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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ECCLESIASTICAL NOTES.

It is whispered in journalistic circles that the Rev. H. R. Haweis, Vicar of St. James's, Marylebone, is about to undertake the editorship of a society paper.

THE Bishop of Chester has received a donation of £400 for the Chester Clergy Pension Fund from the executors of the late Mr. W. T. Mann, of Tarporley, Cheshire.

THE 800th anniversary was commenced on Sunday, Aug. 13th, of the opening of the parish church, St. Lawrence and St. John Evangelist, Heanor, Derbyshire, England.

THE Rev. A. Hamilton Baynes, B.A., will be consecrated to the Bishopric of Natal on Michaelmas Day. Delay has been occasioned by the tardy legal formalities in South Africa.

THE health of the Rt. Rev. Bishop Whipple and of Bishop Gilbert, his Coadjutor, is reported as much improved. The former has been at Marblehead, Mass., and the latter in Ireland, Scotland and Wales.

SIX thousand five hundred pounds have been subscribed towards the £7000 required for restoring the west front of Rochester Cathedral. Over £3000 are required to carry out other restorations, for which Dean Hole is making a diocesan appeal.

VISCOUNT PORTMAN and Lord Wimborne have each promised to contribute £1000 towards the Bishop of Salisbury's Clergy Relief Fund for the diocese. The Bishop, who is to be an annual subscriber of £50, is endeavouring to raise £15,000, the yearly interest of which is to be devoted to relieving the pressing need of his clergy.

THE ancient church of the Holy Cross at Painsbury, Wilts, was reopened last week after restoration by the Bishop of Salisbury. The structure which has been restored—rebuilt and re-roofed would be a more correct description—was erected in the thirteenth century on the site of one built and consecrated there at the commencement of the tenth century.

THE Bishop of Bangor and the Bishop of Chester have both given notice of their intention to move an address praying Her Majesty to withhold her assent to certain portions of the draft charter of incorporation of a university in and for Wales and the County of Monmouth, to be called "The University of Wales," laid before the House of Lords on the 1st inst.

BEQUESTS of £2000 each have been made by the late Mr. Richard Vaughan, of Bath, to the following societies: The Church Missionary, the Propagation of the Gospel, the Colonial and Continental Church, the Christian Knowledge,

and the Bristol Church Extension. Bequests of £1000 have also been made to the British and Foreign Bible Society, and to the incumbent of Holy Trinity Church, Bristol.

AT the annual Church Congress, which will be held in New York in November, one of the subjects to be discussed will be a temperance one: "What to do with the saloon." Among the speakers will be the Rev. Dr. McKim, of Washington; ex-Mayor Hewitt, of New York; the Rev. Dr. R. A. Holland, of St. Louis; the Rev. Dr. Wm. S. Rainsford, of New York; the Rev. Floyd W. Tomkins, of Chicago; and Mr. Robert Graham, general secretary of the Church Temperance Society.

THE day is over when Papal excommunications caused men to tremble and filled the land with terror. The present Pope has just fulminated this futile thunderbolt against the Most Rev. John Hoyer, the new Archbishop of Utrecht, consecrated last year in succession to the Most Rev. Gerard Gul. According to custom the consecration was duly reported to Rome, and this is the response. The Pope professes to issue the interdict as standing in the place of "Christ the Good Shepherd."—*Irish Ecclesiastical Gazette.*

THE Primate of New Zealand (Bishop Hadfield) has forwarded to the Bishop of Auckland, as senior bishop, a letter of resignation of the see of Wellington, to take effect on October 9, the twenty-third anniversary of his consecration. The Synod of the diocese, it appears, has delegated to the Archbishop of York and the Bishop of Durham the nomination of a successor, with the stipulation that no clergyman is eligible who has held a cure in New Zealand. The Bishop of Auckland, as senior Bishop, will act as Primate till the ordinary session of the General Synod in 1895, unless a special session be called previously.

THE Bishop of Versailles recently allowed the village of Gif, in his diocese, to be the scene of a no less unusual ceremony than that of the so-called exorcism of an evil spirit. The Bishop having accorded his episcopal authority, the village priest and the superior of the great seminary of Versailles went to the house of the poor girl who was supposed to be possessed of the evil spirit, and proceeded to cast it out. Questioned by the representative of the *Temps* concerning this revival of the Middle Ages, Monsignor Goux, Bishop of Versailles, said that in giving the authorisation for the ceremony, and in sending the superior of the seminary to officiate in it, he was simply acting in conformity with the spirit of the Roman Catholic Church.

IN the Convocation of Canterbury recently, the Dean of Worcester said that a speech of his at a Diocesan Conference had brought to him a shower of letters from all parts of England, giving details of the distress in which the clergy

were living. One of them had to give up fires, another had to stay in bed because he had no clothes fit for cold weather, another had not tasted meat for months, another had to sell his books and furniture, another was unable to give his children education, and another had been compelled, by dire necessity, to drop his life insurance. These are merely samples of the sufferings to be met with in all parts, and in the majority of cases the pinch of poverty has to be shared in by wife and children. It is estimated that ten million pounds would be required to raise the endowments of the poor livings to £200 a year, and there is some hope than an endeavor to raise this sum will be made.

AN organization has been set on foot with a view to advance the cause of religion and education among Eastern Christians. It is called "The Eastern Church Association." The objects of the association are thus set forth: "To give information as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion. To make known to the Christians of the East the doctrine and principles of the Anglican Church. To take advantage of all opportunities which the providence of God shall afford for intercommunion with the orthodox Church, and also for friendly intercourse with the other ancient Churches at the East; to assist as far as possible the Bishops of the orthodox Church in their efforts to promote the spiritual welfare and education of their flocks. The movement has the approval of Bishop Blyth, the Dean of St. Paul's, and others.

THE obsequies of the late Archdeacon Peters, of New York, have been a remarkable event. So great was the desire to pay a tribute of affection, that the body was allowed to lie in state in St. Michael's church on Wednesday afternoon and on Thursday until noon. The altar was hung in white, and the chancel was decorated with flowers, palms and ferns. At the head of the coffin was placed the red hood of his doctorate from Trinity College. More than 3000 persons filed past the casket while the Archdeacon lay in state. The burial services were held on Thursday, and were begun by two early celebrations of the Holy Eucharist. At the first the present clergy of the parish received, and at the second the clergy formerly connected with it during his long rectorship. The burial proper took place in the afternoon in the presence of a congregation that filled the great church, and there was much manifestation of feeling. Among those present were many who had felt his charity. There were delegations of the trustees of the Sheltering Arms, the Children's Fold, Shepherd's Fold, House of Rest for Consumptives, and City Mission Society. A large body of clergy were present with white stoles. All the hangings were white. The services were conducted by Bishop Potter, assisted by the Bishops of Springfield and Delaware. The interment took place in St. Michael's cemetery, Astoria, N.Y.—*The Living Church.*

## THE SUNDAY SCHOOL AND THE CHURCH.

BY REV. FREDERICK S. JEWELL.

(From the Church Eclectic.)

Increased interest is evidently being taken in Church Sunday Schools. There is abundant ground for it. It is called for by their existing defects; the difficulties in the way of their radical improvement, and the vital importance which attaches to their character and work. There are problems touching these points which are hardly exceeded in gravity by any connected with the canonical work of the Church; and which, in not a few cases, seem incapable of solution.

The Sunday School has become a prime factor in the home-work of the Church. It is the direct and most potent feeder of the Confirmation class, and, through that of the Church itself. It is almost the only agency through which young communicants can be well grounded in the doctrines and usages of the Church. The Confirmation Class has its proper place in succession, and ought to be made as sound and as effective in its lessons as is possible. Much, very much indeed, remains to be done in this direction; and it ought to be more earnestly and widely attempted. But the time which it is possible to give to the training of the Confirmation class is commonly too limited, and regular attendance and systematic study too hard to secure, to make it a sufficient agency, without the previous work of the Sunday School. It is enough for it, if it supplements the Sunday School teaching and training with higher instruction in the Catechism, the parts and uses of the Prayer Book, and the nature, claims and functions of the Church.

Indeed, one might go farther than this, and affirm the Sunday School, rightly constituted and conducted, to be really our chief dependence for a proper grounding of adult communicants in fundamental Church truth. Not, of course, that they are to be found in the Sunday School classes,—it is a misfortune, and a reproach to our religion, that they are not commonly there as teachers,—but that those who have grown up in the Church from their childhood may have been thus properly trained in the Sunday School. As for any other preparation of adults for Confirmation, it is impossible to get them engaged in any class for instruction, and private, or individual instruction,—half the time next to impracticable,—is, at the best, limited and desultory. Beyond this,—as few will give any attention to self-instruction by reading,—their only chance for growth in knowledge of Church truth lies in the weekly deliverances of the pulpit. This is too often either unequal to skilled teaching, or is too "sore let and hindered" against doctrinal preaching to be able to dispel any such ignorance as is not only natural, but is also continually oozing into the Church from the Denominations.

The true mission of the Church Sunday School, then, is to prepare the way for the Confirmation class teaching and pulpit instruction, by laying a,—simple it may be but yet,—sound and solid foundation of Church truth in the child's mind, heart and life. This is to be done only by thoroughly establishing the child in the knowledge of the Catechism, and by habituating him in some important measure to the use of the Prayer Book and the Church services. Dry and uninteresting, hard to learn and difficult to teach, as many think it, the value of the former cannot be overestimated. No truer words have been written than the following, from the pen of an English Roman Catholic essayist: "If we would discover the secret of the wholesome influence exercised by Anglicanism upon the gen-

eral mind of the country for generations, we shall find it in the pages of the Book of Common Prayer which put before us a 'Catechism,' that is to say, an instruction to be learned by every person before he be brought to be confirmed by the Bishop; a beautiful document in which the primary verities of Christian faith and morals are impressed upon the tender mind, in language at once simple and stately as that of the English Bible." These words might well be inscribed in letters of gold on the walls of every Sunday School room. They are enough of themselves to demonstrate the folly of the too common practice of turning aside, under one pretense or another, to the "Leaflet" and "Question Book," with their diluted and rambling "study of the Bible,"—the favorite instrumentalities of the sects, a practical concession to their methods, often colorless as their undenominationalism, and even when clothed in Churchly guise, a sort of reflection upon the value of the Catechism pure and simple.

The successful teaching of the simple Catechism, of course, depends largely upon the capability of the teacher, and the idea entertained of the true method of teaching. For example, much as we may admire her generous devotion in undertaking, in the absence of adult teachers, the care and instruction of the Sunday School class, the young girl herself half-taught, with no understanding of what it is to teach the Catechism, and with no experience in teaching, and, perhaps, no native aptitude for it, we cannot expect the Sunday School to attain any real success through such agencies. But aside from this widely existent and almost insurmountable difficulty as to teachers, we are constantly having to meet and contend with alien notions, and blind objections to the simple teaching of the Catechism—objections which are generally as stubborn as they are preposterous.

To some persons it is an objection that the study of the Catechism primarily and necessarily is so much a matter of "mere memorizing." But how short-sighted and unintelligent this is! The child's first learning is always the noting, and fixing in the memory, of forms as facts. The realizing of these forms as facts comes later; and last of all, it reaches the understanding of both forms and facts as realities. The child's memory is, therefore, its treasure-house of materials for its future consideration and comprehension. That anything, then, at this early stage, serves to discipline its memory into the habit of fixing and holding any form of "sound words" and certain truth, is of the first utility. To learn the Catechism by heart is, then, in accordance with both the laws of mind and the vital importance of true religion.

