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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, SEPTEMBER 19, 1894.

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ECCLESIASTICAL NOTES.

BATH ABBEY is to be enriched with a new organ at a cost of £2,350.

WILLESDEN is to have another church, the third which has been built in recent years.

THE old West Church on Cambridge street, Boston, has been secured for a branch public library.

BETWEEN 1840 and 1891 £100,000 has been spent on the four Welsh Cathedrals by Church voluntary offerings.

BISHOP BLYTH'S (Jerusalem) last visitation extended over several months and covered a distance exceeding 3,500 miles.

THE 40th anniversary of the consecration of Bishop Clarke, of Rhode Island, will be observed by special services on December 6th.

THE Bishop of Coventry (Dr. Bowlby) died at Abercrombie Palace, Edinburgh, on the 27th ult. He was Suffragan Bishop of Worcester.

A movement is on foot for the production of a new hymnal for the Church in Wales, more in keeping with her position as a branch of the Church Catholic.

THE Rev. Walter Penfold Brown, late Wesleyan minister, was received into the Church by the Rector of St. Andrew's, Deal, Eng., at Even-song on 17th August last.

It was stated recently in a Dublin daily paper that the collection made in that diocese for the Pope, under the name of "Peter's Pence," amounted this year to £16,000.

THE committee on Religious Instruction for the Diocese of Maryland propose to distribute this year 2,000 copies of the Prayer Book, 1,000 of them amongst others than Church people.

THE Bishop of North Dakota, who recently visited Dublin, has been doing excellent service for the S.P.G. in Wales, where he has been preaching and speaking on behalf of the Society.

THE *Irish Ecclesiastical Gazette* says that two Roman Catholic Nationalists, who recently attended an Orange meeting at Corville to listen to the speeches, have been publicly denounced from the altar by the priest.

AT the recent Conference of Journalists at Antwerp, the representative of a French newspaper pleaded for a Sunday's rest. A deputation of news agents recently waited on the Archbishop of Canterbury to ask his aid and influence in their efforts to obtain one day's rest every week.

The committee on Parochial Reports of the Diocese of Alabama say: "Our clergy are busy. The figures tell of hard work all over the diocese, although there are fourteen places which made no report. The diocese ought to grow, for the fields of work are cultivated."

REV. CANON LLOYD, Suffragan Bishop elect of the Diocese of Norwich, is to be consecrated on the 18th Oct., St. Luke's Day. His title will be Bishop of Thetford. The Rev. Chas. O. L. Riley, chosen as Bishop of Perth, Australia, will be consecrated on the same day.

THE Bishop of Winchester laid the foundation stone of the new Church of St. Mary, Worcester Park, Cuddington, recently. The parish of Cuddington has been without a church since 1540, when the "Reformation under Henry VIII" was so complete as to reform the parish church off the face of the earth.

A new parish of St. John, Hepburn, in the Diocese of Durham, has been formed under remarkable circumstances, a brewery and wash-house having been turned into a commodious church and Hepburn Hall into a vicarage, whence Jarrow church (A.D. 900), and Monkton, the birth-place of the Venerable Bede, can be seen.

THE Church of the Holy Apostles, New York, which had its beginning in the 8th Avenue Sunday-school in 1836, in what was then the extreme upper part of the city, has been the mother of three churches. Four clergymen now minister in the field which the little school entered upon so long ago, and the parish embraces 600 communicants and over 1,000 Sunday-school children.

THERE is nothing novel in these days in the confirmation of sick people in their homes. It does not often happen, however, that a Bishop has three such candidates at once, as Bishop Royston, acting for the Bishop of Liverpool, had the other day at a place called Knotty Ash. Three persons confined to their beds were desirous of the rite, and the Bishop, after finishing a Confirmation in the parish church, proceeded to their homes accompanied by the vicar and administered it.—*Scottish Guardian*.

THE Rev. Hugh Price Hughes, a leading Methodist, speaking at the Grindelwald Conference last month, is reported to have said that if Nonconformists were ever to effect organic union with the Church of England it must be on the basis of the *Episcopate*. He maintained that the Episcopate had existed from St. John's days, and was therefore historic. Either it was ordained by God as the institution best fitted for the Church, or by its survival down the centuries, it had proved its right to exist.

THE LUTHERAN CHURCH.—The Church in Norway is episcopal Lutheran, and it was very

striking to observe during a recent visit to Bergen erect crosses over the great majority of the graves in an otherwise rather neglected cemetery. Whilst in the churches reredoses were the rule, and the cross usual in the East end, the windows of the churches portrayed the scenes of the Crucifixion. Yet the people are very decidedly Protestant in their worship, and do not regard the sign of the Redeemer's grace divine as the exclusive property of the Italian Church.

MR. NYE, one of the leading opponents of the disestablishment of The Church in Wales, has shown, in a book lately published by him, that the amount of endowments possessed by British Dissent reaches at a moderate computation the sum of seventy-five million of pounds. Congregationalists, Wesleyans, Baptists, even Jews are endowed in every kind of worldly possessions for the support of their different religious ministrations. Many of them, such as Presbyterians, Wesleyans and Baptists, have been largely subsidized out of the public taxes. Why not disestablish these bodies also if the Welsh Church is to be attacked?

THE *Independent* prints the two following paragraphs in its news from Wales:

"Rev. D. R. Griffith, in *Y Golenad*, administers a deserved rebuke to the members of the English Calvinistic Methodist Church, Carnarvon, who arranged for a Sunday concert (in aid of their building fund) in the Eisteddfod Pavilion."

"The question of Sunday observance is being discussed in North Wales. Strong views are entertained on the subject by the minister of the English Presbyterian Church at Llandudno, who writes to the *Manchester Guardian*, bitterly complaining of the extent to which the Welsh Sunday is "becoming Blackpoolised."

ORDINATION IN IONA.—On St. Bartholomew's Day Mr. Samuel Sehoza, an African convert to Christianity, was ordained deacon by the Bishop of Nyasaland in the island of Iona. Mr. Sehoza, who is a native of the Bonde country, is of heathen parentage, though his father and mother have since been baptized. He was educated at the late Bishop Smythies' College at Zanzibar, and at the Dorchester Missionary College in England, where, after a three years' course, he was accepted as a candidate for holy orders. Among the clergy who accompanied the Bishop of Nyasaland to Iona was the Rev. Herbert Woodward of Magila, by whom Mr. Sehoza had been baptized in his own country. The ordination took place at an early hour in the private chapel of the Bishop of Argyll, who was present. Both Bishops wore their mitres and copes. On the 11th of September Mr. Sehoza is to return to Africa to serve among his own people in the diocese of Zanzibar.

A VERY interesting and unique object has just been placed on exhibition in the Assyrian Department of the British Museum. The new arrival is an ancient Babylonian weight made

of green diorite, standing about four inches in height, rounded at the top and flat at the base. The weight was made by order of Nebuchadnezzar II., B.C. 605, and was the standard Mana authorised by Dungi, king of Babylon, B.C. 2500. The inscription of ten lines of Babylonian writing tells us that it is an exact copy of the original standard weight. There seems to have been two kinds of weights used in Babylon; one was the "Mana of the King," corresponding to our imperial measure, the other was a kind of commercial standard used for weighing silver. This would corroborate in an interesting manner the statement of Scripture that Abraham weighed the price of the Cave of Machpelah (400 shekels) to Ephron the Hittite (Genesis xxiii, 16.)

NINE-TENTHS of the opposition to the Church's retaining of her property proceeds from ignorance. People have been told by Liberationist lecturers and newspapers that the State endowed the Church, and that the State gave it can take away. Thousands think that Henry VIII. took the endowments and buildings away from the Roman Catholic Church and gave them to a brand new institution of his own devising, which he palmed off upon the people of England as a genuine antique. These lies need to be refuted, and people must have it drilled into them again and again that the endowments of the Church are, with a very few exceptions, the voluntary contributions of her devoted children in the past, and that the cathedrals and parish churches have been during the last generation saved from decay and ruin by the generosity of her members in the present; while, as for the other lie, there is no Act of Parliament or order of Henry VIII. to form a new Church at the Reformation, nor did any transfer of property take place as between one Church and another, during the reign of the rapacious monarch. The Church of England had during the Middle Ages been disfigured by the parasitical growth of superstition, and impeded by the shackles which the Popes had more or less successfully tried to fasten upon her, but always against her will and against her sturdy protest.—*Church Eclectic.*

ON BIBLE READING.

Whatever we think of modern criticism of Holy Scripture we cannot deny that it has been invited by exaggerated views of Inspiration. Possibly we are in the eve of returning to a Reformation of the use of the Scriptures likely to be as spiritually fruitful as was the true ideal of a Reformation of Christianity. Professor Sundry in his "Oracles of God" thinks that adverse criticism will probably lead to a substitution of Scriptural principles for collections of "proof-texts." If so we can thankfully hail it as discouraging the craze for inventing new kinds of religions by fresh selections of "texts" whose arrangement solely depends on the taste of the text-collector. In the good providence of God all sorts of ambition, whether in the guise of learning or on the part of pretentious sanctity, may be wisely overruled for the preservation of truth.

In our last we urged the Devotional reading of Scripture. Nothing in the plea of "startling results of criticism" need deter us from this. Those intellectual ventures have no soul to sustain them, even should they ever reach the masses. Nor may we hesitate on the score of denominational devisings, moving on a lower plane of action, though resting on metaphysical quibbles. They should not disturb the quiet confidence of the child of God. He has not left his truth in this nineteenth century to be dis-

covered now for the first time. Christianity is older than the new Testament itself; and the faithful should not be tossed about by every wind of doctrine, whether it blow from papal pride and arrogance or from sectarian perversions of liberty and self-will.

Efforts to restore the Holy Writings to their real vantage-ground in relation to Christianity are often treated as disloyalty to Scriptures, to God. But do not many eagerly anxious assertions about "taking the Bible for our guide" provoke the suspicion that those so speaking are conscious of being on very debatable ground? Release scores of the modern "plans of Salvation" from the exegetical cruelty inflicted on a few dozen texts on the assumption that the Holy Ghost always "guides into such and such new Creeds, and how much will remain but a scaffolding of human folly? It will be speedily evident that so far as they are sectarian they are without Scriptural support, and it will also be found, so far as they are really Scriptural, that just so far as those Creeds retaining fragments of the old Catholic doctrines of Christianity. And yet the blunders, the mistakes and errors of such new Creeds, in their foisting modern fancies on detached portions of Apostolic truth, will be found to have been palmed off on too credulous minds as the teaching of Holy Scripture! But we unhesitatingly assert that nearly all the general and sceptical dislike of Biblical teaching to-day has had its origin in common-sense rejections of false phrases of Christianity put forth as "the word of God." And many who sneer at the Bible and shirk the claims of Religion have been driven to this step by an honest rebellion in their innermost souls against false, crystallized, conceptions of the Gospel that were nearly as bad as their indirect result on thoughtful minds.

The necessity for the correct view of the Holy Bible as a witness to the living voice of an undying Church, instead of being simply a Koran-like book which all are free to expound as they like, is realized on reflecting that the Bible cannot be the author of the Gospel confusion prevailing to-day. It is as impossible that God could show weakness by giving a book that must equally teach three hundred kinds of Christianity, as that His revelation could be wrong in itself. But just as the wide-spread systems of Polytheism have doubtless had their origin in "fresh treatments" of the primitive Monotheistic revelation, so distortions of Christianity are founded, not on the original witness to Christianity, but on mis-applications of that witness. Further, it appears that the disciples of those various divisions of Christians do not get their distinctive dogmas from the Bible about which they talk so much, but rather accept with unsuspecting meekness the traditions of the sect to which they happen to belong, and quite unconsciously substitute those favoured traditions for the living voice of the living Church. And by a large exercise of faith they get to believe that their Christian ideas are somehow taken from the "word," though quite forgetful of the fact that such traditions often make "the word of God of none effect." This liberty taken collectively by so many "branches," is individually improved on by each man, woman or child who indulges his private opinions that, as "the Spirit bears witness with our spirit," whatever he believes must be right. Thus the absurdity of an infallible pope is replaced by the absurdity of infallible "believers," and the true Gospel of Jesus Christ is kept back in its progress by the Holy Bible being so abused that the hand of every Christian is turned against his fellow.

