasp,  
Until by stronger hands 'tis borne  
From my last dying grasp.

—M. F. MAUDE, *In the Church Worker.*

### Molly and Nan.

#### CHAPTER X.

"The Archaeological Society are going to have one of their excursions in our neighborhood next week, my dear," said the rector a few evenings after Robin's tumble into the river, as he glanced through the local weekly paper, picking out little bits of news for his wife's benefit from among the staring advertisements of prize turnips and bone manure, of which it was chiefly composed.

"It doesn't seem very long since they were here before—that dreadful wet day when he had so many strange men in for tea, and the children were ill with whooping-cough. Do you remember? Of course it is a good time ago really, but one never forgets that kind of days," and Aunt Delia "turned her heel" successfully, and then asked, "When did you say it was?"

"Wednesday of next week," replied the rector, referring to the paper to make sure. "Now I come to think of it, Dawson sent me a notice some days back—they always do, you know; but I'd quite forgotten about it. We might go with Taffy, without having any extra expense, and just see the places we want to."

"Yes, I think that's a very good idea. And Wednesday is Molly's birthday, so we might make it her treat. It's ages since we've been to Deepden Abbey, and I've always wanted you to finish that sketch. So we could leave the rest of the party and have tea there, and then drive back in the evening."

"An Archaeological Society," Nan explained to Molly the next day, when the scheme was unfolded to them, "is a lot of people who go about seeing old churches and ruins and things. Father's one, though he doesn't very often go. And oh! Molly, fancy it being your birthday

on Wednesday, and I've got to wait till October for mine." The glass was steady at "set fair" and the bunch of seaweed, a trophy from Southwick, which hung outside the nursery window, was as dry as leather, when the little girls anxiously tapped the one and pinched the other, the following Tuesday evening on their way to bed. But in spite of these assurance it was an immense relief when Wednesday morning broke radiant. Nan got up early and dressed herself while Molly was still sleeping, and ran out into the garden to gather flowers for the wreath which was always the beginning of a birthday at Bramblemere. Meanwhile the postman arrived, and then she and her mother arranged Molly's presents on the breakfast-table.

"Now I think you may run up and fetch her, dear," said Aunt Delia, slipping a half-crown under the piled-up plate, and in another minute Molly, who had been waiting patiently in her bedroom, was ushered in, in triumph, her curly head crowned with flowers.

"How lovely!" she said rather shyly, after the birthday kisses had been given all round. "Which shall I open first?"

"Mine, do open mine," cried Robin, pointing to a lumpy, mishappen parcel, carefully fastened with string, and a great many blobs of sealing-wax. "It's the kettle holder what you've been helping me to make every morning—and I never told you it was for you. Aren't you surprised?"

Molly could honestly say she was, although she was painfully familiar with every stitch of purple ground upon which "A little pot is soon hot" was worked in unsteady yellow letters; and she promised Robin that she would take the greatest care of it, until she had a kettle of her own.

"Do you call that eating your breakfast, Molly?" asked her uncle from the bottom of the table, as she went on opening one parcel after another with smothered screams of delight, in which Nan and the little boys joined. "You will have to be off in half an hour, and I don't want you to faint away in the carriage! Those letters will do nicely to keep you and Nan out of mischief on the road."

At the mention of the carriage Paul's face grew rather long, for he and Robin were not old enough for such a long expedition, but he soon brightened up when his mother told them that she had promised they might both go to tea with Hannah's mother, who had a small farm in the next parish, an entertainment which promised all sorts of unknown delights.

They expected to meet the rest of the Society at the small market town six or seven miles away in the opposite direction to Wheataere, and as Taffy had a hard day's work before him, he was allowed to take his own time; indeed it was so pleasant jogging along the shady lanes under bowers of wild roses and dog-wood, with the sweet freshness of June in the air, and now and again the scent of a bean-field over the hedge, that not one of them wished to go any quicker. Before very long, however, the red roofs and square church tower came in sight and then the rector gave Taffy a little touch with the whip, which made him shake his brown mane, and set off at a good pace as if he meant to astonish the onlookers who thronged the narrow streets, and stared at the ladies and gentlemen who could take the trouble to visit their town on a day when there was no market.

They left Taffy under the care of a stable-boy at the "Chequers" Inn, and then strolled out towards the church, where a knot of people was standing.