This objection is, however, very commonly re-enforced by the plea that the child does not and cannot understand what he is learning. This is only applying to the Sunday School the absurd principle so often laid down in the Public Schools,—that the child should not be required to learn anything that he does not understand. This has already been substantially answered. But it may be added that to thoroughly memorize the formula first, facilitates the work of attaining its comprehension, both by giving the mind the mastery of what is to be comprehended, and by leaving it free for the exercise of the comprehending thought, without having, at the same time, to toil for the lost portions of the formula. Besides, who does not know that there are thousands of things which may be known as facts and truths, and may be effectively and usefully applied, which are not at all understood in their inner nature or philosophy; not a few, indeed, which are even beyond the comprehension of the profoundest thinkers? Especially is this true,—in reference to revealed religion. That, indeed, would be no true religion at all, if it did not involve profound truths, supernatural facts, and Divine mysteries, which, while knowable, are necessarily

beyond finite comprehension. The religion of him who will believe nothing which he does not understand, is a compound of profound ignorance and sublime egotism. And the religion of those who are always for holding the young back from Church duty, because "they are not old enough to understand," generally consists, rather in flattering themselves that they understand, than in endeavoring to practice what they really know.

Another class object, that the study of the Catechism is so dry and uninteresting. This is simply falling in with the current craze for "a good time generally," which would turn the Church into a Sunday club-house, and Divine worship into a sort of sacred amusement. The Sunday School ought, of course, to be bright and spirited in its conduct and general exercises, as a means to a greater life and earnestness in the class work, but not as an end in itself or as a "catch-penny" device. Unfortunately in the effort to increase numbers and compete with rival schools of a proselyting character, the struggle is not so much to secure honest study and sound teaching as to devise attractions, excitements,—something which "will draw." It is painful to see to what an extent in some sectarian Sunday Schools this is carried; into what agonizing fancifulness of illustration, sentimental jingle in music, and semi-theatrical shows and performances, it leads. But this neither accords with the aims of the Church nor the mission of the Church Sunday School. The complaint of the religious amusement-seeker, that the study of the Catechism is too dry and uninteresting is, then, of an alien and unchurchly origin. Besides this, if the alleged defect appears so far real that it seems to necessitate a change for some more popular line of study, the fault lies in the capacity of the teacher, erroneous aims and methods in teaching, or some defect in the general management of the Sunday School.

Another objection is, that "Bible-teaching" should have a larger, if not the chief place, in the Sunday School instruction. This, also, is largely an importation from the sects. It is in accordance with their theories that "the Bible and the Bible only is the religion of Protestants," and that it is competent for any one to interpret the Bible for himself. It involves the prevalent and growing use of the leaflet system, and its natural concomitant,—verse-and-text dissection and exposition. One may cheerfully admit the excellence of the intention which animates the current, wide-spread "Bible Study" of the Sunday Schools, Bible classes, Bible readings and Prayer meeting text-repeating of the sects. But when he looks at the general increase of superficiality in the knowledge of the Bible, and at the startling prevalence of levity and irreverence in the popular use of the words of Holy Writ, he cannot but doubt the wisdom of the agencies and methods employed, and must deprecate their adoption by the Church. This, however, does not involve objecting to the careful memorizing of select portions of Holy Scripture, such as are set forth in the Prayer Book, by pupils in the Sunday School, provided it does not interfere with the paramount study of the Catechism. The truth is,—though the Bible-study objectors seem not to know it,—the Catechism and Prayer Book are from beginning to end *instinct with Bible truth*, and are, for the aims and uses of the Church, her *best instrumentalities* for perfecting her children in the knowledge of its letter and practice.

Dismissing these objections as alien and untenable, it has only to be added that they have been thus fully considered, not only because they are calculated to embarrass and mislead those who have the charge of the Church Sunday School, but also because they lead to the discrediting of the Catechism as *fundamental* in Church training, and utterly ignore the fact that in its character, aims and methods, the Church Sunday School is and must be a something quite

apart from those sustained by the sects and denominations. This is the more important, because there are so many among us who do not yet understand that, apart from her Liturgical forms of worship as the one thing which they think of and like, the Church is, in other things, deeper and more vital, the *opposite* of a mere *Christian denomination*. She is among them, but not of them.

Now, it is doubtless the fact that, taking things as they are in many parishes, the ground here taken with regard to the mission of the Church Sunday school, and the place the Catechism is to occupy in its course of instruction, may appear extreme, and the methods it necessitates impracticable; both must be insisted upon as right in principle. Far short as we may fall in practice, the standard must be maintained intact. According to that standard, the mission of the Church Sunday school is not merely to please the children, nor to keep them by hireling devices from straying off to rival schools, nor to indoctrinate them with a colorless, undenominational religionism; but to prepare them thoroughly for the Confirmation class and the Church services, by teaching them the Catechism and familiarizing them with the Prayer Book; and from first to last, these determine the ruling line of instruction, and supply the matter to be taught and learned.

(To be continued.)

#### THE DAILY SERVICE.

In the Daily Service the Church has provided a way in which each part of the whole flock of God is to be prayed for every morning and every evening by him who has the charge and cure of their souls. The *whole parish* suffers irreparable loss if the priests neglects *his duty* of saying the daily prayers. The people's sins are not confessed, the penitents are not absolved, the voice of the people speaking by their minister is not heard in holy praise and thanksgiving, their profession of faith is not made before God, the spiritual and temporal needs of high and low are not brought before the throne of grace, if their priest, their *parson*, who gathers them in his own person, and represents them all before the Father, neglects his duty of praying and making intercessions for them in the Name of the One Mediator and the Divine Intercessor. A work full of blessing is thus neglected by the one person in the parish who was *ordained* and *commissioned* to do it. How great and far-reaching that blessing really is will be known only in that great day of revelation when the way in which we have helped or hindered each other will be fully manifested to our exceeding joy or our abiding humiliation and loss.—*Literary Churchman*.

#### THE LECTIONARY OF THE CHURCH.

The Lectionary of the Church of England provides, with perhaps greater care than has been shown by any other Christian body, for the complete and orderly reading of Holy Scripture in Divine Service. Such reading, independently of its spiritual value both for instruction and exhortation to the individual hearer, tends for the Church at large to the continual maintenance of the Scriptural standard of truth and to the preservation of the true "proportion of faith," exhibiting in right order and variety all the Elements of Christian Doctrine and Practice. \* \* \* \* \* The general principle, therefore, of the Sunday Lessons is **REGULARITY**, with a view to give those who only attend church on Sundays a course of Scriptural reading which is orderly, if not complete; and as a rule the Lessons are rather longer than the average of the Common Lessons.—*Bishop Barry*.

## News from the Home Field.

### Diocese of Fredericton.

#### ST. JOHN.

Rev. D. B. Parther, a well-known clergyman of the Church of England, died this morning at his residence in this city. Mr. Parther was born in Montego Bay, Jamaica, where his father was a planter, over eighty years ago. He was educated in England, and came out to Montreal, at which he was ordained by the Bishop of Montreal, and at once became a missionary of the Colonial and Continental Church Society, serving in Lower Canada and for a time in the West Indies. He was subsequently appointed assistant minister of St. Paul's church, Charlottetown, and while there married Miss Cambridge, a member of a well-known and prominent family on the Island, who survives him. In 1871 he succeeded his brother-in-law, the Rev. Mr. Swabey, in the rectorate of St. Jude's church, Carleton, and remained there over seventeen years, a faithful and earnest pastor, and an able and often eloquent preacher. Advancing years compelled his retirement about five years ago. He has not since that time done any active work. Mr. Parther was a man of courteous manners, mild and unobtrusive gentle with the erring, and kind and honorable in all his relations. He leaves no family except his wife. The funeral took place on the afternoon of 31st August and was largely attended. After a brief service at the house, which was conducted by Rev. Messrs. C. J. James and R. Mathers, the remains were conveyed to Trinity church. The following clergy acted as pall-bearers; Rev. Messrs. Raymond, Eatough, Sampson, Sibbald, Hudgeell and James. The services at Trinity were conducted by Rev. R. E. Smith, assisted by Rev. W. Eatough.

*St. Paul's*.—It is understood Rev. Canon DeVeber has forwarded to Bishop Kingdon his resignation as rector of St. Paul's. Rev. Canon DeVeber was called from Upham to the pastorate of St. Paul's in September, 1859, and his ministry in that charge has, therefore, been 34 years, one of the longest in the city. He succeeded Rev. Mr. Lee when he went to Fredericton as successor to Archdeacon Coster.—*Globe*.

### Diocese of Quebec.

#### SHERBROOKE.

On Wednesday morning 30th August, quite a number of church members of the parish waited upon Rev. Mr. Forthergill, the Curate, at the residence of the rector, Rev. Canon Thornloe, when the people's warden, Mr. Wm. Farwell, on behalf of the congregation, presented him with a purse containing \$132.00, and an address expressing their appreciation of his earnest faithful services during the past five years as Curate, and their best wishes for his happiness in the new ties he was forming and for his success on his new mission.

Mr. Forthergill thanked those present—and through them the congregation generally—for their generous gift, and, in a few well-chosen words, expressed his regret at leaving, and assured them that for the prosperity of the church he should always pray.

The Rector then referred to the good work which had been done by the curate, and the cordial relations which had always existed between them; regretting as far as he was personally concerned that the ties were now to be severed, but congratulating Mr. Forthergill upon

his enlarged sphere of labor. Dr. Heneker alluded more particularly to Mr. Forthergill's good work among the young men of the parish, his labor among the poorer classes and, his earnestness at all times in the work of the Master. Mr. H. R. Fraser, on behalf of the young men, also expressed appreciation of Mr. Forthergill's influence, and bore testimony to the good work which had been accomplished in the parish through his administrations. While regretting his departure from Sherbrooks they tendered him their best wishes for his future happiness and prosperity.

#### RICHMOND.

St. Anne's Church was crowded to the doors at morning service and at the Confirmation service in the evening on Sunday week. The Bishop baptized a son of Mr. A. L. Lance, of Richmond. The church has recently been restored and improved throughout, and the first service on Sunday was of a re-dedicatory character. The Lord Bishop of the diocese preached morning and evening, the rector, Rev. J. Hepburn, Rev. I. M. Thompson and Rev. J. Rudd assisting in the services. His chaplain for the day was the Rev. Prof. Wilkinson, of Lennoxville. The services were intoned, and most admirable music was rendered under the direction of Mr. G. H. Aylmer, Brooke, organist. In the afternoon there was Baptismal service, conducted also by the Lord Bishop.

### Diocese of Montreal.

#### LACHUTE.

The mission church at Wentworth is nearly completed, but there remain the seats, lectern and Communion Table to be provided, and for lack of funds these cannot be provided. It was hoped that the church would be opened for worship on All Saints' Day, but, unless the seats are provided, this can hardly be possible. It has been under difficulties and discouragement that the work has so far progressed, and it is owing in large measure to the strenuous efforts of Rev. W. Boyd Given, incumbent of St. Simeon's, Lachute, that there is any church building at all in Wentworth, which is a mission of Lachute. The services, which have been held for some years in a school-house, have been well attended and much appreciated.

St. Simeon's, Lachute, has, by removal and death, lost many of its most helpful members, and business difficulties have prevented some of the remaining members doing all they would have liked, but, with an earnest purpose, the small remnant are endeavouring to hold up the hands of their much-beloved clergyman, and hope that brighter days will soon dawn.

### Diocese of Ontario.

#### KINGSTON.

*St. Luke's Church*.—A successful garden party, under the auspices of this church, was held on the 30th ult. in Dr. Brown's Grove. A large sum was netted.

