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# The Church Guardian

## OF MONTREAL.

A. P. Willis, 1 a  
400, Upper St.

"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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### ECOLESIASTICAL NOTES.

BISHOP BARRY has gone to India, where he will remain several months.

A NEW DIOCESE has been authorized to be formed in Virginia by the general convention.

UNDER the will of the late Wm. C. Jeames of Philadelphia, the Episcopal Hospital will receive \$25,000.

THE *Scotsman* announces the formation of a Church Society in Edinburgh. A preliminary meeting was held on October 19th, when the objects of the society were set forth and a code of rules adopted.

REV. DR. DAVID GREER, of St. Bartholomew's Church, New York, having a sufficient private income for his own needs, turns over his entire salary of \$15,000 (?) a year for the relief of the poor.—*Ex.*

THE commission appointed more than twelve months ago by Bishop Potter to investigate charges of heresy against the Rev. Dr. Heber Newton, rector of the Episcopal Church of All Souls' at Sixty-sixth street and Madison avenue, has reported the charges as "not proven."

THE Bishop of Winchester has been calling attention to the need of an institution which should offer hospitality to missionaries who come back to England from foreign parts. The missionary ought to be sure of rest and shelter and hospitality, and to be able to enjoy his well-earned holiday without going about on deputational work.

THERE are surplused choirs now in the following churches in Dublin diocese:—Chapel of Trinity College, Chapel Royal, St. Ann's, St. Bartholomew's, Grangevoron, Whitechurch, Raheny, and, of course, the two cathedrals. It is rumoured that two other choirs will shortly follow the lead.

THE DAUGHTERS OF THE KING is an older organization than that of the King's Daughters, which seem to have been modelled upon it. It has the advantage of being strictly an organization of The Church. In recent years it has rapidly grown and now has a membership of 8,000, with nearly 200 chapters in the U. S. and Canada.

THE diocesan conferences of Liverpool, Newcastle, Ripon, Truro, and Dublin all adopted strong resolutions urging the necessity and duty of retaining control of Uganda and against the withdrawal therefrom of the British Government.

THE Massachusetts correspondent of the *Southern Churchman*, says:—"Could the Puritan progenitors of some people—many of whom bear the oldest names in the Old Bay State—wake up and look about them they would be sadly disturbed by Gothic architecture, organs, bishops, priests and liturgy, unless they have learned something by their long rest in Paradise and the good company they have kept there."

ACCORDING to the annual report just published by the Society for Promoting Christian Knowledge, it appears that the Society contributes annually about £40,000 in money and book grants, and that during the past year the sum of £10,000 was voted to assist Church day-schools. It is estimated that during the last twenty-five years the society has given away £190,000 worth in Bibles, Prayer-books, library books, and tracts.

THE Church of St. Philip's, Stepney, was consecrated early this month, by Dr. Walsham How, Bishop of Wakefield, formerly Suffragan-Bishop for East London, in whose time the work of building the Church was begun. The edifice which will have cost the vicar, the Rev. Sidney Vacher, not less than £40,000, and is a free gift out of property which he inherited, will be one of the most handsome structures in London.

BISHOP DOANE does not agree with Bishop Potter in regard to the Sunday opening of the World's Fair. The Bishop of Albany says that "It does not commend itself to me for two reasons: It involves the employment for seven days in the week of an army of workmen, and it is not a setting apart, with the broad distinction from other days, of the Lord's Day. It makes neither a holy day nor a day of rest to the employees."

AT the Chichester Diocesan Conference, held last month, a resolution was unanimously passed expressing the opinion that the withdrawal of British protection from Uganda would seriously hinder the progress of Christianity, crush civilization, cause immediate war and bloodshed, reduce our legitimate influence in Central Africa, destroy peaceful commerce, and extend the slave trade with all its horrors and cruelties.

BISHOP CLAUGHTON being asked if he had not thought of reviving the ancient name of his See instead of signing himself with the modern "St. Albans." "Oh," said he, with hierarchical humour, "If I had signed myself 'Verulam,' some might have thought I meant I was a 'Very Lame' bishop." No mortal could have thought that.

THE Bishop of Cape Town has issued a circular regarding the Deceased Wife's Sister Act passed last session. He directs the clergy to refuse to celebrate such marriages, and to refuse Holy Communion to persons contracting them.

THE Lord Bishop of Chichester, (the Right Rev. Dr. Darnford) was 90 years of age on the 27th Oct. last. He is notwithstanding his advanced years, one of the most active and hard-working of the English Bishops and "deeply respected and dearly loved."

THE reredos lately erected in Trinity chapel, New York city, was dedicated Tuesday, November 1st, the Rev. Dr. Morgan Dix officiating, assisted by the Rev. W. H. Vibbert, minister in charge of Trinity chapel, the Rev. Alban Richey, assistant minister, and the Rev. Harry Bauman. Dedicatory sermon was delivered by Dr. Vibbert. The reredos, the design of which is in the early English Gothic, is a tribute of affection from the parishioners to the memory of their late minister, the Rev. Dr. Cornelius E. Swope, who died in 1890, and of whose work Dr. Dix spoke in the highest terms.

THE Bishop of Llandaff, at his Diocesan Conference, said the result of the recent keen political struggle was one which Churchmen could not fail to regard with anxiety, owing to the views expressed concerning the disestablishment and disendowment of the Church in Wales, not only by the supporters of the new Government, but by the leader. The objects they had in view were unjust in themselves, and calculated to injure seriously the cause of religion in this land. He trusted the conference would pledge itself to resist, and, if possible, defeat those objects.

THE Bishop, in his address, said concerning the Lincoln judgment:—"The promoters of the suit have lost their case in every point save two, and these of minor significance; and, in addition, they have succeeded in firmly establishing as lawful and just those very points which they most desired to prove to be illegal. And, while probably nothing will satisfy those who ardently desire to force their own narrow and limited views on all others, I cannot but believe that the main body of the clergy will, as heretofore, continue to act and teach in accordance with both the spirit of the laws of the Church of England, that congregations 'may not be divided either by needless persuance or by exaggerated suspicion of practices not in themselves illegal.' The edification and salvation of souls is the true end of all teaching; ceremonies aid or hinder this teaching just so far as they enable congregations to appreciate it the better or to understand and value it the less."

THE Rev. Professor Momerie writes to the *Globe*: "I must ask you to be good enough to contradict a report which appeared on the 5th inst. I have not seceded—and have not the slightest intention of seceding—from the Church of England."

IN A recent issue of the *Expository Times*, Professor Sayce reads the "higher critics" an instructive lesson from Oriental archaeology. The campaign of Chedorlaomer and his allies against Palestine, and the account of the priest-king Melchizedek, as given in Gen. xiv., have been confidently pronounced impossible and mythical by what are called "advanced" scholars. Dr. Sayce, however, adduces the testimony of the cuneiform tablets found at Tel-el-Amarna; and these not only furnish names and circumstances which throw remarkable light upon the earliest campaign of history, but confirm in every point the record concerning the king of Salem, who met Abraham when returning from the slaughter of the confederate kings.—*The C.S.S. Magazine*.

MR. THOS. EDWARDS, the Superintendent of the Continental Mission, said lately in an address on "Sunday Schools and Sunday School workers in Continental lands," that there were now more than 19,000 schools, 70,000 teachers, and one and a quarter millions of scholars. In Holland there were over 150,000 scholars; in Sweden, 242,000 against 20,000 in 1873. Twenty-five years ago a Sunday school was unknown in Norway, but there were now 50,000 scholars in the State Schools, and 15,000 connected with the Free Church. The first Sunday school in Germany was started in 1825, and there were now 100,000 children connected with the Free or non-State Churches. In France there were 1,400 schools and 16,000 scholars; in Italy there were 10,000 scholars.

### A Few Words on the Church and the Bible and the Church's Ministry.

[The following "Few Words" were, in substance, addressed to the late Very Rev. Dr. Close, Dean of Carlisle, 26 years ago. In a considerably enlarged form they have, for several years, been published by Mr. Hodges, as No. V. of his "Manuals for the People." To me it is one of the most hopeful signs of the times to see how well and ably the Society for Promoting Christian Knowledge has taken up the subject of a true and proper basis on which to seek for greater unity among "all who profess and call themselves Christians." We need never go far wrong if we will but "ask for the old paths and walk therein." (Jer. vi. 16.) T.F.

Whinthaite, Levens, Milnthorpe, 25th June, 1892.]

It is a fact that "both the faith of the Church and her visible constitution were complete and in full force before a single word of the New Testament Scriptures was written." The Christian Faith, in all its essential verities, was complete when the Author and Finisher of that Faith had sent down the Holy Ghost on the Day of Pentecost, to "bring all things to the remembrance" of His Apostles "whatsoever He had said unto them," and to "guide them into all the truth." And from that same Day of Pentecost full power was given to the Apostles to carry on and build up the Church. Now, the sending down of the Holy Ghost took place in the year A.D. 29; but the earliest books of the New Testament were not written until the year

A.D. 54; so that from the year A.D. 29 to the year A.D. 54, the Church was without any portion of the New Testament Scriptures. Hence it is very clear that the Church must have had her faith and her visible constitution before she had even one of the canonical books of the New Testament.

It follows then (as the late Canon Ashwell well observed) that "the Church was before the Bible, instituted and built up independently of it. To the Church and not the Bible was given the commission to teach; for which also the guidance of the Spirit and the living Headship of Christ, were promised for all time. To the Church was the Bible given, to be used by her at once as a standard and a means of teaching. By the Church has the Bible been preserved and the blessings which it was intended to bestow been diffused throughout the world. Now, God makes all things exactly adapted for the ends He has in view and also for every good end provides exactly the means needed for its fulfilment. If God, then, has made the Bible for the Church and provided the Church with the Bible, in order that thereby His truth should be revealed to mankind, it is plain that to sever either from the other is to thwart God's purpose, to employ self-chosen means, and therefore to imperil the accomplishment of His ends. To make the Bible a teacher apart from the Church is to use it for other ends than God intended." The Church is built upon the rock—our Blessed Lord Himself; as we have seen, she existed for at least a quarter of a century before any of the New Testament books were written; and some time about the year 180 is the date given, by the best authorities, to the first systematic list of the Canonical Books of the New Testament. The real truth is that from the Church we learn what we have to believe and to do; and from the Scriptures we prove what we so learn. The Church teaches, the Scriptures prove. Our Lord Himself the Founder of the Christian Church, has said, "If a man neglect to hear the Church, let him be unto thee as a heathen man and a publican;" and St. Paul calls the Church "the Pillar and Ground of the truth." So the Divinely appointed office of the Church is to keep and guard the truth, and from her therefore her children are to learn it; but having so learnt it, they may then prove it out of the Holy Scriptures.

