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The Church Guardian

OF MONTREAL.

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

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ECCLIASTICAL NOTES.

MORE than 7,000 of the clergy of the Church in England receive less than £150 a year.

THERE are 70 lay readers licensed by the Bishop officiating at 50 different points in the diocese of Massachusetts.

BISHOP BROOKS in the first year of his Episcopate administered Confirmation on 151 occasions, 2127 persons being confirmed.

THE Rev. A. Gray Maitland, formerly minister of the Congregational Church, Sydenham, Eng., has been appointed vicar of Dudley.

SEVEN young men of St. John's Church, Canton, N.J., have presented the parish with a set of Altar vestments for the Trinity season as a memorial of a young friend.

St. ANDREW'S CROSS truly and tersely remarks there are "a great many men in this country whose property and whose religion are both in the name of their wives."

THE Rome correspondent of the *Daily Chronicle*, England, writes, "In Vatican circles it is believed that Mr. Gladstone, when he has formed his ministry, will re-open official *rappor*ts with the Vatican."

IN the 13 years during which the Missions to Seamen Church for Bristol Harbour, Eng., has existed, no less than 16,500 seamen and bargemen have become total abstaining members of the CHURCH OF ENGLAND TEMPERANCE SOCIETY.

THE 200th anniversary of Christ Church, Calvert, Maryland, was recently held. The first Church was log and was built in 1692. In 1732 the present Church was erected out of bricks brought from England and cost 800 pounds of tobacco!

An Irish correspondent, writing to one of the English Methodist contemporaries, repudiates the prevalent ideas as to "Roman Catholic generosity" towards Protestants, and gives the following as facts:—That since the Corporation of Dublin has been gradually changing its character from a Protestant to a Roman Catholic body "the best judges will hardly say that Dublin is improved"; that since 1880 no Protestant has been appointed to any office for which a Roman Catholic having anything like suitable qualities could be found; and that when a Protestant and a Roman Catholic are candidates for the same office a vastly inferior Roman Catholic will be selected.

THE journal of the Convention for the diocese of Chicago shows a gratifying increase in membership and activity during the past year. The Church families have grown from 7035 to 7666; there was an increase of nearly 3000 souls of 1266 communicants and 241 Sunday school scholars. The total contributions of the year were \$408,079 an increase of \$32,892 over the previous year.

MANY members of the Presbyterian Church at Amenia, N.Y., barely escaped being killed because their minister gave them by mistake a strong acid for Communion wine. This occurrence carries with it a forcible warning that too much care cannot be used in the selection of wine for sacramental purposes.

St. GEORGE'S Sunday school, New York, was kept up all summer. The largest attendance on any Sunday for July last year was 773 and this year 905. There are 1929 members in all, of whom 13 are officers, 403 members of the Bible class, 682 members of the senior and 831 of the primary department. The latter is a class by itself conducted by 36 officials and having a membership of 201 boys and 199 girls.

At a meeting of the S.P.G. in the South of England a few days ago, the Bishop of Trinidad had a letter put in his hands containing money, with the following words:—"The savings of twelve young domestic servants who went without sugar in their tea during Lent, and send the money thus saved to the land where sugar comes from."

LETTERS and papers from Newcastle, Australia, give a graphic account of the laying the foundation-stone of Christ Church Cathedral by the Earl of Jersey. About thirty clergy and two Bishops preceded the Primate (Dr. Saumarez Smith), whose pastoral staff was borne before him. There was a very large Masonic procession, and the stone was laid with full Masonic ceremonial. There was an immense concourse of people.

ANOTHER instance of death through "faith cure" is reported. In this case it was a child in Indiana, whose mother, an ardent "Christian Scientist," although urged by her friends, refused to send for a physician, saying that she had given the child to God and that He would cure or kill it at His pleasure. Such a deed is certainly contrary to the teaching of Him who gave the power to heal; it is as certainly a violation of moral law, for as far back as the heathen philosophy of Cicero it was held that neglect to prevent harm to another is as much a crime as to do wilful injury. It ought also to be made a violation of civil law, as one form of infanticide.

