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The Church Guardian

A. P. Willis
cor. Suberant Q.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

At the annual meeting of the governors of Queen Anne's Bounty, under the presidency of the Bishop of London, on Wednesday, March 4th, grants to the amount of £35,800 were made to 140 poor churches, as against less than £20,000 last year. Twelve months ago only 78 churches, out of 110 applicants, received grants.

The energetic founder of the Church Army, the Rev. W. Carlile, has lost no time in setting to work in his new sphere at Netteswell, Essex, England. He has been but a short time appointed to this living, but he is already having alterations made at a barn at Netteswell Cross for the purpose of holding Sunday evening services. He has taken this step in consequence of the parish church being nearly a mile and a half from the village.

The Lord Bishop of London opened on Wednesday, 25th March, another Labour Home to be worked under the auspices of the Church Army in Whitechapel, opposite to St. Mary's Church. It is situated between the Pavilion Music Hall, and one of the best noted Gin places, the mortuary being behind it. It will accommodate about 20 tramp criminals or inebriates and the Church Army Evangelist and his wife will act as "Father" and "Mother" of this remarkable family.

SOME waifs and strays who were sent to Canada by a Home in South London have given an example of continued gratitude which is somewhat striking, by sending more than two hundred pounds towards the support of their old Home and to help in paying the expenses of the next party of boys to be sent to Canada. This is the third time that they have shown that they affectionately remember the agency which rescued them from a life of want, with all its accompanying dangers.—*Church Bells*.

WHILE vehicles of all kinds were rolling past St. Paul's Cathedral, London, Eng., the last Saturday in March, bound for the boat race, members of the Diocesan Lay Readers' Association, numbering some 1,600 men of all ranks, from the peer to the laborer, were going into the church for a "quiet day." At the early celebration of the Holy Communion there was a large number of communicants, and there was far beyond the average attendance at Matins. Addresses were given frequently during the day by the Rev. J. Robertson vicar of St. Mary's, Kilburn.

The Dean of Norwich, Eng., speaking at a meeting on behalf of the Ladies' Home Mission Union of the Church Pastoral Aid Society, said that Canon Prothero, rector of Whippingham, had told him that "there is not a case of poverty or distress in the Queen's parish that she does not know of. She visits the poor, and, although one of the most hard worked human beings in this world, and taking conscientious interest in everything, her practical sympathy with suffering and sorrowing is manifested in her contributions to the neces-

sities of the case, and in her personal visitation at the homes of the poor."

THE Archbishop of York, Eng., has signified his intention of becoming one of the patrons of the *Church Army*. We are informed that "one of the worst public-houses in Bath" has just been turned into a Church Army labour home, and a number of tramps, ex-prisoners, and inebriates are in process of being reclaimed. Behind this new home, still called "The Bell," there is a Church Army Mission Hall erected on a spot where formerly was a row of houses of the "most questionable reputation." The Church Army is about to open a women's rescue labour home, which will probably be placed in Hammersmith.

EVIDENCES of Church activity are observable on every side. The latest development recorded is that special service clergy for the diocese of Chester, Eng., are initiating a new departure van, which is to perambulate the diocese. The van will be driven by a trustworthy agent, who will deliver addresses in market places and country villages, whilst selling pure and healthy literature. At various Church Congresses and Diocesan Conferences the need of such an agency for reaching scattered country populations has frequently been advocated, and much interest will be felt in Church circles in the working of the new venture. From this it would appear that the Church is determined to be in the van, literally as well as metaphorically.

WHEN the good Bishop Porteous was Lord Bishop of London (Eng.) at the end of the last century he tried very hard to awaken the sleeping Church to a better observance of Good Friday. It had been so much forgotten that there was a general outcry that the Bishop was a "Baptist" when he tried to obtain its remembrance. Evidently the modern tea party arrangements of Nonconformists for that day must be innovations upon the more serious way in which their forefathers regarded it. We are glad to notice that many Baptists and Wesleyans and Congregationalists are having simple services of sacred song this year on Good Friday. May it not prove a sign that they are catching more of that Church spirit from which older characters never departed.—*Church Review*.

WESLEY A CHURCHMAN.—Speaking at one of the meetings at City Road Chapel, London, in connexion with the Wesley Centenary, "Our most distinguished 'laymen,' as the *Methodist Times* calls Mr. H. H. Fowler, M.P., said:—"John Wesley's Methodism was the absence of bigotry, of sectarian rivalry, of ecclesiastical animosity. His Catholicity was limited to no church and no creed. High Churchman, as he no doubt originally was—and if Dr. Rigg will forgive me, I am not quite sure whether he ever quite got rid of his High Churchism, even up to the very last; but at all events, irregular Churchman as he was, declaring as he did, within two hours of his death that he had never varied in any point of doctrine from the Church in which he lived, and in which he died—he held out the right hand of fellowship—I was

going to say to all who loved the Lord Jesus Christ in sincerity; I may say reverently, he held out the right hand of fellowship to all who feared God and worked righteousness."—*Church Bells*.

THE ceremony of admitting sixteen candidates to the order of Diocesan Readers took place at St. Paul's Cathedral, London, Eng., on Saturday, 21st March, before a large congregation. The Bishop of London, assisted by the Bishop of Marlborough performed the ceremony, which took place at the close of the afternoon service, and the form of admission had been carefully prepared by the Bishop, who subsequently delivered a short address. The service set forth that devout laymen had been employed in the Church with great service and good results. As part of the ceremonial the Bishop handed to each one admitted a copy of the New Testament, saying to each one, "Take thou authority to read the Word of God, and to minister in the office as shall be appointed unto thee by the Bishop, in the name of the Father, and of the Son, and of the Holy Ghost."

THE Rev. Dr. Moulton, President of the Wesleyan Conference in England, in the course of a sermon preached in the same chapel, is reported to have said:—"All his work he looked on as compatible with faithfulness to his Church. Nothing that he raised up was designed by him to stand in its place or undermine its influence; he wished to extend, to supplement, to increase the true strength of the Church by his disregard of human limitations which were dangerous and hurtful. All that he regarded as essential in the Church of England he regarded with reverent love. The Church prayers he found "full of life;" usages which, although not claiming vital importance, his Church had inherited from primitive times, were altogether to his taste, though as his time and thoughts became absorbed in practical labor we hear little about most of these from him. Church seasons were times of special enjoyment to this loyal son. All Saints' Day lifted his rapt soul into the joys of the Communion of Saints. To such a man, thus bound by ancestral ties, attached to the Church in all the tastes and habits of his life, one with the Church in the strongest convictions of his mature thought, the very idea of desertion was intolerable; and with all his power, with words of the greatest vehemence, with reiterated appeal, he cried out against secession. He was in his own belief, to the very last a true member of the Church of England.

CANON KNOX LITTLE.—One of the sights of London, Eng., (writes a correspondent) is certainly Canon Knox Little at St. Paul's. Go there at the luncheon hour, and you will find a great crowd of all sorts and conditions of men gathered beneath the dome. Here sits a fashionable woman from the West end; and at her side a pale-faced, weary-looking sempstress: a little higher up a party of Americans. There are clergy of every grade and of all schools of thought in the Church. A group of city clerks are gathered together hushed into silence by the solemnity of the place. In the far distance

a couple of white-robed clergymen appear, and in a moment with one accord the vast assemblage rises to its feet. A couple of Dissenting ministers, good honest fellows, look doubtfully at one another, and then they too, for this one occasion, rise with the multitude, and pray, perchance, that they may be forgiven that they bend the knee in the house of Rimmon.

"The ascetic figure of the eloquent Canon mounts the pulpit stairs, gazing round for a moment. He bids his listeners pray, and then gives out his text. Now rising almost into a shriek, now falling into quietude, the wonderful voice rolls round and round the great hollow dome and down the long drawn aisles as the preacher bids his hearers place their lives beneath the beacon-light of the Great Passion. When the sermon was over, I hurried up to the gallery running round the dome that I might the better listen to the great waves of sound as that mass of humanity joined in Wesley's well known hymn, 'When I survey the wondrous Cross.' A group of young workmen standing here together, joining heartily in the music, completed the cycle of 'society' gathered within the great Mother Church of the saddest, weariest city in the world."

THE CHURCH AND HER DETRACTORS

The ungenerous sneer at "the wonderful East-end clergyman," from a "dignitary of the [Roman] Church," on which we commented a fortnight ago, is but one phase of the crusade that is now being carried on against the English Church. At the present time the Romanist is straining every nerve to rob us of our children, the political Dissenter and the infidel are doing their level best to rob us of the privilege of training our young, the Liberationist is essaying to rob us of our endowments, and 'General' Booth is trying his hardest to rob us of any little credit we may grudgingly have obtained of benefitting the poor, by coolly appropriating our methods, and diverting money from their support to his own well advertised but untried scheme. All but the latest of these plots against our Zion have been going on for years, and yet the Church not only still stands, but is actually lengthening her cords and strengthening her stakes. Fifty years ago, with these forces arrayed against her, perhaps the case might have been different. We do not mean that she would have collapsed: that would have been impossible, owing to her inherent, but, at that time, extremely latent Catholicity—but she would not have been enabled to make progress: at best she would have but stood still. At that time, although one phase of the Gospel was eloquently preached by the prevailing party—the Evangelical—the "all going one way" theory was too prevalent to have afforded the Church, as a distinct institution, any effective argument against Romanist or Dissenter.

Now, thanks to the Catholic revival, the case is very different. The continuity of the Church of the present day with the pre-Reformation Church has been established beyond any reasonable doubt. She has asserted (and is still asserting, for the battle is not yet over) her position as a true branch of Christ's Holy Catholic Church; she has taught, in the face of the fiercest opposition, the primitive truths of that Church; she has exemplified them by the ancient ritual; and she now stands forth, not as the leading sectarian body of the land "as by law established," but as *the Church* of an empire which is too mighty to allow its national Church to be classed as a mere Protestant negation.

Now, we are often told of the blessings of undenominationalism. It is so free, so nice, so thoroughly *fin de siècle* to have no trammels, doctrinal or otherwise. The doom of denominational institutions has been foretold over and

over again. "Unsectarian" was the name to conjure by. It was the friend of everybody, like Codling; while sectarianism was as narrow as Short. But somehow or other, denominationalism has stood its ground. The majority of people (except gushers), after all, prefer something definite, and English people, with all their assumed Liberalism, are very conservative. They happen to possess a poet who says that it is better to possess the ills we have than to fly to others we wot not of. And so (with the above mentioned exceptions) before they buy, they try. This, of course, is merely speaking from a secular point of view, but it is very much the same in religious matters. That there is fearful unrest at the present day there can be no doubt. But that this unrest is only fomented by a comparatively small but active minority is equally true. The average Englishman has set before him all sorts of new *plats*. There are the 'isms which teach one phase of Christianity, and the 'ism that teaches ancient Christianity with modern additions, the systems with long names that touch no Christianity at all, and the non-system, which combines a hotch potch of Christianity, and which dubs itself "undenominationalism"; but somehow or other they pall on his religious palate, and, after all, he finds the most solid sustenance in the spiritual fare provided for him by his Mother Church. His respect for her, which requires something ancient, his love of the Scriptures craves for something scriptural, and his averseness to hasty changes demands something which is *semper eadem*, but which yet possesses sufficient elasticity to supply the needs of the times; and all these he finds in a Church which (national grumblings against her notwithstanding) is still the Church of the nation.

This national preference for definiteness has been shown in a very decided manner during the past year. It was feared that when the time came to reckon up accounts 'General' Booth's scheme would have been found to have had a disastrous effect upon some of the Church organizations which depend on voluntary subscriptions for their support. It is perfectly true that many a poor mission has suffered from a diversion of funds, but as a certain portion of their supporters are composed of charitable people with no distinctively Church views this counts for very little, although the effect on them has been cruelly and undeservedly severe. But the Church's great missions have not suffered at all. On the contrary, in two instances at least, they have reported an increase in their income. The S.P.G., for instance, reports a total of nearly £40,000 over the previous year, which, allowing for legacies, shows an increase of close upon £4,000 in subscriptions and donations. The A.C.S. also announces a strongly marked increase in its income. On the other hand, the London City Mission—an ostentatiously "undenominational" body—is loudly complaining of inadequate means. So severely has it suffered from the superior generalship of another undenominational system which, like itself, put the sacraments into the background, that it is reported that it must speedily reduce the number of its agents unless further financial support is forthcoming. So much for "undenominationalism," even from a monetary point of view, for it is no argument to point to the 'General's' success, to the contrary, which success has been to a great extent brought about by the gushers who a little while ago took up the "dear slummies," and dropped them as soon as they were tired of them, leaving them, as before, to the care of the Church.