The difficulty the Christian has to face now-a-days is not only to find what the Bible teaches, but what Christianity is, as witnessed to by the Bible. This practically resolves itself into discrimination between "the truth as it is in Jesus" as held by the great links of Christian tradition and witnessed to by the Holy Writings

on one hand, and on the other the private and special traditions recently invented and propagated under the watchword, "the Bible only," which is but a rallying cry after all for the unwary. This is not out of unison with the teaching on Scripture and tradition in the Articles.

To illustrate the prevalence of modern tradition, let us take the Plymouthite Heresy. This heresy is plainly in the category of those coming creeds, claiming to be "of Christ" only, (1. Cor. 1., 12) of which St. Paul warns us to beware. No doubt many of its members rise above the delusions of the sect. But this is no justification for it. One cannot help thinking of the vitality of former gnostic heresies when trying to bring light to the victims of this superstition. Certainly its founder, Darby, like Newman in the same age, meant well; but while both aimed at the restoration of Christian Unity, they unconsciously so followed the bias of their respective minds that the latter landed in an iron-bond system of papal externals, while the former gravitated to the most repulsive expression of subjective or dreamy imaginings. Both are valuable lessons on the danger of extremes. But directly as Plymouthism was invented the whole Bible was twisted and distorted to support it, though nothing could be further from Scriptural principles than its particular features. Now this sect is foremost among those indulging in scriptural phraseology; but we venture to say that not a plymouthite alive ever learned this strange religion from the Bible. The process of initiation into the absurdities of the sect was simply one of absorbing the peculiar traditions of the sect, which implies committing to memory so many "proof texts" and firmly persuading one's self that, like the ancient prophets, he is under some very special guidance of the Holy Spirit! Thus mistaking his own hallucinations for the voice of God he joins the most uncharitable of all sects, and, like the proud pharisee of old, regards all others as "prodigals." But the point illustrated by their

Creed, while applying to others as well, is that the Bible is neither the source nor the cause of such errors, unless when it is used for a purpose for which it was never intended,—used, indeed, as if there were no Living Christianity independently of it, and to which it is to bear witness. The key to truth is that "the Church teaches" by continuous tradition and "the Scriptures prove" this tradition. These are the "two witnesses" for God. Both stand or fall together. Therefore we urge on all good Churchmen a prudent and diligent reading of the Holy Bible, for with St. Hippolytus, we trace all heresies to an ignorance or a one-sided knowledge of the Sacred Writings; and, we may add, to lack of sanctified common sense.—*West Indian Churchman.*

"TER SANCTUS."

BY JAMES E. WOOD.

Like the "Sursum Corda," the "Ter Sanctus" has been in use in the Church since Apostolic times. St. Cyril, Bishop of Jerusalem, A. D. 362, states that this confession of the seraphim whom Isaiah saw surrounding the throne of God, crying, "Holy, Holy, Holy, Lord God of Sabaoth," is rehearsed by Christians that they may join in the hymn sung by angelic hosts.

It is known as the "Triumphal Hymn" in the liturgies of St. Basil and St. Chrysostom, and in other ancient liturgies, as the "Hymn of the Seraphim," being an expression of that belief in the presence of angels at the celebration of the Eucharist, which has prevailed in the Church from its earliest days.

The prophet Isaiah describes the self-abasement in which he is cast by this laud of the Seraphim, when sung before the "high and lifted up throne" of the "Lord of Hosts."

Likewise in the Apocalyptic vision, "the four and twenty elders" fall down at this Trisagion and worship "Him that liveth forever and ever," casting their crowns before His great white throne.

Transmitted to mankind by the Almighty as it were, through an angelic channel, it must ever remain one of the most solemn and sacred parts of the Holy Communion Office. Unlike many parts of the Prayer Book it looks to no human author for its origin. On the other hand, it is the inspired words of angels as revealed to us through the pages of Holy Writ.

That the Almighty should vouchsafe to mortals a knowledge of this hymn, exclusively the Hosanna of the Seraphim, is another pledge of that beneficence which knows nothing too good in heaven or on earth, for the use and happiness of His creatures. It is, moreover, an assurance of the presence of angels at the Eucharist, as well as in the secular affairs of this life, which is so comfortable a belief to the faithful here on earth.

That the rehearsal of the "Ter Sanctus" by the Christian should beget in him a reverential posture is not strange nor a matter of indifference, seeing that according to Holy Writ, angels and archangels, cherubim and seraphim, and "all the company of heaven," fall prostrate before the throne of the Almighty at the singing of this hosanna.—*Living Church.*

AUTUMN.

(From the *Churchman*, N. Y.)

As summer-time draws to a close, and the long restful days of vacation are nearly at end, the thoughts of thousands are turning toward the duties that await them in the autumn months. In the material world it is harvest time, when tree and vine give up their gathered sweetness. So, too, in a very real sense, should it be a harvest time in the mental and spiritual world of Christian activity.

Within a few weeks a heavier pressure will be put upon every one in all departments of effort, educational, professional, commercial, social and religious. To make body, mind and soul ready for this increased tension has been the very purpose of the summer rest and recreation. An abundance of health and energy, a store of cheerful memories and a renewal of high purposes are the sweet and wholesome harvest of a well earned and well-spent vacation.

It is pleasant to believe that in each of the great centres of activity—family, school, office and parish—the hand shake and welcome home are the sign and pledge among men of renewed resolve to work together with fresh energy and hearty concord. And of all these fields of labor there is none where the benign influence of bodily health and mental refreshment should be more potent than in the Christian parish. If there is any one place on earth where harmony and peace produce a prompt and perfect fruit it is the "household of faith" that worships at a common altar.

But, just as in all other things that belong to the earthly order, the ideal of the Christian parish cannot be realized without a careful regard for earthly limitations. It is not enough that priest and people should bring to their winter's work the new strength and the new resolution, and merge them together confusedly and without order. For the accomplishment of the purposes and plans of every parish, whether it be large or small, there must be wisely added the two important factors of concentration and conservatism.

The true centre of each parish is the altar. To it, first of all, must be brought the finest fruition of individual life. When offered there by an act of deep devotion "to be a reasonable holy and living sacrifice," the offerers, one and

all, are "filled with grace and heavenly benediction" and "made one body" with Christ. Out of this mystical union promised by Christ and fulfilled at His Holy Feast comes back to each individual worshipper his own peculiar oblation of talent and privilege, sanctified and made divinely potent.

Next in order should come the wise conservation of these consecrated powers. To this end should be bent all the organized life of the parish. Vestries, guilds, societies, brotherhoods are nothing more than means for the conservative and wise direction of the spiritual energies of the members of the parish. What individual Christians are able to do for the cause of God when working separately, that same amount of labor becomes a hundred-fold more effective when properly organized.

The refreshment and vigor resulting from the summer months of rest and pleasure should be garnered by pastors and people with religious care. They are blessings from God, like the fruits of the earth, but far more precious, to be wisely and piously used in the service of God.

News From the Home Field.

Diocese of Nova Scotia.

The address of the Lord Bishop of the Diocese at the opening of the 23rd Session of the Synod has been printed in pamphlet form, as also the Sermon delivered before that body in St. Luke's Cathedral, Halifax, on June 22nd, by the Rev. Canon Partridge, D.D., entitled "Strength and Peace." Both pamphlets have been issued and published under resolution of the Synod for general circulation. They may be had of Holloway Bros., 69 Granville street, Halifax, N.S.

Diocese of Quebec.

LENNOXVILLE.

BISHOP'S COLLEGE.—At a meeting of the Convocation of the university held last week, it was decided that the Medical Faculty should appoint lecturers on dental subjects, and that the university should grant this degree of D. Dr. S.

The new move has been brought about by a feeling that the dental students of Quebec should be able to secure a degree in their own Province. Large numbers of practising dentists have had to go the United States to procure this degree. Bishop's takes the lead in granting it here.

The lecturers and demonstrators are now being appointed and lectures will commence in Montreal at the beginning of the medical session—about Oct. 1st.

One of the most important items in connection with the decision will be the opening of a dental dispensary in the centre of the city, at which the poor will be able to receive proper treatment at a nominal cost.

The School and College commenced their Michaelmas term last week. A larger number than usual of last year's boys have returned to the school and the sixth form is now the largest in its history. Two new masters have been appointed: viz: Mr. A. Buckingham, B. A. of London University, and Mr. B. Auden, B. A. of Emmanuel College, Cambridge. It is proposed during this school year that conversation during certain parts of each day shall be held in the French language only in order to familiarize the pupils with French. It was also intended to divide the whole school into three classes for instruction in part singing.

VISITATION AND CONFERENCE.

(From our *Special Correspondent.*)

The late Bishop Williams, of Quebec, inaugurated and for many years kept up the holding of a biennial Visitation combined with a Conference of the Clergy, whom he received during its continuance as his guests. This plan, of so much importance to the clerical body as officers of the Church, and to the Diocese which they serve, has just been revived by the present Diocesan, Bishop Dunn. As before, the place chosen for this assembly was the pretty little village of Lennoxville, in the Eastern Townships, three miles from the city of Sherbrooke. The buildings belonging to the University of Bishop's College, and picturesquely situated at the confluence of the rivers St. Francis and Massawippi, were put at the disposal of this clerical assembly. The apartments of the main building, and of the Divinity House and the Grammar School, including the lofty and spacious Bishop Williams' Hall, and the capacious dining-room and the beautiful college chapel, were all put at the disposal of the Bishop and his guests. Their admirable suitability for the purposes of this clerical gathering was very apparent, and was thoroughly appreciated by all concerned.

The period fixed upon this year was that immediately preceding the renewal of school and college work, whilst heretofore these academic halls were usually taken possession of by the clergy just after they had been vacated for the holidays. One prime object of these clerical assemblies is connected with an Episcopal Visitation Charge to the clergy, the other with the mutual help and encouragement to be derived from free and frank declaration and discussion of principles, opinions and sentiments which have a bearing upon the healthy spiritual life and the material development of the diocese. The Bishop had apartments at "The Lodge," under the hospitable roof of the Rev. Principal, Dr. Adams, and here, on the well-kept lawn in front of the college, he received his clergy with a gracious welcome as they arrived on Tuesday evening in time for tea. A special opening service was held in the chapel at eight o'clock, and a scholarly and appropriate sermon was preached by the Rev. Dr. Norman, Dean of Quebec Cathedral. On the two following days the proceedings were as follows: An early celebration of the Holy Communion at 7.30; breakfast at 8.15; Matins at 9.30; Conference from 10 to one o'clock, then dinner; Conference again from 2.30 to 5.30, followed by Evensong and succeeded by tea. At 8 p.m., on Wednesday, the Bishop delivered his Visitation Charge to the clergy. All the services in the college chapel were rendered impressive and inspiring by the great volume of male voices making the responses in a low-pitched reverent monotone. The Bishop was the celebrant at both morning services, the Epistle and Gospel being read by some of the older clergy, as were also the Lessons at Matins and Evensong. The choral services were intoned by the Rev. A. G. H. Dicker, a former fellow-worker with Bishop Dunn in England, but now Rector of St. Paul's church, St. John, N.B. Miss Honcker, of Sherbrooke, acted as organist.

The Episcopal Charge was a scholarly exposition of primitive, Scriptural and historical teaching in reference to the Sacrament of the Lord's Supper. It will probably appear in printed form after his Lordship's return from England, whither he has gone for a brief and well-earned holiday and on business connected with his diocese.