St. THOMAS' Church, New York (the Rev. John W. Brown, D.D., rector) maintains beside the parish Church a chapel and a mission. Many parochial societies are exceedingly active in all good works. The communicants number 1459, an increase of 148 during the year. The Governor of New York is a parishioner of St. Thomas, a member of the Vestry and has done much good work.

THE Rev. Alfred Clifford, M.A., secretary to the Church Missionary Society in Calcutta, has been appointed to the newly created see of Lucknow. The new Bishop, who took his B.A. degree at Cambridge in 1872, and his M.A. in 1878, was curate of St. Nicholas, Nottingham, from 1872 to 1874, when he proceeded as a missionary to India. He was appointed secretary to the Church Missionary Society in 1885, and in the following year honorary chaplain to the Bishop of Calcutta.

THE Methodist Conferences are at an end, and the numerical results of the past year's work have now been obtained. The Wesleyan have an increase in their membership of 737, and the United Methodist Free Churches of 442. The Methodist New Connexion, the Primitive Methodists, and the Bible Christians all show a decrease in their numbers. The net increase of the whole of the Methodist Churches in this country [England] is only 162 for the year.—*The English Churchman.*

MR. BLAKE, the Canadian statesman, now an Irish M.P., will be welcomed, says a contemporary, in England, by the Evangelical party; for in Canada he was a pillar of this section of the Church. Mr. C. J. Abbott, the present Prime Minister, was equally as pronounced a High Churchman. These two politicians lived close to each other in the summer at St. Annes, near Montreal, overlooking the junction of the Ottawa and St. Lawrence Rivers. Both were lecturers and lay readers, and conducted a service alternately at the mission or summer Church. Mr. Abbott read sermons of Canon Liddon in the pulpit, whilst equally strong meat on the Evangelical side would be furnished the following Sunday by Mr. Blake.—(So says the *Church Review* of London, Eng. Who ever heard the story in Canada.)

THE London *Guardian* is very hard upon the Home Reunion Conference at Grindelwald, and thus delivers itself in its editorial columns:—"Perhaps it has not occurred to the Bishop of Worcester or the Archdeacon of London that to fraternise with Wesleyans, Congregationalists, and Baptists on the ground that episcopacy is

not of Divine institution is not likely to conciliate that large section of Anglicans who believe that it is of Divine institution. Would it not be well if reunion could begin a little nearer home?"

CONSECRATION OF THE REV. A. HUNTER DUNN.

This important event in the history of the Church in Canada took place at Christ Church Cathedral, Montreal, on Sunday morning the 18th September instant, and was a grand, solemn and imposing function. There were no less than *nine* Bishops present, not including the Bishop-elect of Quebec, and *sixty* or more clergy—as well delegates to the Synod of the Ecclesiastical Province, as special representatives of the Diocese of Quebec. The Laity of the Diocese were also well represented—all of whom were assigned special seats as being chiefly interested in the acts of the day. The arrangements made by the Rector of the Cathedral (the Rev. Dr. Norton) were admirable and were carried out so effectively as to render the order and beauty of the service especially attractive. Morning Prayer was said at 9 a. m., and the Special Consecration Service commenced at 11 a. m. At that hour the procession of Laity, Clergy and Bishops advanced from the Chapter House of the Cathedral to the main entrance thereof in the following order :

Laity delegates from the Diocese of Quebec.
The surpliced choir of the Cathedral.
Vergers.

Surpliced clergy of the Provincial Synod and other clergy.

The Cathedral Clergy, viz :
Rev. E. T. Cappel,
Rev. Dr. Norton.

The clerical delegates from the Province of Quebec.

The Bishop's Vergers.

The Bishop-elect and his chaplain.

The Bishops of Niagara, Huron, Nova Scotia, Fredericton, Toronto and Montreal with their chaplains.

Bishop Nicholson of Milwaukee and his chaplain.

The Acting Metropolitan, viz. :

The Bishop of Ontario, wearing the mitre, and preceded by the Crozier borne by his chaplain.

On entering the Church the Grand Hymn "The Church's One Foundation" was commenced by the choir and was taken up heartily by the immense congregation present, during which the members of the procession advanced up the aisle to the seats assigned them in the chancel and nave.