As to the Roman sneer at the "wonderful East-end clergy" (and, by implication, the clergy in the west, the north, and the south of London) that is easily met (1) as regards the first-named locality by the recent letter of the Bishop of Bedford, wherein he records that so thorough is the visitation of the much-despised

Church that even the unhappy Frances Coles was an object of their workers' care, but that she, alas, rejected their loving efforts; and (2) by the communication of "Sacerdos," who shows that the "wonderful Roman clergy," however active they may be in posing as friends of the oppressed in the fierce light of the dock crisis, are not particularly alert in visiting their own poor; and (3) as regards other places, by our own record of Church work in the parishes. These plain unvarnished tales of fierce struggles and quiet triumphs—these true stories that are stranger than fiction—are sufficient answer to the Church detractors, come from what quarter they may, whether Romanist, infidel, political Dissenter, or Liberationist. It would be absurd to say that she is perfect, or that she even approaches perfection (else she would not be the Church militant), but that she can show a good record in the face of her adversaries is patent to everyone whose vision is not obscured by envy, hatred, malice and all uncharitableness.—*Church Review, London*

THE C.M.S. MISSIONS.

(Continued from March 25th.)

In the present Diocese of Rupert's Land the Society still has several stations but the churches on Red River have been handed over to the Colonial Church. It may help to realise the change in thirty-six years to note that a journey which took Bishop Anderson seventeen days was completed by Bishop Machray in forty eight hours. Education is making solid progress: the Province of Manitoba has its University, and St. John's is one of its colleges, in connection with the Church of England, having its grammar school also for boys and a high school for girls. The C. M. S. *Gleaner* is now ably localized here for the whole ecclesiastical province.

Among the leading missionaries in this central district have been William Cochran, James Hunter, Abraham Cowley and Robert Phair, all of whom have successively held the office of Archdeacon. Cochran died in 1865, after what has been happily called 'a finished course of forty years. Cowley died in 1887, after forty-five years' service. He went out in 1841, a solitary missionary into a desolate wilderness. In 1887 he was Prolocutor of the Lower House in the Synod of the Province of Rupert's Land.

In 1851 a schoolmaster from Exeter, named John Horden, was sent to begin work in what has now grown into the vast Diocese of Moosonee, 1,200 miles long by 800 miles wide, comprising the whole coast-line of Hudson's Bay. In the following year he was ordained by Bishop Anderson. In 1872 he was appointed first Bishop of Moosonee. He is now in his fortieth year of service—a service consisting largely of incessant travelling over his vast sphere of work. The Diocese is inhabited by a scattered population of some thousands, speaking five different languages, and requiring different Bibles in English, Cree, Ojibway, Chipewyan, and Eskimo. The southernmost point touched is Metachewan, within a short distance of the Canadian Pacific Railway, while more than 1,000 miles to the north lie the Little Whale River station, on the east side of the bay, and Churchill, on the west side. The principal stations are marked on our map. There are now 4,000 Church members 700 of whom are communicants, and seven clergy. A 'cathedral' (a small church built of logs) has been erected at Moose, and there are eight churches at other stations. Several letters are published this month giving details of work in the Diocese of Moosonee.

The Diocese of Qu'Appelle, of which Dr. Anson is Bishop, contains 40,000 people in 96,000 square miles. The Canadian Pacific Railway passes through it, and it is being occupied by immigrants. The Society has but

one station in the Diocese, at Touchwood Hills, where there were, in 1886, 134 Indians and 295 catechumens.

The Dioceses of Saskatchewan and Calgary are for the present under one Bishop. Saskatchewan Diocese comprises the civil province of that name and a large territory north of it. Calgary corresponds with the Province of Alberta. The Missionary work among the Indians deals with Crees in the east and centre, and with the Blackfeet and Assiniboine tribes in the west. There are in the Diocese twenty-one clergymen (English and Native), of whom eleven are supported by the C.M.S. The Missions to the Blackfoot and Blood Indians, at Blackfoot Crossing and Fort Macleod, in the Calgary Diocese, are yet in their early stage, and have borne little or no fruit. The first Bishop was Dr. John McLean, consecrated in 1874. He was succeeded in 1886 by Dr. Pinkham.

The Diocese of Athabasca, as originally formed in 1872, was estimated to contain about a million of square miles, but with a scattered population not exceeding 10,000. In 1883 it was divided into two, the southern and much smaller portion retaining the name of Athabasca.

The northern half of the original Athabasca Diocese became, at the division in 1883, the Diocese of Mackenzie River. This enormous and remote territory was reached by missionaries in 1858, when Archdeacon Hunter volunteered to undertake an exploratory expedition down the Mackenzie River. He had learned at his station on Red River of the favorable disposition of the Hudson's Bay Company's officers of the willingness of the Indians to receive instruction, and the great efforts being made by Roman Catholics to pre-occupy the ground. Fort Simpson, the principal trading post on Mackenzie River, 2,250 miles from Red River, henceforward became a new centre of work among the Beavers, the Slaves, and the Chipewyans. Returning to Fort Simpson in 1859, after lengthy journeyings, Archdeacon Hunter met with some Tukudh Indians, who showed a desire for the Gospel, and returning to Red River, after a journey of nearly 5,000 miles, he declared, 'Surely the time to favour these poor benighted Indians is come!' The Rev. W. W. (afterwards Archdeacon) Kirkby was sent to carry the Gospel to them, for the first time within the Arctic Circle. At La Pierre's House, the chief medicine man renounced his curious arts in the presence of all; murder, infanticide (then common), and polygamy were confessed and renounced; and from that day onward the Gospel has progressed among the Tukudh and other Indians and the Eskimo. From La Pierre's House, Mr. Kirkby went to Fort Yukon and was warmly received by some hundreds of Tukudh or Loucheux Indians.

The Rev. R. McDonald (now Archdeacon) went northwards at the close of 1862 to be the missionary to the Tukudh Indians; and among them he has laboured ever since. In 1865 he was joined by the Rev. W. C. Bompas, whose remarkable story was told in the *Gleaner* for July, 1888. These two missionaries, in the next few years, were privileged to baptize over a thousand Tukudh converts. Mr. Bompas also first carried the Gospel to the Eskimo on the shores of the Polar Sea. When Bishop Machray, in 1872, formed plans for dividing Rupert's Land Diocese into four, he nominated Mr. Bompas for the Bishopric of Athabasca. Mr. Bompas was summoned forthwith to England, and was consecrated on May 3rd, 1874. He returned immediately to his diocese, and for the past sixteen years he has travelled incessantly all over its illimitable and inhospitable plains, without once leaving it even to come to the civilization of Manitoba. On the division of the diocese in 1883 he chose for himself, the larger and remote wild northern portion, forming the new Diocese of Mackenzie River. No other English Bishop has ever made such im-

mense and continuous journeys. A journey through the diocese, with return, without deviating from a single line of route, involves a distance of 5,000 miles. The population is about 7,000. About half of these are Indian adherents of the Mission. The remainder are either Roman Catholics or still heathen Eskimo. The stations now occupied are Forts Resolution and Rae, on the southern and northern shores respectively of Great Slave Lake; Forts Liard and Wrigley, in the Liard River district; Forts Simpson and Norman, on Mackenzie River; Fort McPherson, on Peel River; La Pierre's House, on Rae River; Rampart House, on Porcupine River; and Buxton, on the Upper Yukon, 250 miles above Fort Yukon, in British territory. A missionary is also stationed at Nuklakayit, on the Yukon, in Alaska.—*Church Missionary Gleaner*.

OUR CONFIRMATION CLASSES—BAPTISM, THE INWARD AND SPIRITUAL GRACE.

The consideration of the inward and spiritual grace in Holy Baptism will afford a renewed opportunity for very plain and earnest speaking. The candidates will once more be reminded of what was done for them at their Baptism, and to what they were pledged in the Laver of regeneration, when they became the subjects of a death unto sin and a new birth unto righteousness, when the loving and earnest prayer was made on their behalf that the old Adam might be so buried that the new man might be raised up in them, that all carnal affections might die in them, and all things belonging to the Spirit might live and grow in them, and that they might have power and strength to have victory and to triumph against the devil, the world, and the flesh. This was the new covenant of divine grace into which they entered through their sureties on the day when they were presented at the font of Christ's holy baptism, when the sacramental water was poured upon them, and they were baptized into the Name of the Blessed Trinity. Then were they sanctified and cleansed with the washing of water by the Word, and passed from a state of nature into a state of grace; then as by an instrument they were grafted into the Church, the promises of forgiveness of sin and of their adoption to be the sons of God by the Holy Ghost, were visibly signed and sealed, faith was confirmed and grace increased by virtue of prayer unto God (Art. XXVII); then 'they were washed from the filthiness of their sin, that they should afterwards live in the pureness of their life' (*Homily, The Passion*). This act of Divine grace is fully recognized in the first Collect in the Order of Confirmation, wherein the Bishop prays to God on behalf of those whom He has 'vouchsafed to regenerate by water and the Holy Ghost,' and to whom He has granted 'forgiveness of all their sins,' that they may now receive more largely and fully of the gifts of 'the Holy Ghost the Comforter.' It should be impressed upon them that it is as 'children of grace,' and not as 'aliens from the commonwealth of Israel or strangers from the covenant of promise' they will now come forward to receive a fuller measure of grace in the holy rite of Confirmation. This is what they should be taught to expect and earnestly pray for.

The concluding exhortation in the Baptismal Service may here be well referred to, as setting forth clearly the responsibilities of the baptized life, 'remembering always (as it says) that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.' It is in this spirit the candidates should now be

exhorted to pass on to their Confirmation, with this blessed resolution in their hearts, that with God's help they will proceed 'daily in all virtue and godliness of living.'

The grace that was infused into them at their baptism, that grew with their growth (unless, indeed, they received the grace of God in vain), is now to be more fully developed. Absolute decision for Christ is what they are now called to, to take up the vows made on their behalf at their baptism, and to ratify and confirm the same with their own mouth openly before the Church.

Death and Resurrection; these are the two key words of the Baptismal service—'a death unto sin and a new birth unto righteousness.' 'Buried with Him by baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life' [Rom. vi. 4]. The candidates for Confirmation are now invited to enter more fully into this risen life, and take larger advantage of their Christian privileges. The opportunity of feeding that life with the rich spiritual food provided for them in the Lord's Supper will be immediately at hand; and it is to the unfolding of this great mystery and blessing that the closing part of the Catechism is devoted.—*Irish Ecclesiastical Gazette*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The Sunday School Teachers held their regular monthly meeting on Monday, the 6th inst., in the lecture room of the Church of England Institute, when a very fair number of teachers and friends made an appearance. The evening was devoted to Church History by the Rev. W. B. King, Rector of St. Luke's, it took the form of a lecture upon the 'Architecture of the English Cathedrals,' illustrated by a magic lantern. The lecturer led his audience from the earliest period of Norman through the different stages down to the decorative style, pointing out the peculiarities, also giving them examples of the transitional periods. The last view was one of St. Paul's Cathedral, London, showing the influence of the continental style. A few closing remarks brought a very pleasant evening to a close.

WINDSOR.—A very pleasant and profitable meeting of the Avon Rural Deanery Chapter was held at Windsor, April 8th and 9th. The opening service, full choral, Evensong being sung by the Rector. Rev. R. C. Hind of Newport, reading the lesson, and the Rev. C. W. McCully, of St. Luke's Cathedral, Halifax, being the preacher, repeating the able and instructive sermon delivered at Hantsport on the occasion of the opening of the new church there. The services on the following day, April 9th, were: Celebration of Holy Eucharist, 7:30 a.m., at which the Rector was celebrant.

Morning prayer and sermon 11 a.m. at which the Rev. Prof. Vroom, of King's College, was preacher. Immediately after the latter service the members present assembled for business in Christ's Church school. We here note the absence from the meeting of the Rev. F. J. H. Axford, who, although having come to Windsor to attend was unable to be present through illness, and the Rev. Canon Brook, D.D., who on account of ill health is at present absent from the Diocese; also Dr. Mills, of King's College, who was unable to attend on account of pressing duties claiming his attention.