Thus, when our Lord had first taught the Jews high truths respecting Himself and they would not believe Him. He refers them to the prophecies of the Old Testament Scriptures, that they might find therein a proof of what He had taught them. "Search the Scriptures (He says to them) for in them ye think ye have eternal life; and they are they which testify Me." You see He here invites them to test and prove out of the Old Testament Scriptures what He had Himself been teaching them. And in like manner afterwards, when the Church, in the person of St. Paul and her other ministers, first taught the great truths of the Gospel to the people of Berea, as we read in the Acts, it is said that "they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." And during those twenty-five years, or thereabouts, immediately after the ascension of our Blessed Lord, when there were no New Testament Scriptures written, the

Church through her appointed ministers, was actively engaged spreading a knowledge of those truths which in after years were by inspiration of God the Holy Ghost, written down for us in the pages of the New Testament.

And is it not so with each one of us? Is it not the case that the Church, our spiritual mother, even now, with a true mother's kindness, and considerateness for her children, provides that we, severally, shall "learn the Creed, the Lord's Prayer and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." Yes, these things she provides that we shall be "taught so soon as we shall be able to learn them." And when afterwards we are of an age to read and understand the Scriptures for ourselves, she then enjoins upon us that duty, and teaches us how best and most profitably to perform it; we are to "hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of God's Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which He has given us in our Saviour Jesus Christ."

And now let me say a few words respecting that spiritual authority which was vested in the Apostles as the ministers of the Church. We must remember that they were ambassadors of Him Who is the Apostolic of our profession, the one sent forth by the Father to be Prophet, Priest, and King. As St. Paul says, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."

After His resurrection Christ received from His Father new power to be Head of the Church, and in virtue of this power it was that He gave their commission to the Apostles. "All power (He says) is given unto Me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." "Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained." Thus the commission He had Himself received from the Father He gave in its fullness to them: "As My Father hath sent Me even so send I you."

Such was the ministry of the Apostles, as commissioned and sent forth by our Lord Himself. That this was to be an abiding order in the Church we may learn, first, from the solemn words, "Lo! I am with you always even unto the end of the world;" and secondly, from the fact that the term "Apostolic" has been, and is one of the four marks of the Church; it is the One, Holy, Catholic, and Apostolic Church; the title of "Apostolic" showing that the Church as it is now is the name as it was in the times of the Apostles, having the same ministry, the same sacraments, and other ordinances the same.

These Apostles thus appointed by the Divine Head of the Church, themselves appointed ministers, not only bishops as chief ministers to be in their stead when they themselves did leave this world, but also inferior ministers, priests, and deacons, that the great work for which Christ came on earth might be carried on without intermission until the end of the world. These several orders, St. Paul tells us, were instituted "for the perfecting of the saints, for the work of the ministry, for the edifying of the

body of Christ, till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ."

This ministry has been continued (down to our own day) through an uninterrupted succession from (the time of) the Apostles till now. And it will continue (as long as the world lasts) in virtue of that promise made by our Lord Himself to His first ministers, "Lo, I am with you always even unto the end of the world;" even as the Church itself (whose ministers they are) shall so continue (to the end); for He has founded it upon a rock, and has declared that "the gates of hell shall not prevail against it."

Do we want to know for certain what is our proper duty as Christian people with regard to the Church and her ministers? We need be in no doubt on this head. It has been providentially so ordered that Holy Scripture should record what was the conduct of the first Christian in this respect for our example and guidance. It is said of them that "they continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in the prayers." Here we see that the doctrine of the Apostles was then as it is now, the rule of faith for Christians, the communion of the Apostles their bond of fellowship—"they continued steadfastly in the Apostles' doctrine and fellowship;" and in order to testify their union with Christ and with each other, they partook of the same Holy Communion and joined in the same common prayers—"they continued.....in the breaking of bread and in the prayers."

Let us not doubt that this account of the way in which the first Christians acted has been set down, under Divine inspiration, on purpose that it may afford evermore an example of the way in which we ourselves and all Christians should act until the end of the world.—*Irish Ecclesiastical Gazette.*

### HERE AND THERE AND EVERYWHERE.

(CONTRIBUTED.)

There seems to be a marked drift in some Sunday schools in this Canada towards the adoption of the International system of lessons accommodated to the Great Festivals of the Church year. When will Church people believe that the Church of England has a backbone of its own enabling it to stand on its own feet and brains enough within it at least sufficient to make out a Sunday School Scheme and Helps for its own children? The unintentional danger of the International scheme lies in the vast literature connected with it, which as far as the Sacrament of Infant Baptism is concerned can never honestly and boldly teach it, for the literature is meant to be used in Baptist schools. Now the Church of England starts her teaching from infant Baptism and hence the foundation of Church of England teaching is ignored by the International literature—a fact sufficient to condemn Scheme, Helps, and Literature at once, forever, and finally. There are other objections to the scheme that might easily be noticed, but this is the root objection. Teachers like the scheme because of the literature: the literature practically drops the spiritual importance of infant baptism out of its teaching—hence such

literature should *not* form the food to be given to our children.

At the 5th annual conference of the Catholic Truth Society held lately in Liverpool, Archbishop Vaughan being present, the Rev. J. S. Vaughan mourned over the fact that out of 29,000,000 of people in England hardly one and a half million professed the Catholic (Roman) faith. He advocated a missionary crusade against non Catholics and High Church Anglicans, Evangelical Dissenters and non Christians, and did so in the presence of the Roman Catholic Archbishop of Westminster and the Bishops of Liverpool and Salford unrebuked. And yet some of the American Bishops of the Protestant Episcopal Church shrink from supporting mission work in Mexico lest they should interfere with the Bishops of the Roman Church in that country.

Welsh Nonconformity demands disestablishment and disendowment and claims to be supreme in numerical majority over the Church, and in the affections of the people, and yet the Welsh Nonconformist congress representing all nonconformity in all parts of Wales has up to the present only 200 members.

The following are some of the subjects selected for discussion:—"The Laws relating to Burials and Marriages," "The Mission of Welsh Nonconformity at this time of National Awakening," "The Duty of Welsh Nonconformists in the face of moral and social problems that await solution," "The Difficulties of Welsh Nonconformists at the present time," "Ritualism and Popery," "The Position of Nonconformists in Politics," and "The Civil Establishment of religion with the light of Scripture."

The Rev. Dr. Pierson, an American Presbyterian, and the Rev. Thomas Spurgeon a strong Baptist are candidates for the pulpit and work of the late renowned Rev. C. J. Spurgeon. The congregation seem most unpleasantly divided over the merits of the candidates and the once magnificently united congregation is all in a tangle. Dr. Clifford, the great leading Baptist clergyman, proposes to elect Dr. James Spurgeon, Dean of the Tabernacle, and Dr. Pierson and Mr. Thos. Spurgeon as preaching canons. He claims that the Wesleyans are about making a move of this nature in connection with the City Road Chapel and he throws it out for the benefit of the divided members of the Tabernacle. Another straw!

The Grindelwald conference has turned out something more than an agreeable picnic; it is gorging the public religious and secular press of England with a full meal of controversy. It was really a very remarkable gathering, and was a natural outcome of the union feeling that every year seems to gain fresh fire and force in England and elsewhere. A good deal of the intellect and piety of the Bench of English Bishops was present in the person of Bishop Perowne. The Old Catholics were represented by Father Hyacinthe, and Methodism, Congregationalism, etc., were represented by such prominent men as Dr. Stephenson, ex-president of the Wesleyan conference, Pasteur Theodore Monod of the French Protestant Church, Rev. Hugh Price Hughes, leader of the "Forward Movement"

in the Methodist Church, Rev. Chas. Berry, who might have been Henry Ward Beecher's successor, Rev. Dr. Lunn and many others—a notable gathering, no doubt of it. It may also be said that the members of the conference "tackled" the hard nuts of the reunion question, and did so with a great deal of christian spirit and reverence; and that on the whole the Bishop, Anglican and Nonconformist members, had a good time "spiritually and physically" as long as they stayed at Grindelwald; the storm burst when they all came home. As to the need of the storm one may fairly say that large liberty must be allowed to all who are working this reunion movement. It is folly to suppose that reunion can ever come if every body anxious for it lives in a strait jacket with gags in mouth and in terror of religious newspapers and the gibes of secular papers. There was nothing unusual in the Bishop of Worcester administering the Holy Communion according to the strict rubrics of the Church of England, to any faithful communicant who presented himself or herself to receive it—bishops and clergy are doing it, world over every Sunday in the year. The unusual thing, and one might say, the happy thing, was, that divided Protestantism came to the Holy table—that the conference knelt there and received from the Bishop according to Anglican usage "the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ." Many of those who knelt there may never have been confirmed, but this is one of the slightest difficulties to be met with if reunion is ever to come to anything worth speaking about.

Some notable statements were made by very notable men, of which we jot down a few.

REV. C. BERRY, (Congregationalist).—"I am an enthusiastic ecclesiastical re-unionist, but I am in no hurry." "We must all keep up the ideal of reunion"—the ideal not created by us; but created and expressed in words dear to us all in the prayer of our Lord and Saviour Jesus Christ; the hatred of division for its own sake, and the longing for union that Christ through us may win greater honor and glory.

REV. DR. STEPHENSON, (Methodist).—"He did not represent any body but himself, but for himself he must say he strongly believed in the Episcopal system of Church government and had done so for years. He believed it to be most in accordance with christian usage from primitive times, and on the whole most in accord with the practical requirements of the present moment."

REV. H. PRICE HUGHES, (Methodist).—"Fraternalisation would never succeed. The ungodly would never believe in any Church fraternal sentiment until they were united,—until they acted instead of talked. Hence the real goal must be Organic reunion."

"He agreed with others that Episcopacy was a *sine qua non* of reunion. It was for the *benefit* of the Church, if not for the *essence*, and nonconformity must make this concession. They had no right to expect that the ancient Episcopal Church should make all the concessions. He believed with Bishop Lightfoot that Episcopacy had existed since the Apostle John, and if not it certainly had existed as an almost exclusive form of Church government from the second to the sixteenth century."

"He believed that the Lambeth proposals were most generous, liberal, christian; and that they had never yet received sufficient recognition from British nonconformists. If the Anglican Church had been prepared to make anything like those concessions in the days of Charles II, there would have been no dissent in England.

Taken "all in all" the Conference if it could not please every body,—pleased itself to the full, and on the whole did good. Dr. Lunn might have acted wiser if as the business representative of the Conference, he had not written his circular letter to the English Bishops asking their opinion on the article published by the GUARDIAN in which the Communion service at Grindelwald was called "a simple profanation of a sacrament." He deserved to get the Quietus that the Lord Bishop of Sodor and Man gave him—a gentle pill administered as follows: "I have not noticed the remark, but I am not surprized at it. The only thing that surprises me is that you should trouble yourself about it. Your concern puts me in mind of an American barrister who observing a certain action on the part of the Judge while he was addressing the jury, said: "Gentlemen, I notice that his Lordship his shaking his head, but I beg you not to mind, for I can assure you there is nothing in it." Most sensible people have the same opinion about such a remark as you allude to, but, as the late Lord Beaconsfield used to observe, "what that opinion is most sensible people don't say." I trust you will permit me, in this case, to do likewise." One can fancy Dr. Lunn reading this letter more than twice, and not quite clear then as to whose head was worthy of the application of the story.