The Ante-Communion office was commenced by the Lord Bishop of Ontario, the Epistle being read by the Bishop of Milwaukee and the Gospel by the Lord Bishop of Montreal. During the singing of the anthem "How lovely are the messengers that bring us the Gospel of Peace" the Bishops were conducted from the Sanctuary to the nave where seats were prepared for them during the delivery of the sermon—a powerful and eloquent one—by the Lord Bishop of Toronto. In referring to the Rev. A. H. Dunn, about to be consecrated Bishop, the preacher said that in his administration of a populous parish in the great metropolis of England he had put into practical exercise in a notable degree those gifts and powers which ever distinguish a successful parish priest. During those years of labor, through his unflagging endeavors, three churches had been built and parishes constituted with all the machinery and organization fitted to meet the needs spiritual,

moral and social, of every class of people, visible tokens of his fruitful labors. Devoted to the winning of souls to Christ, the Bishop-elect had been singularly honored of God; he had proved himself, or rather had been approved of God, for the higher ministry of the Church, marked out by personal gifts of organization and administrative abilities as one well qualified to exercise the Apostolic Office of Bishop in the Church of God. If anything could assure us that Christ did still, as in Apostolic times, grant gifts and graces of the Holy Spirit to those whom he calls to have charge and oversight of his Church, it was the contemplation of the work accomplished. Concluding, His Lordship said that the present ceremony was greatly enhanced by a two-fold coincidence. The day was the centennial anniversary of the first consecration of a bishop that took place on this continent of America, Bishop Oxley having been consecrated on Sept. 17, 1792. It was also the centennial year of the erection of the See of Quebec.

THE CONSECRATION.

Up to this time the Bishop-elect had been seated in one of the Canon's stalls, simply vested with the rochet; the Bishops of Montreal and Toronto then approached him and escorted him to the foot of the steps at the entrance of the choir under the great arch of the church, where the Acting Metropolitan, the Bishop of Ontario, was seated, wearing his mitre and surrounded by the other bishops. The formal presentation of the Bishop-elect then took place, the Bishops introducing him by saying to the Acting-Metropolitan :

"Most Reverend Father in God, we present unto you this goodly and well-learned man to be ordained and consecrated Bishop."

The record of election was then asked for and read as follows by Canon Von Iffland :

"We, the clergy and lay representatives of the Diocese of Quebec, in Synod, assembled, do hereby certify that at Quebec on the twenty-second day of June, A.D., one thousand eight hundred and ninety-two, the Reverend Andrew Hunter Dunn, M.A., Vicar of All Saints, South Action, in the Diocese of London, England, was duly elected according to the canons of this Diocese to be Bishop of Quebec.

Signed on behalf of the Synod."

HENRY ROE, D.D., Archdeacon of Quebec,
Chairman,
A. A. VON IFFLAND, M.A., Clerical Secretary
of the Synod of the Diocese of Quebec.

After which the oath of canonical obedience to the Metropolitan was administered by Dr. Walkem, Chancellor of the Diocese of Ontario, who wore his robes. Then followed the Litany, sung by the Rev. Archdeacon Bedford Jones. The Metropolitan still sitting in his chair and wearing the mitre, proceeded to put the formal questions laid down in the consecration service to the Bishop-elect, whose responses were earnest and clear. Following the instructions in the rubrics the Bishop-elect then withdrew to the vestry to assume the remainder of the Episcopal habit, being escorted thereto by the Bishops of Montreal and Toronto, and upon his return, similarly escorted, knelt at the feet of the Metropolitan, and the "Veni, Creator Spiritus" was said over him, the congregation joining in the responses. The special prayer for the Bishop-elect having been said, the most impressive part of the ceremony was reached.

The Acting-Metropolitan and the other

Bishops laying their hands upon his head the former said :

Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Bible was delivered to the now elected Bishop, and the exhortation addressed to him as follows :

Give heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them; for by so doing thou shalt both save thyself and them that hear thee. Be to the rock of Christ a shepherd, not a wolf; feed them; devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear you may receive the never fading crown of glory; through Jesus Christ our Lord. Amen.