The chief feature of this meeting was the discussion of the subject 'How best to educate the people in the way of giving.' Ven. Archdeacon Jones opened the discussion with an exhaustive speech, and was followed by the various members present, the outcome being the following resolution: 'This Deanery views with pleasure the recent establishment in the Diocese of the Society of the Treasury of God,

and believe that the formation of a branch in the different parishes of Avon Deanery would be greatly beneficial not only in training the young and others in the true and Biblical principles of systematic and proportionate giving as a means of grace, but also in increasing largely their contributions to religious and charitable purposes.

The next meeting is to be held in Aylesford on the occasion of celebrating the centennial of the consecration of St. Mary's Church, June 29th and 30th. Dr Bowman is asked to read a paper before the members on 'The Rise and Progress of the Church in the Diocese since its inception.'

THE COTTAGE HOSPITAL FOR SPAINGHILL MINES.

To Editor of the Church Guardian :

Dear sir,—I gratefully acknowledge the receipt of the following subscriptions :

Rev. Francis W. Dobbs, offering from St. John's Church, \$16; Rev. C. F. Lowe, collections at Summerside parish, P.E.I., \$20.44; Rev. J. E. Warner, offerings from Holy Trinity parish, Stewiacke, \$27; Rev. H. Grasset Baldwin, collected by one of his Sunday school scholars, \$3.87; Rev. G. S. Anderson, offertory from Maitland, Ontario, \$4.50; Rev. Henry Harper, Easter offerings from Port Hill, P.E.I., \$24.10; Rev. G. M. Kingston, Penetang; \$2. Total \$101.91; amount already acknowledged, \$428.28. Full total, \$530.19. Amount required, \$4 000.

We are deeply indebted to the churches of P.E.I., for their spontaneous sympathy. The need of the Hospital is very apparent at the present moment. At least two members of our congregation are waiting for sufficient strength, if it shall come, to enable them to travel 130 miles to enter the Halifax Hospital. Both need peculiar and special attention.

I remain, yours sincerely,

W CHAS. WILSON.

Springhill Mines, April 15th, 1891.

DIOCESE OF FREDERICTON.

The Rev. Theodore E. Dowling, Domestic Chaplain to the Anglican Bishop in Jerusalem and the East, will be the guest of the Rev. Dean Hale, Cathedral Close, Davenport, Iowa, during Whitsuntide. He is at present delivering popular lectures in Missouri on 'The Holy Orthodox Eastern Church and the Marks of Mount Atlas,' 'The Flora of Palestine,' and 'The Jews in the Holy Land,' on behalf of the Jerusalem Bishopric Mission Fund.

After a short visit to New Brunswick in July, Mr. Dowling intends returning as soon as possible to Jerusalem.

ST. JOANS.—The annual service of the Women's and Girls' Association of St. John's Church was held on Sunday evening the 12th April. There was a large attendance and the rector, Rev. S. de Soyres, preached an admirable sermon.

At the annual meeting of the Mission Church of St. John the Baptist, Messrs Geo. A. Schofield and H. W. Frith were elected delegates to the Synod, and Messrs. I. Allen Jack and Hurd Peters, substitutes. A resolution was adopted that in the interests of the Church it was not desirable to amalgamate the Diocesan Church Society and the Synod.

The Church of England Sunday School Teachers held their bi-monthly meeting Tuesday evening, April 14th. Rev. Canon Brigstocke presided. A united children's service will be held in the Stone Church on the evening of Ascension Day, Thursday, May 7, and the sermon will be preached by Rev. Dyson Hague, of Halifax. An excellent paper was read by Miss J. R. Barlow on 'How can Sunday school teachers best supply the lack of religious teaching in the public schools?' An instructive discussion also took place.

DIOCESE OF MONTREAL.

ST. LAMBERT.—Signs are not wanting of increased interest in the Church in this parish. The pews or sittings in the church itself have all been rented, and it is now proposed to increase the accommodation and add to the beauty and completeness of the church by the addition of a chancel. The increased number of visitors to this suburb during the summer time and indeed for the whole season also would seem to favor the proposed extension.

A short time ago a number of young women were presented to his Lordship the Bishop of the Diocese for Confirmation, and now another class, especially for young men, is being formed by the hard working incumbent, the Rev. W. J. Daart.

On Monday evening, the 13th inst., a parochial meeting was held for the purpose of organizing a branch of the Church of England Temperance Society. The incumbent presided and after an explanation of the objects and aims of the Society and of its dual basis a branch was duly formed.

EPISCOPAL APPOINTMENTS.—The following are the appointments of the Lord Bishop of the Diocese for April and May :

- April 26th, Sunday, Chambly, Rev. T. Butler; and Rougemont, Mr. Watterson.
 " 27th, Monday, Abbotsford, Rev. H. E. Horsey.
 " 28th, Tuesday, Granby and Milton, Rural Dean Longhurst.
 " 29th, Wednesday, Waterloo, &c., Archdeacon Lindsay.
 " 30th, Thursday, West Shefford and Fulford, Rev. W. Robinson.
 May 1st, Friday, South Roxton, North Shefford and Warden, Rev. R. F. Taylor.
 " 3rd, Sunday, Boscobel and North Bly, Rev. C. P. Abbott.
 " 4th, Monday, South Stukely, &c., Rev. J. W. Garland.
 " 5th, Tuesday, Bolton Centre, &c., Mr. Rollit.
 " 6th, Wednesday, Mansonville, Rural Dean Brown; Glen Sutton, Mr. Blunt.
 " 7th, Thursday, Sutton, &c., Rev. C. Bancroft.
 " 8th, Friday, Brome, Rev. J. Carmichael.
 " 10th, Sunday, Knowlton, &c., Rev. W. P. Chambers.
 " 11th, Monday, Iron Hill, &c., Rev. F. Charters.
 " 12th, Tuesday, Sweetzburg, &c., Rev. R. D. Mills.
 " 13th, Wednesday, East Farnham, &c., Rev. W. C. Bernard.
 " 14th, Thursday, Danham, Rev. George Johnson.
 " 15th, Friday, Frelighsburg, Rev. Canon Davidson.
 " 17th, Sunday, Pigeon Hill, Mr. Mervyn.
 " 18th, Monday, Bedford, &c., Rev. Rural Dean Nye.
 " 19th, Tuesday, Stanbridge, Rev. J. Constantine.
 " 24th, Trinity Sunday, Montreal, ordination

The Bishop places himself at the disposal of the clergy during his visit. Letters may be directed as follows: Waterloo, until April 27; South Stukely, until May 2nd; Knowlton, until May 7th; Frelighsburg, until May 13th; Bedford, until May 17th.

DIOCESE OF TORONTO.

ORILLIA.—There were 148 communicants in St. James Church on Easter Sunday.

The annual meeting of the St. James' Branch of the Woman's Auxiliary was held on the 11th of April and passed off successfully.

The President of the Barrie Branch with several delegates attended as also the local representatives. A paper on 'Parochial branches and how to make them successful' was read by

Mrs. George Moberly and elicited some discussion. One result was that the Orillia branch has decided to have an additional meeting for its members on the first Friday of each month. Mrs. Dreyer read a paper entitled 'Mission talk with children,' which showed the urgent need of and greater zeal in behalf of Missions on the part of the children of the Church.

The report of the Treasurer and Secretary for the Orillia Branch shewed much good work. The officers for the ensuing year are: Mrs. Greene, President; Miss Thomeon and Mrs. Bolster, Vice-Presidents; Miss Stewart, Corresponding Secretary; Mrs. Dreyer, Recording Secretary; and Mrs. Murphy, sen., Treasurer.

The Vestry meeting of St. James' was held on the evening of the 13th, when a special committee was appointed to canvass the town to obtain subscribers for the general purposes fund under the envelope system, and to obtain subscriptions to the building fund; the committee to meet once a month. A vote of thanks to the incumbent was also passed by standing vote expressing appreciation of his labors and teaching, and his energy and devotedness to the work of the Church.

The annual Vestry meeting at Longford Mills was held on the 14th inst., the Rev. Canon Greene presiding. The appointment of the Rev. Hugh Jones to the Mission by the Bishop of the Diocese was unanimously accepted. Messrs. J. H. Jones and Banj Watt were appointed churchwardens. The envelope system has been used in this congregation for two years past, and according to the Minister's warden has proved most satisfactory.

DIOCESE OF NIAGARA.

GUELPH.—St. James'.—The first service in St. James' Parish (Rev. A. J. Belt, M.A., Rector) was held on April 27th, 1890. On the 26th of this present month the year will close, and on that day Rev. G. C. Mackenzie, of Brantford, will (D.V.) preach at both services. A baptismal service will be held at three o'clock in the afternoon.

The following contributions to the Building Fund from friends outside the parish are acknowledged with very many thanks: Mr. Robt. Baldwin, Toronto, \$100; Mr. M. Sweetnam, Guelph, \$10; and Capt. J. H. Hamilton, Mass., U.S.A., \$10.

The number of communicants on Easter Day was 102, viz., 31 at 8 a.m., and seventy-one at mid day.

It is intended to have weekly and holy-day celebrations of the Holy Communion, this being believed to be the nearest practicable fulfilment of the Scripture rule (Acts ii. 42 46., xx. 7) and the requirement of the Church, as set forth in the Collect Epistle and Gospel provided for the day, and also because it gives all an opportunity to come frequently to this Blessed Feast which Christ commanded to be received. It is impossible to measure the spiritual advantage to the parish of this weekly Communion, nor the great spiritual blessing to our people if they would all come, and come often, to the early Sunday celebrations. The 'sweet morning hour' is the fittest time to come to God in this, the highest act of Christian worship, the mind being then fresh and free from any distractions of the day.

During the year just closed, according to the Rector's report, 101 Sunday services were held, with a total attendance of 18,176, making an average of 180 at each service. There have been forty week day services, with a total attendance of 1,896, being an average of 47 at each. The number of celebrations of the Holy Communion was 46, the total number of Communions made was 1,042, an average of 9 for the early and 35 for the late celebrations. There are 117 communicants on the roll, and the attendance per month has averaged 95. Besides these 17 services were held in Brooklyn, where the attendance was 259, averaging 15 at each service. Three services were held in Puslinch,

the average attendance being 46, and the total 138.

The total number of services held in the parish, Sunday and week day (counting only the early celebrations of the Holy Communion as separate) is 188, and the grand total of all the congregations 21,573. This is considered most gratifying, and it is a matter of great interest and thankfulness that we note the continued and constant attendance of such a large proportion of our people at all the services, and also to see the men so largely represented. The Lenten Services, especially during Holy Week, were well attended. There have been twenty-five baptisms, one marriage, seven burials and 24 were confirmed by the Lord Bishop of the diocese on October 12th. Parochial visits 469.

A good work is being done by the Girls' Sewing Class, which meets every Saturday afternoon at 2:30, the Girls' Friendly Society, the Brotherhood of St. Andrew, to whose earnest work no doubt the large attendance of men at the services and the Men's Bible Class is due, and last, but not by any means least, the Mite Society, which is composed of all the ladies of the parish, who are working quietly, but with every prospect of success, for the organ fund.

The number of scholars on the roll of the Sunday School is 150, our average attendance being a little over 78. The collections have averaged nearly 92 cents a Sunday. Total receipts (including \$35.42 from library cards) amounted to \$105.65. The school supports itself. There are about 150 volumes in the library, mostly new. The children's lenten missionary boxes brought in \$12.18.

The Sunday School children have made a small but very good beginning towards the purchase of a Font. A good strong oak box was very kindly made by Mr. Andrew McRae and presented by him to the school. Into this Birthday Box, as it is called, the children and teachers put, on their birthdays, a sum equal to the number of their years—one cent for each year. In this way it is hoped gradually to provide a Font.

BULLOCK'S CORNERS.—Christ Church.—The annual vestry meeting of the above Church was held on Monday, April 13th, at 8 p. m. Mr. C. S. Bassett, Lay reader in charge of the Mission, acted as chairman. Under the able management of Mr. Fred Thornton, churchwarden, a decided improvement has taken place in the Church finances. Mr. J. Mordey was appointed Incumbent's churchwarden, Mr. Fred Thornton continuing in office as people's churchwarden. It was unanimously decided that the free pew rent system started during the past year be continued. This system was started during the incumbency of the Rev. W. Bevan. The deficiency in the Church finances resulting from the pews being free is met by voluntary subscriptions, the present system for the first year showing a balance of \$96.48 over and above the amount received when the pews were rented. The meeting closed with prayer at 10.45 p. m.