The canvas for the 25 cents contribution from each of the 16,000 Communicants of the Diocese to clear the Mission Fund from its \$4,000 debt, is now being prosecuted, and if the Clergy do their duty it will certainly result in success. The Metropolitan has issued a pastoral on the subject.

#### PETEWAWA.

All Saints' church has been presented with a

bell, and St. Oswald's church, Chalk River, has a new organ.

#### EGANVILLE.

This Mission, under the zealous labours of the Rev. Robert Orr, who has been in charge only 12 months, is showing signs of returning life, one of which is that a church is being erected at Lake Dore, and another that the people are increasing their contributions to the Missionary support.

#### MATTAWA.

The Rev. W. G. Daykin is using every effort to remove the debt due on the Mission property. Two lay readers work under Mr. Daykin, and their travelling expenses, owing to the great distances between the stations, absorb a large share of the parochial revenue. When once the debt is paid the Mission will be in excellent shape and its future full of promise.

### Diocese of Toronto.

#### DEANERY OF NORTHUMBERLAND.

The Deanery of Northumberland met in the school house of St. Luke's church Tuesday morning, Aug. 29th, for the transaction of business. In the absence of Rev. W. E. Cooper, Rural Dean, Rev. J. Gibson was elected to the chair. The proceedings opened with prayer. The vacancies of Hastings and Warkworth were discussed, and a resolution calling on the Rural Dean to endeavor to have them filled as soon as possible was adopted. After several routine matters had been attended to, the discussion of the Epistle to the Ephesians was commenced by the chairman, who read a paper on the introduction to the Epistle, and continued by Revs. G. Warren and C. B. Kenrick with papers on the doctrine of the Church contained in the New Epistle and the ethics of the Epistle respectively. Prof. Clark and others took part in the discussion. It was generally felt that the social aspect of the Church presented in the Epistle as a body, a temple, a household, stood in great need of emphasis at the present day.

In the afternoon the subject of discussion was "How can we best teach the Church Catechism?" Unfortunately, Rev. G. Webb, of Colborne, the appointed leader, was unable to be present, but in the course of a general discussion many interesting points were brought out and illustrated from the personal experiences of the speakers.

It was decided to hold the next meeting of the Deanery at Colborne on Nov. 6th and 7th.

A vote of thanks was passed to Rev. Prof. Clark for his sermon of the preceding evening. Mrs. Orde entertained all the clergy at lunch, and a very pleasant hour was spent at her residence. The meeting adopted a hearty vote of thanks for the act of hospitality.—*Peteboro' Review*

### Diocese of Niagara.

#### A PLEASANT DAY WITH THE ARCHDEACON.

On Monday, July 31st, the writer, through the kind thoughtfulness of the editor and proprietor of this journal, shared with him an invitation to pay a visit to the Ven. Archdeacon MacMurray.

Privileged with a courteous request that we should spend the day with him at Niagara we boarded one of the splendid steamers running upon this line, and made a delightful journey. Every one knows Niagara and has heard of its rector, but everyone has not had the honour of spending a few hours in the enjoyment of the

conversation and hospitality of one who has played so large a part, both in England and America, in the development of the Church's work in Canada. Few have had the opportunity of inspecting the old and beautiful church with its good appointments and interesting reminiscences.

As we approached the rectory through the well kept and spacious grounds, the writer remembered the last and only time, when waiting for a train in a north country village, he for an hour conversed with the Ven. Archdeacon, who had not long before returned from England. The subject of conversation then was Keble, and it was with feelings of reverence he listened to one who had touched the hand of the Church's great and sainted poet. This remembrance stirred up high expectations which were not disappointed. After a kind and generous welcome we were shown into the drawing room of the handsome rectory. Then, after kind enquiries of a general kind, the Archdeacon permitted us to lead him into a recital of events belonging to his long career of sixty-three years as a priest of the Church.

It is not easy to realize the long length of such a period, with all the changes, successes and disappointments which in the providence of God must have come during such an extended ministry. Yet here we are brought face to face with the thought, and with the man who had survived them all.

Of those sixty-three we learned three were spent in and near Toronto, which then was little better than a village; six in missionary work among the Indians at the Sault, at a time when it took thirty days to reach the place, and when it was difficult to ascertain where it was to be found even when the journey had been commenced. After this came years of labour elsewhere, until the burden of thirty-seven years' ministry was taken up for the present parish, Niagara.

This splendid record of sixty-three years' clerical work, of which thirty-seven have been spent in loyal devoted service in one parish, is incomparable in the annals of the Canadian Church, may we not say, of any Church.

Such a life is a remarkable one. Yet there it is, an example to every priest of single-hearted faithfulness and devotion in the Catholic Church of God, and of encouragement, as he observes the rich fruits of unhesitating faith and patient endeavour.

The Archdeacon is possessed of a wonderful memory. Events, names and dates were spoken of with a spontaneity and precision that astonished us. Apparently with ease to himself and to our great enjoyment, he related first one incident and then another, sometimes moving us to laughter as he touched upon some amusing event long since gone by, sometimes to tears almost, as he told perhaps of the conversion of some poor Indian chief to goodness and truth, righteousness and peace, from the misery and darkness of heathenism.

Not only in this strictly priestly life has his career been remarkable, but during the last sixty-three years, the Archdeacon has often taken a prominent part in the public life and welfare of the Canadian Church.

Amid the great political changes which have taken place in this country, the Church has passed through crises in her history when her interests were in great peril, when it required brave heart and consummate skill to gain the justice that was due to her.

It was no small pleasure to meet with one who had taken a leading part in those great struggles, and who had been the trusted advocate of the Church's rights before human governments, trusted by the great Bishop Strachan, and by clergy and laymen, many of whose names are famous in Canadian history.

The name of Archdeacon MacMurray has long been identified with the educational interests of the Church, in this country, especially in con-

nection with the University of Trinity College.

In the dark days when King's College was lost to the Church, and Bishop Strachan in his old age made his appeal for help to English and American Churchmen, Archdeacon MacMurray was sent to lay the case before and to invite the sympathy of our brethren in England and America.

We were made to realize, as we had never done before, as he spoke of his mission, the keen interest then aroused, and the large generosity then bestowed at this critical period.

The names of the Archbishops of Canterbury, the Bishops of London and Oxford, of noblemen, statesmen, and divines, with many others, were mentioned. Requests to preach in a large number of important churches and cathedrals were gratefully remembered. Invitations to a Lord Mayor's banquet and other splendid entertainments and hospitalities were proudly recalled, as ways and means by which the friends of the Canadian Church sought out and gave to her representative an opportunity of proclaiming the object of his mission. Such assistance and opportunities must have been of inestimable value, yet it was impossible to escape the thought that all this generous co-operation could not and would not have been given, had not the man entrusted with the mission been possessed of wonderful power and tact and also of a personal charm and bearing which stimulated their zeal and provoked their honest sympathy.

What has been said of Churchmen in England is true of Churchmen in the United States. They seem to have left nothing undone to make the Archdeacon's work a successful one, and to show a substantial sympathy for the sister Church.

A report of the mission to England has been printed. It is to be hoped that a report of the work done in the United States may be treated in a similar manner. Such documents may some day prove of inestimable value to those who in future years to come may look with reverent regard upon the achievements of men who laid the foundation of future and permanent success.

The church in Niagara is one of the oldest, if not the oldest in Canada. The building was commenced in the very beginning of the century. Since those days it has been enlarged, and is now large and beautiful. Being built of stone it has a substantial appearance. During the American war there were times when it stood in the midst of contending soldiery. Around it have clustered friend and foe.

The din of warfare has re-echoed beneath its roof, and it has borne its honourable scars. Everything about it betokens the most reverent care. Several objects of great interest engaged our attention. The register of the parish takes us back over a hundred years. There are baptisms and burials of a past century. There is the registration of the burial of Sir Isaac Brock.

In the chancel is a beautiful window placed there many years ago, an exact counterpart of a window once existing in old St. James' Cathedral, Toronto, long since destroyed by fire. There was on one of the walls a tombstone taking us back to a burial in 1792. In the belfry was a beautiful chime of bells placed in memory of some of the Archdeacon's dear departed ones.

Thoughts crowd upon us as we stand beside the venerable priest in this venerable church, and are surrounded by so many memorials of men and women who have departed this life in the true faith, after having done so well for our country and Church.

The old church stands, a pride and glory to us. Its strength, its beauty its venerable age bid us remember the deeds of those who have gone, and hopefully emulate their examples in the future.

The grounds on which the church stands are kept in perfect order. The trees have attained

the beauty which comes with age, and well can we understand the exclamation of Dean Stanley when paying a visit to the Archdeacon, "Ah! this is more like England than anything I have seen yet."

There are many monuments of great interest, but one interested the writer especially. This monument stands over seven graves, the graves of seven young men who once left Toronto full of life and vigour, to sail across to Niagara, never to return. It recalls names once familiar, and the old days at Trinity College.

The sun was sinking when we bade farewell to our kind host and hostess. The day was drawing to its close, and it had been well spent. The mind had been enriched, and the heart stirred in the presence of the aged soldier of the Cross, the last left to us of a noble band of saintly warriors who bravely strove for the Church's life and honour, and then passed on, we doubt not, to the rest of Paradise to await the Resurrection and eternal reward.

We were soon steaming towards Toronto, full of thankfulness for the great kindness extended to us by the Archdeacon, and with a grateful remembrance of the gracious hospitality received from Mrs. MacMurray.—*Canadian Churchman.*

### Diocese of New Westminster.

#### VANCOUVER.

Rev. H. Edwards, formerly curate of St. James's, Vancouver, has returned from labouring in the Zanzibar mission, East Africa. He and Fred Ford, a printer from Vancouver, were invalided home to England, but H. Lister, of New Westminster, is proving himself a most successful missionary in the native industrial school connected with the Zanzibar mission. Mr. Edwards will take the church at Lytton.

The Rev. M. C. Browne, Cedar Hill, has been dangerously ill with pneumonia. He is still very weak.

Rev. S. C. Scholesfield, Esquimaux, is gradually recovering strength at Kamloops, and expects in a week or two to return to his parish.

Rev. Mr. Wilson (late of Shingwauk) who lately started a new mission seven miles from Victoria, has been seriously ill. Rev. Canon Puddon and Rev. E. Marwood (chaplain H.M.S. "Royal Arthur") have been taking his work.

There are four warships in Esquimaux harbour. The three chaplains, Messrs. Price, Griffiths and Marwood very kindly assist the clergy when in harbour.

Rev. Dr. Babbit, Tacoma, preached at Christ Church Cathedral August 20th.

### Diocese of Columbia.

The Northwest Convention of the Y.M.C.A. has just completed its annual session in Victoria. By means of its well-equipped centres it has strongly influenced for good very large numbers of the young men who drift to this Pacific slope.

Business men of all denominations unite in supporting its work. Several of the clergy of Victoria took part in the Convention. On Sunday afternoon (Aug. 20) the Bishop addressed a crowded gathering of men in the Cathedral at the request of the Association. His powerful words will long dwell in the hearts of those privileged to be present. The anxious fears of many who deprecated the selection of an English clergyman ignorant of colonial work have been changed to an increasing confidence in the wisdom of the Archbishop's choice. "Te Deum laudamus" is the cry of all who have the Church's welfare at heart.

Angela College, which has been closed for some months, will re-open in September under

the care of the Misses Kitto. The present buildings are being put in thorough repair and a new school-room and class rooms are being erected.

The Cathedral parish room is being considerably enlarged. The Rev. E. C. Sharp has a grammar school for boys in this building.