The meetings of the Conference were held in the Bishop Williams' Hall. The Right Rev. Chairman had on his right and left the Dean and Archdeacon, with the Canons and Rural Deans. Canon Von Iffland was asked to act as

Secretary, but, on his declining, the Rev. Ernest A. W. King was appointed to take notes of the proceedings. These proceedings consisted of the reading of papers, the discussion of them, and the summing-up remarks of the Bishop. The topics put down on the order-paper, and the clergy held responsible for their treatment, will appear from the following list, which will speak for itself of the present and practical importance of the matters brought under consideration: I. 'Hindrances to Church Progress and how to overcome them,' by Rev. A. Stevens and A. J. Balfour. II. 'Evangelistic work as a help towards healthy Parochial Work,' by Rev. W. T. Forsyth and E. Weary. III. 'Sunday School Work, Day School Work, and Catechising,' by the Rev. Principal Adams, Ernest King and C. H. Brooks. IV. 'What are Church Principles, and how may they best be instilled into the hearts and minds of our people?' by the Ven. Archdeacon Roe and Canon Thornloe. V. 'The Cathedral and its relation to the Diocese and the Church at large,' by the Very Rev. Dean Norman and Canon Von Iffland. VI. 'Special Work among men, both young men and men in families,' by Rev. L. W. Williams, A. H. Robertson and James Hepburn. VII. 'The Spiritual and Devotional Life, in three aspects; namely, the Intellectual Trials of the Spiritual Life; the respective influences of Devotion and Work in forming the Spiritual Life, and the difficulties of Private Devotion, with the aids to it,' by Rev. F. G. Scott, Professor Wilkinson and Professor Allnatt respectively.

At the end of Thursday afternoon's session Bishop Dunn gave a clever summary of the character of the Conference and of the results which were likely to come from it. A happily-conceived and well-worded address was presented by the clergy to his Lordship by way of expressing the loyalty, attachment, and the feelings of indebtedness to him which they entertained both on account of the revival of the Quebec Diocesan Conference and on account of his warm and open-handed reception of them as his guests; also on account of the skilful and judicious manner in which he had presided over their deliberations.

This brief report must serve to give a general idea of what took place. A more detailed *resume* of the papers and of the discussions thereupon is to appear in the *Quebec Diocesan Gazette*, an attractive monthly record of Church work in the Diocese of Quebec, edited by Rev. R. A. Parrock, chaplain to the Bishop, who, I am sure, would be glad to send the successive numbers, which shall contain the abstracts referred to, at two cents a number, or 25c for the year's issue. This publication indeed deserves to have a wide circulation throughout the whole Diocese.

Diocese of Montreal.

MONTREAL.

EXECUTIVE COMMITTEE.—The Executive Committee of the Synod of the Diocese of Montreal held its regular meeting at the Synod Hall on Tuesday p.m., the 11th inst., his Lordship Bishop Bond in the chair. There were present the Very Rev. the Dean, Archdeacons Lindsay, Evans and Naylor, Canons Norton, Empson and Mussen, Rural Deans Longhurst, Sanders and Brown, Revs. J. F. Renaud, T. E. Cunningham, G. Osborne Troop, Messrs. Bethune, Dixon, Drake, Davidson, Hannaford, Owens, Robinson, Butler, Chipman, Dyer, White, Judge and Bond.

The Treasurer's report showed that the financial position of the Mission Fund had not materially changed since last meeting. The Secretary reported that only three or four replies, out of 24, had been received from churchwardens of missions receiving aid, to whom circulars

had been addressed asking information. This neglect and indifference to the demands of the Bishop and Committee was strongly condemned, and it was resolved to send to incumbents as well as churchwardens of these missions another circular, to be read in the churches, and desiring a special meeting of Vestry to be called to consider and reply to the questions therein submitted.

The committee was notified that the Society for the Propagation of the Gospel had renewed its grant of £340 for 1895.

The old burying ground at Point St. Charles, near Victoria bridge, Mr. Hannaford reported had been fenced in and put in better order. A vote of thanks was passed to Mr. Hannaford. A photograph of the ceremony of laying the corner-stone at the cemetery was presented to the meeting through Mr. Drake, from the widow of the late Rural Dean Slack. In it were to be seen the first Bishop of Montreal and Metropolitan (Rt. Rev. Dr. Fulford), the late Archdeacon Leach, and many others; and as it was considered to afford corroborative testimony of the title of the Church to this ground, it was ordered that the photograph should be enlarged and inserted in the next report of Synod.

An application from the Bishop of Algoma for assistance towards the support of a missionary at Lake Temiscaming, a field partly in his diocese and partly in that of Montreal, was then brought up, but laid over to be considered when the time comes to determine the grants for 1895.

The report on the so-called "Quebec plan" was adopted with a few verbal modifications.

It having been reported that an opening for Church services amongst the Jews, Swedes and Norwegians in the city existed, the matter was referred to the City Missionary and Emigration Chaplain for report.

The committee adjourned until November next.

COTE ST. PAUL.

A very pretty and churchly wedding was celebrated in the Church of the Redeemer on the evening of the 12th inst., when Miss Lillian Mabel Trotter, the leading soprano voice of the choir, was married to Mr. William Charles McBride, of Montreal, by the Ven. Archdeacon Evans, Rector of St. Stephen's church, Montreal. The bride has for several years past been one of the most helpful workers in the Mission, taking charge of the floral decorations of the Altar Sunday by Sunday, aiding in parochial entertainments, and leading in the choir as soprano singer, possessing a beautiful voice, which she has ever been ready to use for the worship of God. Naturally she obtained the approval and affection of all connected with the Mission, and this was evidenced by the decoration of the church most beautifully with flowers and plants in honor of the event by her young friends, and to her surprise; and also by the presentation to her by Dr. Davidson on behalf of the congregation, on the day of her marriage, of a beautiful set of parlor furniture, accompanied by an address signed by himself and members of the congregation, expressing their sense of her faithful services in the past, and their sincere wishes that her married life might be a happy one in the truest sense of the word. The wedding was churchly, the full service being used, two hymns sung, the appointed Psalm chanted, and the congregation throughout acting reverently; the service being recognized as a religious act, and not merely a show, as is too often the case at wedding ceremonies.

HULL.

A Sunday School Convention for the Deanery of Clarendon will be held early in October, at the residence of the Rural Dean, Rev. F. R. Smith, Hull.

Diocese of Ontario.

PEMBROKE.

Some time ago we chronicled the purchase of a site for a new church, etc. Shortly after last Easter another site considered more eligible, being situated on the main street, became available, and the congregation under the leadership of the church-wardens, Dr. Josephs and Mr. Ed. Summers, determined to secure it. The new site consists of four town lots, and cost \$2,250, of which only \$400 remains to be paid. The purchase of this new site necessarily delayed the erection of the proposed Parish Hall, but the want has been partially made up by the generosity of two young Churchmen, Messrs. Harding and Neapole, giving two rooms in the centre of the town, rent-free, for the winter. However, it is expected that next autumn will see the Parish Hall in use. With these works looming up, it was with some little apprehension that the visit of the Rev. E. A. W. Hanington was looked forward to. He arrived for Sunday, Aug. 26th, and large congregations listened to his appeal on behalf of the "Ottawa Episcopal Endowment Fund," and the following week proved their loyalty to their Church by subscribing \$840 to this great object. Those who know anything of the Church congregation in Pembroke will say "Well done Holy Trinity." Church people visiting Pembroke are struck with the heartiness of the services,—this is largely due to the leading of the choir, which is now quite large, the boys having proved a valuable addition. As a reward for their regularity and attention, the Rector and choir-master gave the lads a ten days' outing at Fort William, a treat which they fully appreciated.

OTTAWA.

The sub Committee of the S.S. Teachers' Association, appointed to draw up a programme of subjects for the next winter session, have agreed upon a series of lectures on the times immediately preceding the Reformation down to the present century, taking several Archbishops of Canterbury as representatives of the period, as follows:—Abp. Warham, 1503-1530, the Approach of the Reformation. 2. Abp. Cranmer: the Reformation, 1530-56. 3. Bp. Coverdale: Translation of the Bible. 4. Abp. Parker: Settlement of the Church and rise of Romanism in England, 1569-75. 5. Abp. Laud, 1633-45. 6. Abp. Sancroft, 1678. 7. Abp. Wake, 1715: Rise of Wesleyanism, etc. 8. Abp. Howley, 1828.

For the Scripture lesson it was proposed that the *Epistle to the Ephesians* should be taken in eight portions.

They also made the suggestion that the time of meeting should be changed from the first Monday in the month at 8 p.m., to the first Saturday at 4 p.m. A meeting of the Executive Committee will be called early in September to consider this question.

It is to be hoped that the attendance of teachers will be greater during the coming season than it has been in the past. The lectures on Church History have been particularly interesting and promise to continue so. It is a pity that so little interest is taken in the subject by Church people.

CARP.

The Harvest time services of the parish of Huntley was held in St. James Church last week, Rev. Mr. Siantlebury, Incumbent, being assisted by Rev. E. Pick of Fitzroy Harbour, before the service a picnic was held; the proceeds were \$200, going towards the purchase of a bell for Carp Church.

BEACHBURG.

Over \$400 for the Episcopal Fund of the proposed new diocese of Ottawa was collected in this parish by the Rev. E. A. W. Hanington.

BATH.

Mrs. J. Dennee, who died lately, was confirmed by the Right Rev. Bishop J. Mountain, of Quebec, in St. John's Church, Bath, in 1822, and married in the same church in the following year. Within its time-honored walls the service for the dead was said over her mortal remains by Rev. Rural Dean Baker. She had attained the great age of 88 years, being born in 1805.

NORTH HASTINGS.

Rev. Rural Dean Stanton, of Deseronto, visited the extensive parish of North Hastings on Sunday the 2nd, officiating at Bancroft, L'Amable and Bronson. The missionary in charge, Rev. T. Leach, assisted by zealous lay helpers, is faithfully attending to the spiritual needs of his district.

VANKLEEK HILL.

The Rev. T. H. Lloyd, until recently a Professor in Lennoxville, has been appointed rector of this Parish *vice* Rev. John Halliwell superannuated.

SYDENHAM.

The Church at Murvale for many years a disgrace to the Anglican people of this parish has been redeemed through the zealous labors of the Missionary, Rev. Mr. Bate, and on Tuesday, 11th, Sept. greatly improved and repaired, was opened by the very Rev. Dean Smith. The choir of St. Paul's Sydenham, assisted.

BARRIEFIELD.

The Harvest Home Thanksgiving festival of St. Mark's Church, Barriefield, was concluded Sunday. Dean Smith preached at the celebration of the Holy Communion in the morning, and Rev. Professor Duvernet, of Wycliffe College, conducted the evening service.

Diocese of Toronto.

TRINITY COLLEGE.—It is said that the Rev. Professor Jones has been temporarily appointed Provost of Trinity College, until a successor to the Rev. Dr. Body (resigned) shall have been chosen.

Diocese of Algoma.

SPECIAL NOTICE.—The late Principal, the Rev. J. Irvine, having left the Shingwauk Home, the Bishop requests that all general communications, asking for information, etc., be addressed simply to "The Principal, Indian Homes, Sault Ste. Marie, Ont." but that *all letters containing contributions, whether by cheque or otherwise, be addressed to the Diocesan Treasurer, D. Kemp, Esq., Synod Office, Toronto.*

The Bishop has special reasons for making this request, and he trusts that the friends and supporters of the Homes will comply with it as far as possible.

Bishophurst, Sept. 6., 1894.

Diocese of Saskatchewan.

A meeting of the Synod of the Diocese of Saskatchewan was held at Prince Albert on Wednesday, August 22nd, the Bishop of Saskatchewan and Calgary being the president. The

proceedings began with a Celebration of the Holy Communion in St. Alban's Church, at which there was a large attendance.

The Bishop's address dealt with many matters of importance and was listened to with marked interest and attention. Among other matters his lordship stated that just before the service he had signed an agreement with the rector and churchwardens of St. Alban's under which the church becomes the Cathedral of the diocese.

At the close of the service the Synod assembled for business in the town hall, the Bishop in the chair.