All the bishops then proceeded from the chancel steps to within the communion rails, and the remainder of the Communion Service was performed, the Acting-Metropolitan being the celebrant and administering the elements to the bishops present, and afterwards, with the assistance of the Bishop of Milwaukee, the Bishops of Huron and Niagara, and the newly-elected Bishop of Quebec, to such of the clergy and congregation as presented themselves. After the prayer of consecration the hymn, "I am not worthy, Holy Lord," was sung, all kneeling.

The service, which had lasted over two hours and a half, was closed by the singing of the "Nunc Dimittis," after which the procession reformed, walking again down the middle aisle and returning to the Chapter House.

The entire ceremony passed off without the slightest hitch or confusion in the arrangements as if the whole had been rehearsed, and throughout the long service the congregation was deeply attentive and reverential, joining in the responses and singing and contributing towards rendering this Consecration Service an impressive and memorable one to all who were present.

The music was as follows :

Processional hymn, "The Church's One Foundation;" *Kyrie*, Eyre, in E flat; *Gloria Tibi*, Dykes in F; Nicene Creed, recited; anthem, "How Lovely are the Messengers that Preach the Gospel of Peace," Mendelssohn; offertory, organ voluntary, "O Rest in the Lord;" litany, Helmore; *Veni Creator*, recited; *Sursum Corda*, Dykes in F; Sanctus, do.; hymn after the consecration prayer, "I am not Worthy;" *Gloria in Excelsis*, Stainer in A.; *Nunc Dimittis*, Barnby; Amen, Stainer's Sevenfold.

The newly consecrated Bishop delivered his first sermon in the evening at the Church of St. James the Apostle, which was crowded in every part, many having to turn away for want of accommodation. He has won already the high esteem of all with whom he has come in contact and the universal feeling is that a noble future lies before the diocese of Quebec under his ad-

ministration, and that they are to be congratulated upon their choice.

Another event memorable in many aspects occurred last Sunday also in the opening of the beautiful new Grace Church, Point St. Charles, with not only appropriate but beautiful and highly reverent services. We hope to have a somewhat full account of these proceedings for our next number.

SYNOD OF THE ECCLESIASTICAL PROVINCE OF CANADA.

On Wednesday the 14th September the fifteenth session of the Synod of the Ecclesiastical Province of Canada was opened with service in Christ Church Cathedral at 10.30 a.m. Owing to the funeral of the late Metropolitan of Canada having been fixed for Tuesday the 13th there was not as large an attendance of delegates Clerical and Lay as usual those from the dioceses of Fredericton and Nova Scotia being for the most part absent for this cause. The Clerical and Lay delegates met in the Synod Hall on University street and the Bishops in the Synod Office, and having robed they proceeded to the Cathedral in procession as follows :

Lay Delegates two and two preceded by the Lay Secretary ; Cathedral Rector's Verger ; Clergy of the Church of England in Canada, in surplice, stole and hood in order of precedence ; Rural Deans ; Canons of Cathedrals ; Rectors of Cathedrals ; Archdeacons and Deans. These were followed by the priests of the P. E. Church of the United States forming part of the delegates to the Provincial Synod viz : the Rev. Dr. Elliott of Washington, D.C., and Ven. Archdeacon Carey of Saratoga Springs, N.Y. After them came the Prolocutor of the Lower House followed by the Bishop's Verger preceding the Bishop elect of Quebec and the Canadian Bishops present in order of seniority viz : the Bishop of Niagara ; the Bishop of Huron ; the Bishop of Toronto ; the Bishop of Montreal. Next came the visiting Bishops, viz : the Bishop of Nassau, W.I. (the Rt. Rev. Dr. Churton) the Bishop of Ohio, (the Rt. Rev. Dr. Leonard) and the Bishop of Milwaukee (the Rt. Rev. Dr. Nicholson). The senior and presiding Bishop owing to the death of the Metropolitan viz : the Lord Bishop of Ontario followed ; preceded by his Chaplain bearing the Metropolitan's Crozier. His Lordship wore the scarlet Convocation Robe and the Mitre ; the Lord Bishop of Niagara also wore the Convocation Robe and carried his pastoral staff. On arriving at the Cathedral the procession opened out and allowed the Bishop of Ontario to enter the Church first, followed by the other Bishops and the Clerical and Lay delegates, the procession being met at the principal door of Christ Church Cathedral by the Rector (Rev. Dr. Norton) ; the curate, (the Rev. Mr. Capel) and the choir who sang as the procession advanced up the aisle, the well-known and appropriate hymn "The Church's one Foundation." The Litany was said by the Bishop of Niagara, the responses being intoned by the choir. The Bishop of Ohio read the Epistle and the Bishop of Nassau the Gospel, the Bishop of Ontario being himself the Celebrant and also reading the other portions of the ante-communion service. The sermon—an elo-