The Right Rev. Bishop Hills has completely recovered from his illness, and will most likely accept the offer of a cure in Norwich Diocese, of which he is an honorary Canon. Bishop Sheepshanks worked for seven years in Columbia Diocese.

By removal of C Battery to Quebec St. Saviour's loses a large section of its congregation.

A. O. F.—The members were very much pleased at the discourse delivered at Christ Church Cathedral by the Bishop of Columbia. Over 200 Foresters and Juveniles were present, and the proceeds of the offertory have already been forwarded to the high court in England for disbursement to the families of deceased Foresters lost on H.M.S. "Victoria."

### Diocese of Caledonia.

The Rev. Mr. and Mrs. Keen, of Massett, Queen Charlotte Islands, have just returned to their work among the Haidas. This tribe differs considerably from the mainland Indians both in appearance and language. There are 400 souls in the village, nearly all of whom profess Christianity. The isolation is extreme, nine months sometimes without communication with the mainland. Mr. and Mrs. Keen are very much encouraged in their work.

On August 19th Rev. J. Gurd, Metlakhatla, left for England, taking his wife and children on six months' leave of absence.

### Newfoundland.

Rev. T. P. Massiah, of St. Peter's Clergy House, London Docks, England, is conducting a six months' mission here. Mr. Massiah was ordained in St. Johns, Newfoundland, and for nine years did mission work on some of the bleakest parts of the coast.

### Contemporary Church Opinion.

#### The Living Church, Chicago:

The appointment of the Rev. A. H. Baynes to the Bishopric of Natal has been heartily endorsed and accepted both by the followers of the late Bishop Colenso and the loyal remnant who have rendered allegiance to Bishop Macrorie. Thus happily ends a long and painful episode in the history of the Church in South Africa. It will be remembered that after the trial, condemnation, and deposition of the first Bishop of Natal, the civil court sustained Dr. Colenso in his claim to the emoluments of the see, as consecrated under letters patent of the crown. By this construction of the law, Dr. Colenso, though deposed and excommunicated, remained Bishop of Natal to his death. The Catholic remnant, though in a measure dispossessed, remained faithful to Dr. Macrorie, whom Bishop Gray had consecrated as Bishop of Maritzburg. At the death of Dr. Colenso it was hoped that his followers would return to the Church. But the animosities engendered by these years of controversy and strife were too strong to permit the "Colensoites" to accept Dr. Macrorie as their spiritual head. After many attempts, highly creditable to his head and heart, on the part of Dr. Macrorie to bring them to a better mind, the gentle-hearted Bishop conceived that the desired result would be ob-

tained by his own withdrawal. Accordingly he resigned and retired to England. Both sides then agreed to accept the nomination of the Archbishop of Canterbury. The outcome is the appointment of Mr. Baynes and peace to a long distracted Church. The story of the struggle for the faith on the part of the noble Bishop of Capetown, the trials and patience of loyal churchmen, and the devoted Episcopate of Dr. Macrorie, will be imperishable in the history of the African Church, to whom champions of the faith have not been wanting in the past.

#### Church Bells, London, Eng.:

We earnestly ask Church people whether they do not think it is in these times meet and right to support Church societies and organizations, which are doing this or that good work on Church lines, rather than societies and organizations which make a parade of such isms as 'non-sectarianism' and 'undenominationalism' and the like, as the reason why they should be supported? While Church societies are languishing for the means to maintain and extend their good works, which are, moreover, carried on in accordance with the convictions of Church people, it surely cannot be right for them to give the support which would strengthen these societies to unsectarian and undenominational organizations. They do, however, do so. The result is, that sometimes church people actually support societies which are not only negatively, but positively anti-Church. We have no intention to disparage any good work, but we do think it is the plain duty of all Church people to see that the wants of the religious, missionary, charitable, and philanthropic Church organizations are supplied before they give to non-Church organizations. The old proverb concerning charity has a useful application in this matter.

#### The Family Churchman, London:

The *Tablet* (Roman Catholic) has lately been employed in glorifying the Supremacy of the Pope and congratulating itself on the onward march of the Papacy in England. Our readers are not likely to have studied closely this ultramontane organ, which we may mention in passing, assumes airs of infallibility which would be barely tolerable in the "Supreme Pontiff" himself. But its assumption that the Bishop of Rome is the head and supreme ruler of the Catholic Church must be met with a flat denial. No one denies that he is the Head of the Roman Church, and that the Roman bishops are merely his delegates with no independent authority. But the position of the Bishops of the other branches of the Catholic Church, and notably those of the Anglican Communion is thoroughly in harmony with primitive doctrine and practice. The attitude, for instance, of the Archbishop of Canterbury towards Rome to-day is almost identical with that of St. Cyprian, of Carthage, in the third century. The authority of the Pope over the bishops is supposed to be the continuation, by official succession, of the authority included in the primacy of St. Peter over the other apostles. In his celebrated epistle to Quintus, Cyprian goes to the very root of the matter and says: "For neither did Peter, whom the Lord chose, and upon whom He built His Church, when Paul disputed with him afterwards about circumcision, claim anything to himself insolently, nor arrogantly assume anything, so as to say that he held the primacy, and that he ought rather to be obeyed by novices and those lately come." Again, touching the matter of the baptism of heretics which was the subject in dispute with the Bishop of Rome, Cyprian writes on behalf of himself and his suffragans: "For neither does any of us set himself up as a bishop of Bishops, nor by tyrannical terror does any compel his colleague to the necessity of obedience." It is perfectly obvious

that to Cyprian and the eighty-seven bishops at the Seventh Council of Carthage the modern claim of the Bishop of Rome to universal supremacy was utterly unknown. According to Cyprian the independence of the Bishops of the Catholic Church was necessary to the unity of the Church. This is the same attitude as that taken towards Rome by the Bishops of the Catholic Church of England to-day, and it is much more in keeping with Catholic doctrine and Apostolic practice than the passive obedience of the Roman bishops who are the mere creatures and agents of the Pope, for whom, and by whom they are and were created.

#### The Church Advocate :

"Our Diocesan Work" published at Richmond, Va., makes this remarkable statement respecting a child that is baptized: "He is not joined to Christ or to His Church in body, mind, and spirit, until he believes, accepts, and confesses Christ." And yet the Church through her Prayer Book instructs her priests to say these words while the child is presented at the font for holy Baptism: "We call upon thee for this infant that he, coming to Thy Holy Baptism may receive remission of sin, by spiritual regeneration . . . that this infant may enjoy the everlasting benediction of Thy heavenly washing." And again such words as these are used addressed to Almighty God, "Wash him and sanctify him with the Holy Ghost." After the child is baptized the Prayer Book instructs the priest to thank Almighty God in these words: "We yield Thee hearty thanks most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into Thy Holy Church." Now the language of the Prayer Book is very plain. It was not written for theologians but for the plain people as their book of Common Prayer, and inasmuch as it was not intended to deceive it is but natural to receive and believe the plain statements of the book itself rather than any strained interpretation of the same. We haven't any theory respecting the meaning of the words of the Prayer Book, we prefer to believe the simple statements rather than attempt to conform them to the doctrine as held by the Cheneyites. When men like Cummings and Cheney attempt to bewilder men by their speculations, we have only to say,—thus saith the Prayer Book.

#### STRIKING THOUGHTS FROM RECENT SERMONS.

(From the *Homiletic Review*, N.Y., September.)

Idle luxury is illegitimate. Wealth so used is as much loss to society as though sunk in the ocean. Let us remember that wealth is an absolute necessity not as an evil, but as a good. On the other hand it is not an absolute good, but a relative good. There would be many good results if wealthy people appreciated the nature and uses of wealth; money would then be earned and not gotten by railroad wrecking and stock gambling. The greater part of poverty and beggary would disappear; the present impotency to get money from the rich for charities would also disappear. It would result in the healing of all labour troubles. Let it become clear that every ease of wealth is honest wealth, and poor people would be very few who would envy or curse the rich.—*Andrews.*

We are all agreed as to the blessings of Christian education; but what kind of education should it be? Surely all Christian education must be the education of the child directly for Christ. \* \* \* \* For Christ, Who uttered

the Magna Charta of childhood: "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven;" for Christ, the only two points in whose code of education were: "Take heed how ye despise one of these little ones," and "take heed how ye offend one of these little ones;" for Christ, who not only gave us this positive encouragement to consecrate to Him the morning of our children's lives, but also to erect a strong bulwark to save them from evil, would fling the desecrator of their youthful innocence with a mill stone round his neck into the sea. Of this education, and of no other, is it clearly true that more education means less vice, less crime, less pauperism, less helplessness, less brutality, more of everything which makes society tranquil and prosperous and wise.—*Farrar.*

## Correspondence.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—May I be allowed to say a word against the system of substitutes provisionally acted upon by the "General Synod" about to meet in Toronto,—these substitutes to represent distant dioceses which may fail to send delegates?

Will not this defeat one of the chief objects hoped to be gained by the General Synod, viz.: to bring together men from all parts of Canada and to produce a different kind of legislative body from any that has previously existed in the Dominion? Do we not want to see men like Bishop Pompas, Archdeacon Vincent, and other such veteran missionaries from the Northwest? Do we not want to hear their voices in the Church? And if this is to come down to some of our own Synodical debaters whose voices are heard among us time and again, it seems to me that the usefulness of the Synod will vanish and that it will soon die a natural death.

Yours truly,

CHAS. H. MOCKRIDGE.

Toronto, Aug. 26, 1893.

#### THE GENERAL SYNOD.

To the Editor of the CHURCH GUARDIAN:

Sir,—Allow me to call the attention of your readers to the following proposed "Declaration" which, if adopted by the General Synod, would seem to meet to a considerable extent the difficulty felt by the Bishop of Niagara, and many others, as to how the Supreme jurisdiction which ought to belong to the General Synod can be made to harmonize with the continued exercise of the powers now possessed by the Provincial Synods.

The adoption of such a Declaration would be in accordance with the precedent set by the Provincial Synod of Canada at its first Session in 1861. The draft here presented is based partly upon that of the Provincial Synod, partly on those of the Lambeth Conferences of 1867 and 1878, partly upon the Scheme of the Winnipeg Conference as amended by our Provincial Synod, and is quite in harmony with the latter.

The printed copy sent out to the members of General Synod is marred by an unfortunate omission to which I wish to call their special attention. By an error of the types overlooked in the proof-reading, the important words "in Holy Writ, defined" have dropped out at the end of the fourth line of Article I. Kindly have these words inserted in their proper place if you give the Declaration a place in your

columns, which if you will do in your next week's issue, you will greatly oblige.

Yours etc.

A. SPENCER.

Kingston August 31st, 1893.

#### Declaration proposed for Adoption by the General Synod.

We the Bishops of the Holy Catholic Church in Canada in full communion with the Church of England, together with the Delegates from the Clergy and Laity of the Diocesan Synods, now assembled in the first General Synod of the Canadian Church, and intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for her welfare, desire publicly to declare the principles which underlie our present and future action.

1.—We desire the Canadian Church to continue an integral portion of the great Anglican Communion composed of Churches which,—united under one Divine Head in the fellowship of the One Faith revealed in Holy Writ, defined in the Creed, and maintained by the Primitive Church and the undisputed General Councils, receiving the same Canonical Scriptures of the Old and New Testaments as containing all things necessary to salvation,—teach the same Word of God, partake of the same divinely-ordained Sacraments through the ministry of the same Apostolic orders, and worship One God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, Who is given to those that believe, to guide them into all truth\*. And we are determined, by the help of God, to preserve the Doctrine, Sacraments, Worship, and Government of the Church, as hitherto received and maintained, and to transmit them unimpaired to our posterity.