DIOCESE OF HURON.

LONDON.—St. Paul's Cathedral.—On the evening of the 8th April, a most interesting missionary meeting was held in connection with the Board of Foreign and Domestic Mission, the Bishop of Huron in the chair. The Lord Bishops of Niagara and of Algoma were also present, the speakers of the evening being the Bishop of Algoma, Rev. Dr. Sweeney of Toronto, and the Rev. Rural Dean Pollard of Ottawa. Dr. Sweeney dwelt especially upon the missionary aspect of the word of God, itself the charter of the Church, and a record of missionary effort from beginning to end; upon Christ, as in His own person, a representative missionary from every standpoint, not only the Fountain of Christianity itself, but

its best exponent in His own life and example; and upon our Lord's own parting command to His disciples, a command they were to hand down through all the ages, 'occupy till I come.'

Dr. Sweeney eloquently dwelt upon the 'Regions Beyond' in other senses than the literal 'much ground to be possessed.' He spoke of the 'Regions beyond' of unclaimed promises still to be fulfilled, and which will only be fulfilled when the Church has proved herself in earnest; the 'Regions beyond' of 'giving' when we fully realise that we are but stewards, mere custodians of what God has entrusted to us—and the 'Regions beyond' of holy living and prayer.

The Rev. Rural Dean Pollard spoke of the Church rising to a sense of her responsibility, but that though much still needed to be done, yet she has already given evidence of a power within her acting as a lever, to enable her to grow and expand. He paid a well deserved tribute to the steady, persevering agencies she had had for years at work on the ground which now appears as if it were being only newly discovered and entered upon, to the sound of timbrel and drum, and as if the Church of England had been blind and deaf to its claims upon her sympathies.

What the Church needs is the support and co operation of the laity, and to them he claimed was largely due the very existence of the Board of Missions itself as a central and organized source for the wise disbursements of funds according to the needs of the mission fields at home and abroad.

The Bishop of Algoma, after a touching allusion to the recovery from severe illness of the Bishop of Huron, and of the fact that they were both ordained in that very building just 30 years ago, said he would not say very much upon the subject of his own diocese as he was afraid it was almost a well worn thread bare theme, for he had already addressed three congregations in London, but he could not pass by the opportunity now afforded him in silence without giving a public assurance of the gratitude of himself and his clergy to those who had so largely helped the missionary Diocese of Algoma, in more favored Huron. He rejoiced to record many signs of encouragement, many of progress, amongst these:

1st. The increased railway facilities bringing point to point nearer and thus saving time and energy.

2nd. The growth of confidence in our Church, which is now no longer looked upon as being too stand off dignified and aristocratic for it to hold a warm place in the affections of her children, but which in the face of the fact of free and open churches throughout the length and breadth of his diocese had now her full recognition as a living and growing mother to them all.

3rd. He had such a body of fellow laborers as could not be surpassed, faithful, patient, all-enduring men, gitted with tact and discretion, and manifesting such self-denial as could only be theirs by the indwelling power of the Holy Ghost, ever loyal to Church principles, but above all to the Lord of the Church Himself. Clouds in their sky there were of course, but then there were also rifts in the clouds which rendered the sunshine all the more precious. The difficulties were many, especially financial ones—such as seemed to be inevitable for some time to come, such big needs! Such vacant places waiting to be occupied! People willing to walk eight or ten miles to Church but with no Church to go to. They come to their Bishop and lay their case before him, and sore at heart what can he reply, but 'no, alas I cannot do it!' The results are easy to foresee, a drifting away from the Church of their forefathers, and a drifting into the laxity and indifference which is spiritual death. 'Surely,' urged the Bishop, 'the laity should in justice come forward and not suffer the missionary Bishops and clergy of the Church in Canada to have to leave unoc-

cupied the fields of labor to which they were specially set apart, and in which lies their truest work, to come to eastern Canada to plead as mendicants for the funds which should be poured as free will offerings for heroes received, into the Treasury of the Lord. For such as have so recognized our needs and their own privileges in supplying them I have only words of heartfelt gratitude.

To the women of the Auxiliary to our Board of Missions we owe very especial thanks. I would assure them that we have been helped and strengthened by their sympathy and gifts, and I would say to them that whatever form those gifts may take, whether in money, clothing or in the great new work they have more lately put their hands to, of helping our missionaries in the education of their children they may rest assured that it is accepted at their hands as freely as the blessed rain from heaven or as the sunshine of the Father's own sending. To them it represents a sympathy and kindly fellowship which is of itself a strength and support. Could you but take a look into some of the humble parsonages of the Diocese of Algoma and see for yourselves how inadequate is the meagre stipend to meet the needs of the Missionary and his family, and how small a margin remains to him out of the \$750 income after all the many actual claims are met, you would realise how valuable is the aid you render and how next to impossible it is for a father, however lovingly desirous he must be to develop the latent powers of the children which God has given him, to have time or opportunity to educate them himself. A missionary has five or six stations under his care, has miles to travel and is often heavy hearted under pecuniary trials and future fears for his family, therefore in helping him to educate his children you lift a burden from his heart and help him in the work to which his life is devoted. As upon me rests in a large measure the responsibility of inaugurating this great movement I feel bound to testify to its value, but I would at the same time only claim for it a place among the other noble efforts of the Woman's Auxiliary on behalf of the Missionaries of our big Domestic Field. If you can carry it on consistently with these, I would rejoice and be thankful, for it will give new hope and new courage to those who receive at your hands in this form an additional proof of your sisterly sympathy and womanly help.

The Bishop then gave a masterly review of the vast field of foreign missions, touching on the missionary principle as the very foundation stone underlying the whole work of the Christian Church. He claimed it as an unfair test of the 'fruits of missions,' the bare counting up of actual converts, leaving unrecognised the planting of the precious seeds here and there, to bear fruit long years after, and not taking note of the many who now, Nicodemus like, lurk enquiringly under a shadow which will be cleared for them, and through them by and by. Time and space forbid the writer of these notes from dwelling more fully on the utterances on behalf of foreign missions and of missions in other Diocese than his own, of this Bishop whose own claims upon the Canadian Church are in such urgent need of recognition; but seldom has it been our privilege to hear a more eloquent yet withal more simple or practical a sketch of the work carried on in the far away fields of missionary labor, and sealed by the very life blood of those pioneers and heroes who as messengers of glad tidings, counted not their lives dear unto themselves.

H. A. B.

DIOCESE OF ALGOMA.

Mr. Sullivan desires to acknowledge with many thanks the receipt from the members of the 'Silver Cross Circle,' Cornwall, of one box of clothing; one parcel of linen for the proposed hospital at the Sault, and in behalf of a family

burnt out in Parry Sound district, one barrel of wearing apparel.

APPOINTMENTS.—At the request of the Board of Domestic and Foreign Missions the Right Rev. the Lord Bishop of Algoma will (D. V.) visit the following places in the Diocese of Huron in April and May, 1891:

Galt, Trinity, Friday, April 24.
Brantford, Grace Church and St. Jude's, Sunday, April 26.
Listowel, Christ Church, Monday, April 27.
Kincardine, Messiah, Tuesday, April 28.
Wingham, St. Paul's, Wednesday, April 29.
Goderich, St. George's, Thursday, April 30.
Clinton, St. Paul's, Friday, May 1.
Stratford, St. James' and Memorial Church, Sunday, May 3.
Seaforth, St. Thomas, Monday, May 4.
Mitchell, Trinity, Tuesday, May 5.
St. Marys, St. James, Wednesday, May 6.

PROVINCE OF RUPERT LAND.

Comprising the Dioceses of Rupert's Land, Moosonee, Saskatchewan, Athabasca, Qu'Appelle, Calgary and Selkirk.

DIocese OF RUPERT'S LAND.

CONFIRMATIONS.—During the year ending Easter the Bishop has confirmed 346.

On Wednesday evening, March 25th, the Bishop held a confirmation in Christ Church, Winnipeg, when thirty were confirmed. The Church was quite filled with the congregation.

On Thursday evening, March 26th, the Bishop confirmed forty-six at Holy Trinity, Winnipeg. There was a good congregation.

For May 3, Miami, and Confirmation at Carman; 10, Confirmation at Holland; 17, ordination at St. John's Cathedral, Confirmation at St. John's Cathedral in the afternoon; 24, Consecration of the Church of St. John's, Bethany; 31, Confirmation at Rat Portage; June 7, Confirmation at St. Paul's, Middle Church; 24, Confirmation at All Saints', Winnipeg; July 12, Consecration of Holy Trinity, Killarney and Confirmation; September Confirmation at Birtle.

ORDINATION SERVICE.—A most interesting and important Ordination Service was held in Christ Church, Winnipeg, on Wednesday, March 25th, by His Lordship the Metropolitan. An impressive and eloquent sermon was preached by the Rev. Canon Pentreath, B. D. In addition to the preacher, the Dean, Canon O'Meara, Canon Matheson, and Canon Coombes took part in the service. There were six candidates for Priests' Orders, viz.: Revs. J. Page, B. A., Noah Hewitt, B. A., Walter Johnstone, T. H. Pritchard, B. A., Clement Williams, and Fred. Robertson.

Messrs. Page, Hewitt, and Pritchard are all Alumni of St. John's College and Graduates in Honors of the University of Manitoba, Messrs. Robertson and Johnstone are from Wycliffe College, Toronto, and Mr. Williams is a graduate of Victoria University, Coburg.

Mr. Page is stationed at Emerson, Mr. Hewitt at Manitou, and Mr. Pritchard is the C. M. S. Missionary at Lao Seul. Mr. Johnstone has been for several years laboring at Killarney, at associated Missions, Mr. Robertson has been for about a year at Carman and Miami; Mr. Williams is stationed at Carberry.

RUPERT'S LAND INDUSTRIAL SCHOOL.—The Principal has during February and March visited the following places in the interest of the school: London, Hamilton, Woodstock, Chatham, St. Thomas, Toronto, Cobourg, Colborne, Bowmanville, Millbrook, Levis, Quebec and Montreal. In London he took part in the services and meetings during the week devoted

annually to promoting missions to the heathen. He was also present at one of the sessions of the annual meeting of the Huron Branch of the Woman's Auxiliary Missionary Association, during March; and at the quarterly meeting of the Niagara Branch, when he was allowed the privilege of speaking of his work, and of Indian work in general. The Lord Bishop of Huron, and the Rev. Principal English of Hellmuth Ladies College, London, have each presented a number of books to the school as the nucleus of a library and for class use, and the students of the College have kindly given us a set of modelling tools. We have also to thank Mr. Southam of London, for five fonts of fancy type for our printing shop. Other gifts will be acknowledged in full in our next issue.

DIocese OF QU'APPELLE.

The Bishop returned to Qu'Appelle on Saturday, March 21, from his trip to Eastern Canada on behalf of the Domestic and Foreign Mission Society of the Province of Canada. He was everywhere received with a most kindly and hearty welcome, and he trusts that more interest has been aroused in the work of our Church in the Northwest by the information that he and the Bishop of Saskatchewan, who visited the Diocese of Toronto, were able to give. The Bishop visited and preached, or gave addresses, at the following places:

Dioceses of Niagara: St. Catharines, Thorold, Niagara (Lake and Falls), Guelph, Elora, Orangeville, Mount Forest, Palmerston, Hamilton, Port Erie, Dunville, Caledonia, Milton, Oakville, Burlington.

Diocese of Ontario: Kingston, Picton, Belleville, Trenton, Brockville, Prescott, Ottawa, Kemptonville, Smith's Falls, Perth, Almonte, Pembroke.

The Synod of the Diocese will be held, this year, at Qu'Appelle Station, on Wednesday, May 27th.

WHITWOOD.—The church bell given by the Ladies' Guild, has been placed in the campanile erected in the Church grounds, and was rung for the first time on the first Sunday in March. The bell gives great satisfaction.

DIocese OF MOOSONEE.