Rev. E. Matheson was unanimously elected secretary-treasurer of the Synod, and Rev. T. E. Chipcott, assistant secretary. The following were elected as Delegates to the Provincial Synod—Clergy: Rev. Matheson, Arch. J. A. Mackay, Rev. G. Moore, Rev. A. H. Wright, Rev. Canon Flett, Rev. D. D. Macdonald, Rev. J. R. Settee; Laity: J. McKay, Q.C., W. E. Traill, A. Spence, J. Taylor, P. Turner, Chief Star Blanket, J. H. Parker.

Delegates to General Synod—Archdeacon J. A. Mackay, J. McKay, Q. C. Substitutes to the General Synod: Canon Flett, J. Taylor.

The committee appointed to draft a reply to the Bishop's address, brought in the following report which was unanimously adopted:

1. The committee desires to express its gratification at the increase in the number of clergy in the diocese, as shown by the address.
2. That it is to be regretted that the Indian department does not give sufficient funds towards the support of education among the Indians, in order that the funds of C. M. S. might be free for other purposes.
3. The committee desires to express its gratitude to C. M. S. for according to His Lordship's request, in continuing the grant without reduction for three years; but it looks with dismay upon the prospects of a reduction at the end of that time, and would ask the Bishop to recommend to the parent committee of the C. M. S. the pressing needs that will exist, for the continuance of its undiminished support.
4. The committee desires to express its gratitude to the S. P. G. and C. and C. C. S. for the continuance of their grants to the work among the white population.
5. The committee accentuates the expressed desire of His Lordship that each diocese should have its own bishop, and would suggest the following scheme, viz: That all the interest derived from the Saskatchewan Bishopric fund, after the sum of \$3,000 per annum has been realized for the diocese of Saskatchewan be given to the diocese of Calgary until such time as an adequate bishopric endowment fund is provided for Calgary; and the committee would also express the hope that the Church societies in England may supplement the bishopric fund for Calgary so as to render possible the appointment of a bishop for each diocese.

6. Your committee would suggest that the report of the executive committee should contain a statement of the assets of the diocese.

7. Your committee requests that His Lordship will allow his address to be printed with the proceedings of the Synod and desires to express its confidence in his Episcopal procedure.

The following resolutions were also adopted: That this synod desires to convey its sincere and respectful congratulations to His Grace the Archbishop of Rupert's Land and the Metropolitan of this province on his elevation to the Primacy of the Church of Canada, and to express the earnest hope that he may long be spared to fulfill the duties of his high and holy office. That the executive committee be requested to consider the following change in the constitution, and to bring down a report thereon to the next session of the Synod, viz: That in clause 6 the following words, viz: "The synod shall meet when

summoned by the Bishop," be changed so as to read, "The Synod shall meet annually, and shall be summoned by the Bishop." That our warmest thanks are due and are hereby given to the Woman's Auxiliaries of the Dioceses of Eastern Canada, who continue to give valuable and increasing help to the diocese, chiefly in gifts of clothing to our Indian missions. That this Synod desires to express its gratitude for the hospitality and assistance so often received from the officers of the H.B. Company by the bishop when visiting remote parts of the diocese, and by the missionaries generally; and that a copy of this resolution be transmitted to the commissioner of the company. That the Synod desires to express its gratitude to the C. P. R. for many favors received by its clergy and others. That the Synod records its pleasure at seeing Chief Star Blanket with us again.

The old chief whose strength is failing, replied suitably to this resolution, his reply being interpreted by the Archdeacon.

A conference of the clergy was held at Emmanuel College on Aug. 23rd, the Bishop in the chair.

On Sunday morning, August 26th, an ordination was held in St. Alban's when Rev. C. J. Pritchard was advanced to the priesthood. The sermon was preached by Rev. G. Moore, rector of St. Alban's.

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BATTLEFORD.

One of our old timers passed away on the night of the 13th. John Hope, a native of the country, was born at York Factory, on Hudson's Bay, in 1818, making him in his 76th year. When quite young he was taken, together with his eldest brother, James by the Church Missionary society and brought to Red river, where they received a fair education under the Rev. Mr. Cochrane, of St. Andrew's parish. On reaching manhood, after remaining a few years with his cousins, the Thomases, in Winnipeg, he entered the Hudson's Bay company's service in 1842. Retiring from it in 1849, he again in 1852, entered the Church Missionary society and established a mission at Great Bear lake, within the Arctic circle, among the "Dog Rib" Chipewyan Indians. From that time till 1862 he remained with the Missionary society and the Hudson's Bay company, when he retired to rejoin part of his family at Battleford. After a retirement of two years he again renewed his connection with the C. M. S. till last spring, when, through the infirmities of old age, he retired with a pension from the society. He always bore an upright and exemplary character, and was highly esteemed by all with whom he came in contact.

Diocese of Columbia.**VANCOUVER.**

Christ Church here was largely attended at all the services on Sunday, August 26th, when sermons and addresses by a number of missionaries from the North, then in the city, were given. It had been announced that the Rev. Baring Gould would preach in the morning, but, owing to illness, he was replaced by the Rev. J. B. McCollough, of Ayinash, a mission some 180 miles up the Naas river. He referred to his early work amongst the Indians on the coast, and the repulsion to such work at first owing to their habits, but he continued, and though for a long time it was uphill work, yet he had by perseverance and trust in God now out of a tribe of Indians, who had at first refused his ministrations, a good congregation worshipping in a church valued at \$2,000, and which they themselves had helped to build. At first they had been troublesome and untrustworthy, but were to-day the reverse, and on coming to Vancouver, he had left his wife amongst them alone, the nearest white people to her being 75 miles

away. Further, there was a sawmill running at Ajinash worked entirely by Indians, and they had only one day's experience with a white man in the mill. They were apt learners and had a little newspaper called the *Hagaga* printed in their own language and circulated among them.

In the afternoon, instead of the regular Sunday school lesson, the children and friends were treated to short and interesting addresses from the Rev. A. J. Hall, of Alert Bay, O. E. Price, of Kitwingak, a station about 150 miles up the Skeena river, and the Rev. R. W. Gurd, now on the Lower Skeena, at a village known as Kitkatla. The experiences related by all three were thrilling in the extreme and they interested many by singing a number of hymns in the Indian language, assisted by the Rev. W. Hogan, of Metlakatla.

In the evening, the Ven. Archdeacon Collison, of Kincolith, on the Naas river, the oldest Church of England missionary in the province, was the preacher, taking as his text Romans, i. 16. He stated that twenty-one years ago he had found the Indians of the north coast in a deplorable state of savagery, each mistrusting one another, and every big stone or island he passed was pointed out to him as the scene of some bloody affray. It was then a common custom for the tribes of the interior to sell their children as slaves to the coast tribes, and he remembered the time when every family of Indians on Queen Charlotte Islands possessed one or more slaves. It was not an infrequent occurrence for many of these savages to leave their dead unburied. Many white people depreciated the Christianizing of the Indians, asking what use it was as their race was dying out. Even the Indians themselves recognize the fact. When he first went to Queen Charlotte Islands the chief of the Haidas, on hearing what he had come for, cried out, "You are come too late, the small-pox has taken away half our tribe, and we have grown to like the firewater," which latter stuff they had learned to manufacture. It is true, indeed, that they are passing away. The history of the east coast is being repeated on the west. But still we are thankful that many of those who have gone and those that remain have heard the Gospel and are saved or tending toward Heaven.

Diocese of Newfoundland.

The month of August was one full of incidents interesting and important in regard to the Church in this land. In the first place the Synod of the Diocese met and took important action, not alone upon Diocesan matters, but in regard to the great question submitted to it of joining the General Synod of the Church of England in Canada, formed last year in Toronto. Then, too, important nominations were made by the Bishop of the diocese to various offices; amongst others the Archdeaconry of Newfoundland and Labrador was filled up, after having been vacant for a period of twenty-seven years. The question of a See House was also discussed and the scheme somewhat advanced. On the whole it would appear from *The Diocesan Magazine* for September that Church life in the Island See is healthy and progressive.

At the Synod meeting the *Diocesan Magazine* says that "union with all the other dioceses of the Church of England between us and the far Pacific ocean was perhaps the greatest question, and an unanimous verdict was pronounced." The result was embodied in a resolution which, after formally setting forth the invitation to the diocese in 1890 to send delegates to Winnipeg for discussion of a scheme for Consolidation of the Church, the adoption of a scheme there for Consolidating, including

Newfoundland, the subsequent meeting at Toronto and the formation of a General Synod, in all which proceedings the diocese had not been able to take part, proceeded as follows:

1. That this Synod approves and accepts as the basis of such Consolidation the Solemn Declaration, Fundamental Principles and Basis of Constitution adopted by the General Synod of the Church of England in Canada at its first session held in Toronto in September, 1893.

2. That it is most desirable, if possible, that this diocese should be represented in the next General Synod to be held in Winnipeg in 1896, which may then become the General Synod of the Church of England in British North America, and to that end that delegates of the clergy and laity be appointed by the Synod.

3. That the executive of this Synod be instructed to enter into correspondence at the earliest opportunity with the constituted authorities of the General Synod, in order to obtain, if possible, absolute assurance that delegates elected by this Synod may be received as representing Newfoundland in the next General Synod; and failing to obtain that assurance, the executive make application to the General Synod in session for the admission of this diocese into the Scheme of Consolidation.

THE INSTALLATION OF ARCHDEACON.—The closing evening of the Synod on St. Bartholomew's day was marked by the special services in connection with the installation of the Rev. Edward Botwood, R.D., as Archdeacon of Newfoundland and Labrador. The services commenced with a processional hymn, 'The Church's One Foundation,' and a procession of the choir, clergy, rural deans, archdeacon, Bishop and chaplains. The service was intoned by the Rev. H. Dunfield and the lessons read respectively by the Rev. C. Knapp and Dr. Pilot. After the usual collects the special and solemn service of Installation took place, the Bishop's chair being placed at the entrance to the choir. His Lordship also delivered a sermon setting forth the duties and character of the office of Archdeacon and its historical authority. He referred to the fact that it marked the revival in the diocese of an office which, though it had existed at intervals in days gone by, had been practically in abeyance for the last twenty-seven years, and which was suffered to die when Archdeacon Kelly became co-adjutor Bishop of Newfoundland in 1867.

The appointment of Mr. Botwood to the office of Archdeacon is a well-earned promotion, meeting with approval generally. The Bishop also announced at the Synod the appointment of the Rev. J. Hewitt to be Rural Dean of Placentia Bay; the Rev. H. Johnson to be Rural Dean of Trinity Bay; the Rev. A. Heber Browne, M.A., Oxon, to be rector of the Cathedral parish; the Rev. Charles Knapp, B.A., to be the Registrar of the diocese; the Rev. J. Godden to be Incumbent of Spaniard's Bay; and the Rev. J. C. Cragg, Incumbent of Bay de Verde.

The new Rector of the Cathedral, Mr. Browne, has been Vicar of Northleach, in the Diocese of Gloucester and Bristol, and is in the prime of life; he is expected to enter upon his duties in October, and *The Magazine* assures him "of a very hearty welcome."

The question of introducing a Sisterhood for educational and other purposes was ably advocated at Synod by the Rev. Dr. Pilot, and the suggestion met with a very hearty reception, and has received the endorsement of the *Diocesan Magazine*.

OBSERVE what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—*Bengel*.

Contemporary Church Opinion.

Irish Ecclesiastical Gazette: (Dublin.)