"So sorry to keep you waiting," said the vicar of the parish, a short dark man with a beard, who looked very hot, as if the small black bag he carried contained much weightier matter than his lecture on St. Swithin's ancient church. "The party are down on t

gramme to arrive here at eleven; I suppose the train must have been late. Come here, Cyprian," he said to a rather weedy-looking little body, who was gazing awkwardly at Molly and Nan. "Go and fetch me that bundle of papers off the study table. I think I shall want it after all. And—dear me!—I wonder what makes them so late."

"Here they come," cried the two little girls together, from their post of vantage on the church-yard wall, as a cloud of dust rolled up against the blue sky, and presently a long line of carriages turned the corner into the market-place, and drew up before the lych-gate.

"Oh, Molly, what funny people!" said Nan under her breath. "Do look at that fat old lady getting down, in the brown silk dress. I wonder whether that tiny man is her husband."

"Yes, I expect so, because he's carrying her cloak and umbrella. They're all going into the church, and there's Aunt Delia looking for us. I suppose we must go too. I don't see any children to play with except that boy."

"There are heaps of them in there," said Nan, pointing to a square, white house, evidently the vicarage, whose windows overlooked an untidy garden bordering the churchyard. "We used to come here for a dancing class in the Town Hall two years ago—the boys and I—and ever so many of them came too. They all used to squint or have weak ankles, or something dreadful. We hated dancing with them. —All right, mother, we're coming," and they slipped off the wall, and joined the rest of the party, which was already assembled in the cool, dim church.

"This way first, please," they heard the vicar of St. Swithin's say, as he bustled about like a collie dog among a flock of sheep. "We will go back to the font, if you will all kindly follow me. It is, as you see, a very interesting bit of Norman, but sadly defaced. These tombs, he went on pausing with pride in front of a row of monuments in the south aisle, and reading from his papers, "belong to the family of De la Nave, who inhabited the castle, which you will presently visit under the admirable guidance of Mr. Dawson, in mediæval times. This on our right is Robert, first Earl, who married into the Stafford family (observe the Stafford knot upon the canopy), and who was killed in a skirmish with the French in 1310. The figure to your left is supposed to be Lord John, his brother, but I have very good authority for believing that that must be a mistake, for Lord John died in 1342, and the dress here represents that of a later period of the fourteenth century. Now my idea is that this tomb belongs to his half-brother Raymond," at which bold assertion the little man turned round and faced his audience with quite a defiant expression.

After this there followed a long discussion, during which Molly and Nan felt almost sorry for the stiff, patient figures, as they lay with grave, upturned faces, regardless of the crowd who stared at them, and argued as to who they had been in the faraway days, when they mounted their horses in the court yard of the now desolate castle, and rode, clattering and swaggering, through the streets of the little town on their way to the wars.

They felt much relieved when a tall clergyman who had been listening with a rather disdainful expression on his handsome face, stepped forward, and in a few withering but polite sentences, disposed of the Lord Raymond theory as being "mere conjecture, and an unnecessary waste of our good friends' valuable time."

"Oh, of course we must submit to your superior judgment, sir," replied the vicar, with ill-suppressed annoyance; at which the tall clergyman bowed and proceeded in the most unembarrassed manner to lead the way to the rood-screen, the rest of the people grouping

themselves about him naturally, while he pointed out what panels were best worth attention. Molly and Nan did not hear much of this, for there was a crowd surrounding the speaker; so they sat down a little way off, and watched the different people with deeply-interested faces. No one took any notice of them except a benign-looking old gentleman, dressed in black, with spectacles pushed up his forehead, who, as they moved on towards the castle in a long procession (two or three still engaged in a heated discussion about Lord John and Lord Raymond), came up to the rector and his companions.

"Your little girls, sir may I ask?" said he. "Ah, really! Very young archaeologists," and patting them kindly on the shoulder, he inquired their names, and why they had come.

Upon which Nan told him that it was Molly's birthday, and that this was their treat.

"Well, I have no little girls at home to have birthdays," he said, rather sadly; "so I have to look for them when I go out. I believe I have got two half-crowns in my pocket that are so hot they are beginning to burn a hole. So here is one for Molly and one for Anne."