The Bishop of Moosonee in his report to the C. M. S., published in *The Intelligencer*, writes: At East Main House I remained three days, busily engaged with the inhabitants, the whole of whom are our converts. At Fort George, 200 miles further northward, my stay was a fortnight. Here we have a nice Church and parsonage, and here reside Mr. and Mrs. Peck, of whom you must have often heard. Mr. Peck is one of the most painstaking missionaries belonging to the C. M. S., and has done a good work among the Eskimo. After a week's stay, I pushed forward to Great Shale River, 200 miles farther, accompanied by Mr. Peck. This was the most arduous part of the journey and occupied me a week. Here my stay was three days, engaged with Indians and Eskimo. With the latter I was particularly well pleased. I confirmed six of them, and admitted three to the Sacrament of the Lord's Supper. Of the Indians I confirmed thirty one. Leaving Mr. Peck to continue the mission, I embarked on board the Moose schooner, which had reached Great Shale River a few hours before me, and returned to Fort George, encountering a great storm on the way, which, however, did us no damage. Here I was for another week, and then, re-entering the schooner, sped rapidly on my way to Moose.

DIocese OF BRITISH HONDURAS.

The newly appointed Bishop [Archdeacon Holme] was expected to arrive towards the end of March, and is doubtless now at work.

The Rev. F. R. Murray, [well known in Canada as Rector of the pro-Cathedral of Halifax, N.S., and a member of the Provincial Synod], has held the position of Bishop's Commissary, [which means the charge of the Diocese under the Bishop], as well as Rector of St. Mary's and acting Rector of St. John's, three very great responsibilities for one man to undertake. During his administration good work has been done. More interest is being taken in Church matters and in Home and Foreign Missions. Educational matters are on a better footing, Mr. Murray having ably conducted a High school. Love for the Church is increasing, and all this has been largely brought about by his perseverance and energy.

ST. JOHN'S PARISH.—The chancel of this church was very tastefully decorated with sweet flowers, ferns and bright leaves on Easter Sunday. The pulpit, lectern, font, and the other parts of the church were also decorated with leaves and blossoms, and banners, crosses and texts. This church is, however, sadly in need of a thorough renovation, and a new altar is also wanted.

Five services were held on Good Friday, viz: 7 a.m. Matins and address; 10 a.m. Litany and address; 12 to 3 p.m. Meditation on the seven words from the Cross; 4:30 p.m. Children's service; 7 p.m. Evensong and sermon. The three hours' service, the children's service and the evening service were especially well attended.

On Easter service was held at 11 a.m. with Holy Communion; at 3:30 p.m. Children's service, and at 7 p.m. Evensong and sermon. All these services were well attended, 200 communicants received the Holy Sacrament. The offertories amounted to a little over \$187.

D. & F. M.—The first general meeting of the Domestic and Foreign Missionary Society was held in the Diocesan schoolroom on Tuesday evening, 17th March, at 5 p.m. The Rev. F. R. Murray, Bishop's Commissary, Vice-President, presiding. Several members were absent.

The Treasurer produced his cash book showing the total receipts to date to be \$582.08, and payments amounting to \$76.66 for Mission boxes, &c., leaving an actual cash balance in hand of \$505.42.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada met in Cronyn Hall, London, Ontario, on Wednesday, April 8th, and concluded their labors at one o'clock on the following day.

The following members were present: the Bishops of Huron, and Niagara, Rev. Dr. Mookridge, (General Secretary), Mr. J. J. Mason, (General Treasurer), Very Rev. Dean Innes, Ven. Archdeacon Bedford Jones, Rev. Rural Dean Pollard, Rev. Canon Sweeney, Rev. Canon Houston, Rev. R. McCosh, and Messrs. V. Cronyn, M. Wilson, R. V. Rogers, and Henry McLaren.

The following are the Resolutions adopted: 1. That the Board do adopt as their own, the Ascensiontide Appeal submitted by the Bishop of Algoma, and do offer to the Bishop their warm acknowledgements of his kindness in preparing it, and that this appeal be printed, and distributed as usual in good season, so that it may reach all the clergy for the Sunday before the festival of the Ascension.

2. That a report be prepared by the Committee, appointed to arrange the visitation of the N. W. Bishops, for the information and guidance of the members of the Board; such report to be presented at the next half-yearly meeting of the Board.

3. That the same Committee as that of last year, consisting of Right Rev. the Bishop of Niagara and Toronto, the Archbishop of Kingston, and Rev. Rural Dean Pollard, be re-appointed, and requested to draw up the Sunday School appeal, and lay it before the next meeting of this Board.

4. That the interim appropriation for Domestic Missions be the same as last spring, and that the treasurer be authorized to make advances on that basis.

5. That a grant of \$150 be made towards the current expenses of the Board, and that a further amount of \$150 as an honorarium be voted for the Secretary.

6. That the next meeting of the Board be held in Montreal.

7. That the Secretary be requested to enquire what steps have been taken towards commencing work among the Chinese in the Diocese of Columbia, towards which a grant of \$500 was made.

8. That in reply to what the Lord Bishop of Qu'Appelle says as to the name and objects of this Board, the Secretary point out to his Lordship that these questions can not be dealt with by this Society, but should properly be submitted to the Provincial Synod.

9. That the Board do apply to the Secretary of S. P. G. for suggestions as to the truest way of providing for expenses of Rev. J. G. Waller as a married missionary without incurring the risk of such trouble as must arise from the Canadian missionaries on the list of S. P. G. receiving a higher stipend than the missionaries placed by the S. P. G. on its own list. That the Secretary do state that the Board is most anxious to do no injustice to Mr. Waller, whose difficulties are attributable to oversight on their part, and at the same time to cause no inconvenience to the S. P. G. by following out a course different from that indicated by their regulations.

10. That the expenses of the Bishops during their visits to the Eastern Provinces be taken out of the General Fund.

11. That the lady teachers and missionaries, at present engaged in the Northwest under the pay of the Woman's Auxiliaries of the various dioceses be and the same are hereby recognized as missionaries of this Board.

12. That the Secretary do communicate to the several Diocesan Branches of the Woman's Auxiliary, the respectful, earnest desire of the Board of Management, that they should seek to extend and promote the circulation of the *Canadian Church Magazine and Mission News*, published monthly by the Domestic and Foreign Missionary Society of the Church of England in Canada—that the Secretary do also inform them of the success which has attended the efforts in this direction, of the Woman's Auxiliary in Ottawa, and indicate the readiness of the Board to make the Magazine the medium of conveying the interesting information, now set forth in the Leaflets issued by the Woman's Auxiliary; should they at any time be led to desire such an arrangement.

13. That it be an instruction to the Secretary, to print the minutes of each half-yearly meeting on a slip, to be forwarded to all the members of the Board for their information, with a view to sustain the interest that should exist in the working of the Board.

14. That in view of the great importance of Indian work, and the need of its better recognition, and for more accurate information, a Committee be appointed to consider the subject, and report at the next meeting of the Board.

15. That the application of Miss Sherlock for a position as medical missionary at Japan, she having complied with the prescribed requirements of the Board, be accepted by this Board, and that the Woman's Auxiliary be requested to undertake the necessary expense, viz., not less than \$600 per annum, together with outfit and travelling expenses to her place

of destination, and that the Secretary communicate with the Woman's Auxiliary in regard to the same.

16. That the salaries of all missionaries accepted by the Board commence from the date of arrival at their posts of labour, according to the requirements of the S. P. G.

17. That every candidate for employment by the Board do furnish the Secretary for submission to the Board a certificate from some medical man of good standing that he has examined the candidate, and that his or her constitution and health are such as to fit him or her for the strain of the work to be undertaken, and of the climate of the country to which he or she may be going.

CHAS. H. MOCKRIDGE,
General Secretary.

Toronto, April 8th, 1891.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

THE CHURCH OF ENGLAND IN SCHOOL HISTORIES.

To the Editor of the Church Guardian:

SIR,—Under this caption I think there are very many errors which ought to be brought before the authorities of our Public Schools in Canada. I am sure our denominational friends would not long keep silence under any similar *unhistorical facts*.

Let me call attention to the following extract taken from "Brief History of England" of the Royal School series, which I believe is used in some of our Public Schools. "In this reign a great revival of religion took place, under the preaching of Whitefield and the two Wesleys, John and Charles, who separated from the Established Church of England, and founded the Society of Wesleyan Methodists," p. 80. Now as regards Charles Wesley this reported separation I never before heard, although so continually stated as true. As regards John Wesley, the *Methodist Times* of England stated a few months since in answer to a correspondent "There is no doubt that John Wesley never, by any formal act, withdrew from the Communion of the Church of England, and he was never formally expelled by any ecclesiastical authority."

Added to this, the Conference of the Methodist Societies held at Leeds Aug 6th 1793, nearly two and a half years after John Wesley's death, in an address to their Societies wrote as follows: "Our venerable follower, who is gone to his great reward, lived and died a member and friend of the Church of England."

Then again in the "History of the British Empire" by William Francois Collier and published at Halifax, Nova Scotia, and certainly used in the Schools of this province of Nova Scotia, we read page 273 under date A. D. 1740—"The Methodists—now numerous and influential, especially in England—separated from the Established Church about this time." As shewn above the separation did not take place in the lifetime of John Wesley, and as he did not die till 1791 it is not easy to see how it could take place about 1740, that is fifty years before his death. Another great objection is the statement that "the Methodists are now numerous and influential especially in England." The statement might be comparatively true with regard to their number and influence in Scotland, but the present condition of the many religions in England does not give the Methodists very large numbers or very great influence.

It is to be hoped that these *unhistorical facts* may be corrected, as perhaps they may be *clerical errors* rather than bagotten of prejudice.

JOHN LOCKWARD.

Port Medway, N. S. April 15th 1891.

To the Editor of the Church Guardian:

DEAR SIR,—Will you please allow me once more to use your columns. I have lately returned from a visit to various parts of Ontario and Quebec, and should be glad to use your valuable space, first, to thank the many kind friends who assisted me, and next to make a statement as to the direct results of my visit. I am under very deep obligations to friends in every part of country, for their kind aid and generous help to which, under God, the success of my mission is due. I visited the following places: Chatham, London, St. Thomas, Woodstock, Hamilton, Toronto, Cobourg, Colborne, Millbrook, Bowmanville, Belleville, Montreal, Quebec, and Levis, and was everywhere much cheered by the very warm and ever growing interest in both the general Indian work, and that of this school. I have been much struck with the remarkable growth of the Woman's Auxiliary, and with its great and beneficial influence upon the life of the Church. In this connection I would acknowledge my own great indebtedness to the W. A. M. A., and especially as regards my visit to Mrs. Baldwin, President of Huron Branch, Mrs. Cummings of Toronto, Mrs. Hamilton, Mrs. McLaren and Mrs. Crawford, of Hamilton, and Miss Montizambert, of Quebec, who were good enough to arrange for various meetings for me.

The following is a list of collections, and donations received at various places. Sums received from various points and sent direct to the school since Jan 15th in way of regular contributions will be found in list No. 2:

Collected by W. A. Burman in Eastern Canada, by Dioceses:

Huron—Per Mrs. Lings, Christ Church, London, Ont., \$10; W. A. M. A., Chatham (E. Thompson's act) \$10; do. Old St. Paul's, Woodstock, \$5; do. Clinton, \$8; do. London Drawing room mtg. \$21.45; do. St. Thomas, coll. at mtg., \$1.80; per Right Rev. Bishop of Huron, "Friend of Missions," \$5; per Very Rev. Dean Innes "H.," \$1; per Rev. R. Hicks, Mrs. Lubatt, \$5; per Rev. R. Hicks, Anon, \$2; Rev. R. Hicks, \$1; A Friend, \$1; Mrs. Gamble, London, \$2; Rev. Principal and Mrs. Miller, London, \$6; Mr. Cadwallader, London, \$2; Miss Meredith, London, \$1; Woodstock Coll. W. A. M. A. Meeting; \$7.70.

Toronto—Parkdale, Ont., donation Mr. Black, \$5; St. Albans Cathedral, \$10; Miss Saunders, \$0.25; 'God's Tenth,' \$50; Cobourg, St. Peters, per Mr. Osler, \$10; do St. Harriot and Dudley, \$0.20; do St. Peters, S. School, \$2.00; W. A. M. A., Millbrook, collected at Missionary meeting, \$4.50; do Colborne, \$7.75.

Montreal—Collected by Miss J. M. Henderson, \$10; Rev. Canon Henderson, \$2.

Ontario—Belleville (St. Thomas) W. A. M. A., \$7.03.