The common request to give a plain text of Scripture in proof of what you assert, is not at all so satisfactory as it seems. You yield to the request, and give what you regard as a plain Scriptural proof. No, no, says your opponent, that will never do, it is no good at all; it does not mean what you suppose in the least. Who then is to decide? You are as far off from a decision as ever. Take some illustrations of this:—When Christ said to the Apostles, "Drink ye all of this," He is considered to imply that the laity should partake of the cup. Yet when he said, "I am with you always," He spoke to the original Apostles only, exclusively of their successors in the ministry. When St. Paul speaks of "the man of sin," he means a succession of sinners; but when Christ said, "I give unto thee the keys of the kingdom of heaven," He does not mean a line of Peter's. When St. Paul says of the Old Testament, "All Scripture is given by inspiration of God," he includes the New; yet when he says, "We are come to the city of the living God," he does not include the Church militant. "Search the Scriptures" is an argument for Scripture being the rule of Faith; but "Hold the traditions" is no argument in favour of tradition. A study of our own Articles will show that our Church is not committed to this absurd principle that every person is himself the final judge of what is Scriptural proof of a doctrine. Her principle of Scriptural proof is Scriptural proof adduced by her as a Church, and not what various isolated individuals may believe and fancy to be such; e.g., Article XX. says—"neither may it (the Church) so expound one place of Scripture that it be repugnant to another." There is nothing whatever here about private individuals giving expositions of Scripture. Again, Article XXI. which deals with the authority of General Councils says—"Wherefore things ordained by them (the General Councils) as necessary to Salvation have neither strength nor authority unless it may be declared that they are taken out of Holy Scripture." Declared or proved by whom? of course by the Councils, which are the Church in Council; there is nothing about private interpretations of Scripture here. If the VI. Article be read in harmony with these other two its teachings is just the same. The voice of the Church as a Church is equally recognised in this passage: "In the name of Holy Scripture we do understand those Canonical Books of the Old and New Testament of whose authority was never any doubt in the Church." And when the early part of this Article says—"Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an Article of the Faith or be thought requisite or necessary to salvation"; if we ask, proved by whom? the answer is, by the Church of course, not by any private individual, for no individual can exalt his own opinion to the dignity of "an Article of the Faith." It is wonderful how little this most important matter is even yet understood; and how all sorts and conditions of men are deluded into believing that they themselves are all equally capable of finding out Scriptural proof for all they hold. The utter divergence and contradiction of belief and opinion which this untenable and unworkable theory has given rise to is sufficient proof of its unsoundness.

The Southern Churchman, Richmond, Va.:

The Apostle tells of the "faith once for all delivered." The Church can no more make a new

doctrine than the astronomers can make a new star. The doctrines, the teaching, the faith are all delivered to us in the Book, and one mission of the Church is, knowing this faith, to apply it to the life of men and of society as their lives change by age, or by the changeful environments of the changeful centuries of a world full of changes. The faith delivered in the Book the Church is to apply to the changed circumstances of mankind.

SACERDOTALISM.

(From the *Irish Ecclesiastical Gazette*.)

We offer the following brief argument in support of our own recent Article, according to Statute 13 and 14, Char. II., Cap. 4:—"No person shall presume to consecrate or administer the Sacrament of the Lord's Supper before he be ordained priest, after the manner of the Church of England, on pain of forfeiting £100 for every such offence."

This seems to us to express the mind of the Anglican Church with sufficient clearness as to the absolute necessity of priestly ordination before any one can consecrate and administer Holy Communion. Well, what has been the unbroken testimony of the Church on this point? We find it convenient to answer this question in the words of the late Bishop Moberly (Bampton Lectures, page 169)—"While the Church in respect of Holy Baptism has recognized the fact that though for purposes of honour and order it is right to confine the ordinary and authorized administration of the Sacrament to the Clergy, yet the gift is not so exclusively in their hands as not to be imparted in any degree by lay people in her Communion, or even if the sacred words and the water are used by the hands of those who are outside of her Communion altogether, there has never been a question of the absolute confinement of the power of consecrating the bread and wine to their mysterious efficacy of becoming to the faithful and to the Church of the faithful the body and blood of the Lord to the ordained clergy. When I say there has never been a question on this point I must be understood to mean among Church writers, and in the Church, from St. Ignatius to St. Bernard; from St. Bernard to the days in which the tyranny of perfected Sacerdotalism produced its unhappy but not unnatural effect in the disowning of all divine descent of special priesthood in the Church altogether. It is needless to quote passages. It is the absolutely universal doctrine of Church writers of every age that to the priesthood alone belongs the power of consecrating the elements to become to the faithful the Body and Blood of Christ."

We are dealing with this very briefly, and we content ourselves for the present with these two points, which we ask our readers to note and consider—[1] That the Anglican Church by the Statute already quoted as well as by other official utterances, absolutely forbids anyone who is not a duly ordained priest to consecrate and administer the Holy Communion. [2] That in this decision she is fully borne out by the unbroken testimony of the Church, which Bishop Moberly declares to be absolutely universal—"That to the priesthood alone belongs the power of consecrating the elements to become to the faithful the Body and Blood of Christ."

This is enough for us, and it seems idle to raise questions and difficulties to say if this be so. If there be no valid Eucharist where there is no true priest, what then? well in the first place the matter does not affect us personally for we have true priests duly ordained, and therefore we always have valid Eucharists. Oh, but what about the lay people on the desolate island without clergy? Well, God knows their

difficulties and necessities and may complete for them of His mercy what would otherwise be imperfect. But what about the professing Christians who have not a true succession of orders; have they not valid Sacraments?

Dear friend, this matter is not to be determined by negatives and difficulties. We rejoice in what we possess, it gives us confidence, security, and peace. Are we to lower it, to minimize it, to explain away, because others perhaps contrive to do without it? We don't want to judge them, to condemn them, to their own Master they stand or fall. God knows their case. But we cannot even in the name of charity undervalue and undermine what is really a distinctive feature and characteristic of our own Church, that in this matter through all the chances of the sixteenth century she has held fast to the ancient and universal principle of "the absolute confinement of the power of consecrating the bread and wine to their mysterious efficacy of becoming to the faithful the Body and Blood of the Lord to the ordained clergy."

If this be Sacerdotalism then we are so far Sacerdotalists, and being so we are treading in the footsteps of the English Reformers, and are true to the principles of the Reformation.

THE STRENGTH OF CONVICTIONS.

[Extract from a Sermon Delivered before the Northeast Convocation of Ohio.]

BY THE REV. J. L. BURROWS, PH. D.

An important element of strength is found in a man's convictions. Lecky and others speak of the absolute innocence of doubt, but who can make doubt a basis of action in great or common affairs? There are and always will be questions which cannot be satisfactorily answered, and sometimes we are compelled to proceed on probabilities; but it does not follow that a theory or doctrine is to be rejected because it has its difficulties. Doubt should lead, where possible, to examination, to the weighing of evidence, or where proper evidence seems unattainable to the consideration of probabilities, and is not desirable as a permanent condition, if persuasion or conviction be attainable. Take, e.g., the doctrine of the existence of God; he who doubts it can have no grasp of religious truth; he cannot set forth Christ as the Mediator between God and man; he cannot bear to men glad tidings of our reconciliation to a Being of whom he knows nothing, and in whom doubts will not allow him to hope or trust. Religion is the tie which binds man to the great Creator; and true science, seeing a beginning of all orders of beings on the earth, and even a beginning of the earth itself, as well as of planets and suns, and seeing in nature no sufficient cause of the origin of life (witness the experiments of Tyndal), must accept and rejoice in the revelation of Him by whom all things were made, and who, though Himself invisible, hath by things visible, manifested His eternal power and godhead. Him

"The brightest seraphim
Approach not, but with both wings veil their eyes."

So we believe. Our belief amounts to persuasion, to conviction, and becomes a power, capable of wielding the hammer which shall smite the giants of evil, as Thor's hammer smote the giants who warred against him.

The Holy Scriptures tell us of God. But to the question, "Understandest thou what thou readest?" the answer of the Ethiopian to Philip must be given: "How can I, except some man should guide me?" They who are appointed to teach must themselves be taught. The voice of the fathers, the testimony of general councils, the authority of the Church and the labors of learned men who have made the Holy Scrip-

tures their study, will "guide" us—guide us to a better understanding. Though an absolute agreement as to nice points of doctrine cannot be reached, yet we cannot deny but must confess "the faith once delivered to the saints"; "the faith" as to our redemption, and the way of righteousness and life.—*N. Y. Churchman*.

LITTLE BY LITTLE.

When men now-a-days reject Christianity, they reject it, as a rule, little by little. They first find one truth incredible, then another until at last so far as their minds are concerned, the whole edifice of faith has crumbled away. There are several records of the beginning, the progress, the consummation of this work of ruin in individual minds; and one feature which may strike us as common to all these records is this: A single truth, say the grace of baptism, or the atoning virtue of our Lord's death, or the transmission of original sin, or the union of our Lord's two natures in one person, or the punishment of the finally impenitent, is supposed to present insuperable difficulties. What always, or almost always, happens, is that that truth is detached from the general body of Christian doctrine; it is treated as a thing complete in itself, having no necessary relations with other truths; it is taken to pieces; it is then for whatever reason, pronounced incredible. And what wonder? It is subjected to a strain which it alone was never meant to bear; it is placed under conditions which, except in the minds of its critic and rejector, do not any where belong to it.

Most assuredly the truths of the Christian Creed are not, and may not be treated as such, detached, isolated atoms; they are parts of a great whole; they shade off one into another by almost imperceptible gradations; they are linked one to another by common underlying principles, by laws of contrast or laws of correspondence; they are just as much a whole as is the world of physical nature, only of course, they are infinitely grander and more overwhelming, and that Eternal Wisdom, whose mind they are and in whom they harmonize, reaches across them from end to end mightily and smoothly. In the light of that all-comprehending, all combining Wisdom, the claims of the separate truths which compose the Creed are, indeed, sufficiently justified.

Some persons have doubtfully asked, "How can it be supposed that the destiny of the soul can in any degree depend upon a child's undergoing an outward ceremony like baptism?" Think only of the rite, and you may well ask, "how?" But, suppose that this is the distinctly appointed means for making us members of Christ and children of God; suppose that He who is the Lord of matter as truly as He is the Lord of Spirit, has disclosed to us His will, thus to make the material creature the channel, the divinely chartered channel, of a spiritual gift; suppose that gift to be nothing less than the new nature of His Incarnate Son, and the question to which reference has been made is sufficiently answered.

Or, again, it is asked, "How can the death of Jesus Christ be properly credited with such extraordinary efficacy as is attributed to it in the New Testament?" Certainly, if he who died upon the Cross was only human, it is folly, it is worse than folly, to see in His death the redemption of a guilty world. But if He is Divine, if He is really Divine, who shall say that the death of that human nature which He assumed in time to be first wounded and slain before it was raised in glory, might not have this, might not have other conceivable and yet more astonishing results? In the light of this higher wisdom of Christ's essential Deity, the wisdom of the redemption is more than justified.—*Selected*.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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CALENDAR FOR SEPTEMBER.

- SEPT. 2—15th Sunday after Trinity.
 " 7—Friday.—Fast.
 " 9—16th Sunday after Trinity.
 " 14—Friday.—Fast.
 " 16—17th Sunday after Trinity.
 " 19—Ember Day.—Fast.
 " 21— { St. MATTHEW.
 Ember Day.—Fast.
 " 22—Ember Day.—Fast.
 " 23—18th Sunday after Trinity.
 " 28—Friday.—Fast.
 " 29—St. MICHAEL AND ALL ANGELS.
 " 30—19th Sunday after Trinity.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

EIGHTEENTH SUNDAY AFTER TRINITY.

The *Collect* is a prayer for grace to fulfil the vow of Baptism in its threefold character. 'Thy people,' 'the elect people of God,' the baptised. In the original of this *Collect* the petition was limited to 'diabolica contagia.' It assumed its present form in 1661. Grace for Christian warfare is the prayer of the day. 'The world'—men in general, material things,—Mammon, the pomp and glory and fascination of 'the things that are seen.' 'The flesh,'—bodily desires, irregular passions, unrestrained appetites—some right in themselves, but wrong if not restricted by rules, e.g., food, gluttony, drink, drunkenness, rest, idleness, riches, avarice. Our lawful needs a temptation to us. Read, e.g., Ex. xvii, 1-8; Numb. xi, 4-10; St. Matt. vi, 31-32. Satan's power is limited, 1 Cor., x, 13. His temptations are all of a well-known type, and assault us through well-known channels. Those who guard themselves against the temptations of the world and the flesh virtually 'resist the devil.' The formula of 'the world, the flesh and the devil' represent all the temptations to which a Christian is liable.