The little girls were too surprised to speak, and when they turned to thank the kind old gentleman he was deep in conversation with some ladies, and they did not dare to interrupt him. So instead they found Aunt Delia and gave the half-crowns into her keeping.

"Wasn't it kind of him? Who is he, mother? And will you thank him for us?" they both asked at once.

They were by this time standing in the courtyard of the castle, and Aunt Delia held up her hand and said, "Hush, dears! Mr. Dawson is just going to read his paper."

"Why that's our old gentleman," exclaimed Nan, in such an unguarded whisper that two or three of the bystanders turned round with a smile. The paper did not take very long, and then most of the people, after being led round the ruins until they had seen them thoroughly, went back to the town; while a few others, who had brought their own luncheon with them, preferred the fresh air and the hillocks of green grass about the castle, to the stuffy grandeur of dinner in the billiard-room at the "Chequers." The Bramblere party were among the latter, and old Mr. Dawson, who said he thought there was nothing in the world so good as a hard-boiled egg, soon joined their merry little group.

The dinner at the inn was a much more serious business, and before the carriages were brought round, Molly and Nan had time to scramble all over the old walls, and to fish up some white water-lilies from the moat (a most dangerous proceeding, which nearly resulted in a wetting), while the rector and Aunt Delia strolled about, reviving little half-forgotten friendships with people who lived at the other side of the country, and whom they rarely met.

"Now the next point of interest, my dear, is Doopden Abbey," said the

various gentlemen as they once more seated themselves beside their wives, and the cavalcade started off into the country lanes. Mr. Dawson murmured something rather plaintively about the foundations of a little priory, which might be traced by any one who knew where to look for them, in a field not far from the route, but as such a detour was not provided for in the programme, his plan was nipped in the bud, and they all drove straight on until their destination was reached.

The ruin of Deepden Abbey stood low down in a green meadow, a line of spreading chesnut trees hiding them from the road. Behind the same river that ran through Bramblere, only grown bigger, and swifter, and browner, curled along the peaceful valley, marking its course by pollard willows, and here and there a glitter of silver water. It was a delightful place for a picnic, and when the last carriage had rolled away, Aunt Delia brought out her knitting and sat down at the foot of an old elder tree.

"I think some of those people looked quite as if they envied us staying here," she said, as the other three set to work to sketch. "Really, I think they try to see too many places in one day. Just fancy, they'll be going on for another three hours!" And then she and the rector fell to discussing the friends they had met, while the little girls were intent upon their painting.

"I can't get the horrid things to come right," said Nan at last in despair, trying first one bit and then another as the shadows shifted. "May I have another sheet of paper, Molly? I've got a new idea."

Molly shook her hair back from her hot little face, and cheerfully cut a sheet from the block, which was her uncle's birthday present, and with it Nan went away among the ruins, leaving her previous sketches tossing upon the grass. She was gone so long that Molly went to look for her while her first wash was drying. She found her cousin doubled up in a comfortable attitude under a flowering thorn, while she sucked her pencil, and gazed up at the sky as if to find something written there that she might copy.

(To be continued.)

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"General," said a boy sergeant in gray, "I can't stand this."

"What is the matter, sergeant?" asked the general.

"I can't stand hearing those

wounded Yankees crying for water. May I go and give them some?"

"Kirkland," said the general, "the moment you step over the wall you'll get a bullet through your head; the skirmishing has been murderous all day."

"If you'll let me, I'll try it." "My boy, I ought not to let you run such a risk, but I cannot refuse. God protect you! You may go."

"Thank you, sir." And with a smile on his bright, handsome face, the boy serjeant sprang over the wall, down among the sufferers, pouring the water down their parched throats. After the first few bullets his Christ-like errand became understood, and shouts instead of bullets rent the air.

He came back at night to his bivouac, untouched.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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tion which is called His body and His Bride. "Lo, I am with you always, even unto the end of the world."—*Spokane Churchman.*

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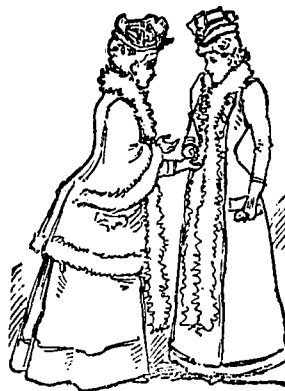
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**TEMPERANCE.**

THE PRESENT POSITION OF THE TEMPERANCE QUESTION IN REGARD TO THE COMMUNITY GENERALLY.