Montreal is energetic in Church building and with only very slight indebtedness behind the structures. A new Church at Montreal Junction; another at the Back River; another as Chapel of Ease to St. James'; and another at St. Henri erected through the efforts of St. George's Young Men's Christian Association.

## News from the Home-Field.

### Diocese of Nova Scotia.

CRAPAUD, P. E. I.

On the occasion of the last visitation of the Bishop of the Diocese for Confirmation, St. John's Church here was crowded to its utmost capacity, seats having to be placed up and down the aisle and then many not being able to find standing room. The Church has been greatly improved through the aid of the Ladies' Societies at considerable cost, all of which has been paid. The interior has been tinted, and decorated with appropriate texts, and with the floral decorations furnished for the occasion looked very beautiful. Seven persons received the "laying on of hands" and thereafter his Lordship delivered an address riveting the attention of those present and making them anxious to hear him again soon.

WINDSOR.

The Bishop of the Diocese visited this parish on Sunday the 13th November, preaching in

Christ Church both morning and evening. At the former service there were present besides the Bishop the Rev. Professor Vroom, Archdeacon Weston Jones, Revds. Dr. Bowman and Canon Maynard and A. Miller. In the evening a Confirmation service was held when the church was crowded and a large class of candidates presented by the Rector and numbering 40 persons in all, received the "laying on of hands." The Rev. K. C. Hind acted as the Bishop's Chaplain. The Bishop delivered, not only an eloquent but a most practical address full of earnestness and force.

### HANTS'PORT.

A Confirmation took place in St. Andrew's Church here last week when 18 candidates were presented by the Rev. Canon Brock, Rector of Horton, all of whom had been prepared by the Lay Reader, Mr. Howcroft. The Bishop's address here has special reference to Confirmation being based upon Acts XIX, 1-7 and Ephesians IV., 30.

### AYLESFORD.

On Tuesday evening week the Bishop of the Diocese administered confirmation in this parish.

## Diocese of Fredericton.

At a meeting of the Ruri-decanal Chapter of Chatham, held at Chatham Nov. 2nd, A. D., 1892, the following minute was unanimously agreed to:

Whereas it has pleased our Heavenly Father to take from us by death our dear Bishop and Father in God, the Most Reverend John Medley, D.D., Lord Bishop of the Diocese of Fredericton, and Metropolitan of Canada;

We, the clergy of the Deanery of Chatham, desire to place on record the deep sense of the loss which we, together with the clergy of the other dioceses, feel in the removal of one whom to know was to love. We can never forget the loving kindness and sympathy which he, at all times, manifested towards us in our work, nor the perseverance with which to the last, notwithstanding increasing infirmity, he came to the most distant parts of our Deanery.

We treasure up sacredly the words which he spoke to us both in and out of Church, and we remember the secret feeling of longing which as he left us, we had for his presence and his blessing once more.

Full of years and honours, our well beloved Diocesan has gone to his well earned rest, and we desire to join with the Holy Church throughout the world in declaring that his memory is cherished with deep respect and sincere affection, and we pray that his soul may now rest in Light, and finally partake of the Fulness of Joy Eternal.

Resolved, that a copy of this resolution be sent to Mrs. Medley, and that the Secretary be requested to convey to her our heartfelt sympathy with her in her bereavement, and to assure her that our prayer is that the God of all comfort may comfort her now in the time of sorrow, and enable her to rejoice in the hope of a blessed reunion in Paradise.

### BAY DU VIN.

HARVEST THANKSGIVING SERVICES.—On Thursday Nov. 10th, special services of thanksgiving were held at the Church of St. John the Evangelist, Bay du Vin. The Rector was assisted at both services by the Rev. Canon Forsyth, Rural Dean. Morning prayer was said, and the Holy Eucharist celebrated at 11 o'clock, and evensong was said at 7 o'clock. The Rev.

Canon Forsyth was the preacher on both occasions. His sermons were interesting, instructive, and appropriate. At the conclusion of his sermon in the evening he congratulated the congregation upon the thorough and handsome restoration of the exterior of the Church, remarking that among all the causes of thankfulness to God was His gifts of the will and power to honour Him in such a good work.

The Church was tastefully decorated and the services were bright and joyous.

### ST. JOHN.

A high tea and fancy sale in connection with Trinity parish was held by the ladies on November 16th, afternoon and evening.

## Diocese of Quebec.

The letter of the Lord Bishop issued in October to all members of the Church in his Diocese asking contributions towards the raising of a sum of \$25,000.00 as a Bishop William's Memorial Fund, has met with hearty responses throughout the Diocese, and a large proportion of the amount has already been raised. Amongst the amounts subscribed besides those already referred to in the GUARDIAN are \$500 each by the Bishop himself, R. W. Heneker, Esq., and Miss Hamilton; \$750 by T. H. Dunn, Esq.; \$300 each by John Hamilton and R. H. Smith, Esqs.; \$250 each by William Rae and S. S. Webb, Esqs.; and a number of \$100 subscriptions amongst which appear the names of the Dean of Quebec, Archdeacon Roe and the Rev. Dr. Adams.

## Diocese of Montreal.

### MONTREAL.

ST. HENRI.—The new Mission Chapel of Simon erected through the efforts of St. Georges' Young Men, was opened on Sunday, 13th Nov. The Bishop preached in the morning and administered Holy Communion; the Rev. Mr. Massey in the afternoon at a children's service and the Rev. L. N. Tucker in the evening. Some little annoyance from the R. C. population occurred in the morning. The Rev. Dr. Massey has been appointed to the charge of the mission—and services will be held regularly hereafter, morning and evening.

ST. JAMES', Montreal.—The Rector delivered an interesting lecture in the Parochial Hall on Tuesday evening last, which was well attended, and much appreciated.

ST. JUDAS'.—The Boys Brigade gave their first entertainment last week. There was a crowded house, and much interest manifested in this new effort to retain and interest the young people.

### LACHINE.

At a regular meeting of the Sewing Chapter of St. Stephen's Guild, held in the Church Hall, Lachine, on 10th Nov. 1892, the following resolution was passed:—

That the members of the Sewing Chapter of St. Stephen's Guild, Lachine, desire to place on record in the minutes of its meetings, their deep sense of the grievous loss sustained, not only by their chapter, but by the whole congregation and community at large, in the sad death of the late lamented Mrs. E. W. Strathy,

foremost in every good word and work in the parish, and for two years past the "Head" of this chapter;

That they also desire to express their heartfelt sympathy with Mr. Strathy and his bereaved family in this their hour of sorrow and affliction;

That a "crown" of flowers be sent by this chapter to be placed on the coffin;

That the members of the chapter attend the funeral in a body;

And that a copy of this resolution be sent to Mr. Strathy and his family by the secretary.

## Diocese of Ontario.

### GOSPORT.

Gosport is a locality which is separated from the mainland by Deseronto bay on the north, Quinte bay on the west and Hay Bay on the south, is a peninsula not easy of access, and consequently has not received much of the church's attentions. At the beginning of the century, the indefatigable pioneer missionary, who travelled over all the ground between Kingston and Napanee, the Rev. John Langhorn, used to hold services in the house of Capt. Parks, U. E. loyalist, on the north side of Hay Bay. After him no Church clergyman visited the section till a few years ago when it began to receive fortnightly services from Adolphustown, indeed we may say from Belleville for Rev. Albert L. Geen has come from there every second week to take duty or to enable it to be taken at Gosport or Park's school house. The church people, a small band, seem to have appreciated these efforts, for when a movement was made in the spring to erect a Church among them, they responded heartily and liberally. Frank Bogart, whose wife is an attached churchwoman, gave the building site. The churchmen of the parish of Adolphustown and Fredericksburgh subscribed over \$200 towards the Church. John Soby, Picton, gave and collected for it the sum of \$71. The Rev. A. L. Geen, by giving all the glass used in the building and in many other ways, has warmly and materially furthered the undertaking, while the builder, Alfred Rendell, of Napanee, as if catching the spirit which was abroad, put his whole heart and energies into the work, and in the short space of two months, completed a Church which for workmanship, design and cheapness does the utmost credit to his taste, skill and honesty. It is a small building 32 ft. x 18 ft., but well proportioned and church-like, with painted windows and doors. Inside everything is neat and well finished. The wainscoting and the ceiling are of ash boarding, oiled and varnished. The altar stands on an elevated dais, and the wall about and on each sides of it is pannelled to form a reredos. The centre panel over the altar has the word Jesus inscribed in gilt letters over a cross. The side panels contain the sacred monograms Alpha and Omega. The windows are glazed with colored glass in the margins, and enamelled centre lights. Two vases filled with flowers occupied the shelf over the altar. All looked bright and comfortable. The opening services were held on St. Simon and St. Jude's day, Oct. 28th. The clergy present, to assist in the services, were Rev. Rural Dean Baker, Rev. Canon Burke, Rev. Arthur Jarvis, Rev. Albert

L. Geen and Rev. R. S. Forneri. The chief service of the day, the communion service, was celebrated by the Rural Dean, who, in the proper place, read a formal declaration of the opening of the Church for public worship, naming it St. Jude's Church. The rural dean also preached a telling discourse from the text, "I was glad when they said unto me we will go up into the house of the Lord." After service the clergy adjourned to the residence of John Soby, jr., where an excellent dinner awaited them. At seven o'clock evening prayer was said, and an admirable discourse was delivered by the Rev. Canon Burke on the uses of the Church. At this service two infants were baptised, the one, a girl, belonging to Mrs. Sherman, and the other a boy, the first born of Mrs. Thos. Tierney. The singing, which was by the choir of St. Alban's, Adolphustown, was excellent, and the service throughout was bright and hearty. It was a day of "joy and gladness, thanksgiving and the voice of melody" which will long be remembered by those who took part in it. After the service all the clergy were invited to the hospitable house of Mrs. Hermance's for supper. We may add that the Church yet needs help and will be thankful to receive it through Rural Dean Baker from any who sympathise with the efforts of a small band of church people to plant the Church among them.—*Whig, Kingston.*

### CARLETON R. D.

The annual meeting of the Deanery of the County of Carleton was held Nov. 8th, in the basement of St. Alban's Church, Ottawa. Holy Communion was celebrated previous to the morning session, and afterwards the business of the Deanery was proceeded with. Rural Dean Bogart presided, and there were present Ven. Archdeacon Lauder, Rural Dean Pollard, Rev. H. Tudor, Winnipeg; Revs. Mucklestone, Garrett, Smitheman, Stiles, Austen, Smith, Norrie, Mackie, Baily and Hamington, and Messrs. Boyd, Manotick; Whitehorn, Birchton; Rogers, Janeville; Humphill, St. Luke's parish; Allen, Bell's Corners; Tompkins, Manotick; Butler, Richmond; A. Scott, Manotick; Abbott, Hazledean; Tubman, Ashton; Macfarlane, Orde, Bliss, Glover Ross and Bell, Ottawa.