The *Gospel* gives us another comprehensive Christian formula, that of Christian duty, viz., 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself.' This is the *motive* of the Christian warfare—'love to God and man.' The *nature* of the warfare set out in the *Collect*.

The *Epistle* points to the *end* of the warfare. The coming of the Lord Jesus Christ. In the *Epistle* the Apostle refers to the 'graces' and 'gifts' of the Church. 'Grace,' inward fruits of the Spirit. 'Holiness,' chief mark of 'grace' of God—power to testify of Christ, and knowledge of spiritual things, also sure signs of 'grace' given and used aright. 'Gifts'—outward signs of wealth, station, natural endowments of the mind, intellectual and social qualities: not to be despised, but not to be weighed for a moment with 'love, joy, peace, goodness,' etc., etc. To use well the means of grace we have is a sure way of securing additional blessing, since God gives 'grace for grace, i.e., adds

'grace' to grace, as He sees us making full use of what He has already given us.

The First Morning Lesson, Jer. xxxvi.—The call of Jehovah, by his servant Jeremiah, a call of mercy. 'It may be that they will return every one from his evil way,' v. 7. The faithfulness of Jeremiah in the face of the temptations of 'the world,' v. 32. The reversal of the dread judgments of Jehovah against Israel, and against Judah, and against all the nations, produced no good effect. 'The hardened heart, the work of 'the devil.' 'They were not afraid' nor 'rent their garments,' neither the king nor any of his servants that heard all these words. The conduct of Elnathan and his companions worthy of commendation: they made intercession of the king to spare 'the roll.' God's Word cannot be destroyed; 'another roll' prepared and 'other words' added; further judgments to be looked for as a punishment for this contempt of God's message and outrage upon His Word.

The Second Morning Lesson, Gal. ii.—Fear of the world the cause of trouble and a falling away in the Galatian Church. The temptation of these converts was to escape persecution and trial by going back to the works of the law, so as to be justified in the flesh. 'The pure heart and pure mind' could not accept this building of things once destroyed, v. 18. The simplicity of the Gospel in peril. Care must be taken not to 'frustrate the grace of God' by any confidence in any works which we can do, as having merit of themselves; for if righteousness come by the law, then 'Christ is dead in vain.'

The First Evening Lesson, Ezek. ii.—The sad description of Israel—'a rebellious nation,' 'impudent children' (margin a. v., 'hard of face,') 'stiff-hearted.' The prophet not to fear of being dismayed: though 'briers and thorns be with thee, and thou dost dwell among scorpions.' Ezekiel not to follow the example of his race, and become 'rebellious.' He was to 'withstand,' to war a good warfare, that they might know that a prophet had been among them. Grace to 'withstand' especially needed by the solitary soldier in exposed positions or isolated posts, e.g., Joseph, Daniel, Paul at Ephesus.

The Second Evening Lesson, St. Luke i., 26-57.—Mary, ever Virgin, the type of the 'pure heart and mind' following God. 'Behold the handmaid of the Lord; be it unto me according to Thy Word.' 'Hail, thou art highly favoured, the Lord is with thee.' 'Thou hast found favour with God.' 'The world, the flesh and the devil' found in the person of Mary no room for the exercise of their evil influences. 'Full of grace,' 'much graced' (margin a. v.) 'Grace' the weapon of the saints, the sure defence of the faithful, the citadel of the soul in all time of danger. The manifestations of God through Grace: i. 'He sheweth strength.' ii. He scatters the 'proud' thoughts. iii. He puts down the 'haughty' and insolent, e.g., Satan cast out of heaven. iv. He exalteth the 'humble'—human nature seated in heaven in Christ Jesus. v. He filleth the spiritually 'hungry with the riches of His bounty. vi. To the worldly-minded, who are full of the pleasures of life, He decrees a sentence of banishment from His Presence and peace. vii. He helps His covenanted ones—the spiritual seed of Abraham, the father of all who believe and trust and love.

BISHOP LIGHTFOOT ON THE CHRISTIAN MINISTRY.

BY THE REV. STUART CROCKETT IN "THE LIVING CHURCH."

During the past few years, and since the lamented death of the great Bishop Lightfoot, there has been a great deal said about his views of the Christian ministry. We hear it often repeated that he did not believe that the episcopate was a higher order than the presbyterate, and for this opinion some writers refer to his famous "Essay on the Christian Ministry." It is true that the wording of this essay is rather peculiar, and requires close attention in reading it. It must be read in connection with his later utterances on this great subject, which is now the great turning point in Church unity.

The essay was first published as an appendix to his incomparable commentary on St. Paul's Epistle to the Philippians. Very soon after its publication some people began to misinterpret it. This called forth from him many protests, in which he denied that he intended that which some people read into it; but it did not require him to change it; and that he was not responsible for what some people might say in regard to it.

It is better to let the Bishop speak for himself. He can do it better than any other person. He knew what he meant to convey to the public when he wrote his essay, and we can understand it better by reading his later writings. He always submitted his own judgment to "the voice of the Church," and especially the Church of England. He never wrote anything to conflict with the Prayer Book. He did honestly accept and teach the preface to the Ordinal, as can readily be seen from the appendix to a memorial biography of the Bishop, with a prefatory note by his worthy successor, the Rt. Rev. Dr. Westcott. It has just been issued from the press of Macmillan & Co.

If we compare all of the Bishop's writings with the Ordinal, we shall find that they agree. In a sermon in St. Mary's church, Glasgow, Oct. 10, 1882, he could say that "the threefold ministry is the backbone of the Church." In a sermon preached before the English Church Congress at Wolverhampton, Oct. 3, 1887, he said: "Is she (the Church of England) to be blamed because she retained a form of Church government which had been handed down in unbroken continuity from Apostolic times?" In his inaugural address, Oct., 1887, he said that "she (the Church of England) has retained the form of Church government inherited from Apostolic times." And in his address on the re-opening of the chapel of Auckland Castle, Aug. 1, 1888, he still continued to have the courage of his convictions and investigations when he declared that "we cannot afford to sacrifice any portion of the Faith once delivered unto the saints; we cannot surrender for any immediate advantages the threefold ministry which we have inherited from Apostolic times, and which is the historic backbone of the Church."

It will be seen from the above quotations that they are in perfect harmony with the Collects for the Ember Days and the ordination services; and that if we carefully read his "Apostolic Fathers," the sixth edition of his "Commentary on the Epistles to the Philippians," and his later writings, we shall find, as he says himself, that "the result has been a confirmation of the statement in the English Ordinal: 'It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the Apostles' times there have been these orders of ministers in Christ's Church; bishops, priests and deacons.'" He continues to say that "he was scrupulously anxious not to overstate the evidence in any case; and it would seem that partial and qualifying statements,

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prompted by this anxiety, have assumed undue proportions in the minds of some readers, who have emphasized them to the neglect of the general drift of the essay."

In this age of Biblical criticisms and "Biblical difficulties," and when some people are trying to harmonize "religion and science" (as if they needed to be harmonized), it might not be out of place to make a quotation from what he says on these great subjects, so closely connected with Christianity; for although he was a great scholar in almost every department of learning, he concentrated his knowledge chiefly in explaining the Holy Scriptures. This quotation is taken from his address to his Diocesan Conference in 1889, on the work of the Lambeth Conference.

He says: "It may be said this was a very important and very suggestive gathering, but what was the outcome? Did it leave behind any result at all proportionate to the imposing spectacle? What questions did it settle, disposing for ever of the relations between Christianity and science, or between religion and politics, or social life questions of infinite perplexity, which are troubling the minds of men in our generation? Heaven be thanked, it did not lay down any formal dogma or infallible decree on any of these points. There is such a thing as hastening to be wise, even in Church councils and conferences. Of all the manifold blessings which God has showered on our English Church, none surely is greater than the providence which has shielded her from premature and authoritative statements, which sooner or later must be repudiated or explained away, however great may have been the temptation from time to time. The Church of England is nowhere directly or indirectly committed to the position that the sun goes round the earth; or that this world has only existed for six or seven thousand years; or that the days of creation are days of twenty-four hours each; or that the Scriptural genealogies must always be accepted as strict and continuous records of the descent from father to son; or that the sacred books were written in every case by those whose names they bear; or that there is nowhere allegory which men have commonly mistaken for history. On these and similar points, our Church has been silent; though individuals, even men of high authority, have written hastily and incautiously."

It can be easily seen from these words that he thoroughly understood the position of the Bible in the world and in the Church; and that he "believed it to be the Word of God, and to contain all things necessary to salvation." He was also more than convinced, from his investigations, that the statements in the preface to the Ordinal are historically true. The results of these investigations were the publications of the "Apostolic Fathers" and the "Essay on the Christian Ministry."

PAROCHIAL VISITING.

(From *The Irish Ecclesiastical Gazette*.)

Our young curate will, of course, get instruction upon this important part of his duty from his Rector, once he is in harness. A young man who is in good health should certainly look out for sufficient work, not so much as will prevent him from reading, but enough to keep him well occupied. It is well to remember the Bishop of Derry's warning that there are certain parishes in which a young man is likely to be either "petrified or putrefied" from want of work. Light duty should only be looked for in declining years. Under the head of parochial visiting, we include visiting the day-school; a parish without a day-school of its own is ter-

ribly wanting in interest. Religious instruction should be regularly given by the clergyman every day if possible; in some cases where a man is working single-handed this cannot be done, but the nearest approach to it should be made. This regular daily teaching tells in various ways: its brings the clergyman into constant touch with the children, which is itself a great matter; and by its regularity it must tell in time in laying solid foundations of religious principles and knowledge in the children's minds. Classes may occasionally be taken with advantage in secular subjects; but religious teaching should be made the rule. Parochial visiting in the ordinary acceptation of the term includes visiting the sick and the whole. This is a difficult matter to deal with definitely. It must be borne in mind that clergymen have different tastes and capacities, and consequently different ideas about the relative importance of different departments of their work. As regards visiting parishioners who are in health, it is probably best to do so on some plan, say once a month. It is not necessary to have prayer on every occasion, but some attempt should be made to keep the visit above the level of mere interchange of gossip. A clergyman is often able to help his poorer parishioners to put their children out in life, and assistance of this kind is much valued and seldom forgotten. Of course anything like prying into or meddling with family affairs uninvited should be strictly avoided. We know a case of a clergyman who, having been consulted by a parishioner about some business affair, wrote a letter which procured an annuity of £50; that was not a bad day's work; but matters of this kind should never be undertaken unless by special request. We have heard of a clergyman even going out of his own parish into another—a most objectionable practice—and trying to induce a dying man to alter his will; he was told to leave the room, which was quite what he deserved. As a rule the less clergymen have to do with making wills the better; it is a work that leaves them open to unpleasant suspicion, and as there are generally so many conflicting interests, offence is almost certain to be given to someone. With regard to visiting the sick, we think our clergy are often badly treated. If sick people want a doctor they send for him; if they want a clergyman they won't send, and yet they will be much offended if he does not come. A clergyman cannot always know by instinct that people are ill, he should certainly be told; and this is a lesson our lay people should learn. Visiting the sick and dying is work of the very deepest interest; it throws new light to a young clergyman on the reality of religion. Death so often presents everything in a different aspect to the dying; the consolations of religion are so anxiously sought for, prayer becomes more and more a reality, you feel you are in an ante-chamber of the unseen world. Faithful dealing is at such times specially required; hardened consciences must be aroused if possible, spoken to plainly, though tenderly. Again the timid and fearful must be comforted and strengthened. Then there is the duty towards the relatives of the dying: the offices of sympathy and assistance. Clerical work of this kind, if done at all as it ought to be done, is never forgotten; it makes a great bond of union when you have been with your people in severe affliction and bereavement, and have been enabled by God's grace to be helpful to them. Then, too, a clergyman learns so much himself by such experiences. He sees the wonderful sustaining power of real religion. Dr. Chalmers said "there was no popularity for a clergyman like the popularity of the sick room." And this aspect of clerical work as it touches such pathetic sides of human life, has naturally been dealt with by the poets. Among English poets Wordsworth, Goldsmith and Tennyson have all written

appropriately of clerical life. Everyone knows the familiar lines:

"Beside the bed where parting life was laid,
And sorrow, guilt and pain by turns dismayed,
The reverend champion stood. At his control
Dospair and anguish fled the struggling soul."