quent one—from the text 2nd Timothy II—19 was preached by the Lord Bishop of Huron after which the Holy Communion was administered, the several Bishops assisting therein ; the Clerical and a large proportion of the Lay delegates together with a number of the congregation remained for Communion. After the Benediction was pronounced by the Bishop of Ontario—the Crozier being held before him by his Chaplain—the Nunc Dimittis was sung as a Recessional, and Bishops, Clergy and Laity returned to the Synod Hall.

The musical portion of the service, which was conducted by Mr. J. E. Birch, was as follows : Litany, Helmore ; anthem, "Lovely Appearance," Gounod ; "Kyrie," Hopkins, No. 74 ; "Gloria Tibi," Dykes, in F ; Nicene Creed, recited ; hymn 160 ; offertory, organ voluntarily, "O Rest in the Lord," Mendelssohn ; "Sursum Corda," Dykes, in F ; "Sanctus," Dykes, in F ; hymn 323 ; "Gloria in Excelsis," Stainer, in A ; "Sevenfold Amen," Stainer ; "Nunc Dimittis," Barnby.

BUSINESS SESSION.

The Synod assembled for business in the St. George's schoolroom at 2.30 p.m. the Bishops in the Library and the Lower House in the schoolroom proper up stairs.

At 3.20 the Bishops in their robes, preceded by the Chaplain of the acting Metropolitan carrying the crozier, entered the lower house, and, having taken their seats on the platform, the acting Metropolitan spoke as follows :—"In opening the fifteenth session of the Synod, my sad duty is, in the first place to announce to the Synod the death of the Most Rev. our Metropolitan. I do not intend speaking of him, because I think the eulogium that was so eloquently passed upon him this morning by the Lord Bishop of Huron will suffice ; but I am quite sure you all share with me the belief The Church in Canada has suffered a very serious loss indeed when we think of the wisdom and the experience that he might have brought to bear upon our discussions during this synod, but of which we are unhappily deprived. We have also since our last meeting suffered a severe loss in the death of the Lord Bishop of Quebec. I knew him very intimately since the day I assisted at his consecration, and I express here to-day what I cannot contain without expression—that I believe The Church not only in Quebec, but in the Province of Canada, has suffered a great loss in the death of that eminent prelate. We shall have very solemn and serious work engaging our attention during this synod, and I trust that God's Holy Spirit may direct and rule our thoughts. I have no intention of detaining you by a long address ; I think it out of place at the opening of the synod, and I therefore ask you now, members of the Lower House, to proceed to elect your prolocutor, and until you have done so I call the Rev. Dr. Langtry to the chair."

Their Lordships then departed, and the proceedings of the Lower House were opened with prayer by the Rev. Dr. Langtry.

The Prolocutor explained that owing to the resignation of the Very Rev. Dean Norman since the last session he had, under the constitution, appointed the Rev. L. N. Tucker, M. A. to act as Clerical Secretary until the election, in due course took place. The Rolls of Clerical

and Lay delegates were then called by the Rev. L. N. Tucker and Dr. Davidson, Q. C. respectively as Clerical and Lay Secretary, and it appearing there from that a quorum was present the Prolocutor having invited Canon O'Meara and the Dean of Rupert's Land who were present as a Deputy from the ecclesiastical Province of Rupert's Land to seats on the platform and and having extended like courtesy to the delegates from the American Church he read the following letter from Dean Norman in regard to his resignation.