The chairman presented his annual report of the general work of the year, showing a marked improvement over former years, an increased interest having been taken in the work by the laity of the different parishes. The remainder of the session was taken up with an interesting discussion on the question of the division of the diocese on the basis of the recent census returns. The afternoon session was opened by Rev. C. Saddington reading a paper on the subject of Defection and Defects comparing the census returns of 1871 and 1891. In the whole Dominion the Church had slightly increased. In British Columbia the Church had had a marvellous growth, showing that there was a migration westward. He thought one of the great needs was an extension of the Episcopate. Our Church people also needed instruction in church history and the history of the denominations around us. There was great need of sound and wholesome literature. We were not sufficiently aggressive!

The Rev. H. Pollard suggested the appoint-

ment of a diocesan organizing secretary for the formation of Sunday schools, where they do not exist, and also to bring the work more prominently before the Synod.

Rev. A. W. MacKay introduced the subject of the Church and the Press. He referred to the necessity of arresting the mis-statements published from time to time and that correct information should be furnished to the papers, and they would willingly insert it. Anything antagonistic to the Church should be at once set right. There was great need of literature suited to the people and which would interest them.

A valuable discussion followed and Messrs. Mackay & Orde were appointed official reporters for the Deanery of Carleton.

Rev. W. J. Mucklestone then introduced the subject of the Division of the Diocese and gave a brief account of the proceedings of the Provincial synod in this connection.

There was no doubt at all as to the necessity for more Episcopal supervision, especially in the country parishes. The younger clergy also needed the instruction and kindly counsel of the Bishop. Here in the Capital of the Dominion they should not see their diocese fall backwards for the want of a bishop. If they were given one to-morrow without a cent of endowment he felt confident that they could maintain him, (applause). In the event of their obtaining a bishopric their diocese would take in Perth and Smith's Falls, Iroquois, Morrisburg and the Mattawa District. The question of stipend was very important, but it was not of primary importance. Seeing, however, that the Provincial Synod has decided the amount to be raised, they had now to devise ways of raising it.

The Ven. Archdeacon said that all the preliminary steps had been taken and if the Bishop of Ontario would appeal in the great centres, there would be no difficulty. The great need of the Church to-day was the extension of the Episcopate.

On motion of Rev. Mr. Mucklestone, seconded by Mr. Hemphill, the following resolution was accepted:

"That this chapter is of opinion that immediate steps should be taken to consummate the diocese of Ottawa, and that the Archdeacon and Rural Dean interview the bishop and represent to him the earnest wishes of the people in this matter, and ask him to place himself in every possible way in front of the movement."

At the evening session the subject of discussion was religious teaching in the public schools. In the absence of Rev. J. F. Gorman the paper was read by Mr. Garrett, and was followed by a lengthy discussion in which most of those present took part. The meeting afterwards adjourned.

### HAWKESBURY.

On Thursday, Nov. 3rd, the Lord Bishop held a Confirmation in Trinity Church, when 41 candidates were presented for the Holy Rite, ten of whom were adults and had been brought up in other communions. This is a much larger number than were ever before confirmed at one time from the same area. In a vigorous and forcible address, his Lordship urged upon the candidates lifelong perseverance in fidelity to their vows as members of the Church of England.

After Confirmation, the Holy Eucharist was celebrated about 100 receiving, including all who had been confirmed.

In the evening, advantage was taken of the Bishop's visit to hold the annual missionary meeting on behalf of Diocesan Missions.

[Further items from this Diocese are held over for next number.]

## Diocese of Toronto.

### HALIBURTON.

A chapter of this Rural Deanery was held in Haliburton on 25th ult. All the clergy were present with the exception of Minden, some driving 50 miles to get there.

The functions began with matines in St. George's Church at 11 a. m. Prayers were said by Mr. Bourne of Essonville; the first lesson read by Mr. Hartley of Apsley, the second by Mr. Loward of Kinmount. By the courtesy of the Incumbent, the Rural Dean was asked to celebrate Holy Communion and to preach. Rev. F. E. Farncomb, B. A., officiated as Deacon. There was a very good congregation for a weekday morning service, and the communicants were nearly double in number the average at the usual Sunday celebrations.

The service was semi-choral, and the musical part was rendered in a very gratifying manner by the organist (Miss Dover) and the choir. The sermon was on missionary work, past, present, and future, pleading earnestly for more men in the back country.

The chapter met in Mr. Farncomb's house at 3 p. m. The Rural Dean suggested the propriety of a "Common" Hymn Book throughout the deanery; he had on the previous Sunday held service in a Church in which were three different selections of hymns; and they had to be given out such a number in such a book, and another number in another book. He also drew attention to the canon requiring a statement as to the Church property in the various parishes and missions; its present condition; what, if any, debt thereon; if occupied or not; and with whom the title deeds are deposited.

It was resolved to hold the next chapter at Essonville on Wednesday, March 8th, 1893.

## Diocese of Niagara.

### GUELPHI.

ST. GEORGE'S.—Thanksgiving Day was duly observed here by service in the morning when there was a good attendance and good music and an excellent sermon preached by the Ven. Archdeacon Dixon on the importance of such days as a protest against the scepticism which regards all phenomena of natural life as brought about by mere mechanical agencies, and as uniting us with the old life of God's chosen people. In this connection he gave a short description of the great Jewish festivals and of their spiritual significance, especially dwelling on the feast of Tabernacles or ingathering.

ST. JAMES.—The Rev. A. J. Belt was offered the Rectory of Grimsby vacant through the death of the late Canon Reid, but declined the same preferring to remain in St. James.

The Lord Bishop of the Diocese has been busily occupied in this section of the same, having consecrated lots to the Fergus burial ground; spent a Sunday in Moorefield, Rothsay, Drayton; confirmed a large class at Palmerston; held a Conference with the Clergy and Laity of the Deanery at Mount Forest; consecrated two churches, viz. at Riverstown and another at Arthur, and having also visited the mission of Grand Valley.

The Revd. P. T. Mignot, Mission Priest of Tapleystown, acknowledges with grateful thanks the receipt of a handsome set of alms plates for

S. George's Church, from the Rev. A. Geen of Belleville. Who will give us a set for Christ Church, Woodburn, to replace the tin ones now in use?

## Diocese of Huron.

LAY WORKERS AND S. S. CONVENTION.—We have already given an account of this successful gathering, though we merely gave a line or two of the proceedings of the afternoon and evening of the second day, which we now supplement:

Mr. Dymond read a practical paper upon "The Lay Representatives," which has been printed; the Rev. Canon Richardson spoke well upon "Young People's Societies"; the Rev. W. J. Taylor followed in an interesting and forcible address upon "The King's Daughters," upon which subject the Rev. Canon Davis also spoke earnestly. In the evening Mr. Jasper Golden gave a suggestive address upon "The Model Teacher," illustrated by the black board; Miss Brown, in a very winning modest manner spoke upon primary teaching; the Hon. S. H. Blake gave a powerful address upon "The Bible Teacher," holding for an hour the undivided attention of his hearers. He was followed by the Rev. W. Craig and Judge Woods. Of the whole convention there was but one opinion, it was practical, helpful, enthusiastic. The spirit of party was not seen, but the spirit of Christ was most apparent.

## Diocese of Columbia.

ANGELINA COLLEGE, VICTORIA, B. C. }  
Nov. 5th, 1892.

DEAR SIR,

I shall be truly grateful if you will allow me to plead the cause of the Church of England Chinese Mission in Victoria, B. C., in your well known journal, and by so doing enlist the sympathy of the Evangelical community, which at all times has been foremost in supporting the Missionary cause, giving so much encouragement by prayers and alms to those toiling in the Lord's vineyard in the most distant part of the world.

There had been no Church of England Chinese Mission here until my arrival this time last year, when I was appointed Superintendent, and throughout the time (nearly a year) I have had a zealous and devoted band of ladies as co-workers. Last year there was a grant from the Toronto Board of Mission which enabled us to keep the school open till July, since which time the Mission has been sustained by voluntary contributions. Our pupils are for the most part of the laboring class, too poor to pay for their schooling, nevertheless they come to us in large numbers gladly and some of the more advanced have been with us for months. I hope soon to admit three or four into the Church through the rite of Baptism.

We have hitherto held our school in a large room over a fruit store at a rent of \$15 a month, but the landlord, a very worldly man, has given us notice to quit unless we are willing to pay a higher rent, \$20. For some time past we have been suffering under the hands of this man, who opens his store on Sundays, to the hindrance of our Sunday school. All this makes us very anxious and we feel the only remedy for this

state of things is to have our own building, by lease or otherwise. We urgently need classrooms for children, one of our teaching staff undertaking the charge of the little ones. We require a chapel for the proper conduct of divine worship, it being very difficult to impart religious instruction in the same room as that used for secular knowledge. The Chinese are quick to note how Christians act in this matter and how careful we are to have a building set apart for the worship of Almighty God. The Methodist Church here have a chapel for their Chinese converts, and I earnestly ask my brothers and sisters who have the privileges of their Church to help us in our efforts to bring the reality of divine worship before our Chinese pupils and so incline them to come to know Him who is the Day, the Truth and the Life. I am indebted to Bishop Burdow, of Hong Kong, for a supply of bibles, prayer and hymn books in the Cantonese dialect and these have been most helpful to us. I have no hesitation in saying that our Mission is doing a good work and exerting a distinctly moral influence over the large population in Chinatown estimated at 4,000, and by visiting amongst them, there is now a very friendly feeling existing between the Chinese merchants and ourselves. There was quite hostile attitude shewn a year ago, but this is disappearing. We do our best to counteract the evils of opium smoking.

As representing my committee, I venture to ask your kind co-operation in carrying out our wishes so as to place the Chinese Mission School on a sure foundation and for this we are sending out appeals to raise the sum of \$1,000 for the lease or purchase of a small building.

I have secured the services of a young Chinese Christian who has been trained by us and who is trustworthy and reliable, exercising at the same time an excellent influence over the more advanced of our pupils.

Mr. I. Galletly, Manager Bank of Montreal, Victoria, B. C., has kindly undertaken to receive all monies forwarded for our Mission, and I will acknowledge any sums sent to myself in your valuable journal.

I must apologise for the length of my letter but trust you will insert it on account of the urgent appeal I desire to place before the Christian public of Canada.

I am, Dear Sir,  
Faithfully yours,  
E. F. LIPSCOMB,  
Chaplain and Supt. Chinese Mission.

The Synod of the Diocese was summoned to meet in Victoria, B. C., on the 22nd inst., to choose a Bishop. It is sincerely to be hoped that a wise choice has been made.

The offertories at the first anniversary services of the opening of the Church of St. Alban the Martyr, Nanaimo, amounted to \$151.75; and at the bazaar held in connection with the anniversary a sum of over \$400 was cleared. The Rector, Mr. Tovey, is to be congratulated on these successes and on the band of earnest Christian women who are assisting him.

## Correspondence.

### CONSOLIDATION.

THE EDITOR OF THE CHURCH GUARDIAN.