Just as there are books which are very helpful to a clergyman in preparing for his work in the pulpit, there are books which are very helpful to him in his visiting from house to house. We are speaking very simply and plainly on this subject, and offer the following practical suggestions to young clergymen: Never be without your Prayer Book in your pocket, let it be your inseparable *vade-mecum*. You will find the prayers which it contains for the sick most suitable and helpful, none more so. It is also very desirable to have a number of collects and hymns well committed to memory. You will occasionally be ministering in the homes of the poor at late hours, perhaps with imperfect light. It is very well to be able to say your prayers and hymns with the sick without the aid of a candle to read by if necessary. It gives you a feeling of confidence. As regards books, the Bishop of Wakefield's "Pastor in Parochia" is a very helpful one; and a very useful book for a clergyman's own reading is "Holiness to the Lord: the Character of the Christian Priest," adapted from the French of the author Dubois for the use of English clergymen, with an introduction by the late Dr. Harvey Goodwin, Bishop of Carlisle. Another admirable book of the same kind, though not so detailed and complete, is "Speculum Sacrodotum: or the Divine Model of the Priestly Life," by Canon Newbolt. All these books are admirably suited to give a man deep and searching conceptions of the responsibilities of his office, and they should have a place in every young clergyman's study.

We may say generally to the young clergy that they must not expect to find parochial visiting in every respect an easy work. Preaching, *i.e.*, good preaching, will cost a man much effort; so will visiting. We clergy, of course, have a good deal for which to blame ourselves; but even when we try to do our best, our motives at times are misunderstood and misrepresented, and young men must learn not to be disappointed because their best efforts and intentions are often not crowned with success. After all, slow progress is sure progress; there is much wisdom in *festina lente*. We are now in an age of change, movement, improvement, growth. Young men entering on the ministry now find decent churches and reverent hearty services on the whole. They little know or realize under what a different state of things many of us, their seniors, began our professional life, or what it cost us to win for them what they now possess. We hope their motto, too, will be "Excelsior." We have laboured, and they have entered into our labours; let them secure an equal advance for their successors.

We feel that we have only touched the very fringe of this subject. After all, the chief lessons we have to learn are contained in the well-known words:

"Endue thy ministers with righteousness,
And make Thy chosen people joyful."

Or, as George Herbert sings:

"Holiness on the head,
Light and perfection on the breast,
Harmonious bells below, raising the dead,
To lead them unto life and rest,
Thus are true Aaron's dress."

God asks for the heart: His Gospel appeals to the heart; and the true preachers of the gospel will aim to reach the heart rather than the head.

Family Department.

LEAD ON.

Now when the hosts of Satan,
Are mustering to the fight,
When faith upon earth seems dying,
And men will walk by sight,
When the ruling spring of action,
Is all for self, not God,
And fools deride presumptuous,
The path which saints have trod.

CHORUS—Lead on, lead on, we follow
Where the saints have gone before
Christ and the Church, our watchword
Now, as in days of yore.

When the grand old creed, proclaiming,
One God in persons three,
Is attacked by Satan's angels
In garb of charity,
Then truth is an "open question,"
The Catholic Faith a sham.
The Faith which our Fathers taught us,
In God, the one "I am."
CHORUS—Lead on, &c.

On earth men doubt and cavil,
But in heaven, the song goes on,
Like the voice of many waters
Before the emerald throne.
God, Father, Son, and Spirit,
One God in Persons Three,
Is adored by Saints and Angels
Throughout eternity.—
CHORUS—Lead on, &c.

C. F. HERNAMAN.

—*Irish Ecclesiastical Gazette.*

AN EVENING'S "FUN."

"Listen, boys, and I'll tell you how to have some tip-top fun," said Frank Wilson, the ring-leader of a group of School boys, some fourteen or fifteen years of age, as they were crossing the school house grounds one afternoon.

And then he proceeded to explain to them his plan, which was to fill an old basket with stones and sticks, cover it over with brown paper, so that no one would suspect its contents, and after dark set it on the doorstep at "Crazy Kate's," a poor unfortunate woman who lived on the outskirts of the town.

"Then, boys," Frank explained, "we'll just run and hide near the window, where we can look in and see her uncover the basket; and won't she be mad, though, when she sees what's inside? Ha! ha! ha! and won't it be a rich joke to see her stamping around and shaking her fist in the air? Eh, boys?"

"No, it'll be mean!" exclaimed Fred Field, a boy somewhat smaller and younger than the others, "to tease a poor, unfortunate old woman, who, my mother says, isn't in her right mind half the time."

"Oh, now, Fred, don't be a ninny, but just come along with the rest of us and enjoy the fun. I ain't forgot how she's come out and scolded me and driven me off her sidewalk, lots of times when I've been going by on my bicycle, and I've got a good many old scores to pay up."

"But seems to me that's a very cowardly way of paying 'em up," Fred continued.

This last remark was lost, however, for the boys had already started off in great gloe, under Frank's leadership, to hunt for an old basket, which, after being filled with stones, they were to conceal under some bushes until after dark, when they would meet and all proceed to the house together.

After Fred left the others, he continued on his way home in a very sober frame of mind,

for he had been brought up to believe that it was very wrong to tease and annoy those less fortunate than himself, and was trying to think of some plan by which he might prevent the boy's cruel "fun" for that evening.

Presently a very happy thought came into his mind.

"That's the very thing," he said aloud to himself. "I mean to do it, for then I can have a little joke all on my own account."

The rest of the way home Fred ran as fast as his feet would carry him, and when he got there he confided his plan to his mother, who smiled her approval.

For the remainder of the afternoon Fred was very busy indeed, running here and there and all about, but finally, when the hour arrived in the evening at which the boys had agreed to meet, Fred, was the first on hand.

"Hullo, boys," he said, as the others came up shortly afterward, "I've changed my mind about going with you to-night. 'I thought I might as well enjoy a little fun as the rest of you."

"Why, of course, Fred, it can't be any harm," said Frank; "I thought you'd think better of it, and brace up and go along with us."

The boys took turns in carrying the basket which was quite heavy, and when they finally reached the small, tumble down cottage, they set it down upon the steps, and all except Frank ran around the corner of the house and hid themselves in a convenient place, where they could easily look through the window and see all that passed inside the room, without being seen themselves.

Frank waited to rap on the door, and then joined the others to see the "fun."

The poor woman was sitting in a room as comfortless and wretched looking as herself, with her feet stretched before a low wood fire, on which a single log was burning.

"Oh, boys," said Frank, a moment later, when, after giving a hard knock upon the door, he joined the others under the shade of the apple tree, "I don't believe I can ever 'hold in' when she comes to that basket."

Presently the woman arose and went to the door, and then re-entered the room with the basket, which she deposited upon the table.

At first she eyed the strange parcel very suspiciously, and poked the paper with her finger, now in one place, then in another, for she had, many times before been the victim of cruel jokes. Finally she lifted the covering entirely off the basket and stood looking at the contents while several of the boys were stuffing their handkerchiefs into their mouths to keep from laughing, and Frank was whispering, "Now, boys, for the fun." But their looks suddenly changed to consternation and dismay when she put her hand into a bag and took out one or two potatoes and laid them upon the table. Next she slipped her hand into another bag and took out a handful of beans. Another bag evidently contained flour, and finally, when she had removed the entire contents, she just knelt down upon the floor and lifted up her face, which was wet with tears, toward heaven and began to pray in a feeble, quivering voice.

The boys could stand no more, but one by one they slowly and slyly moved away from the window, and had gone some little distance down the road before Frank Wilson broke the silence.

"I say boys," he said, "somebody has played a pretty big joke on all of us, and I believe, after all, I'm rather glad of it for 'twould have been kinder rough on the poor unfortunate creature to have played such a mean trick on her, and I guess I'm pretty glad, after all, that the joke turned out just as it did," a decision in which the other boys all heartily joined.

"And, mother," said Fred, when narrating to her the events of the evening, "I only wish you could have seen the boy's faces when Kate open-

ed those bags. Why, I never had so much fun in my whole life, even if it did cost me part of the money I have been saving for my camera outfit."

"And the salutary influence of that evening's 'fun' was so lasting that not one of those boys ever again attempted to practice a cruel joke at the expense of another.—*Selected.*

EDWIN NORTON'S INTEGRITY.

"Edwin, here is a ticket good for seventy-five miles," said Mr. Baird, as he set his valise down in the depot at Chillicothe on one stormy day last winter. "I paid two dollars and twenty-five cents honest money for it, and that careless conductor never turned his head in my direction as he hurried through the train. You travel over this line every time you go to spend the holidays; make use of this on your next trip. It is as good as when I first bought it."

Edwin Norton held the bit of cardboard between his thumb and fingers while Mr. Baird spoke; and then deliberately tearing it in two, walked to the fire and held the pieces over the flames until they were consumed.

"There!" he said, "that temptation is done with. With the ticket in my pocket and money scarce in my purse I might have ventured to use it."

"As I told you, it is bought with honest money, and it was no fault of mine that it was left in my possession. The company would not have been any wiser if you had used it."

"Nor much the poorer, either; but you see I would be the loser, Mr. Baird. I would not lose my own self respect and peace of conscience for twenty times the amount," Edwin replied earnestly.

"It is an unfortunate thing to have a tender conscience in connection with so much pride and poverty," Mr. Baird muttered, as he watched the boy shoulder his load and start up the street.

Yet a few weeks later when one of his clerks proved dishonest. Edwin Norton was surprised to receive the offer of the situation.

"A boy who scorns to cheat a railroad company will make an employee who can be trusted," the merchant said to himself; but to his neighbours he explained that he wished to assist a poor boy who was nobly striving to support an old mother and an invalid sister.—*Selected.*

THE PRAYER OF KEPLER.

Both Kepler and Newton were profoundly religious. Kepler has left us a touching testimony of his sentiments, in a prayer placed by him at the end of one of his works. We give a translation of the prayer:—

"Before quitting this table upon which I have made all my researches, it only remains for me to raise my eyes and my hands towards heaven and address with devotion my humble prayer to the Author of all illumination.

"O, Thou who, by the glorious light which Thou hast shed over all nature, raisest our desires up to the sacred light of Thy grace, in order that we may be one day transported unto the Eternal light of Thy glory, I give Thee thanks my Lord and my Creator, for all the joys that I have experienced, in the ecstasies into which I have been thrown by the contemplation of the work of Thy hands.

"Now I have completed this book which contains the fruit of my labours, and I have used in composing it the whole of the intelligence that Thou hast given me. I have set forth before men the grandeur of Thy works; I have explained these mysteries as well as my finite mind has permitted me to embrace the infinite extent of them. I have made all efforts

to arrive at truth by the ways of philosophy; and if it has occurred to me—a despicable worm, conceived and brought up in sin—to say anything unworthy of Thee, make me know it in order that I may remove it. Have I allowed myself to cherish any self-complacent presumption in the presence of the admirable beauties of Thy works? Have I proposed to myself my own renown among men by raising this monument, which, ought to have been consecrated entirely to Thy glory? Oh! if it has been so receive me in Thy clemency and mercy, and grant me this favour: that the work I have just finished may ever be powerless to do evil, and that it may contribute to Thy glory, and to the good of souls!"—*Selected.*

REGULAR CHURCH-GOING.

Church-going, like anything else of the same kind, is a great deal a matter of habit. Some of us have been brought up in the habit, and find it perfectly natural to go to church at least twice on Sunday, and to receive the Communion at least once a week. Those who have formed such a habit would find it hard to give up.

On the other hand, some of us have made it a habit to stay at home and loaf on Sundays, and to read through the Sunday newspaper. Of course, this entails a good deal of hard work, now that the Sunday newspaper has grown into a volume. But a resolute man can if he will, break up an old bad habit, and establish a new good one.