II.—As the Supreme Legislative Body of the Canadian Church, we hereby declare our intention,—

1.—Not to interfere with the legislative powers now possessed by any Provincial or Diocesan Synod except by way of confirmation, revision and amendment, or disallowance of those acts of any such Synod which are appealed against by any Bishop or one-fourth of the members of such Synod, or which affect the welfare of the whole Canadian Church, or endanger its harmony and unity;

2.—Particularly, in respect of Doctrine, Sacraments, Worship, and Government to restrict ourselves,—

(a) To the consideration of such matters as shall be remitted to the General Synod from any Provincial or Diocesan Synod; and

(b) To the confirmation, revision and amendment, or disallowance of the acts of any Provincial or Diocesan Synod.

III.—Subject to the foregoing limitations, we conceive that the following, or such like objects, may fitly come under our consideration, as properly coming within the jurisdiction of the General Synod:

(a) Matters of Doctrine, Sacraments, Worship, Government, and Discipline.

(b) The erection, division, or re-arrangement of Provinces.

(c) The constitution and powers of an Appellate Tribunal.

(d) The consideration of such matters as shall be remitted to the General Synod from any Provincial or Diocesan Synod.

(e) The confirmation, revision and amendment, or disallowance of such acts of any Provincial or Diocesan Synod as are appealed against by any Bishop or one-fourth of the

members of such Synod, or affect the welfare of the whole Canadian Church, or endanger its harmony and unity.

(f) Regulations affecting the transfer of Clergy from one Diocese to another.

(g) Education and training of candidates for Holy Orders.

(h) The adjustment, with the consent of the Dioceses, of the relations between Dioceses in respect to Clergy Superannuation and Widows and Orphans' Funds.

(i) The general missionary and educational work of the Church.

(j) All agencies employed in the carrying on of the general work of the Church.

(k) Generally the power to deal with all matters affecting in any way the general interest and well-being of the Canadian Church.

IV.—We further declare that nothing in the foregoing Declaration, or in the Constitution of the General Synod to be framed thereunder, shall affect any Canons or enactments of any Provincial or Diocesan Synod in force at the time of the ratification of the said Constitution by the General Synod.

#### THE BISHOP OF ALGOMA ON CONFIRMATION.

Closely connected with the Sunday School, even as the fruit bearing tree is connected with the planted root, stands that important turning point in the religious life known to the Church as "Confirmation." Now, that Confirmation is the complement of Baptism, investing the recipient *de facto*, on condition of faith and repentance, with all the blessings guaranteed in baptism *de jure*; that it is also the ratification of a solemn covenant, in which God the Father condescends to meet the doubts and fears of His child half-way, and pledges Himself to the bestowal of the strength needed for the fulfilment of the vow entered into; that it is, further, though not sacramentally (the formularies and standards of the Church to which we have all solemnly sworn our assent forbid our so regarding it), a means of grace in which the devout soul receives the earnest, the first early instalment, so to speak, of the sevenfold gifts of the Holy Spirit—this threefold aspect of the rite is, or at least ought to be, clearly understood by every well instructed parish clergyman. I fear, however that I can discover, here and there, traces of a tendency to lower it from this high ideal, and reduce it practically to the dimensions of a decent ecclesiastical observance, furnishing the only available foot-rule by which to measure the Church's growth year by year, and, therefore, to be repeated annually, as a matter of course, with the Bishop's periodic visitations—demanding, necessarily, a certain knowledge of the Catechism, but terminating, practically in the first, which is too often the last, communion as the sole end and purpose of its administration. The presentation of a large class is something to labor for, and strive for, and great energy is expended to secure it. It looks well, sounds well, reads well when reported in the Church papers. The mission or parish must be prospering that presents so many of both sexes for the laying on of hands. And doubtless it does *numerically*. But, if that be our standard, then, with reverence be it said, the Saviour's own ministry was a humiliating failure. No; the first belongs to moral and spiritual results, above all others. It is these the Confirmation service everywhere emphasizes. It is to this rule it reduces the whole question of fitness. Every line of it from its beginning to its blessing is pervaded by a

strong insistence on inward heart-preparation, evidenced by a solemn purpose of self-consecration to Christ, and the early blossom of an honest effort to serve and please Him in the daily life. Let a clergyman ignore this prime element or even subordinate it to any other, and he virtually converts the rite into a solemn farce, an empty, unmeaning mockery. Where this element, the essence of the whole, is absent; where the life is careless, and the tongue knows no restraint, and the temper is uncontrolled, and the manner, even in God's house, light and frivolous, and the daily round is wholly unfamiliar with even the decent observance of the form of prayer, or the perusal of God's Word, and beyond attendance at the class there is not a solitary symptom of interest in spiritual things, *there* a clergyman betrays his trust, and does an injury absolutely irreparable, unless he firmly, though kindly, rejects the candidate. Refusal may doubtless diminish the number of his class and sorely disappoint, if not offend, both parents and friends; but his firmness, accompanied, of course, by kindly explanation of its cause, will effectually guard the avenues of approach to the full membership of the Church, and while reducing her numerical strength, will increase his moral force, and screen her from the reproach which premature Confirmation too often brings on the body of Christ.—*Charge 1892.*

#### GOING TO CHURCH.

We hear much in this day about the masses not attending church, but it seems to us that before we settle *why* the masses do not go to Church, we must first settle why they should go. This to our mind is the most vital question of the age, and until we can settle the *why* they should go, it is no use to ask the other.

If you will listen to the reasons given by those who do go to Church you will not be surprised that so many stay away.

Without giving the reasons as given by others, let us see what a man should go to Church for; and in few words, a man goes to Church to meet God; and not to hear good music, good preaching or grand service.

If the man is a communicant he goes that he may receive those elements that shall become the strength and refreshment of his soul. The man who goes for this purpose will never be hindered because he does not happen to like the parson. The man who is hungry in his soul and goes to Church to have it fed will not find much fault with him who serves the food. The man who goes to Church for the purpose of meeting and worshipping God will never refuse to pay his fare. It is said that a conductor on a passenger train, who was also an active churchman, had an awkward experience one day not long since, in Church. In passing the plate he came to a man who did not contribute. After urging a contribution, he reached up in a fit of absentmindedness for the bell cord, and said, I will put you off this train if you do not pay your fare. While that conductor may have been greatly embarrassed when he was recalled to himself by the laugh in the congregation, that story certainly has a moral, worth our attention.

There are a great many people in our Church beating their way on the gospel train. The state makes them pay their taxes, the lodges make them pay their dues, but there being no way by which we can compel them to support the Church they refuse to do it. And to add to this, their refusal, they show how mean they are by enjoying the services of the Church for which their brethren have to pay.

We do not see how any man or woman can enjoy the services of the Church Sunday after Sunday and never give anything towards its

support. Will you think of this matter?—*Spokane Churchman.*

#### HOW TO MAKE THE CHURCH GROW.

Work, not boastful talk. The Brotherhood of St. Andrew has got at the heart of the matter. This organization is the splendid success of this generation for our Church. Why? Because it started with distinct and definite aims, and put them into direct practice. Its two simple rules, the Rule of Prayer for the spread of Christ's kingdom, and the Rule of Service for bringing those without into the kingdom, are both fundamental and all-embracing in the one point of Church growth. The spring and lever lie in prayer, and prayer spurs to definite personal work in bringing others into "that way." The two go together, and even a sense of honor compels a man to put in his hand toward accomplishing that for which he prays. And the Brotherhood idea put in practice, not only enlarges the Church, but keeps brightly burning the fire of devotion in the individual, and creates the best type of any faith and spiritual life. Now if this is good for the Brotherhood of St. Andrew, why it is not good for every communicant in the Church? Suppose that every man and woman should daily make an earnest prayer for the spread of Christ's kingdom, a prayer with faith that feels sure of an answer, and honors the prayer by a direct endeavour to bring some one to a knowledge of Christ, the results, under God, in a year would drive cold statistics out of doors. Aside from the prosperous or wither, just imagine the heaven of peace that would exist in the Church if all hearts were inspired with this single-minded and clearly defined purpose. There would be no room nor disposition for quarrels and discussions, for all this implies self-effacement and entire consecration to the service of our blessed Lord and His Church.—*St. Louis Church News.*

#### DISHONESTY AT CHURCH FAIRS.

To charge from fifty cents to one dollar for a *bottonniere* which represented only the cost of picking the flowers out of the fields, is robbery pure and simple, writes Edward W. Bok in "At Home With the Editor," in the September *Ladies' Home Journal*. On two different occasions that I distinctly remember where I was asked fifty cents for not five cents actual worth of flowers, I was laughingly told by the young lady to whom I tendered a bank-note, that "We never give change at this fair, and gentlemen, like yourself, won't insist upon it, we know." It was not enough that I was overcharged, but I must be twice robbed, and this, in each instance, in a church and in the name of charity! Is it any wonder, I ask, that it is so difficult to induce men to attend bazaars and fairs? They know what is in store for them if they attend. They know that the innocent "25 cents admission" represents an exit costing all the way from \$10 to \$25, in proportion to their good nature. I am calling this practice by its proper name, because I think it is time that the great and noble works done for honest charity in this country should not be asked to suffer, as many of them are undoubtedly suffering to-day, from this and other forms of abuse practiced in the name of charity. And I do not believe that the managers of charitable fairs really have an accurate realization of the rapidly-growing aversion on the part of men for these events. If they had this knowledge I think they would apply the remedy without delay.



# The Church Guardian

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## CALENDAR FOR SEPTEMBER.

- SEPT. 3—14th Sunday after Trinity.  
“ 8—Friday. Fast.  
“ 10—15th Sunday after Trinity.  
“ 15—Friday. Fast.  
“ 17—16th Sunday after Trinity. (*Notice of Ember Days and St. Matthew.*)  
“ 20—Ember Day. Fast.  
“ 21—ST. MATTHEW, Ap.  
“ 22— } Ember Days. Fast.  
“ 23— }  
“ 24—17th Sunday after Trinity. (*Notice of St. Michael and All Angels.*)  
“ 29—ST. MICHAEL and All Angels.

## NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of “Arrows for the King’s Archers,” etc.)

### FIFTEENTH SUNDAY AFTER TRINITY.

“A fair show in the flesh.”—Gal. vi. 12.

I.—This passage [v. 11–16] formed the post-script written “in large letters,” with the Apostle’s own hands, to his Epistle to the Christians of Galatia. In these eight verses he sums up the teaching of the entire letter. In order to draw attention to the grave importance of the matters under discussion in the previous chapters, and to ensure a correct expression of his own mind, St. Paul draws attention to the fact that the Epistle is the production of his own pen, [Cf. Rom. xvi. 22; 11 Thes. iii. 17]: a proof of the warm attention and deep spiritual concern of the great teacher for his unstable converts. He spared no pains to win back to

a right mind those who were being removed from the simplicity of the Gospel by the circumcision-party. He spoke the truth, firmly and without reserve, but he spoke “in love,” to save not to destroy, to gather up and not to scatter, to encourage not to shame, he wrote plainly and sternly, because he loved his Galatian children, not because he was pained or vexed, or dishonored by their sad lapse. If rebuke must be administered, if stern things must be said, a duty so delicate in its nature, so painful, so difficult, could not be entrusted to another. When the life of a church was in peril, the hand of the master grasps the pen, and writes “in large letters” the refutation of error and the vindication of his own authority. An example of courage, energy, faithfulness and love to every pastor, master and parent, and to all who have responsibilities with regard to the spiritual well-being of churches or servants or children.