Quebec—Quebec City, collected at Missionary meeting, 153.37.

Sent direct to School since January 15th: St. George's Sunday school, \$50; Prof. Hamilton's Bible class for T. Ququat, \$21; Mrs. De La Hooke and Miss Haskett, London, donation, \$6; St. Lambert, Montreal, per Rev. W. Dart, towards support of child, \$25; Anon. per Rev. Hill, London, \$1.

The Lord Bishop of Huron, and the Rev. Principal English, of Holmuth Ladies' College, London, have each presented a number of books to the school as the nucleus of a library and for class use, and the students of the college have kindly given us a set of modelling tools. We have also to thank Mr. Southam, of London, for five fonts of fancy type for our printing shop.

We also received from the Diocesan W. A. M. A., of Niagara and Quebec, the kind promise of \$150 and \$100 per year, respectively, for the salary of a lady teacher for three years. For this boon we are very grateful.

With many thanks for the insertion of this letter. I am, Dear Sir, yours faithfully,

W. A. BURMAN.

The Church Guardian

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

— ASSOCIATE EDITOR: —

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See page 14.

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2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

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

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

CALENDAR FOR APRIL.

APRIL 6th—1st Sunday after Easter.

“ 12th—2nd Sunday after Easter.

“ 19th—3rd Sunday after Easter.

[Notice of St. Mark.]

“ 25th—St. MARK.

“ 26th—4th Sunday after Easter.

[Notice of St. Philip and St. James]

ECCLÉSIA DOCENS—THE TEACHING CHURCH.

A Lecture Delivered in Trinity Chapel, New York, on Friday, February 20, 1891.

BY MORGAN DIX, S.T.D., D.C.L., RECTOR OF TRINITY CHURCH.

My subject this evening is the Church as a teaching Church; to use the Latin term, *Ecclésia Docens*; a body in trust with a certain truth to be taught to men for their good, and having the appliances necessary for that stewardship. St. Paul, in writing to Timothy, speaks of “the Church of the living God, the pillar and ground of the truth.” His words must be without meaning to large numbers in this community; but to us they are of the highest importance, and they are realized to us in that branch of the Church to which we belong.

There is a natural, a necessary connection between the conception of a definite body of truth which it behooves man to know, and that of an organization of some kind authorized to teach it. The philosophers in old time founded their schools; the Oriental priests had their colleges, their corps of instructors, their symbols and their mysteries. So is it with us to-day; so it must be everywhere. Pedagogics is a science; it has its chairs in our universities, its masters, its pupils. What are we to think of men who provide for teaching everything except religion, who scruple, or refuse to admit that a Church, to be a reality, must be a reality, must be an *Ecclésia Docens*? These two, the Truth and the Church, imply each other. If there be no such thing as the Truth of God, of what is the Church the pillar and the ground? And unless it be grounded somewhere and upheld somehow, in this restless, shifting, changeful world, what

is to become of the truth, or rather of the men who are to live thereby? And while men differ, and differ radically, as to what is truth, and engage in never-ending controversy on the subject, what is the human race to do without an authority to declare the truth, and to clear up the chaotic scene? It is of the natural sequence of things, that they who begin by denying the existence and authority of a teaching Church should end in denying that there is a definite body of truth to be taught. Truth, to the man who will not hear the Church, is either the subjective product of the mind musing on religious themes, or else an object of perpetual quest which eludes the strictest search, the farthest pursuit. The Church, to him who thinks thus loosely about the truth, is but another name for the continuity of religious thought from doubt to doubt, from darkness to darkness.

I stand for the dear Church of our baptism and our love; and I speak to you in her name. We know whom we have believed. We know that there is truth; that it is one and the same, unchanging and indestructible, and that it comes to our ears through an authoritative teacher. The truth is not a phantom, to be chased in vain by souls ahungered and athirst, but never to be possessed and enjoyed; it is not an abstraction incapable of definition; but it is concrete, intelligible, and such that it may be grasped and held, sufficiently for all practical purposes, by any person of common, average understanding. It is not the monopoly of college bred folk and the critical and student class; it belongs, more truly, to the simple, the poor, the little child, the childlike soul. The truth, in short, is Jesus Christ. He said of Himself, I am the Truth. That royal and prophetic word lifted the truth at once out of the haze of speculation, and set it before all men, as a sentence, or an example, written out large and fair, is proposed for the study of a class. “I am the Truth.” The statement does away, at once, with the unknowable and the indescribable in our religion. That truth which man must know, for guidance here, for life here after, was embodied in a visible form, and realized to human eyes and ears, to mind, to touch, to heart, in Jesus Christ. He was and is the truth; the manifestation was complete and permanent in Him. Jesus Christ is the same yesterday, to-day, and forever; the same to every race, to every century; and seeing that He is the Truth, and that the Truth is He, it follows that this truth is the same, yesterday, and to-day, and forever. The Truth, or, as we affectionately call it, the Gospel,

THE GOOD NEWS,

came, in fullness, to the world in the beginning. It admitted not of addition, or diminution, or improvement. The apostles knew it fully. They had the promise, “when the Comforter is come He will guide you into the whole truth *eis pasan ten aletheian*”; and He came, ten days after the Lord's Ascension, as Christ had promised. St. Matthew, and St. Peter, and St. John and the rest knew the whole truth: the Church does not and cannot know more than they knew. The faithful people of the first age knew the whole truth; St. Paul said, “I have declared unto you the whole counsel of God.” In substance the truth has never changed, and cannot change. It is, in this nineteenth century, word for word, syllable for syllable, what it was in the first. Men may see it more or less distinctly: it may act diversely on them; it may be presented under changing lights; it may be illustrated and applied in divers ways; but, reduced to exact terms, it is the same, because Jesus Christ is the same, and He is The Truth. Wherefore, the conception of the truth as something in *flux*, developing from age to age, changing with changes in the race, adapting itself patiently to our opinions, admitting of revision and correction by the critics and the scholars, is an idea wholly outside the mind of the Church, and one which

cannot be reconciled, by any act, or any verbal jugglery, with the picture of the truth as presented in the holy Gospels, and the Scriptures of the Old and New Testaments. It is a distinctly rationalistic conception; and rationalism and the Gospel are wider asunder than the poles of the earth.

And next we affirm, and insist, that this conception of the truth necessitates the idea of an

AUTHORITATIVE TEACHER.

The Gospel was to be made known to all nations for the obedience of the Faith. The apostles were bidden to go and make disciples of all nations: and, said Christ, “teach them to observe all things whatsoever I have commanded you.” Then He added to that direction the promise, “I am with you to the end of the world.” That promise points to a line of successors in the work of teaching; it implies, in their case, the same instructions as at the first: “teach them what I have commanded.” Christ's apostles are to be with us to the end; they have the whole truth; they are to teach in every country, in Europe, Asia, Africa, America, and in the Islands of the sea, to Jew, to Greek, to barbarian, to the wise and the unwise, to gentle and simple, to every race and every color, what Christ taught when here, about God, and Himself, and man, and life, death, and immortality. The Church must be *Ecclésia Docens*. Teacher of the nations, she must have something to teach. To preach the Everlasting Gospel is among the highest of the functions of her ministry; the first in time, without which no other can be fulfilled. For how shall men call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? The Church is not conceivable, as a reality, except it be a teaching Church. It has been and is generally so regarded. Far from denying this, men, in their high estimation of the office of preaching the Gospel, have sometimes lost sight of other functions of the ministry; they have sometimes forgotten the priestly character, the sacramental duty, the disciplinary power, in magnifying the work of teaching. It is not unnatural to dwell so earnestly on that office of the Church; she would be without *raison d'être* if that duty were not fulfilled.*

The Church is a

TEACHING CHURCH.

It follows that, in teaching, she must teach the same truth which was in the beginning; that truth which is one and complete in itself out-

*It is, then, the duty of the Church to preach the pure Word of God; to communicate, on the authority of God, those truths with regard to the nature of God and the destinies of creation which He has revealed; to impress upon the intellects of men the true doctrine of Christ—by oral instruction, by the development of a school of theology, by symbolical and suggestive rites, by catechetical instruction, by preserving and interpreting Holy Writ. Its emphatic office, so far as regards the intellects of men, is to impress upon the minds of men an abiding conviction of certain truths; which truths not merely lead to a holy life here and to salvation hereafter, but of which the mental acceptance is itself a part of the integral Christian life, one phase of that supernatural life which, begun in this life, receives its fulness in the eternal world. Thus one department of the Church is to be the *Ecclésia Docens*. To the hierarchy, as distinguished from the great body of Christians, is committed the duty of handing down and communicating these truths—not merely as spiritual nourishment to those within the fold but also to those without—to heathens and strangers, that they may be brought to share in the supernatural blessings which attach themselves to this blessed *Gnosis*—BISHOP A. P. FORBES, ‘Explanation of XXXIX. Articles,’ Vol. i., page 268.

side the human mind. To that end several things are needed: a summary of the truth, clear and intelligible, an alphabet, a grammar, a vocabulary, implements. Without these, how could men be made to learn, or how know what it was intended to teach them? And then, if the truth should be denied, or obscured, or any-wise endangered, by addition, by subtraction, by attempts at change, explanation must be made, illustrations may be needed, and definitions given to guide the doubtful and make the subject clearer. When, in the third century, the question was raised, whether Jesus Christ was the Creator of the Universe or a creature, whether He was one from eternity with the Father, or whether He had a beginning in time, it was the duty of the Church to answer the question, and so to answer that the reply could not be misunderstood. When the question was raised whether the Holy Ghost is an Eternal Person, distinct from every other, or a mode of action, a manifestation of another Person, it was the duty of the Church to settle that point also, on pain of ceasing to be the teacher of the nations. That is the history of the Catholic Creed. It is a statement of the Faith, in exact terms and intelligible language, rendered necessary by denials or perversions of the truth. In process of time, as problems become more complicated, and speculation waxed bolder, and heresy more aggressive, the Church must give to her instructions a more didactic cast, and to be didactic is to be dogmatic. It will be so to the end of the dispensation, if the Gospel remain with us an Everlasting Gospel, and if Christ, whom it reveals and interprets, remain from age to age the same.

It cannot be reasonably denied that in our branch of Christ's Holy Catholic Church these principles are recognized. She intends to be, she tries to be, a teaching Church. Her appliances for that work are complete. She has a body of truth, respecting God, man, and the spiritual world. She has a system in which this body of truth is presented, as by a series of object-lessons, apt to all ages, to all sorts and conditions of her people. She has a corps of teachers, all duly educated for their function, and all under the obligation of a vow to teach the truth as she received it. Take the Office of Holy Baptism, the Catechism, the other sacramental offices, the Order for Daily Morning and Evening Prayer, the Litany; add to these the remaining formularies, the Articles, and those Canons in Title I. of the Digest, relating to education for the ministry, and no one can deny that she intends to be and is an *Ecclesia Docens*. She goes beyond this; she stretches out into the field of

SECULAR EDUCATION;

she assumes the right to educate her children, and, so far as her means permit, she provides institutions for that purpose; she has her parish schools, her colleges; she has her board of Regents of the Church University. True her foes, and they who would seduce her children, and they who, though in her are not of her, come in at this point, with protest and denial; but what they deny is not that she intends to teach the truth, but that she succeeds in the attempt. They point to the great differences among us, to the wide space between our extreme men, in the Protestant and in the Catholic wing. We take exception to this slur; admitting the fact, we deny the conclusion which they draw from it. The test of the Church is not what may be taught by this or that restless and irregular person within her fold, but what she herself teaches in her authoritative formularies and documents. Heretics always begin their work inside the Church. Even in the Apostles' time there were false teachers, who withstood those very apostles, wolves not sparing the flock. To make her responsible for such misguided men, to judge her by the aberrations of disloyal children, is unreasonable and unfair. And if it be so, to-day, that there are in our ministry,

men who deny some articles of the Christian Faith, let it be remembered that there have been, in past ages, bishops who refused to confess the Son as co-eternal with the Father, and chief pastors in the apostolic sees who scarce appeared to believe that there is a God. To bear with such a trial in the patience of Jesus Christ may be the highest wisdom; to attempt to bring to trial and discipline these errant and recreant people may be inexpedient, for the present time, lest we fall into greater evil. The one thing to be asked is, not what antics may be performed by some of the clergy, but what is THE FAITH, as declared by the *body* from which they got their commission, what is the truth which they solemnly vowed to teach and preach as this Church hath received it. He who limits himself to that question must see that the Church is an *Ecclesia Docens*; that she has a Faith inherited from the past; that she tries her best to teach it as it came to her, without diminution, variation, or change.