Why not set yourself to work till regular church going, which you know is a habit you ought to cultivate, has become second nature to you? You will find it the best discipline you ever set for yourself, and we venture to say that, when once the habit is formed, you will wonder how men can endure such a desperately dull piece of business as a churchless Sunday.—*Selected.*

The Yorkshire Herald: "Among all the Temperance Societies that of the Church of England appears to take the most effectual because the least objectionable ground. In common with other organisations of a like general character, it seeks to bring about greater sobriety in the habits of the people, but it endeavours to attain that end by moral suasion rather than by legislation. It is an essential principle of the C. E. T. S. that more good work is to be done by personal effort and influence than by Acts of Parliament.

We are too much in the habit of asking, when a new town or city is offered as a possible field for an Episcopal Church, whether there are any "Church people" there, as if that name described a special kind or order of humanity to whom alone we were to consider ourselves as sent. The real question ought to be, Whether there are human creatures in that town? We are sent to the

human race. That larger idea of our mission must enlarge our spirit and our ways, and make us fit to bear our part in the broad salvation of the world.

THE BEAUTY OF QUIET LIVES.

There are great multitudes of lowly lives lived on the earth which have no name among men, whose work no pen ever records, but which are well known and unspeakably dear to God. They make no noise in the world, but it needs no noise to make a life beautiful and noble. Many of God's most potent ministers are noiseless. How silently the sunbeams fall all day long upon the fields and gardens, and yet what joy, cheer and life they diffuse? How silently the flowers bloom, and yet what sweet fragrance they emit! How silently the stars move on in their majestic marches around God's throne, and yet they are suns or worlds! So Christ has many earthly servants, who work so quietly that they are never known among men as workers, whom he writes down among His noblest ministers. They do no great things; but they are blessings, often times, perhaps, unconsciously wherever they go.—*Exchange.*

All tempters approach us in disguise. If we could see their features as God and good angels see them, there would be in them no attractions. We should see in the smile of love and grin of malice; we should perceive in the word smoother than oil the very sword of hatred and hostility.—*Dr. C. F. Vaughan.*

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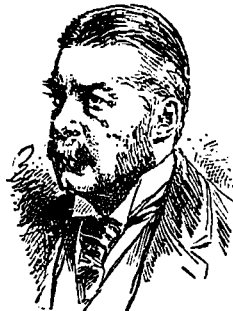
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Mission Field.

THE SUBJECTS FOR PRAYER

Suggested in the S.P.G. Mission Field for September are the following:

For Corea, China, and Japan, that peace may be restored and maintained among these nations. For Bishop Corfe and all the missionaries in Corea, that they may be preserved in danger, guided in difficulties, and blessed in their work.

For the vacant sees of New Westminster, Riverina, Central Africa, Wellington, Adelaide, and Waiapu, that those with whom the choice of the future Bishops rests may be guided aright.

For the Bishops of Capetown and Mashonaland, that, by the blessing of God, they may be restored in health.

For the Bishop-designate of Perth and for the Church in Western Australia.

For South African and for the growth in holiness, strength, and unity of the whole Church among colonists and natives.

To those we would add suggestions of thanksgiving:

For the growth of the Church in South Africa, its wide extension, and the graces exhibited among the native converts.

For the rich blessings which have been given to the work of the Church in Guiana.

At the July monthly meeting of the S.P.G. in London, Eng., the Rev. Canon Josa from British Guiana addressed the members. He said that the chain of missions to the aboriginal Indians in Guiana is now complete from the south-east to the north-west. By the planting of one or two more inland stations near the frontier of Brazil the whole Colony will be occupied. In the course of fifty years this result has been achieved, that nations formerly at enmity are now Christians and at peace, while there are only two or three thousand heathen Indians left in the whole country.

The missions to the Chinese are most successful—60 per cent., or more, of the Chinese in Guiana are Christians. The missions to them cost the Church practically nothing, as the Chinese give liberally for their support, build churches at their own cost, and vie with one another in promoting Church work. They contributed to the cost of the Cathedral, and help other diocesan objects, while Christian Chinese have been sent from Guiana as missionaries to China.

Canon Josa's late parish, which a few years ago included for practical purposes a few miles only, has by the discovery of gold been immensely extended. At Morawhanna on the Barima river (two hundred miles from his headquarters at "Anna Regina"), there are now thousands of people, and he (Canon Josa) had the happiness of starting the last mission station there, and it is now in a flourishing condition.

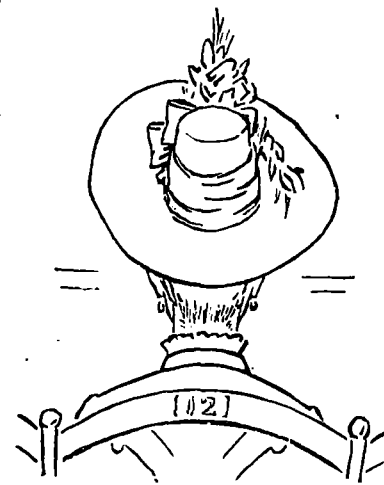
There are 110,000 East Indians in Guiana. The missions among these

have not yet been very successful. There are about a thousand East Indian Christians.

Canon Josa's people in Georgetown, where he has been stationed for four years, are chiefly the descendants of the old slaves. There is a roll of two thousand communicants, and their offerings last year amounted to £500.

Canon Josa, spoke of the need of the endowment of the See of Guiana as the imperial grant of £2,000 a year ceased on the late Bishop's death. A difficulty in the way of raising money arises from the fact that so many of the estates belong to companies and persons who do not reside in the colony.

He described a nursing Sisterhood which he is planting in Georgetown. Hitherto there had not been a single trained nurse in Guiana, nor had there been a church school for girls of the better class except that of the Roman Catholics. Already there are twenty-five girls in the school. Canon Josa took the opportunity of publicly thanking the Society's officers for their goodness and kindness to himself and all the clergy who came from Guiana to that office.



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TEMPERANCE.

The Massachusetts State Legislature at its last Session refused to adopt the Gothenburg System, though there was a strong vote in its favour. The Bill was referred to the next Legislature. A law was enacted providing that three commissioners shall be appointed by the mayors of cities voting for licenses to control the liquor business. A law was also adopted giving the State Bureau of Statistic instructions to investigate the relation of the liquor traffic to crime, pauperism, and insanity, and 5,000 dollars were set apart to meet the expenses of such inquiry. The sale of cider and native wines was prohibited, except under a liquor license, unless their strength of alcohol is less than 3 per cent, which is seldom the case.

The *New York Advocate* recently contained the following: "Our children cry for bread," was the sad and startling inscription on a banner which was carried in a procession of 18,000 men through the streets of Chicago. And the procession moved to a grove and rested and drank 1,400 kegs of beer. No wonder "Our children cry for bread."

A Chicago writer gives the following reasons why there is now so much poverty, crime, and misery in that great city: "There lives but one baker to each 70 families, one grocer to every 89 families and one liquor saloon to every 35 families." It will therefore, be seen that twice as many liquor sellers are being supported by the people as bakers and grocers.

It has been calculated by the editor of *The Oban Express* that the public-houses of Great Britain would form one side of a street stretching from Land's End to John O'Groats. There would be a gaol, a reformatory, a poor-house, and an asylum alternately every two miles; there would be a brewery every three-quarters of a mile, and a distillery every two miles all the way. It would require a strip of land five miles wide, running the entire 800 miles, to supply the grain. An army of lunatics paupers, vagrants, criminals, inebriates, would keep marching along unceasingly and the funeral of a drunkard would pass every five minutes day and night, from the beginning of the year even unto the end of the year. The licensed houses of Belfast, if placed side by side, each being allowed a frontage of ten yards, would for one side of a street six and a quarter miles in length.

The Report of the Presbyterian Church in Ireland says: "In some parts of Dublin there is one public-house for every twenty-five other houses. Not a few towns and villages are much worse off even than this. As part of the fruit we have had in Ireland 93,197 arrests for drunkenness during 1892—the last year for which returns are as yet

forthcoming—and 23,562 arrests for common assault; an aggregate of 116,759 arrests, or 315 each day of the year, 13 for each of the twenty-four hours of the day, 21 for each hour during which the public-houses are kept open. As has been recently said, 'Prisons empty and fill according to the fluctuations of the "beermeter."' For drunkenness on the Lord's-day there were 3,100 arrests in Ireland—a decrease of nearly 1,500 as compared with the average number of arrests before the Sunday Closing Act of 1878. The 1,803 arrests in the five exempted cities show a decrease of more than 1,000. Most of the arrests take place when the drink shops are open, or immediately after they are closed."

LIZARDS IN THE STOMACH.

A REPTILE SWALLOWED WHILE DRINKING IN THE DARK.

Exercruciating Agony Suffered by Mrs. Westfall—Nerves Shattered, and Death Looked for as the Only Relief.

From the *Trenton Courier*.

The editor of the *Courier* having heard of this strange case of Mrs. Simon Westfall, made enquiry and learned the following facts: Mrs. Westfall said that one evening some three years ago she went to the well, and, pumping some water, drank a portion. As she did so she felt something go down her throat kicking and told her mother so at the time. Little she thought of the agony in store for her through drinking water from a pump in the dark, for a female lizard found its way into her stomach and brought forth a brood. After a while the sight of milk would make her tremble and she had to give it up. The disorder increased so that the very sight of milk would produce effects bordering on convulsions. She lost her appetite, but would feel so completely gone at the stomach that she had to eat a cracker and take some barley soup frequently to quiet the disturbance within. She took medicine for dyspepsia and every known stomach disease, but got no relief. She changed doctors, and the new doctor, having had an experience of this nature before, gave her medicine to kill and expel the lizards. For three years the poor woman suffered all kinds of physical and mental agony. Her whole system, kidneys, liver and stomach, were all out of order. Her heart would flutter and palpitate so faintly as to be imperceptible, and a smothering feeling would come over her that it was often thought she had given her last gasp. Her memory was almost gone, her nerves shattered so that the least sudden movement would bring on collapse through extreme weakness. Sitting or standing she would be dizzy and experience most depressed feelings and lowness of spirits. After the removal of the reptiles the doctor sanctioned the use of Dr. Williams' Pink Pills, and she took three boxes, but found no apparent relief. She then gave up their use, believing she was past the aid of medicine. At this time a Mrs. Haight, who suffered twelve weeks with a grippé, and

who was completely restored by taking Dr. Williams' Pink Pills for Pale People, urged Mrs. Westfall to begin the use of Pink Pills again. She did so and soon she perceived their beneficial effects. Her appetite began to improve and for two months she has steadily gained strength, health and steadiness of nerve and memory. She can now do her household work and feels as well as ever. She says she cannot speak as strongly of Pink Pills as she would like to, and feels very grateful for the great good resulting from the use of this wonderful medicine.

Mrs. Haight, before referred to, is enthusiastic over her own perfect recovery from the after effects of la grippé, feeling as well as ever she did in her life. She also corroborates the above statement regarding Mrs. Westfall's cure.

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LITERARY NOTES.

The popularity of the book, "Christianity Between Sundays," published two years ago, has led the author, the Rev. Geo. Hodges, now Dean of the Theological School, Cambridge, to prepare another of a similar character, to which he has given the title "The Heresy of Cain." It will be issued shortly by Thomas Whittaker.

The indefatigable Mrs. Molesworth has recently finished a long story for older girls, which Thomas Whittaker will issue next week. It will bear the simple title, "Blanche; A Story for Girls."

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A Cipher Code accompanies every Index for the purpose of facilitating the noting of memoranda which would otherwise be too lengthy for entry.

When a family removes to another parish, the respective sheet may be taken off (a duplicate made) and forwarded to the clergyman of the parish to which the family goes. The sheets therefore, answer admirably as letters of commendation, and convey all necessary information regarding this family to the incumbent, who will be greatly assisted, while at the same time the Church is safeguarded against loss of members.

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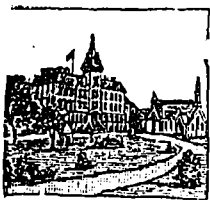
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