DEAR SIR,—The "mistiness" Delegate to P. S. complains of in his recent communication to you as surrounding the consolidation movement is I think, more owing to the vision he has of the matter than to any want of distinctness in the real position of the question as it now stands amongst us. Let me refresh his memory by recapitulating the history of the movement. For nearly seven years the subject of corporate union of the Church in B. N. America, has been

agitated. Our Provincial Synod of 1886 fairly set forth the consideration of it to the mind of the Church. From 1886 to 1889 in the various Diocesan Synods of Eastern Canada, in the Synods of Rupert's Land and in the independent Dioceses of the Pacific Coast the subject was considered and discussed. At that stage this was of necessity in a somewhat abstract form, but the general principle of a corporate unity was universally admitted.

On account of the general approval so expressed, there was brought forward in our P. S. of 1889, a motion authorizing the calling of a conference of the whole Church in Canada, to consist of representatives from each Diocese to consider such general union and, if possible to agree upon some general basis upon which such union might be formed. This was carried un-animously.

The Committee of our P. S. appointed to do this work convened the Conference in Winnipeg in August 1890. Meanwhile, speculative discussion had been active, and in some quarters a strong feeling was expressed to abolish what we call Provincial Synods and substitute this general or national Synod for them. The relation of the Province of Rupert's Land to the administration and support of church work and workers in its jurisdiction did not admit of this view being entertained and the Conference affirmed the necessity of the retention of Provinces under a general Synod in any scheme of union. And then, as a conference, all representatives taking full part according to the practice, and good faith of constitutional bodies, the consolidation scheme was evolved and adopted.

Our P. S. Committee then, according to instructions, submitted the result as arrived at to each individual Diocese and the Report of that Committee shews how the Dioceses regarded the scheme, with various suggestions as to its amendment.

With the advantage of all this we met in Provincial Synod. The discussion was carried on in the most deliberate way. At the beginning of it, a joint discussion of both Houses was held and for five days thereafter it engaged the attention of the Synod.

Now, while for the most practical of purposes the Province of Rupert's Land insisted on retention of the Provincial system. There are a great many in our own province who would not consent to abolish the Provincial system, as distinguished from the National one, because it is an ancient Church institution, has been of great service all down through the centuries and because it is a very natural organization and capable of rendering still efficient service in its sphere. The whole movement for the General Synod goes upon the belief that our Provincial system does not satisfy all our wants as a Church, and that therefore there is a natural and distinct sphere for both.

At this stage I will say, that the whole course of the discussion in our Provincial Synod showed most clearly one thing which it had in common with the Winnipeg Conference, viz: that while there was necessarily a great variety of opinions expressed, the governing influence was unity of the spirit. To me, the honest efforts made by men of different views to get to a common ground, was most impressive. Not that anything was slurred over or merely compromised. The discussion was close and searching, and the result arrived at can be truly said to be the full and thorough expression of the Provincial Synods of Canada on this great question.

Viewing then the Consolidation position as it now stands, as the product of separate Diocesan discussion—Conference of the whole Church in Canada and specific result arrived at by our P. S. the question comes: How are the Dioceses which have morally pledged themselves to this movement to act in regard to the General Synod to which they will be summoned by the Metropolitan, but really by their own action.

Our P. S. recommends a certain course to the Dioceses, of whose representatives it is composed, in this matter with the hope that this may

be followed. This language of the Provincial Synod answers in anticipation 'Delegate.'

*Condition A.*—It was distinctly asserted in debate over and over again, that the Province could not bind the Dioceses. But any recommendation from the Province, the sum of all the Dioceses has a moral right and authority that each and every Diocese is bound to respect.

*Condition B.*—In the first meeting of General Synod, the election of delegates must be as provided in Winnipeg scheme and until Constitution has been adopted. As Rupert's Lands had agreed to that, our Province could not alter it.

*Condition C.*—The Province of Rupert's Land is not subordinate to our P. S. and may have some amendments of its own to propose. The representatives of the whole Church will meet in General Synod with the advantages of all the discussions and conclusions hitherto arrived at. The conclusions of our P. S. will be before the mind of the General Synod when in active work and will certainly exercise a powerful influence, but it is quite possible that the men of Rupert's Land, who are of the pioneer order and intensely practical, may propose amendments.

*Condition D.*—The three Dioceses on the Pacific coast, are not subordinate to our P. S., but to show how all contribute to the one end, our P. S. copied the New-Westminster proviso, as to the distinct declaration in the General Synod Constitution to be made regarding our holding Doctrine and exercising administration according to the Book of Common Prayer and the use of the Church of England.

*Condition E.*—The General Synod will make its own Constitution after the manner in which such business is always done. The whole scheme is left with the Dioceses now, and considering the whole history of the movement, I do not see the probability of the formation of the General Synod being delayed by any serious difference amongst them. As to what position would ensue if any one Diocese refused to take part in the General Synod meeting, I consider this can only be dealt with at the time, according to the circumstances of the case.

*Section 2.*—The value of our P. S. criticism and its passage of the scheme of consolidation lies in the fact that the P. S. really represents the Church people in Eastern Canada. The General Synod will represent all the Church people in Canada. Our P. S. can alter and amend its constitution without reference to the Dioceses composing it. Each Diocese having had its opportunity of influencing the result at the proper time, and why should the General Synod be more restricted.

*Section 3.*—Theoretically I agree with "Delegate" in his remarks on this, but we have to take into account the current state of feeling and thought in the Church as to the exercise of power in these matters. The course of the Church's history shows that there is a large element of distrust in the minds of the sections of the Church as to how those differing from them would administer, &c., and until that is supplanted by trust, our constitution must be framed so as to permit all to go on together. I personally have every confidence in the working of our institutions. Our Diocesan Synods are composed of three estates, Bishop, Clergy, and Laity, and any question must pass all these three. In the superior Synod both orders in the Lower House must agree, and then Upper and Lower Houses must agree, and even then certain acts require confirmation at the subsequent Synod. In the absence of a General Council of the whole Anglican communion throughout the world, I would be prepared to fall in with any proviso here that would give the Church membership at large, confidence in the General Synod, and the belief that no sudden tide of feeling might prejudicially affect its action. As the principle of the majority governing must obtain in the General Synod, I think what is required has to be conserved some other way than by Provincial or Diocesan reference.

*Section 4.*—Delegate's mistiness is very pronounced here, so far. The retention of Provincial Synod under the General Synod has been agreed to, and the recognition of the latter as an *appellate tribunal* has been agreed to. Where then, is there any chance of collision between these bodies! The working sphere of each has yet to be defined, and life and practice will be required to assist in the definition, as constitutions really grow and are not made. But will "Delegate" seriously agree that a community like ours, sprung from the race that has shown the world how to use representative institutions, and with our experience of general and local administration, will fail in harmonizing the action of the General and Provincial Synods. I regret much, our entire Consolidation debate was not specially and fully reported as a number of utterances as to the relations between the Synods were made. One speech in particular, viz., that of Provost Body, bore most directly on this very point. He showed most clearly what the working of both synods would be and what questions would naturally fall to the one, and what to the other. The Provincial Synod, as we understand it, cannot be a General Synod, nor can the General be the Provincial; why then must the Provincial system be abandoned? I would ask Delegate to look at the state and necessities of the Church. The census gave us all questions and searchings for explanation. We must move all along the line, generally and locally.

The interest of our general membership in the Church's work and advance must be very largely enlivened and increased. The support necessary to make our colleges efficient in furnishing men for the ministry, to conduce to the efficiency of the clergy in their proper duties, and to make proper provision for the old age of the clergy, and the support of their widows and orphans, must come from the contributions of the general mass of the members. The clergy are the Church's fighting men, and this support is of supreme importance. We are on the eve of a large movement of internal life in the Church. The necessity for increasing the working agents of the Church, beginning with the Episcopate, the case for which was put so powerfully by Dr. Langtry in last week's church papers, is being more and more recognized. Dr. Langtry's ideas are those of many men of all kinds from one end of the country to the other. The general membership of the Church must respond to the call. Coincident with this is the Lay workers' movement which is becoming of more importance daily. The formation of the General Synod will supply the concrete manifestation of solidarity, unity and authority our people require. Individual interest in the Church will thereby be stimulated, and that in turn will beneficially affect all congregational and general church life. In the large period of development that lies before us it would be poor policy to abolish any church organization whatever. Work will be found for all, and the organizations will adapt themselves to the circumstances. In England, after generations of suspension, the Provincial system has been awakened and is being adjusted to the requirements of the age. In Canada, as our Provincial system gradually gets to its original sphere, viz., within the civil province as secularly governed, and when our Dioceses are largely increased by sub-division, the true sphere of a Provincial system will be seen on this side the Atlantic. The Church is doing much of her own work direct, that is done in England by societies. It is well that it should be so, and that the Church should do her own work as a Church. If the full meaning of what the church's life and possibilities could be made to be in our Dominion were realized by our people, there would be no discussion as to these various Synods. In the hope that the rank and file of our church people will understand and rise to the opportunity and that the work of consolidation will be completed. I am, yours truly,

CHARLES JENKINS.

Petrolia, Nov. 7, 1892.



# THE CHURCH GUARDIAN.

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., WINDSOR, MAN.

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO  
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CHANGES TO P. O. BOX 1968. FOR BUSINESS  
ANNOUNCEMENTS SEE PAGE 16.

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

## CALENDAR FOR NOVEMBER.

NOVEMBER	1.—All Saints Day.
"	6.—21st Sunday after Trinity
"	13.—22nd do do do
"	20.—23rd do do do
"	27.—1st Sunday in Advent. (No- tice of St. Andrew.)
"	30.—St. Andrew, <i>Ap. and Mar.</i> (Athanasian Cr.)

## ADVENT SUNDAY.

### "UNTIL THE DAY BREAK."

(By the late Rev. HORATIUS BONAR, D. D.)

For the vision of the Bridegroom  
Waits the well beloved Bride,  
Severed only for a season  
From her Well-beloved's side.  
For the hour when morn ascendeth,  
And the shadows disappear,  
For the signs of heavenly glory,  
She is waiting, waiting here!

Morn of morns, it seems at last  
All the gloom of ages past,  
For the day of days the brightest  
She is waiting, waiting here!

For the coming of the Bridegroom,  
Whom, though yet unseen, we love;  
For the King of saints, returning  
In His glory from above;  
For the shout that shakes the prison,  
For the trumpet loud and clear,  
For the voice of the archangel  
She is waiting, waiting here!

Morn of morns, it comes at last, etc.

For the light beyond the darkness  
When the reign of sin is done,  
When the storm has ceased its raging,  
And the haven has been won;  
For the joy beyond the sorrow,  
Joy of the eternal year,  
For the resurrection splendour,  
She is waiting, waiting here!

Morn of morns, it comes at last, etc.

## ADVENT TEACHING.

By the Very Rev. E. M. GOULBURN, D. D., Au-  
thor of *The Collects of the Day.*

"Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen."

This magnificent Collect was first made in 1549. It came from the pen of Cranmer and those who were engaged under him in revising the old Latin Offices, and adapting them to the use of the Reformed Church; and, like other passages of the Prayer Book which originated with them, it shows how abundantly qualified they were for their task.