By Sir Benjamin Richardson, M.D., F.R.S.

THE knowledge of the subject on which for twenty minutes I am asked to read is derived purely from observations made since the temperance question became to me one of the great studies of the day. My attention was drawn to it about 1860, and a little after that I wrote an article in the *Social Science Review* on 'Temporary Teetotalism.' There was not sufficient interest in the subject to agitate the mind very much at that time; I was not myself an abstinence, and I do not think I had one abstaining friend except the late George Cruikshank, whom many admired as an artist, but looked upon as a fanatic in temperance, and for whom Douglas Jerrold once proposed a banquet around the Aldgate Pump as an example to the Mansion House. But, in spite of a great deal of such like amusement on the water-drinking system, what was said in its favour influenced my medical mind so far as to lead me to suggest that the Temperance League might be doing good work if, to some willing inebriates it offered to institute a class of temporary abstinence who should for a period, say of three months, give up their dangerous and evil practice, and at the end of their first trial if they found they were in as good a condition as when they started, should take a renewed long or short pledge.

The article had a wide circulation amongst social scholars. Several papers noticed it, and no less a person than the late Mr. John Bright told me he thought the idea was very reasonable and practical; but the suggestion soon died out, because whilst there was little temptation in it for the public at large, staunch total abstinence looked upon it as a kind of candle-holding which they did not approve of and could not sanction.

The incident affects me at this moment as recalling the position of the temperance question to the community generally a generation (thirty-three years) ago. There were two-bottle men still on the *tapis* (sometimes on it at full length, by the way), and the bold man or woman who dared to trust to water alone as a beverage was a kind of foil on whom it was warrantable to pass any joke. The doctors were so orthodox in respect to wine they were not surprised at seeing a healthy man, who is still alive, rejected at an insurance company as a bad life, simply because he was an abstainer; and the clergy—well, the less that is said about them the better, except that I once heard an eloquent sermon on the text, "Give wine unto him who is about to perish," as befitting a revival meeting in which teetotalers were held at a discount.

(To be Continued.)

**RHEUMATISM AND DYSPEPSIA.**

A COMBINATION OF TROUBLES WHICH MADE LIFE MISERABLE.

Mr. Eli Joyce Relates his Experience With These Troubles—Could not Retain Food and was Thought to be Beyond Hope of Cure—But Relief Came and He is Now a Well Man.

From the *Coatlook*, Que., Observer.

The readers of the *Observer* have become familiar with the remarkable cures effected by the use of Dr. Williams' Pink Pills for Pale People through their recital in these columns, as taken from other reputable newspapers. It is now our purpose to tell them of a cure, hardly short of miraculous, which was effected on a person with whom many of our readers was acquainted. We refer to Mr. Eli Joyce, formerly of Dixville, but now living at Averil, Vt. A few days ago we saw Mr. Joyce and asked him about his recovery. He stated that for four or five years he had been afflicted with rheumatism and dyspepsia. He was laid up and unable to do anything on an average four months in a year, and was constantly growing worse, although treated by good physicians and trying numerous remedies recommended. A year ago last August he was taken seriously ill while at his sister's, Mrs. Dolloff, of Dixville. He could not retain anything on his stomach, and the physicians who attended him were powerless in improving his condition. One of them stated that he had cancer of the stomach and could not live long. It was while in this precarious condition that he determined to try Dr. Williams' Pink Pills, and before long was able to retain food on his stomach. His pain gradually became less, and in six weeks' time he was back to his home in Averil, feeling that he had obtained a new lease of life. He continued taking the Pink Pills for some time longer, and gained so much in health and strength that he is now able to do the hardest kind of a day's work, and he frankly gives Dr. Williams' Pink Pills all the credit for his rejuvenated condition, and says he believes their timely use saved his life. The *Observer* has verified his story through several of his neighbors, who say that it was thought that he was at the point of death when he began the use of Pink Pills; in fact when he mentioned his case to one of the doctors who had attended him he said he supposed he was dead long ago. When such strong tributes as these can be had to the wonderful merit of Pink Pills, it is little wonder that their sales reach such enormous proportions, and that they are the favorite remedy with all classes.

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