(To be continued.)

POPULAR MISCONCEPTIONS.

In a sermon on this subject Dr. Huntington of New York dealt thus with the charge that she does not teach a "change of heart." His text was from I. Cor. 15: 46; and after defining the natural and spiritual life he quoted from the Ninth of the Thirty-nine Articles, and the exhortation in the baptismal service, to prove that the Church does most emphatically teach the necessity of some sort of change before men can be, so to speak, set right with God. What, then, are the reasons why she is so widely misunderstood and misrepresented? First, because, she does not require candidates for membership to fix any definite date to their conversion. Secondly, because she demands no public account of their religious experience, but leaves that whole matter with the pastor, and allows it to depend largely on the good faith of each individual. Thirdly, because in her ritual "regeneration" appears to be so intimately connected with baptism that they are virtually one and the same thing. Fourthly, because communicants give no sign of any marked difference in their mode of life after Baptism or Confirmation. Leaving the consideration of the last reason until next Sunday, when it will come naturally under the head of "Worldliness," let us look at the other three.

And first, the Church's unwillingness to fix a certain time for the beginning of the Christian life is partly due to her reverence for that mystery with which God has seen fit to surround the beginnings of all life; and partly to a fear of tempting people to be hypocritical. "The wind bloweth where it listeth," says Christ, "and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one who is born of the Spirit." There is more in human nature than is contained within the horizon of consciousness. If we feel the wind blowing, is it necessary to know just when it began? Besides, the Church believes with all her heart in the value of Christian nurture. Rightly or wrongly, she insists that the true system is to teach children from the very outset that they are Christian children, and that the obligations of Christians are resting upon them. Believing in the gradual superadding of the spiritual to the natural, until the mature, stable Christian character is duly formed, she shrinks from too great a particularity as to the time when the heart first consciously opened to God's grace. The important point is, Is it such a heart? The question how it became so is of much less importance. "For that was not first which is spiritual, but that which is natural, and afterward that which is spiritual;" but how long afterward, who shall presume to say? Moreover, it is true that the Episcopal Church summons no man before a

committee to discover if he be spiritually minded; but did our Lord ever make this a condition of discipleship? Or did any of the apostles require it? If yes, then the practice should be retained; if no, then let us lay no heavier burdens on men's shoulders than Christ laid on them. What He *did* require was open acknowledgement of Himself: "Whosoever shall confess Me before men, him will I confess;" and certainly nothing can be more open and public than the Church's appointed modes of confessing Christ; nor more painstaking than the previous instruction that she gives, the careful preparations of weeks before. Finally, she associates regeneration with baptism because, just as the marriage ceremony defines the time when there is a public recognition of the mutual love of two persons which makes the true sacredness of marriage, so the administration of baptism is the public recognition that here is one who is entering upon the new life—yes, even this unconscious child at the font. We mean to take it for granted, in his bringing up, that he is the child of God, and not the child of hell. The Church is willing to incur the risk. If he turn out badly he shall not be able to say bitterly that he was given a bad name to begin with.

The Church, then, believes in a change of heart—yes, in many changes of heart, in a change of heart whenever there is a need of it. Are you feeling bitterly at this moment toward some one who may have injured you? Is your heart hard with envy toward a successful rival or competitor? Did you leave home with an unkind word on your lips? Have you a plan for the morrow which is not quite honorable, though it may bring you money or favor? Do not tell me that you had a change of heart years ago, and are all right; but rather let me tell you, in all love and faithfulness, you need a change of heart to-day.—*The Pacific Churchman*.

THE GRACE THAT SHOULD ABOUND.

'See that you abound in this grace also,' was the admonition of the Apostle of the Gentiles to the Corinthians. The grace referred to here was not faith, not holiness, not hope, not even love, the greatest of all; but was giving of gifts to God. 'Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' Our brother's needs—needs spiritual, physical, intellectual; the triple work of Christ—work for the soul, the mind, the body—claim aid at our hands, and claim it day by day, month after month, year by year. Missions ask support; schools and colleges require endowments; hospitals and homes are cramped in their Christ-like work for means. You, brother Churchman, can if you will abound in the grace of giving. If you do not, how dwelleth this love of God in you?—*Iowa Churchman*.

As workmen are moved to be more diligent in service when they hear their master's foot-fall, so, doubtless, saints are quickened in their devotion when they are conscious that He whom they worship is drawing near. He has gone away to a Father for a while, and so He has left us alone in this world, but He has said, 'I will come again and receive you unto myself,' and we are confident He will keep his word.—*Spurgeon*.

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order.

The label on each paper shows the date to which subscription has been paid.

FAMILY DEPARTMENT.

THE REASON WHY.

I love the Church; for she was framed
By Apostolic hands;
Her corner-stone is Christ Himself,
On which she firmly stands;

On Prophets and Apostles too:
Foundation Broad and deep;
With warders on her battlements,
A ceaseless watch to keep.

I love the Church; for hungry souls
Here eat the bread of Heaven;
Here, to the thirsty traveler,
Are purest waters given.

I love the Church; for she is old,
Her hoary head is wise;
I ask no infant seat to guide
My steps to Paradise.

I love her for her Liturgy,
Her prayers divinely sweet,
So Scriptural, devotional,
Time-honored, and complete.

I love the grand old Church, because
She loves the sacred Word;
And for her homage to the Book,
Is honored by her Lord.

I love the Church; for everywhere
The foot of man hath trod,
She plants the Cross, and points the way
To Paradise and God.

I love her for her gifted sons
Who strike her hallowed lyre;
And for her martyred saints, gone up
In chariots of fire!

Why do I love the Church? Because,
A wise and watchful guide,
In weal and woe, in life, in death,
She's ever by my side.

She brings the children to her Lord,
And lays them on His breast;
She smooths the pillow of the dead
In their last place of rest.

And who would not a Churchman be,
Confest, in heart and life?
Who would not flee the severed realms
Of Scot, and Schism, and Strife?

Then, happy in her folds, may I
Have grace and wisdom given
To live in her, to die in her,
And so ascend to Heaven!

—REV. JOHN MAY.

THE ROYAL FAIRY.

BY M. E. M.,

Author of 'Little Lady Mildred's Inheritance,'
'The King's Visit,' etc.

[Continued from number of 25th March.]

CHAPTER III.

'And now we are going to sea,' said the fairy,
'as I want to find a ship which is sailing on the
Indian Ocean, whose name is the Sea-Horse.'

'The Indian Ocean!' cried Jack, 'why it will
take us a month at least to get there. Won't
it?'

'Not quite,' was the quick response, 'I think
we ought to make the trip in fifteen minutes,
at the very longest, and at the same time we
are going to skip over nearly two hundred
years.'

'Oh dear! how you do jump over years, and
fly about the earth!' said the boy. 'I'd like to
be a Royal Fairy, I think it's no end of fun.'

'It is not all fun by any means,' answered
his little friend, 'and I don't think that even
our journey to-night has been all fun, do you?'

'No, indeed, and I'm sorry I spoke of it in
that way,' replied Jack, for I have never seen

so much sorrow in all my thirteen years, but
somehow I'm not sorry I've seen it after all,'
and there was a very serious look in the boy's
little face.

'And you never will be sorry, what's more,'
added the fairy, and as the noise of breakers
and the roar of the ocean fell on their ears they
saw below them a light corvette, of twenty
guns, and on its stern the words 'Sea-Horse' in
large gilt letters. It was late in the evening,
and save for an occasional order there was
almost complete silence on board the ship, and
as they passed down through the yards and
sails they saw the figure of a boy leaning over
the ship's side gazing earnestly into the sea. As
they watched the lonely figure, the silence was
broken by these words, which issued from his
lips: 'What have I to live for? Sick and alone
in a strange land, with no prospect of future
glory, no object for my ambition! Better far
that I should leave this world, and find beneath
these waves eternal repose,' and he stepped
backward as if to make the plunge, exclaiming
as he did so: 'Who will miss the poor sailor
boy!' When all at once a new light broke
forth upon his pallid face (which bore so sadly
the signs of illness and profound melancholy),
and as he passed his rough sailor's sleeve across
his eyes he threw back his head and exclaimed:
'No! there are those who would miss me after
all, my father, my brothers, and my sisters!
And if I am to perish, I will not seek this
refuge of the weak, but die in the service of
my native land, I will be a hero, and face every
danger, as with the increase of peril I shall
rise also in fame and virtue.' And as the words
of the sailor boy ceased, a voice said softly at
Jack's elbow, which he knew was the fairy's:

'And he did die for his country in a great
naval battle with Napoleon Bonaparte, which
was called the Battle of Trafalgar, for this boy
is none other than England's great admiral,
Lord Nelson, who won for her the dominion of
the seas in this his last grand victory. And he
was so loved and honored by the entire nation
that, instead of rejoicing at their triumph, the
sorrowing people's only acclamations were
sighs and tears; and weeping millions followed
his body to its last resting place, and statues
were erected of him and to his memory, in all
the principal cities of the Kingdom.'

As he finished they lost sight of the sailor
boy who was to become so famous in after years,
as the Sea-Horse sailed away on her course.
And they rose swiftly and proceeded on their
journey.

'I think I should like to be a sailor,' said
Jack; 'it must be a jolly kind of a life, though
a very hard one.'

'Well,' answered his companion, 'of course
there are men and boys who prefer it to any
other, and it is very fortunate that it is so, but
the truth of it all is this, that happiness may
be found in any occupation, if we only make
the best of what we have, and are not always
wishing to be someone else. And for that
reason, whenever I send a gift to a new-born
baby, it is always the same one: the gift of
contentment, and I think it stands only second
to one other, the gift of the dear Lord Christ
(and once more the old fairy's gray head was
bared), which is always that of 'holiness,' in
the few minutes' silence that followed the small
purple caps were put on again, and Jack
wondered whether these two great presents had
been given to him at his birth. He was just
about to ask the question, when his friend
added gently: 'I know what you're thinking
about, my dear boy, and I can assure you that
you were not forgotten although I did not send
you my gift then, as I was only a common
fairy when you were born. But three gifts
were surely sent you by the Royal Fairies, and
one of them was that of 'holiness' (as it is always
the first), and I have found out another since
we started on our journey, which is the twin
sister, I think, of contentment, can you guess
what it is?'

'No, indeed,' he answered, 'please tell me, for
I shall never find out for myself,' and to his
great surprise the fairy put his rosy cheek
against his plump one and whispered, softly:
A very lovely gift, and one whose power is
almost boundless, the 'gift of sympathy': be
very careful how you use it, and be very thank-
ful for it.'

'Thank you,' answered Jack, 'I'll try to,' and
they were both very quiet for a few minutes.

'And now,' said the little old man, 'we have
only two more visits to pay, one in England
and one in America, so we have turned our
faces homeward and are making straight for
Windsor Forest which we will reach in a
moment.'

At his last words their lightning pace
through the clouds grew much slower, and
they soon found themselves in the midst of a
lovely park, through which a broad road [over
which the great trees made a leafy arch] wound
upward, from the high gates, to a large stone
house on a low hill beyond. It was during the
lovely month of June, and the fragrance of the
roses entered the dwelling through the windows
which stood wide open on both piazza and
terrace. The fairy hesitated an instant and
then passed through the one nearest to them,
when they found themselves in a great library,
lined with book-shelves and furnished with
heavy dark furniture. The only occupant of
the room was what at first sight appeared to be
a child, not more than four or five years old,
sitting in a child's high-chair at the square oak
table. But as they drew nearer they saw that
the little figure in a loose black velvet suit was
no baby, and that the little body was deformed
and misshapen, while the delicate boy's face
was that of a youth fully fifteen years of age.
Jack's face grew very serious as he watched
the thin white hands push back the truant locks
impatiently from the high brow, on which the
blue veins showed so plainly, and he watched
with deep interest as the boy seized a pen and
hastily wrote line after line with almost feverish
haste. And then, as he finished, and the pen
was tossed aside, he exclaimed in angry tones:
'What matters it if I am a poet, and destined to
fame; if I must carry with me ever these
meagre limbs and this suffering frame? They
do not know how tired I am of life; better far
the health of a farmer's son, than wealth and
genius without it!' and the poor little fellow
climbed down from his high seat, and threw
himself into a small cushioned chair with a deep
sigh.