While this first Collect glows with unusual fire and spirit, it at the same time possesses all the excellence of the old Collects, of which Canon Bright most justly tells us that "they exhibit an exquisite skill of antithesis, and a rhythmical harmony which the ear is loth to lose," and that "they are never weak, never diluted, never drawing, never ill arranged." How entirely does this description hold good of the short prayer before us! How terse it is, and yet how full of matter! How admirably arranged! How skillful in its antitheses, two of them indeed being Scriptural antitheses—"cast away," "put on"; "works of darkness, armour of light"; "in the time of this mortal life," "in the last day"; and again, "this mortal life," "the life immortal"; "to visit us," "to judge the quick and dead"; "in great humility," "in his glorious Majesty!" And, finally, what a grand roll and rhythm there is about the English, so that it is hard to say whether the ear or the mind finds most gratification in it!

Before observing upon its contents, I will just guard against a misunderstanding which might arise from part of the language employed. "The time of this mortal life" might seem to some to mean the season of the year at which we have now arrived; being the ecclesiastical season of Advent, in which we commemorate our Lord's coming in the flesh. But this is not the case. In the words "in which thy Son Jesus Christ came to visit us in great humility," the relative refers not to the word "time," but to the immediately preceding words "mortal life." Our Blessed Lord being, as a Divine Person, *immortal*, came to visit us "in this mortal life"—there is no reference to His having come at a particular season of the year.

And now as to the contents of the Collect. It is obviously founded upon a text in the Epistle, the very words of which text it adopts, so that no one can possibly mistake the reference. I may observe that the allusions to Holy Scripture in the old Collects, though abundant, are for the most part covert, and lie under the surface; while in the Collects composed by the Reformers, what we find is rather *quotation* than allusion. Here, for example, certain words of St. Paul to the Romans are cited: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." And what is the simple, holy, beautiful thought of the Ap-  
ostle, as it flows on from point to point under

the guidance of the Holy Ghost? The day of Christ's second coming, which shall cheer the drooping hearts of His faithful ones, dispel all shadows, clear up all doubts, and chase away all sorrows, is at hand. What we do when a new day dawns upon us, is to cast away our sleeping apparel, spring up from our beds, and clothe ourselves in the attire of the day. What we have to do, as the Second Advent draws nearer and nearer, shining ever more and more unto the perfect day, is "to awake out of" the "sleep" of spiritual sloth, and cast away that raiment of "works of darkness," in which we have enwrapped ourselves; "unfruitful works," from which no solid profit or satisfaction is to be had, though they may yield a momentary pleasure; works which shun, and will not bear, the light of God's Presence; and which, as laying the conscience under a galling yoke, are a drudgery, like the works which Pharaoh's taskmasters exacted from Israel. And what are we to "put upon us," when we arise? Apparel? The apparel of the righteousness of Christ, which becomes ours by faith. But something more than apparel, if we would be safe. A man, who is to go where arrows and bullets are whirling through the air in every direction, should have on him something over his coat. And so the Apostle exhorts the Thessalonians, "Let us, who are of the day, be sober, putting on the breastplate of faith and love: and for an helmet, the hope of salvation." And the Collect sends us to God for this breastplate and helmet, teaching us to ask Him for grace to put them on.

Before leaving the Collect, observe how skillfully the writer has combined in it the two lines of Advent meditation, the retrospect of the first, with the anticipation of the second Advent, and how judiciously he has thrown each into high relief by its vivid contrast with the other. "Jesus Christ came to visit us in great humility;" "He shall come again in His glorious Majesty to judge both the quick and dead." To this contrast between the "great humility" and the "glorious Majesty" our Lord Himself called the attention of the Jewish Sanhedrim by a single word, the force of which escapes the cursory reader, and sometimes perplexes the most thoughtful one. When adjured by the high priest to tell them whether He was the Christ, the Son of God, He replies: "Thou hast said" (an affirmation of His Messiahship and Divine Sonship); "nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." What is the force of this *nevertheless*? It wraps up (like the "therefore" in St. John six. 11) a whole train of thought. Our Lord would say; "Let not my present humble guise stagger you. Ye look on things after the outward appearance, and accordingly regard Me as being, what I seem to the eye of sense to be, a bound criminal, defenceless and weak, in the presence and power of his judges. Nevertheless, believe me, ye shall one day form another estimate of things. Ye, as criminals, shall stand before me as your Judge, and acknowledge Me as the arbiter or your destiny, when I sit on the right hand of power, and come in the clouds of heaven." This pregnant "nevertheless" has been the theme of many pieces of Christian hymnology; but nowhere has its force been more tersely or simply brought out than in the majestic Collect before us.

Observe, finally, that this is perhaps the most doctrinal of all the Collects, being indeed in it-

self a short Apostles' Creed; for here we have the Divine Sonship of Christ; His birth into this world, nay, and (implicitly) His sufferings and death too (for were not they the climax of His humiliation?); His return from the right hand of God (inferring His previous resurrection and ascension); His judgment of the quick and dead; and finally, the resurrection of the body, and the life everlasting. Add to which that, in the "Give us grace," there is the clearest recognition of the work of God the Holy Ghost.

What, then, shall we learn from the fact that this, the first Collect of the Christian Year, is also the most doctrinal? This lesson, at all events, will not be amiss nor unsuitable to our times, that the whole structure of Christian Prayer is built upon doctrine; that to cut away dogma—i. e. the definite statement of doctrine—from prayer, is to cut the very nerve and sinew which gives the prayer its power of movement; for prayer, while indeed it is an affection of the heart, is not a mere sentiment, but a sentiment arising from the belief of some Divine truth. Prayer is nothing else than the voice of faith apprehending that truth—taking that truth to itself.

ADVENT.

Advent Sunday begins a new ecclesiastical year, and no one knows what spiritual joys or trials it has in store for us. All may now seem "fair," and yet soon to be changed into "foul;" or there may be gloomy anticipations, naught but shadows fleeing before the light of coming peace. Many a ship has taken up anchor when the sky was clear and winds favorable to be tossed at the mercy of a storm, while others have left the dock beneath lowering clouds and reached the haven without an opposing wind. When the waters are smooth the voyage is pleasant, but the mountain waves test and train the seamen's nerve. Successes encourage, but disappointments may better educate to bear and endure. The world's deserts are made by continuous sunshine, and unalloyed spiritual joys have made of many hearts unfruitful, desolate wastes. To those discouraged by their failures in the year past, the Master is even now saying, as He did to St. Peter: "Launch out into the deep," and "let down the nets," although they have "toiled all the night" and "taken nothing." The waters of a great unknown sea lie before us, but beneath its waves are "the everlasting arms" of our Heavenly Father; and we should not coast along every day's life, guided only by finite foresight or immediate personal reward. St. Paul was given a thorn in the flesh to make him lean upon the Almighty's strength, and so may past failures serve for us the same purpose, making us sail far away from the shallowness of things temporal out into the unfathomable depths of divine mercy. The automaton, with which children play, seems alive while the string is being pulled, but when the pulling stops we see it is only dead, inert matter; and so he who is solely incited to continued efforts by success may be only an automaton Christian, having the form of godliness without the power thereof. Opposition, instead of decreasing, should increase our speed in running, with patience, the race set before us, as the revolutions of a planet around the sun increase in proportion to the resistance for as the opposition becomes stronger the radii of the planet grows shorter and the nearness to the sun makes the revolutions more rapid. The lesser the cir-

cumference, as in the instance of smaller and larger wheels, will ever be the greater the velocity. A Christian with failures is a Christian still. Yea, what once seemed a "colossal failure"—the symbol of death—the blood-stained Cross—has become the world's light and life! Courage, then, discouraged ones. "Launch out into the deep" with increased faith in God. Death to despair, and begin the new Church year with implicit trust in Him who has promised never to leave or forsake us—*St. Andrew's Rubric.*

HANTSPORT, N. S.

For the first time in the history of the town of Hantsport, the Apostolic Rite of Confirmation has been administered therein. On Monday evening, Nov. 14th, the Right Reverend the Lord Bishop of Nova Scotia came there from Windsor. The service began at eight o'clock with shortened Evensong, which was said by the Bishop's acting Chaplain, the Rev. K. C. Hind, M. A., Rector of Newport; Mr. G. Howcroft, of King's College, Lay-Reader in charge of the Mission, read the Lesson. The candidates were presented to the Bishop by the Rev. Canon Brock, D. D., Rector of Hantsport. They were 18 in number, 3 males and 15 females; the remarkable feature in the class was this, that 10 out of the 18 had been received into the English branch of the Holy Catholic Church by Adult Baptism. The class had been prepared by Mr. Howcroft, whom the Bishop appointed from July 1st, 1892, as Lay-reader in charge of the Mission under the supervision of Canon Brock. The Church was crowded to its utmost capacity and numbers had to stand as every seat was occupied. The Bishop's address to the candidates gave the numerous Baptists present ample matter for serious thought, and deep searching into God's word. He spoke with the utmost plainness and directness on the Apostolic character of the Rite of Confirmation, and of the gift of the Holy Ghost therein given by prayer and the laying on of hands, and of the urgent need to improve this great gift. He illustrated the different parts of his subject with his usual felicity of illustration, which would serve to bring the matter within the comprehension of all.

As the organist and nearly the whole choir of St. Andrew's Church, Hantsport, were amongst those confirmed, the organist and choir of Christ Church, Windsor, most kindly came and gave their services. The ladies of St. Andrew's Church hospitably entertained the Bishop, clergy and other visitors.

The history of the Church in Hantsport so far affords a striking proof of the success, which in spite of seemingly overwhelming difficulties, will attend prayerful, persevering and united effort. The owners of property in the town were determined that the Church of the Living God should have no sanctuary in Hantsport. But God who watches over and directs the fortunes of His Church ordered it otherwise. The sanctuary for the worship of Almighty God according to Rites and Ceremonies of the Ancient and Apostolic Church of England was opened two years ago, and now out of a very heavy debt, which then incumbered it, only \$600 remains to be paid.

On Sunday last Nov. 20th, the Rev. Professor Vroom, B. D., of King's College, administered the Holy Communion in St. Andrew's Church, Hantsport, and gave those recently confirmed and others the privilege of receiving the Church's highest means of grace.

WHAT THE PRAYER BOOK IS TO US.

*Hold fast the form of sound words.*—II. TIM. I. 13.

The Book of Common Prayer, which has guided the devotions of so many millions, in all lands, and which has been the comfort of a great multitude which no man can number in ages past, has been well described as "The Sanctuary of our Faith and our Language." Its words are familiar to every ear, and its ancient forms hallow our daily life. A distinguished Congregational divine remarked in a sermon to his own people, "In English there are no lessons, gospels, psalms, collects, confessions, thanksgivings, prayers; in one word, no religious form-book, that can stand a moment in comparison with the Prayer Book of the Episcopal Church in the twofold quality of richness and age."

Forms of prayer and praise were used in the Jewish Church by God's own appointment, and liturgies have given shape and permanence to the worship of the Christian Church since apostolic times. Our own Prayer Book is especially rich in its ancient treasure, from the fact that it embraces the choicest selections from those heirlooms of the past. It was not the work of a day, nor of a generation, but the legacy of saints and martyrs and confessors; and the words now uttered by God's children in this distant age were once spoken by those who faced the rack and the devouring flames, and whose only abiding-places were the dens and caves of the earth.