II.—The two great enemies of the Cross are love of ease and a distaste of authority. In simple words the Apostle faithfully exposes the motives of their false teachers who pressed upon the Galatians the observance of the Mosaic Law. St. Paul goes to the root of the matter. It was not so much a zeal for the ceremonial observance of the old ritual which actuated these people, who themselves did not “keep the law,” as a desire to escape suffering and shame and “persecution.” They wished to effect a compromise between the Gospel and the Law so as to avoid the enmity of the Jews, who were offended at hearing the Cross put forth as the one, sufficient foundation on which to build, all hope of pardon and salvation. This was “the offence of the Cross,” ch. v. 11, “A fair show in the flesh.” By a compliance with the requirements of the Jewish Law, Christian Truth would assume a more pleasing aspect, and be less repulsive to the zealots of the old covenant, and would be less likely to offend the pride of the Jews. “That they may glory in your flesh,”—that they may boast of their cleverness and zeal in winning you over to their views, and so “have praise of men,” a reward which is ever precious to those who have ease, and are impatient of authority in matters of religion; the voice of men being substituted as an authority for the voice of God, and the dictates of a pure conscience.

III.—The motives and purposes of the Apostle were altogether antagonistic to those of his traducers, those who “troubled” him. His “glory” was in the cross whereby the world was crucified unto him, and he unto the world. He sought no glory for himself by making things easy in his teaching or practice. He had no desire to impart a personal “colour” to the doctrines delivered him to teach. He would not seek to avoid giving offence, or to advance his personal interests by a sacrifice of truth. He “gloried in proclaiming the cross as the remedy for man’s sin, the glorious means by which, in some mysterious way, an at-one-ment was wrought between God and every human soul that will accept it, the source and fountain of our “new birth unto righteousness,” the great end for which our Blessed Redeemer lived and died. “In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature: but faith which worketh by Love.” (ch. v. 6)

IV.—(a) The “offence of the Cross” has not ceased with the lapse of the centuries. The attempt to make a fair show in the flesh is still alas! a source of weakness to the Church of God. Men misunderstand the doctrine of the Cross they do not discern its sweetness and salutary power, because it speaks of pain and patience and separation and death. How much of re-

straint is there still amongst us in the practice of Christian virtue, from fear of man or a desire for self-glory. (b) The “glory” of the Christian is in the Cross of our Lord Jesus Christ upon which with his own hands he wrote in characters to be read of all men, the message of his love. (c) To “glory” in the Cross the world must be crucified to the Christian. It must be a dead thing, its glammers, its calls, its maxims, its passions, its way of doing things. When this is so then we see the “glory” of the Cross, its strength, wisdom, life, joy and peace. (d) “The marks of the Lord Jesus,”—crucified desires, thoughts, affections, these are the blessed *stigmata* of the faithful slave and soldier of Christ. The marks of service must show in the “body” as well as the spirit in order to confound the gainsayers. (e) All rebukes should end with prayer, as it is administered in love. “Brethren,” the Galatians were still brethren in spite of their folly. “The grace of our Lord Jesus Christ be with your spirit. Amen.” The expression not of an official pen, but of a brother’s heart, the tender sympathy of one who had once been in error, as they now were: who was by “the grace of God” what he was. Truly he who winneth souls is wise, and that with the highest kind of wisdom, that enlightened, tender, faithful dexterity in soul-craft of him who is in himself the source of all wisdom, whether in material or spiritual things.

## IN BIBLE LANDS.

(Continued from August 2nd.)

### III.—JERUSALEM.

So much that is available to the majority of readers has been written about the topography of Jerusalem, it would be unnecessary and out of place for a transient visitor to attempt to give a detailed account of it.

Some recollections, however, of a four days’ sojourn amid its hallowed scenes may perhaps be of general interest.

One’s first sensations on arriving at the Railway Terminus are anything but inspiring. A screeching, pushing crowd of porters, donkey-boys, hotel commissionaires, and drivers of tumble-down hacks, a scramble for luggage and for seats, and then a dusty drive of half a mile towards that side of the city from which it has the least imposing appearance, are quite enough to smother most of the emotions for which one had been prepared while winding slowly toward the summit of those hills which “stand about Jerusalem” as a symbol of the Lord standing “round about His people from this time forth for evermore.”

The carriage—such as it is—stops at the Jaffa gate, for there is no vehicle to be seen within the city walls. The narrow lanes, dignified by the name of streets, which in some places descend precipitously in flights of irregular stone steps, and in others tunnel through the houses, are sufficiently crowded by donkeys and pedestrians, even if wide enough—which in many cases they are not—to allow two vehicles to pass each other.

One source of disappointment to the pilgrim whose heart has throbbed with the Psalmist’s exclamation, “Our feet shall stand in thy gates, O Jerusalem!” is the knowledge that the city of sacred history lies buried thirty or forty feet below the modern Franco-Turkish town which has been built upon the successive ruins of its many overthrows.

Another cause of disappointment is the unreasonable multiplication of “Holy Places” which an insatiable credulity has effected. The climax of this is reached in the Church of the Holy Sepulchre, where upwards of forty sacred spots are specified in connection with the inci-

dents of the Passion. Not thinking it sufficient to mark the positions of Calvary and the Holy Sepulchre, the originators of these traditions have identified each place where the minutest event of the Gospel History took place, and completely covered them all with a mass of shrines and various superstructions which to our mind have defeated their own object of perpetuating the impressiveness and solemnity of the spot.

One turns with relief from these to pass outside the gate for a survey of those scenes which have suffered less from the constructing as well as the destroying hand of man. A ride around the city walls is full of the most absorbing interest. The eye can turn in no direction without alighting on some illustration of a score of Scripture texts, as one passes along those valleys which surround Jerusalem and make it "built as a city which is at unity in itself." On the west the valley of Gihon, passing into Hinnom at the south, which in its turn emerges into the valley of the Kedron, which skirts the eastern side of the city and separates it from the Mount of Olives.

A strange and not very well-known place to be reached in the course of a tour around the walls is the so-called "Cotton Grotto," or the "Quarries of Solomon," entered by a low doorway in the rock beneath the northern wall close to the Damascus gate. Here is an enormous cavern which stretches under a great part of the city. It is in fact a series of mammoth caves, running in all directions at a considerable depth and through the solid rock. Here, it is believed, was excavated all the stonework of the city—its Temples, Palaces, and Walls, from the time of Solomon onward. The stone is a hard creamy limestone, of which the better part of Jerusalem to-day is built, and which, when polished, is almost as pure and rich as marble. On the walls and the lofty roof of the cavern are to be seen the marks of wedges used to detach the blocks for building from the native rock, and underfoot are chips and fragments—remnants, perhaps, of the finishing of the Temple stones which was ordered to be done before they were carried to the Sacred Hill, where

"No workman's steel, no ponderous axes rung,  
Like some tall pine the noiseless fabric sprung."

Directly opposite the entrance to the Royal Quarries is a rocky hillside with a cavity in it known as the "Grotto of Jeremiah." This hill has recently attained an additional interest from the now widely accepted theory that it is the real site of Calvary. Its likeness to a skull is certainly striking; it is said to have been the Jewish place of execution; but without pronouncing upon the disputed question, or entering upon its numerous "pro's" and "con's," it may be said that one can stand upon the summit of this "green hill far away," outside the city wall, feeling that it must have been at some place very like it in its general aspect and position that our Lord was crucified, and, feeling so, can picture the awful scene with a vividness, a sense of awe and satisfaction which a visit to the traditional site of Calvary, now, at any rate, within the city, and completely disguised by its superstructions, entirely fails to arouse.

The crowning beauty and pride of modern Jerusalem is the splendid Temple Area—the *Haram-es-Sherif*, or "Noble Sanctuary," as the Moslems call it—which occupies the S.E. quarter of the city, and of which the chief adornment is the beautiful mosque of Omar—*Kabbet-es-Sakhra*, or "Dome of the Rock." It is an octagonal structure, dating from the 7th century, built of white marble—largely fragments of Herod's Temple—and covered entirely within and to a great extent on the outside with Persian tiles. Its exquisite dome completes it as a model of grace and beauty, and, visible from every point, it gives dignity and grandeur

to any comprehensive view of Jerusalem, especially from the east and south. Within the mosque of Omar is the Sacred Rock, the unhewn summit of Mount Moriah, which a venerable tradition, common to Christian, Jew and Turk, identifies as the threshing-floor of Ornan the Jebusite, and the spot where Abraham bound his son for sacrifice. Upon this sacred spot Jew, Christian and Mohammedan successively have worshipped, and in its vicinity they live together now in outward peace, though with very little good will towards one another. Let us "pray for the peace of Jerusalem," not seeking again to wrest it out of those hands into which God's providence has allowed it for a time to fall, but desiring and striving to have the message of "peace on earth, good will towards men" brought home to the heart of the untaught Israelite and the infidel Turk alike, that they, with us, may at length be admitted to the Jerusalem above, "which is the mother of us all."

G. ABBOTT SMITH.

### The General Synod.

A circular, over the signature of our esteemed friend, Canon Spencer, addressed, we presume, to all the members of the proposed General Synod, and entitled "Suggestions for Defining and Harmonizing the Powers and Jurisdiction of the General Synod with those of the Provincial Synods," appears in another part of this number. It comprises certain statements or principles which are proposed for the adoption of that Body. As to the "Declaration" as a whole we would say that it appears to us sufficiently covered by the Scheme of Union adopted by the Provincial Synod of Canada with the special Resolutions attached thereto, save and except as to part of Article 1; and this differs mainly in form of expression. We are convinced, however, that it is the part of wisdom to adhere as closely as possible to the very words and form of the Scheme referred to. It received very full and earnest consideration at the Synod of this Province; and to reopen the discussion by departing from it would be, we are convinced, a grave mistake. We do not find such a difference between paragraph one of the "Suggestions" and the Resolutions adopted by the first Provincial Synod of Canada, and recommended for incorporation into the Constitution of the General Synod as to recommend the proposal to us. But there is a very serious departure in these "Suggestions," in one particular, at least, from the Scheme of the Provincial Synod of "Canada," and that is that it proposes that the General Synod shall restrict its power of legislation as to Doctrine, Sacraments, Worship and Government: (a) to the consideration of such matters as shall be remitted to the General Synod from any Provincial or Diocesan Synod; and (b) to the confirmation, revision and amendment, or disallowance of the Acts of any Provincial Synod or Diocesan Synod," presumably upon any of these subjects. This would be, it appears to us, such a departure from the Scheme adopted by the Provincial Synod, and ratified by the Diocesan Synods, as would prevent the formation of the General Synod at all. As to Doctrine (which term might be said fairly to cover all the remaining terms of the first clause) it will be found, on reference to the "Declaration" of the Provincial Synod (and we believe those of the various Synods within the

Province agree therewith) that it is not included in the matters over which that body declared its intention to deliberate. What power then of reference would that body or a Diocesan Synod have? Why limit the power of the whole Church in Canada by such an unnecessary restriction? The General Synod, if it is to be worthy of the name, should represent the Church of Canada as a whole: and it should not be limited in action or power by any part of the whole body. The principle involved in this proposal of the circular is, it appears to us, a vicious one, and as neither Provincial or Diocesan Synods have now any power of legislation regarding Doctrine, a wholly unnecessary and undesirable one; and one which, if adopted, must wreck the whole Scheme.