'Poor little chap, what a dreadful thing it
would be to be like him!' cried Jack, 'won't he
ever be any bigger than that?'

'Not very much,' answered his companion,
'but he became very famous before he died, for
his name, Alexander Pope, is classed with those
of the greatest poets that have ever lived. He
lived in the days of Queen Anne, and is con-
sidered the most brilliant writer of his period,
and has even been called the 'prince of the
artificial school of English poetry.' As they
left the home of this boy poet, Jack said:

'Well, I quite agree with him, and I would
rather be strong and well than be the most
famous poet that every lived in the world with-
out my health. Do you know I think I'm a
pretty lucky chap anyway, even if I do have to
study horrid old mental arithmetic and gram-
mar.'

'I'm glad you're commencing to think so,'
replied the fairy, 'for you are really a very
fortunate boy, indeed. It does us all good to
see how much worse off a great many other
people are than we have ever imagined our-
selves to be, and I'll tell you a very good way
to keep yourself contented with your lot in life.
Whenever you find yourself thinking of the few
hard things you have to do or bear, stop right
where you are, and count at once on the ends
of your fingers and thumbs the many blessings
you enjoy. Believe me, you will soon become
so ashamed of your ingratitude, that you will

forget all about the hardships and be quite happy again.'

'I'll try it,' said Jack, 'and I'll tell May about it, too. Dear me, I shall have so much to tell her when I get home; and you'll stay and see her, too, won't you?' he added eagerly, turning towards his old friend.

There was a tone of sadness in the old man's voice as he answered, 'Not this time, dear boy, for I must give in my report of the day past, as the sun rises upon another day. You see we grow old just twice as fast as our human brothers and sisters; for we never sleep as you do, as the night is generally our busiest time. We shall soon be at home now,' he continued, 'for we have nearly crossed the Atlantic and our eighth and last visit is to be made in Boston, in the shop of a poor tallow chandler. See, here we are,' and before Jack could answer even one word they entered the door of a small house in a side street which then [in the year 1717] was paved with bricks instead of flag-stones, and passing through the frontroom which was a sort of shop, they looked through a narrow door into the room beyond. The hum of a spinning wheel first drew their attention to the farther corner, where a middle-aged woman sat, busily spinning, and then a child's voice called them from her side to where two children were playing with a toy boat, which they were rigging with a sail made out of an old towel, and a few pieces of whip-cord. The boy was not more than eleven years old, and the girl was several years younger, and their queer, old-fashioned garments made them look like a miniature man and woman. The outter was evidently just finished, as the floor was covered with chips and shavings, and as the boy laid down a rude gonge he said, in a low voice:

'Dost think, Deborah, the 'Flying Dutchman of Boston' would be a fitting name for such a fine craft?' and as the little sister quite approved he reached out his hand and took up a painter's brush, but dropped it suddenly at a sound from the shop which told him his father had returned, and, seizing instead a bunch of candle-wicks and a pair of scissors, clipped away with an air of great industry for a short time. And then, when all was quiet again, with a guilty look, and frequent glances at the open door, a book was pulled from his pocket and the work was once more pushed aside while the boy almost devoured the tale before him, which was none other than that of 'Robinson Crusoe.'

'Ben, my boy,' and the mother's voice sounded above the steady trone of the wheel, 'you are not doing your duty. Do give over reading until after work time, there's a good child!' and as he only stopped long enough to assure her that he could not 'break off just there,' and was a moment after utterly lost again in his reading, she added, more sternly:

'Do you know, sirrah, that your father will be in to supper directly, and here you haven't cut so much as one bundle of wicks all the day through? How shall I be able to

screen you again from his anger, so strict as he is?' and she rose from her seat and shook the boy to rouse him, while she kept looking nervously over the curtain on the glass door. Just then the voice they had both dreaded to hear fell on their ears, and they both trembled as the words were repeated a second time:

'Benjamin, I say, bring me at once the wicks you have been cutting!' and as no amount of urging on the mother's part could make the boy answer, a brown paper cap was seen through the glass advancing towards them; and the frightened boy rushed from the room and up the stairs to the garret, where he threw himself on a 'trestle-bed' and burst into a flood of tears.

'Nasty candle-making!' he exclaimed, 'O, how I hate it! Why won't they let me go to sea, as I wish to do? And even my books they wish to take from me—I am tired of it all, and to-morrow I will run away to sea at day-break, and make brother Holmes take me as a cabin boy,' and then, as if this thought had comforted him the boy, tired out with his troubles, fell fast asleep on the outside of the bed.

'Did he run away?' asked Jack, as soon as they had left the house.

'Yes, indeed he did,' was the quick response, 'and he was glad enough to get home again, I can tell you, as all boys are who have ever been foolish enough to try it. But in after life he became so famous, that we all must forgive him for being such a headstrong little fellow. All the world knows about Benjamin Franklin [he is called the greatest diplomatist of the eighteenth century], who filled in succession the honorable positions of Postmaster General, Minister to France, and Governor of Pennsylvania; and who, besides all this, was chosen to be one of the framers of the Federal Constitution.

'No one would ever have believed it to look at him in that garret,' answered Jack, who was much impressed by this long list of honorable positions, and the old fairy smiled a funny little smile as he said:

'That's a fact, but you see it is never safe to judge by appearances alone in this world,' and then he added, a little sadly, 'now we must say good bye to each other, Jack, and I am very sorry to leave you, for we may never see each other again.'

'Oh! don't say that,' cried the boy, 'I shall miss you terribly, and you must promise to come and see me soon, you will, won't you?' and he seized the small hand he held in both his own.

'I can't promise that, but I will promise to try to do so, and now, as we have only a few minutes more together, I want to say just one or two words about our journey, for you must always remember that this 'flyer' was not taken for pleasure. It I hope will be a lesson to you.'

With the last words was blended the sweet music of voices singing: 'Keep, O keep us, Saviour dear, Ever constant by Thy side; That with Thee we may appear At the eternal Easter-tide.'

As the 'Amen' died away there was a last grasp from the small hand as the old fairy vanished as silently as he had come; and Jack sat up with a sudden start to find that it was just two hours past his bed time.

And even now, though many years have passed since that never-to-be forgotten journey, Jack will never allow his own little boys to think that it was a dream, for he tells them that he learned more than one lesson that evening which have proved blessings to him ever since; and that he wants them to love and honour the dear little Royal Fairy, and like him to be faithful subjects of the holy Christ-Child, so that in time they, too, may enter the service of their Risen Lord.

WOMAN'S GREATEST DANGER

The great element of danger with woman's progress before the public lies in this fact: that it takes women away from home who ought to be there and nowhere else. The public platform is no place for a mother who has either sons or daughters to educate. If woman's progress is going to tend in that direction, then the sooner that advancement stops the better. The first thought of a wife or a mother should be her home; all things, no matter how important, are secondary to that. No matter how rampant may become certain public evils, let her see to it that she keeps the evils out of her home, and she performs her greatest duty to her God, her family, and mankind.—EDWARD W. BOK, in *The Ladies' Home Journal, Phila.*

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1891.

MISSION FIELD.

[From the Spirit of Missions N. Y., for April.]

THE SUCCESS IN CHINA.

In travelling across America, on my return from China, I have many times met Christian people—and they were by no means enemies or half-hearted supporters of missions—who evidently had the feeling that Mission work in China has not been very successful. Even missionaries in China themselves are sometimes found dwelling too exclusively on the smallness of the results.

I for one think that the 50,000 Chinese who have been brought to Christ are an abundant evidence of God's blessing on a most successful work. It is safe to estimate that there are at present 40,000 more in heaven. Bear in mind that the 40,000 Christians in connection with the various Protestant Mission societies are full communicants, and that if we include the children of believers, inquirers and friendly adherents, there is a Christian community of nearly or quite 100,000 souls. We must remember also that in such statistics no record is made of the great numbers, actually amounting to hundreds of thousands, who have heard the Gospel. Who can tell how many of these have been led to saving faith? Our colporteurs and missionaries have met men who had given up idolatry and were worshipping the true God because of truth heard in some distant chapel or far-off mission station.—*Rev. J. B. N. Smith.*

THREE VOLUMES OF TESTIMONIES.

The author of a paper in the *Church Missionary Intelligencer*, on the present condition of Foreign missionary enterprise and its demands upon the Church of Christ at home, says, that more well informed pleaders are needed in pulpit and on the platform, and that greater efforts should be made to educate the public mind, and to elevate the public estimate of the work. He says that very much may be done by a careful use of the three volumes of testimonies recently issued from the press—'Are Foreign Missions Doing Any Good?' a small book by Mr. Arden; 'The Great Value and Success of Foreign Missions,' by the Rev. John Liggins, and the 'Success of Christian Missions,' by Rev. R. Young. The first and the last volumes are published in London, and the second in New York.

Of Mr. Liggins' book the *Critic* says: 'A timely and interesting book on 'The Great Value and Success of Foreign Missions' is that of the Rev. John Liggins, who a few years ago wrote a powerful book against 'England's Opium Policy.' There are few subjects on which the average tourist and traveller is so wilfully ignorant as the work of the Christian missionaries. In terse and animated style, Mr. Liggins makes a detailed survey of the Mission work in the various continents, lands, and a-



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lands, and then arrays the favorable testimony of diplomatists, men of science, naval officers and students of social science. The book seems too mature and thorough to be a hasty polemic. It is rather the calm study of a wide surveyor of facts.'

TARNISHING AN ANCIENT DOCTRINE.

The Rev. Dr. J. T. Gracey says: 'Much has been written about Confucius in relation to the Golden Rule. He is credited with being the originator of this, but Dr. Legge, than whom he has no stouter champion, says here he tarnished a doctrine of the ancients rather than proclaimed it. Confucius is said to have advocated the negative side of the Golden Rule: 'Do not unto others what you would not that they should do unto you.' But the ancients went further than that. Lao-tze taught: 'Return good for evil.' But Confucius said: 'What then will you return for good? Recompense injury with justice, and return good for good.'

Moses made a very wise choice when he 'refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.' (Heb. xi, 24-25). Upon that choice depended his future career. Every sinner makes a wise choice, alike for time and eternity, when he turns his back on 'the pleasures of sin,' which are but 'for a season,' and betakes himself to Christ for service and salvation. Upon that choice hangs his eternal destiny.

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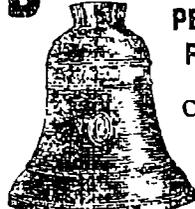
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TEMPERANCE COMLUMN.

OUR WORK AND ITS NEEDS.

[From the Temperance Chronicle, C.E.T.S.]—Continued.

Bishop Westcott again, in almost his first utterance in his diocese, said 'some branch of the C.E.T.S. was established in about half of the parishes of the diocese. He would be sorry if they could not soon say that it was established in every parish of the diocese.'

Looking then to those who, though not of us, are working side by side with us for the same great end, it is encouraging again to find: 1. that the Roman Catholic Church of Ireland, following in this the example of our branch of the Church in that country, has thrown the whole weight of its Episcopate into a movement which is to recognise Temperance as well as total abstinence, and to accept the aid of all its members who offer themselves for service in the new crusade;

Things, we may fairly say, are shaping themselves in the right direction. And if we may venture, as our New Year's greeting, to add a few words of brotherly advice and exhortation, they will be—

1. That dioceses and rural deaneries should make renewed efforts to plant a branch of the C.E.T.S. in every parish.

2. That when planted, the spiritual part of the work should receive the first and most careful attention—the rescue of the fallen in the forefront of all, and the association of Abstainers with that object, but this, as the first step only, to bring them within the influence of the appointed means of grace.

3. That whether adult branches are founded or not, the Juvenile branch for work among the young, for taking away the stumbling block of strong drink from their path, should in every case be formed.

4. That in forming branches the effort should be to enlist the aid of all whose hearts stir them up to come to the help of the Lord against the mighty, each bringing to the work the special gifts with which God the Holy Ghost, dividing to every man severally as He will, has entrusted him;

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generation in the crusade which their fathers have set on foot.

5. And then, above all, that it should be borne in mind 'the battle is not ours, it is the Lord's.' Let every parish that has its branch, have its branch of the Prayer Union; let every leader or officer of a branch give the work a place in his or her daily prayers. For

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