If we would enjoy the full benefit to be derived from this precious volume, minister and people must alike bear their part in its prayers and praises. St. Jerome says of Christians of his day, "They echo *Amen* like a thunder clap;" and St. Chrysostom represents the walls of the churches as ringing with the sound of their united voices, like the voice of many waters. The low, inarticulate muttering and mumbling of our beautiful service which is common in some places now, is in striking contrast with the hearty devotion of better days.

That whole-souled, earnest man of God, Bishop Ravenscroft, of North Carolina, was once officiating in a little country church, and had got as far as the Creed. Having repeated the first article, "I believe in God the Father Almighty," in his stentorian tones, he perceived, to his surprise and sorrow, that not one mouth in the congregation had uttered these words aloud. Turning the Prayer Book over on the reading desk, and looking about with a bewildered, troubled expression, he exclaimed, in a voice that startled every one. "Am I in the midst of a heathen or a Christian people? Can it be possible that there is no man or woman present who believes 'in God the Father Almighty?'" Then, after pausing a moment, as if to let the people recover themselves, he said, "Let us try again." On beginning the second time, his great voice was nearly drowned in the mingled responses of every man, woman and child in the house.

May all of us show our appreciation of the Prayer Book by responding aloud, heartily, and with a good courage.

The traveller in Eastern lands take off his sandals, soiled with the dust of the way, at the gate of the palace which he would enter. So may we always lay aside our worldly thoughts when we come into the presence-chamber of the great King and worship Him in the beauty of holiness.—*John N. Norton, D. D.*

## Family Department.

### "THE COMING OF THE LORD DRAWETH NIGH."

Behold He comes! our Lord, our King!  
"Before Him every knee shall bow."

Blessed are they that own Him now,  
And to His courts their offering bring.

More blessed still are they that bear  
His banner that is never furled,  
With hands made strong by faith and prayer,  
Through the dark places of the world.

He comes! Oh, faithless hearts, and sad,  
Renounce your doubts, forget your pain,  
The King of Glory comes to reign;  
Watch for His coming, and be glad.

Lo! as the sun ascends on high,  
And brightens all the coming day,  
The mists and darkness flee away;  
And glorious light fill all the sky—

So, o'er the earth, His light shall spread,  
His Name shall ever be adored,  
And to the knowledge of the Lord,  
The hearts of all mankind be led.

Dear Lord, we would "prepare Thy way."  
Oh! bless our efforts with Thy grace;  
And fit us for that glorious day,  
When we shall see Thee "face to face."

E. JOHNSON.

## HOME, SWEET HOME

BY MRS. WALTON.

### CHAPTER VIII.—MADE MEET FOR HOME.

How different everything seemed to Treffy after his doubts and fears had been removed! The very attic seemed full of sunshine, and old Treffy's heart was full of brightness. He was forgiven, and he knew it. And, as a forgiven child, he could look up into his Father's face with a smile.

A great load was taken off little Christie's heart, his old master was so happy and contented now; never impatient at his long absence when he was out with the organ, or fretful and anxious about their daily support. Old Treffy had laid upon Jesus his load of sin, and it was not hard to lay upon him also his load of care. The Lord who had borne the greater burden would surely bear the less. Treffy could not have put this feeling of trust into words, but he acted upon it. There were no murmurings from old Treffy now, no forebodings. He had always a bright smile and a cheerful word for Christie when the boy returned tired at night. And whilst Christie was out he would lie very still and peaceful, talking softly to himself or thanking the dear Lord for his great gift to him.

And old Treffy's trust was not disappointed. "None that trust in him shall be desolate."

The clergyman's gift was not the only one they received that week. Christie had come home in the middle of the day, to see how his old master was, and was just preparing to start again on his rounds when they heard a gentle ruffling of silk on the stairs, and a low knock at the door. Christie opened it quickly, and in walked little Mabel, and little Mabel's mamma. They had brought with them many little comforts for old Treffy, which Mabel had great

pleasure in opening out. But they brought with them also what money cannot buy—sweet, gentle words and bright smiles which cheered old Treffy's heart.

The lady sat down beside Treffy, and they talked together of Jesus. The old man loved to talk of Jesus now, for he was able to say, "He loved me, and gave himself for me."

And the lady took a little blue Testament from her pocket, and read a chapter to Treffy. She had a sweet, clear voice, and she read so distinctly that he could understand every word.

Little Mabel sat quite still whilst her mamma was reading, then she got up, and ran across the attic.

"Here are my snowdrops," she said, with a cry of joy, as she caught sight of them in the window-sill. "Do you like them, Master Treffy?"

"Ay! little missie," said the old man, "I do, indeed, and me and Christie always think of the little prayer when we look at them."

"Wash me, and I shall be whiter than snow," repeated Mabel reverently. "Has he washed you Master Treffy?"

"Yes, missie," said Treffy, "I believe he has."

"I'm so glad," said little Mabel, "then you will go to 'Home, sweet Home;' won't he mamma?"

"Yes," said her mother, "Treffy and Christie have found the only road which leads home. And, oh!" she said, the color coming into her sweet face, "what a happy day it will be when we all meet at home! Wouldn't you like to see Jesus, Treffy!" asked the lady.

"Ay," said old Treffy, "it would be a good sight to see his blessed face. I could almost sing for joy when I think of it, and I haven't so very long to wait."

"No," said the lady, with a wistful expression in her eyes, "I could almost change places with you, Treffy; I could almost wish I were as near to 'Home, sweet Home.' But that would be selfish," she said brightly, as she rose to go.

But little Mabel had discovered the old organ, and was in no haste to depart. She must turn it "just a little bit." In former days, old Treffy would have been seriously agitated and distressed at the idea of the handle of his dear old organ being turned by a little girl of six years old. Even now he felt a small amount of anxiety when she proposed it. But his fears vanished when he saw the careful, deliberate way in which Mabel went to work. The old organ was perfectly safe in her hands. And, to Mabel's joy, the first tune which came was "Home, sweet Home." Very sweetly it sounded in old Treffy's ears. He was thinking of no earthly home, but of "the city bright," where he hoped soon to be. And the lady was thinking of it too.

When the tune was finished, they took their leave, and Christie looked out of the window, and watched them crossing the dirty court, and entering the carriage which was waiting for them in the street.

It had been a very bright week for Christie and for old Treffy.

And then Sunday came, and another services in the little mission-room. Christie was there in good time, and the clergyman gave him a pleasant smile as he came into the room.

It was the third verse of the hymn on which the clergyman was to preach to-night. They sang the whole hymn through before the sermon,

and then they sang the third verse again, that all of them might remember it whilst he was preaching.

Lord, make me from this hour  
Thy loving child to be.  
Kept by thy power,  
Kept by thy power,  
From all that grieveth Thee."

And the clergyman's text was in Colossians i, 12, "Meet to be partakers of the inheritance." He repeated it very slowly, and Christie whispered it softly to himself, that he might be able to teach it to old Treffy.

"Meet to be partakers of the inheritance." "What is the inheritance?" asked the clergyman. "My dear friends, our inheritance is that city bright of which we have been speaking so much, 'Home, sweet Home,' our Father's home. We are not there yet, but for all Christ's washed ones there is a bright home above. Jesus is preparing it for us; it is our inheritance. Oh," said the clergyman very earnestly, "I wonder how many in this room have a home up there. You may have a wretched uncomfortable home on earth; is it your *only* home? Is there no home for you in the bright city; no home in heaven?"

"You might all have a home there," said the clergyman, "if you would only come to the fountain, if you would only say from the bottom of your heart, Lord, wash me, and I shall be whiter than snow."

And Christie smiled when the clergyman said his little prayer, for he thought of the snowdrops. And the clergyman thought of them too.

Then Mr. Wilton went on to say that he wished to speak to those who *had* come to Jesus; who *had* taken their sin to him, and who *had* been washed in his blood.

"That's me and old Treffy," said Christie to himself.

"My dear friends," said the clergyman, "all of you have an inheritance; you are the sons of a King; there is a place in the kingdom waiting for you. Jesus is getting that place ready for you, and I want to show you to-night that you must be made ready for it, meet or fit for the inheritance. One day the Prince of Wales will be the King of England. This kingdom is his inheritance. As soon as he was born he had a right to it. But he has been educated and trained with great care, that he may be meet for the inheritance, that he may be fit to enjoy, and able to use it. If he had no education, if he had been brought up in one of these dismal black courts, though he might have a perfect right to be king, still he would not be able to enjoy it; he would feel strange, uncomfortable, out of place.

"Just so," said the clergyman, "is it with our inheritance. As soon as we are born again we have a right to it, we become sons and daughters of the King of kings. But we need to be prepared and made meet for the inheritance. We must be made holy within; we must be trained and taught to hate sin and to love all that is pure and holy. And this is the work of God's Holy Spirit.

"Oh! my friends, will you not ask for the gift of the Holy Spirit to renew your heart? It will not be all done in a day. You came to Jesus to be washed from the stain of sin. He did that at once; he gave you at once the right

to the inheritance. But you will not be made holy at once. Little by little, hour by hour, day by day, the Holy Spirit will make you more and more ready for the inheritance. You will become more and more like Jesus. You will hate sin more; you will love Jesus more; you will become more holy. But, oh! let no one think," said the clergyman, "that being good will ever give you a right to the inheritance. If I were to be ever so well educated, if I were to be taught a hundred times better than the Prince of Wales has been, it would never give me a right to be King of England. No, my friends, the only way into 'Home, sweet Home,' the only way to obtain a right to the inheritance, is by the blood of Jesus. There is no other way, no other right.

"But, after the dear Lord has given us the right to the kingdom, he always prepare us for it. A forgiven soul will always lead a holy life. A soul that has been washed white will always long to keep clear of sin. Is it not so with you? Just think of what Jesus has done for you! He has washed your sins away at the cost of his life. Will you do the very things that grieve him? Will you be so ungrateful as to do that? Will you?"

"Oh? surely not; surely you will say, in the words of the third verse of our hymn:

'Lord, make me from this hour  
Thy loving child to be,  
Kept by thy power,  
Kept by thy power,  
From all that grieveth Thee.'

And surely you will ask him very, very earnestly, to give you that Holy Spirit who alone can make you holy. And when the work is done," said the clergyman, "when you are made meet, made fit for the inheritance, the Lord will take you there. He will not keep you waiting. Some are made ready very quickly. Others have to wait long, weary years of discipline. But all the King's sons shall be ready at last, all shall be taken home, and shall enter upon the inheritance. Will you be there?"

And with that question the clergyman ended his sermon, and the little

congregation broke up very quietly, and went home with thoughtful faces. Christie lingered near the door till the clergyman came out. He asked very kindly of old Treffy, and then he put a few questions to Christie about the sermon; for he had been afraid whilst he had been preaching that he had not made it so clear that a child might understand. But he was cheered to find that the leading truth of the sermon was impressed on little Christie's mind, and that he would be able to carry to old Treffy something, at least, of what he had heard.