Again, in paragraph III, the writer proposes a somewhat different arrangement of the objects which may fitly come under the jurisdiction of the General Synod from that adopted by the Provincial Synod of Canada. Whilst it is possible that his proposal covers all that the Synod's arrangement does, we fail to see the necessity for the change. But here again there appears to be a real change in principle. The writer of the circular proposes that the General Synod shall have power to confirm, revise and amend or disallow such act or acts "of any Provincial Synod or Diocesan Synod as are appealed against by any Bishop or one-fourth of the members of such Synod, or affect the welfare of the whole Canadian Church, or endanger its harmony and unity"—a wider scope than is expressed in the resolution of the Provincial Synod of "Canada," and further differing from it in this that the power of disallowance is, by its resolution, placed in the SUPREME COURT OF APPEAL, and not in the General Synod. If the proposal of the circular were adopted, it would again be, in our judgment, such a departure from the Scheme of Union adopted and ratified, as would necessarily involve reference back to the Provincial and Diocesan Synods of this Ecclesiastical Province before the General Synod could be said to be in existence. We would again express the hope that at the meeting of Toronto the fact that the Scheme, as drawn, embodies the deliberate and mature thought of the Provincial and Diocesan Synods, may have its full force and effect, and that it may be adopted as it stands, so that the General Synod may be created. Should amendment hereafter become necessary, it can be made without imperilling the existence of this great Council of the Church in Canada, or postponing (as it must if now insisted on) its very formation.

### SUNDAY SCHOOL TEACHERS' EXAMINATION.

The Rev. Francis E. Hooper, Local Secretary of the Melton Mowbray Branch of the Sunday School Teachers' Examination, has circulated amongst his teachers a paper containing the following five advantages gained by passing through the Institute's Sunday School Teachers' Examination:

1. It helps the teacher to teach by helping him to study.
2. It imparts a fresh interest to his teaching by the fresh gain of knowledge.

3. It strengthens and establishes the mind in Bible truth.

4. It reveals the beauty of the Church's teaching, and the harmony of the Prayer Book with Holy Scripture.

5. It opens up the privileged responsibility of child-training for time and eternity.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. xii. 3.)—*C. S. S. Magazine, September.*

## Family Department.

"The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

—Num. vi. 24-26.

With hands upraised the priest of God,  
The assembled congregation blest,  
The sacred words to Moses taught,  
Upon the chosen people rest.

Hundreds of years have passed away,  
Yet still, in God's most holy name,  
Those words divine are heard by us,  
Their blessed meaning still the same.

We pray Thee bless and keep us now,  
Thou God of holiness and might;  
Alone we fall, for without Thee  
We know we cannot walk aright.

And make Thy face to shine on us,  
Although so oft we go astray,  
Be gracious unto us, O Lord,  
Thy humble suppliant people pray.

Lift up Thy countenance, O God,  
And shine upon us from above,  
Grant to us all Thy perfect peace,  
And ever shield us with Thy love.

GERTRUDE MCCLINTOCK.

## STUPID CHRIS.

### CHAPTER X. (Continued.)

How soon would any one come? And suppose only some farm laborer, as was most likely, came that way, would he know what to do next? How should she ever get Louis home? All these and other questions besieged her brain, as she looked from the white face beside her to the lane by which help would most likely come. It was such a lovely still summer afternoon! The birds sang on, and the cricket chirped in the long grass, as if nothing had happened. Chris looked at the treasured camera lying idle on the path, and wondered whether it really was only five minutes ago that Louis had laid it there, while she was busy over the flowers. It seemed like hours.

The whole thing was like a bad dream. A sudden horror of utter helplessness seized the child. If she could have jumped up and run for help she would have been brave and strong again directly, but she dare not move. How long should she have to sit here with Louis white and silent beside her? If only he would have spoken to her, and told her she was a good little kid, in his lazy, good-natured voice, she could have borne it better; but the utter silence was unnering her. Suppose he were dead already.

"Louis!" she whispered, too frightened to speak aloud. But Louis did not answer.

Time dragged on, every minute seeming an hour. It seemed to Chris that she had sat there all the afternoon, and nobody would ever come. She was two miserable for tears. She clung desperately to the limp arm across her lap, and stared open-eyed at the winding lane, and the bars of the stile that seemed like a prison bar shutting her off from all the world.

It might have been in reality about twenty minutes that Chris waited there, but it seemed to her so long that, when the church clock in the distance chimed the half-hour in a leisurely way, she took it for granted it was half-past six at the least.

"And no one will ever come!" she cried despairingly in her heart. What should she do?

Suddenly she remembered one thing she had not done. She had not asked for help from One Who knew her sore trouble and anxiety, and could send her what she needed. Chris closed her eyes and bowed her head.

"O God, our Father, please send some one to help us soon, for Jesus' sake! Amen." She prayed earnestly in her heart. And the short prayer soothed and calmed her. She opened her eyes again, and watched no longer in despair.

Another moment or two passed, and then a joyful sound of wheels was heard. They drew nearer, and a pony cart with two gentlemen in it came in view down the shady lane.

"Help! Help!" shouted Chris at the top of her voice.

But her eager call was hardly needed, for the younger man had caught sight of the two figures on the field-path, and already had his hand outstretched towards the reins, with a quick, "Stop! There's something the matter!"

The next moment he was out of the cart, over the stile, and beside Chris, a pleasant-looking young man with a keenly interested face which inspired her with confidence.

"He has cut an artery, and I'm stopping it, for fear he should bleed to death," exclaimed Chris, looking up.

"So I see," answered the stranger, kneeling down by Louis, and laying a hand on his heart. "How did you know what to do?"

"Louis showed me one day," answered Chris.

"And you remembered in time? You are one of the bravest, cleverest little girls I ever met! You have saved your brother's life," said the stranger, who was rapidly feeling in his pockets. "Colonel! Tie up that pony somewhere and come here, I want you! All right, little one what's your name? Chris? Well, Chris, I am a doctor, so if you will hold on for another minute or two we shall soon put things straight."

As he spoke the other gentleman, who had called up a boy from the distance, left the pony to stand, and hurried to the rescue.

"Good heavens! what's all this?" he asked.

"The perils of photography," answered the doctor. Lend me your handkerchief, Colonel. I want to extemporise a bandage, and set this child free."

"How long have you been here?" asked the Colonel kindly of Chris.

"Hours I think," answered Chris a little piteously. "I don't know. He hasn't bled to death, has he?" and her lips trembled.

"No, no my child; he's all right, thanks to you. He has only fainted," said the doctor who was hard at work while he talked. "Did ever you see such a brave little maiden, Colonel? Just put a finger here, so. Poor child, what a bad time you must have had of it! How did it happen?"

"He was jumping the stile, and he slipped, and the negative fell out of his pocket exclaim—"

"It is a mercy he had you with him," said the doctor. "There that will do for the present. You can let go now. Send that boy for some water, Colonel; and take Chris to the pony cart."

Chris left go of the arm she had hold so faithfully, and suddenly became aware that her fingers were very stiff, and that she had had a very unpleasant sight before her eyes for some time. She tried to get up, but she felt quite sick and giddy, and made no resistance when Colonel Dare put his arm around her, and led

her gently away. He helped her over the stile and let her sit down in the hedgerow on one of the cushions from the cart, with her back to the fields.

"Poor little girl!" he said in kind fatherly tones. "Have a good cry, my child, it will do you good! No, I won't take you away," as Chris sobbed out something about not leaving Louis. "You shall sit here while I drive back to the inn. Mr. Harvey will keep his eye on you; you are quite safe."

Chris felt desperately ashamed of herself for crying now it was all over, and there was nothing to cry about; but the tears did her good, and when the Colonel drove hurriedly back with water and brandy she was quite herself again.

"He's coming round," said Mr. Harvey from the field. "Can you take him in at Daresfield, Colonel? I want to get him to bed as soon as possible."

"Of course," said the Colonel, vaulting the stile. "Don't come back, Chris! Won't you get into the cart?" he added, as he saw her following him.

"The camera" explained Chris. "It's quite a new one. Louis wouldn't like it to be hurt."

So while Louis was being gradually restored to consciousness, and lifted carefully over the stile and into the cart, Chris no less carefully collected all his goods and chattels, and stood ready for the journey home.

It was rather a blow to her when Colonel Dare explained that he was going to take Louis to his own house, and keep him there for the night. "Is he so very ill?" asked Chris in alarm. "Mother will be so frightened!"

"My house is close by, you see," said the Colonel cheerfully, "and the long drive home would be so bad for him. But you and I will go back together and explain everything to your mother before she has time to get anxious about you. Let me put all your things in the cart. Will you come and help me lead the pony? We must go slowly, so as to shake your brother as little as possible. I hope you are not very tired. We have not far to go."

So Chris put down the camera at Louis' feet, as he sat leaning against Mr. Harvey's supporting arm, and walked along the lane by the Colonel's side, feeling more than ever as if she were in a dream.

### CHAPTER XI.

As the Colonel had said it was not far, and a very few minutes brought them past the church and up a private road that led past the Daresfield stables to the house itself. Chris had no time to admire the great white house, with the flight of steps before the door, and the broad lawn and distant park; all her attention was taken up with watching the careful way in which Louis was lifted out and carried into the hall by the doctor. She followed shyly, not knowing what was to happen next, and feeling rather deserted, when she saw Mr. Harvey begin to ascend the great staircase that wound up out of sight with her brother in his arms.

But the kind Colonel took her by the hand, and led her away to a lovely little boudoir, where a lady, sufficiently like Mrs. Palmer to look very familiar, was sitting by a tea-table.

"Here, Evelyn, I've brought you a damsel in distress," said the Colonel as he entered, escorting the shy Chris.

"Oh! what is the matter? Has she cut herself? My dear child!" cried Mrs. Dare springing up in alarm at the sight of the ugly red stains on Chris' frock.

But as her husband explained matters her alarm gave place to the tenderest pity and admiration. She drew Chris towards her, kissed her warmly, and told her she was a brave child, and need not be afraid of anything now, for Mr. Harvey would take care of her brother.

"I hope he has sent for Nurse," she said.

"I am going to see after him," answered the Colonel. "I have ordered the carriage to be round in half an hour. Meanwhile will you give this child some tea, and then I will take her home."

Chris felt as if her troubles were all over now. Mrs. Dare took her up to her own room to be washed and brushed, and dressed in one of her own little girl's frocks, talking to her all the while so kindly, that Chris could not believe that these new friends, with whom she felt so perfectly at home, had been perfect strangers to her an hour ago. A delicious tea with cake and strawberries refreshed her very much, and she was quite herself again when Colonel Dare came to say the carriage was round.

"Will you come and say good bye to your brother first?" he said. "We have put him to bed, and he seems quite comfortable; but he wants to speak to you."

Chris stole very softly, half alarmed, into the great, strange room, where Louis lay on his pillows, with his wounded arm strapped across his breast. But a glance at his familiar face, less deathly white now, and the dark eyes that lit up at her approach, encouraged her to stand calmly by his bedside and smile at him.

"Are you better now?" she asked. "I'm all right, thanks," said a feeble voice. "Chris, you are a brick!"

Chris flushed scarlet with pleasure.

"How's the camera?" went on the irrepressible photographer.

"All right. I picked everything up, and I will put it all away myself when I get home," Chris assured him.

"Good little kid! Love to mother. Tell her not to worry," said Louis in his low faint voice.

Chris nodded, waited a moment, and then, as he said no more, she remarked, "Good-bye, Louis!" and turned to go.

"Is he all right now?" she asked anxiously of Mr. Harvey, as he left the room with her to bid her good-bye.

(To be continued.)

STAND FOR THE RIGHT.

"Stand for the right! Humanity Implores with groans and tears Thine aid to break the fettering link That binds her toiling years.

Stand for the right! Though falsehood reigns, And proud lips coldly sneer; A poisoned arrow cannot wound A conscience pure and clear." —Selected.

When some people say they are willing to do anything for Christ they mean anything that is popular.

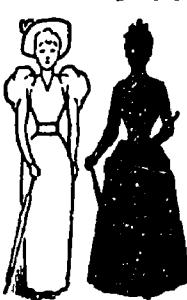
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Worthington's Illustrated Magazine for September shows great diversity of material and an excellent list of contributors. The interest and value of its leading articles, and the fine literary quality of its stories, poems and Department matter, are admirably supplemented by fine press work and specially prepared illustrations which make this number as attractive as it is readable. The leading article for September is a well-written and highly entertaining paper upon "Seals and Sealing," by Joseph Stanley-Brown (formerly Secretary to President Garfield.) A second article from his pen upon the habits and customs of the natives of the island will appear in the October number. "Do Women Dress for Men?" an essay upon a much discussed subject, by Junius Henri Browne, will be sure to attract notice and excite comment. The Young People and the little ones of the household always receive much consideration from the editors of Worthington's Magazine, and they will find the September number bright with stories and poems just suited to their taste. \$2.50 per annum; 25c each. A. D. Worthington & Co., Hartford, Conn.

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FOTHERGILL-ELKINS—At St. Peter's Church, Sherbrooke, P.Q. on Thursday, August 3 st, by the Rev. M. M. Fothergill, Father of the groom, assisted by the Rev. Canon Thornloe, Rector of Sherbrooke, and the Rev. J. Boydell, Rector of Bracebridge, Ont.; the Rev. Rowland J. Fothergill to Isabella Ada, youngest daughter of Henry A. Elkins, Esq., of "Sunny Side," Sherbrooke.

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**Mission Field.**

**THE CHURCH'S MISSION CALL.**

By the Right Rev. W. PAKENHAM WALSH, D.D., Lord Bishop of Ossory.

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."—*St. Matt. ix. 36-38.*

(Continued from last issue.)

And those men, though persecuted and despised, conquered—or rather the Gospel conquered by their means. We have the testimony of Pliny that within fourscore years of the death of Christ he found the temples of the gods almost deserted in the cities of his province; the sacrifices and solemnities neglected, and "the contagion of this superstition," as he was pleased to call Christianity, "reaching to the villages and hamlets of the country." We know that before three centuries had gone by the knowledge of Christ had spread through vast districts of Asia and Europe, and even into darkest Africa, and had planted the standard of the cross upon the battlements of the Cæsars.

Nor was this done only, nor indeed chiefly, by appointed bands of missionaries (like Paul and Barnabas and their companions), but by individual Christians who carried the Gospel with them wherever their avocations led them. Roman soldiers, whose hearts had been conquered by the power of Divine truth, brought it to the remotest bounds of the empire. Men of commerce, who had discovered "the pearl of great price," and found it to be their chiefest treasure, endeavored to make their fellow-creatures in distant lands partakers of the heavenly riches. Lowly followers of Jesus of Nazareth, when scattered abroad by persecution for His Name's sake, went everywhere preaching "the glad tidings of the Kingdom of God."

Is not there a lesson here to pause and reflect upon? Is there not a danger lest while building up our great missionary societies, and sending forth our noble evangelists, we forget how much might be achieved, if those who bear the Christian name, and whose lot is cast in heathen lands, realised the solemn obligation that lies on them to uphold the honor of their Lord, and by their word and example to maintain His cause?

In those early days of which we have been speaking, every Christian was a missionary. He could scarcely be otherwise; for his separation in life and worship rendered him manifest to all around him; whilst his intense convictions and fervent zeal made him ready to unfold to the world the facts and motives on which his whole conduct and aspirations were based.

Is it not a sad reflection that too often the presence and conduct of

professing Christians has proved a hindrance instead of a help to the progress of the Gospel in heathen lands? Thank God, there is an improvement, and we trust a growing improvement in respect of this matter; and with all earnestness and solemnity we would urge upon those whose duties and employments may carry them into the realms of heathendom to consider what a tremendous and yet blessed obligation lies upon them to bring no reproach upon the religion which they profess, but rather to promote, and uphold, and exhibit it by every means in their power.

Our blessed Master, in describing the harvest of the Gospel, not only says that "the seed is the Word of God," but He also declares "that the good seed are the children of the kingdom." Thereby plainly intimating that the propagation of His truth in the world is not only dependent on the preaching of His blessed Gospel, but also on the presence and influence in the world of His devoted people.

And surely a study of the lives of our missionaries, and of the effects which have been produced upon those who witnessed them, bear abundant witness to this truth. The presence of such men as Henry Martyn, or David Livingstone, or Alexander Mackay, has often proved to be a gospel in itself, and has testified to the existence of a nobler decalogue than their degraded hearers had ever dreamt of. "Send me none of your agents or ambassadors," exclaimed Hyder Ali, "for I do not trust their words or their treaties; but if you wish me to listen to your proposals, send to me the missionary Schwartz, of whose character I have heard so much from everyone. Him I will trust and receive. Send me the Christian."

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Some time since a striking advertisement appeared in the daily papers of the United States. It was headed "How to Make Money." The advertisement offered to send, on payment of a small sum, an infallible method whereby money would be made. Thousands sent their "quarters," and in due course received a slip of paper, on which was printed in bold letters, "Work like a tiger." It is to be hoped that those who invested and received such good advice will go and put it into practice. The fact is, there is a growing tendency on the part of men and women to ignore the divine law. Money can not be honestly made in any other way than by labor. The insane idea has also taken hold of a large number that "to work with the hands" is not genteel, and as a result we have a large surplus in our land of genteel drones, and as an exchange very pointedly states, they oftentimes keep up appearance at the expense of honesty; for, though "we may not be rich yet we must seem to be respectable," though only in the meanest sense—in mere vulgar show." We have not the courage to go patiently onward in the condition of life in which it has pleased God to call us; but must needs live in some fashionable state to which we ridiculously please to call ourselves; and all to gratify the vanity of that unsubstantial, genteel world, of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheatre; in the midst of which all noble, self-denying resolve is trodden down, and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves in a thousand ways—in the rank frauds committed by men who dare to be dishonest, but do not dare to seem poor; and in the desperate dashes at fortune, in which the pity is not so much for those who fail, as for the hundreds of innocent families who are so often involved in the ruin.—*Kentucky Church Chronicle.*

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PREPARATORY NOTE TO CANADIAN EDITION BY THE

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**TEMPERANCE.****PUBLIC CONFERENCE AT NORWICH.***(Temperance Chronicle C. B. T. S.)*

[CONTINUED.]

After referring to other details of of the Bill, Dr. Temple said they did not get much sympathy in the House of Lords. The fact was that the Peers had never been subjected, in the same degree as the people generally, to the temptation which had to be dealt with. The conditions of their daily life were very different; they did not understand what was meant when it was said that the temptation to enter a public house was overpowering. "Why," said *The Times* not long ago, "all that a man has got to do is to keep outside of the public-house." Yes—all he had got to do! Had the writer the least idea of what that meant? It was mockery to tell a man lightly that "all he had to do" was to fight a deadly struggle which had proved too much for his strength over and over again, and had already weakened him to the last degree. It was sometimes said, again, that it would be really a bad thing for men if they did not receive the moral training which came of offering resistance to temptation; but all men had temptation enough in the ordinary discharge of their duties to God and their fellow-men. "It must need be that offences came," said the Lord Jesus, "but woe to that man by whom the offence cometh." That the Legislature of this country, unknowingly even, has been putting temptation of the kind he referred to in the path of many a weak man or woman was a fearful thing to have done, and the C.E.T.S. wanted to educate public opinion until the mischief had been stopped. They did not say for a moment that it was a sin to drink intoxicating liquors; they did not say that a man who touched intoxicating liquor was therefore committing deliberate sin against either God, or himself, or his fellow creatures; but they did say that to encourage the growth of these temptations had been condemned in the most emphatic language by their Lord and Saviour. They were bound to impress upon the men they sent to Parliament the duty of dealing with this question. It was not a party question at all. It had nothing to do with party politics—nothing; they advocated it, not in the name of this party, or that, but in the name of the Lord Jesus Christ; and the main point they had to keep in view was to remove temptation from the path of the great body. Personally, if he could convince men of the benefits of total abstinence he would do so; but he should think it quite wrong to endeavor to compel men to become total abstainers, and very wrong indeed if he did not co-operate with other men who had the cause of Temperance at heart, although holding different views upon that point. It was said they could not work together; he answered emphatically

that they could—and his final words to them were: For God's sake brethren, let us join hand in hand in such a work as this, for indeed it is the Lord's work."

After a hymn had been sung, the Bishop of Norwich formally moved, and the Bishop of London seconded, a resolution recommending the formation of a branch of the C.E.T.S. in every parish.

**THE SISTERS OF PROVIDENCE.****AN INTERESTING CHAT WITH THE SECRETARY OF ST. MARY'S.**

She Explains why the Sisters and their Pupils are so Healthy—Due to Strict Rules of Hygiene and the Medicine used in the Home—Information of Value to Everybody.

From the *Terre Haute, Ind., Express.*

Four miles to the northwest of Terre Haute lies the beautiful and picturesque village of St. Mary's. This is a Roman Catholic Institution which has attained something more than national celebrity. Fifty years ago it was established by six sisters of Providence, who came from the shores of France to lay the foundation for this great charitable order. It now consists of the home of the Sisters of Providence, known as the Providence House; a large female seminary, one of the finest chapels in the United States, and a Rectory in which the priests make their home.

A reporter of the *Express*, while being shown through the establishment recently, asked Sister Mary Ambrose if there was any apparent reason for the good health with which the sisters and their pupils are blessed.

The answer was that particular attention is paid by the sisters in charge to the health and happiness of the students. "Bodily ailment," she said, "cannot help but have its effect on the mind. In order to keep the mind bright and active and perfectly clear at all times, the student's condition must be as nearly perfect as possible. Some time ago there was more or less ailment noticeable among the sisters and students, which was probably due to atmospheric causes, though of course I do not know just what its origin really was. Shortly after this became noticeable a friend highly recommended a medicine called Dr. Williams' Pink Pills for Pale People, and so urged upon me to give them a trial that I ordered some of them, and they have been used in the institution ever since. A few days ago the manufacturers wrote me for an opinion of Pink Pills, and my reply was as follows:

"RESPECTED SIRS,—In answer to your kind request for our opinion of Dr. Williams' Pink Pills, we are pleased to say that these pills were so highly recommended to us that we were induced to try them, and we think our repeated orders for them are sufficient evidence that we find them all they are represented,

a good blood builder and an excellent nerve tonic.

Yours very respectfully,  
SISTER M. AMBROSE,  
Secretary for Sisters of Providence."

Medical scientists concede that weak blood and shattered nerves are the fruitful cause of nearly every disease to which human flesh is heir, and if Dr. Williams' Pink Pills is, as Sister Ambrose says they have found it, "a good blood builder and an excellent nerve tonic," the source of good health at St. Mary's is easily traced.

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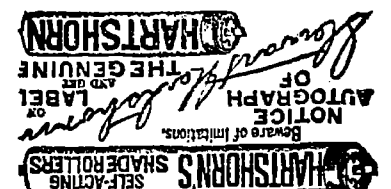
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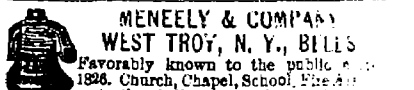
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