For Christie was taught of God, and into hearts prepared by the Holy Spirit the seed is sure to sink. The Lord has prepared the word for them, and the sower has only to put his hand into his basket and scatter the seed prayerfully over the softened soil. It will sink in, spring up, and bring forth fruit.

The clergyman felt the truth of this as he walked home. And he remembered where it was written, "The preparation of the heart is from the Lord." "That is a word for me, as well as for my hearers," he said to himself, "Lord, ever let thy preparation go before my preaching."

TO BE CONTINUED.

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CHURCH GUARDIAN,

DIOCESE OF CALGARY.

BISHOP PINKHAM.—The Right Rev. Cyprian Pinkham, Bishop of Saskatchewan and Calgary, arrived in Winnipeg on his way home from England after an absence of a little over seven months. His stay was partly to see the Metropolitan, whom unfortunately he was not able to meet here—and partly because he was due in Regina to-morrow to attend a meeting of the board of education for the Territories. To a Free Press reporter who called upon him at Bishop's Court, St. John's, he said in conversation :

"I have been in England for the purpose of trying to raise a bishopric endowment fund for the diocese of Calgary. When I became bishop, the whole of my two diocese was in chaos. I had already, in the lifetime of Bishop McLean, indicated what my wish was with regard to matters by moving, as early as 1883, that there should be a division of the territory for the purpose of organization; and then, when the division was made and the diocese of Calgary came into existence, I felt, and in this feeling I was heartily supported by the metropolitan, that, although the endowment fund which the bishop of Saskatchewan had raised was as much for what is now the diocese of Calgary as it was for the part that now is known as the diocese of Saskatchewan, yet, inasmuch as Bishop McLean had made Prince Albert his headquarters and had done so much for that part of the country; and also because he was the first bishop of Saskatchewan, we felt that it was proper that the whole of the endowment fund should go to the present diocese of Saskatchewan, it having been arranged, when the diocese of Calgary was formed, that the present bishop should be bishop of both dioceses until an endowment was formed, or other adequate provision made for the support of the bishop of Calgary. Feeling strongly the importance of having a bishop for each of these two sees, and having a diocese to confine his efforts to what might be termed a manageable jurisdiction, and with the very cordial support of the metropolitan bishop, I went to England to bring the matter before the Church there, with a view of getting an endowment. During the time I was there, I was not only actively engaged on Sundays in preaching, either in behalf of the endowment fund, or else for one of the great societies to which the Church in Rupert's Land owes so much, namely the C.M.S., the S.P.G., the S.P.C.K., and the C. & C.S., at the annual meetings of all of which I was a speaker."

The bishop left no stone unturned to accomplish the object of his visit; but many things stood in the way, among which may be mentioned the disaster in Mauritius, the fire in St. John's, and a similar appeal made by Bishop Smythies of Central Africa. The result is that the total amount obtained from all sources, including grants from the S.P.C.K., the S.P.G. and the C.B.F., is about \$25,000, a sum the interest of which is quite inadequate for the support of a bishop, but he expects the balance of the minimum sum required,

namely \$25,000, may come at any time, since the wants of the Church in these two dioceses have been put forward in every quarter where an opportunity was given for presenting them. The bishop was accompanied by one clergyman, the Rev. C. H. Rich, who come to take a position in the diocese of Calgary, and by a layman who comes to take the position of teacher in Emmanuel college, an institution of great importance in which boys and young men, most of them Indians, are being trained as catechists, teachers and so on. The bishop tried to get clergymen for vacancies in both dioceses, but he was not immediately successful. He expects, however, that one at least will come out for the diocese of Saskatchewan; he also expects to hold an ordination shortly, when two young men now in the diocese of Calgary, will be admitted to the diaconate. The bishop not only received the utmost support from the great societies above alluded to, but from many friends in different parts of England, who earnestly desire the successful accomplishment of the object for which he went to England. He received several gifts in the way of Bibles and church furniture for the work under him. He expressed himself as glad to find himself again in the province of Rupert's Land and said he was looking forward to taking up his important work where he had to leave it when he went away, with renewed vigor and encouragement.

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## Temperance Column.

### THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

#### ARTICLE I.—(Continued.)

With this authorisation the Society—now "the Church of England Temperance Society"—was launched afresh in February, 1873, under the auspices of the Primate at Lambeth Palace, and began the course which has made it what it is at present—a great Church Society, organized in every diocese, with some thousands of parochial branches, and at least 400,000 adherents.

In its new form, as was inevitable in any society aiming at extensiveness with the Church of England, it had to widen out its basis, its organization, and its objects.

Not without much natural hesitation and opposition from the supporters of total abstinence, it adopted what has been known as its "dual basis" of "union and co-operation on perfectly equals terms between those who use and those who abstain from intoxicating drinks." Perhaps the truth might be better expressed by saying that it took up the broad, general basis—the only basis which can claim Scriptural authority, and on which accordingly the Church of England as such can rest—of the promotion of Temperance in relation to strong drink as a part of that general "soundmindedness" familiar to the best Greek philosophy, and made a living practical energy in the Christian life, in which the body with its appetites, and the soul with its affections and passions, are so subdued to the spirit within us that we can "obey the godly motions of the Divine Spirit, in righteousness and true holiness." The one pledge, which it demands from all its members, is that each "recognises his duty as a Christian to exert himself for the suppression of intemperance," and "will endeavour, in the name of the Lord Jesus Christ, "to work "both by example and effort, "in this great cause. Beyond this there is, for those who choose to take it, a pledge of total abstinence, as being, in their judgement, the best way, if not the only practicable way, of fulfilling the great essential pledge under the present conditions of England society. In respect of this fundamental principle, it stands, so far as we know, unique among Temperance societies; it is, indeed, the only Society which has, in strictness, a right to the name. To that principle it has firmly held, through evil report and good report, in spite of some intolerance on the part of the total abstainers, and—what is even more serious—too much lukewarmness on the part of the non-abstainers. Clearly, as we see both in theory and from the past history, it is absolutely essential—in some sense the *raison d'être* of the Society—certainly the one condition on which it can ever hope to be co-extensive with the Church

[TO BE CONTINUED.]

## A CALGARY MIRACLE.

### THE MOST WONDERFUL CASE EVER RECORDED IN THE NORTHWEST.

Misa Lela Cullen is Rescued From What Her Physicians and Friends Thought to be Her Deathbed.

*Winnipeg Tribune.*

Calgary, N.W.T., Oct. 20, 1892.—For some time past the residents of this town have been deeply interested in the case of Miss Lela Cullen, a young lady, who had so nearly approached the portals of the great unknown, that her friends despaired of her recovery, and who has now fully, indeed almost miraculously, regained her health and strength. Having read on various occasions in *The Tribune* the particulars of what appeared to be miraculous cures, your correspondent determined to investigate the case of Miss Cullen, and now sends you the particulars fully believing that you will be justified in giving them the widest publication.

When your correspondent visited the residence of Mrs. Cullen, the mother of the young lady, he was courteously received, and in reply to his enquiries as to whether she would be willing to give the facts of her daughter's wonderful recovery, for publication for the benefit of other sufferers, Mrs. Cullen readily assented. "My daughter's first illness," said Mrs. Cullen, "was in June 1890, when she was taken with the measles. At that time she was seventeen years of age, tall, fine looking, and exceedingly healthy, weighing about 140 pounds. All the family took the measles, and all got over them without trouble, except Lela. Her case from the first baffled all the ordinary remedies used for that disease, and as the measles did not come out, a physician was called in. He administered remedies, but with no better results, and her case seemed to baffle the physicians skill. After a few weeks my daughter began to improve somewhat, but did not regain her former strength, and six weeks after she was first taken ill, her face, neck, and limbs broke out in blotches. The doctor was again called in, and said it was the measles getting out of her system, and that she would soon be all right again. The doctor's statement was not verified however, for not only did my daughter not improve, but she gradually grew worse. Soon after she began to swell, first the feet, then the limbs, breast and face became puffed up. Another doctor was called in and he pronounced her trouble dropsy, resulting from the measles. The doctor attended her all winter, and although he seemed to do all in his power for her, she gradually became weaker, and weaker. She did not eat, and tonics failed to improve her appetite, and as she gradually grew weaker she lost her courage, felt that hope of life was fast slipping away. In the spring, the doctor's medicine having done her no good, was discontinued, and instead he gave her preparations of beef, iron, and wine, hyposphosphites, eggs, cream, etc. In fact, stimulents of this kind had to be constantly forced upon her to keep her alive and I

gave up all hope of her recovery and in my misery waited for her death. She was now so weak that she could not walk across the floor and in order to rest her we would lift her into a chair, where she would sit for a short while when we would again place her in bed. She was slowly but surely dying before our eyes, and nothing we could do for her was of avail. She was still puffed up, and nothing the doctor's could do would reduce the swelling. Her limbs would no longer support her and she could only sit up a very short time each day. In this condition she lingered on until August, 1891, some fifteen months after she was first taken ill, and while we were sorrowfully awaiting what seemed the inevitable end, a ray of hope came. I read in a newspaper of a remarkable cure from the use of Dr. Williams' Pink Pills for Pale People, and while I feared that I had heard of this wonderful medicine too late, I hoped almost against hope and sent to the headquarters of the company at Brockville, Ont., for a supply. At this time, Lela was not able to be removed from bed; her weight was reduced to 90 pounds, and her lips were blue.

You will thus see how little hope there appeared for her when she began the use of Dr. Williams' Pink Pills. After she had taken the first box, although there was no visible improvement, she thought they were doing her good, and her spirits began to rise. At the end of the second box I could notice the improvement, and Lela was very hopeful, and felt life was returning to her again. After she had been taking Dr. Williams' Pink Pills for a month, she was able to get up, and by October she was so well that she could superintend work about the house. She still continued taking the Pills, and rapidly recovered all her old time health, strength and spirits. I cannot tell you," continued Mrs. Cullen, "how deeply grateful I am for the wonderful medicine that saved my daughter's life. You may be sure that both me and mine will always warmly recommend it, as we have every reason to do."

WHAT A PROMINENT DRUGGIST SAYS.

Your correspondent then called upon Mr. J. G. Templeton, the well known druggist on Stephen avenue. In reply to an enquiry as to what he could tell me about Dr. Williams' Pink Pills, Mr. Templeton replied: "What can I tell you about Pink Pills? Well I can tell you they are the most wonderful medicine I ever handled, I had experience with them in Ontario before coming out here, and in all my experience as a druggist, I never knew any medicine have such a wonderful demand, or give such great satisfaction. My experience here has been like my experience in Ontario, all who have used Dr. Williams' Pink Pills speak in their praise, and if I were to tell you how many boxes I am selling here daily, you would be readily excused for being somewhat incredulous. If I am asked to recommend a medicine, I unhesitatingly recommend Dr. Williams' Pink Pills, and my confidence in them has never been misplaced. I have already said the demand for Pink Pills is astonishing,

and they invariably give the best satisfaction. I know this to be so from the statements of customers. I have sold here and in Ontario, thousand of boxes, and have no hesitation in recommending them as a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after-effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

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