"Some months ago, by medical advice, I tendered my resignation as hon. clerical secretary of the Provincial synod to the Most Rev. the Metropolitan, who, in a very kind letter, in which he expressed his regret at the step I had felt called upon to take, duly accepted my resignation. I feel it only courteous and respectful to yourself and the synod for me to convey this fact to you, and the more because I do not propose to attend the session this year. I can assure you that it was not without much thought that I determined on this action, and that it has cost me some sorrow. I have filled the office for 12 years, and it is time some one else younger and more energetic should fill so important a post. I desire to express my sincere thanks to the members of both houses for the invariable courtesy with which they have treated me and the forbearance they have shown to my shortcomings. The tenure of the position, though responsible and at times laborious, was to me truly pleasurable. I esteem it a high honor to possess the confidence of the synod, and through my office I was brought into closer contact with the members, Clerical and Lay, which contact helped to create earnest and valuable friendships. That the divine blessing may attend your deliberations for the good of The Church.

I remain, etc.,

Dr. Langtry then expressed his desire to be relieved from the office of Prolocutor which he had held for six years through the kindness and consideration of the Synod, thinking that the holding of such office should not be perpetual and that it was advisable to elect another person in his place. Dissent was expressed by many to this view, and in evidence thereof his re-election as Prolocutor was at once moved by Canon Worrell seconded by Ven. Archdeacon Kaulbach. Canon Von Iffland seconded by Chancellor Heneker nominated the Very Rev. the Dean of Montreal and Mr. W. F. Burton of Hamilton nominated the Hon. G. W. Allen, claiming that there was nothing to prevent the election to this Office of a Lay delegate ; this was admitted but Mr. Allen positively declined to be put in nomination. So also did Canon Doumoulin, whose nomination was made by a Clerical delegate.

The Prolocutor having asked permission to put the second nomination of Dean Carmichael first the vote was taken and prevailed ; whereupon he was escorted to the chair and returned thanks for the honor which had been done to him in his election to this important office. Having been conducted to the Upper House as required by the Constitution, he on his return invited the Bishop of Nassau and the Bishop of Ohio to seats upon the platform and they were received by the members standing and with much applause. The Prolocutor then named the Rev. Canon Brigstocke, D.D., of St. John as his Deputy. The Rev. L. N. Tucker, M.A., was upon motion elected Honorary Clerical Secretary ; Dr. Davidson, Q.C., was re-elected Honorary Lay Secretary, Mr. A. F. Gault re-elected treasurer, and Mr. Charles Garth and Dr. Burton re-appointed auditors.

TO BE CONTINUED.

TO THE DEAF, WHO ON THAT ACCOUNT DO NOT ATTEND CHURCH.

(S. P. C. K. Tract.)

But you are summoned by the gentler appeal of *privilege and blessing*. It is true you may be prevented from so fully participating in all parts of the service as those around you; but you are not excluded from the promise, "Where two or three are gathered together in My Name, there am I in the midst of them;" neither are your prayers, if heartfelt, less known to Him who "searcheth the hearts of the children of men." You are sealed with His seal of Baptism, and so admitted into the covenant of grace in Christ; you come before Him pleading the merits of the Saviour as your ground of hope; you claim His promise to feed them who hunger and thirst after righteousness; and how can you fear that He will send you empty away? Read the blessings which throughout the Bible are assigned to the faithful servants who maintain their Lord's honour, and seek Him earnestly, whether under the Jewish covenant of old, or in the New Testament, and say if it be not a *privilege* to be admitted to such an inheritance. The Psalmist expressed the feelings of the true people of God in the 84th Psalm: "Blessed are they that dwell in Thy house: they will be still praising Thee . . . I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness." But in addition to the *privilege of being in the appointed path* for sharing the blessing of God on His Church as His chosen vineyard, when united in glorifying and praising Him, you are cherishing the seeds of spiritual life in your soul, by detaching yourself from the seductions of common life, and fixing your attention on religious objects. Too easily do pious dispositions fade before the inroads of worldly cares and pleasures, and much need is there for constant checks to forgetfulness being interposed, by the mind being brought back into the presence of eternal things. They who have gone forth into distant lands where no provision for the ordinances of religion is found, feelingly acknowledge how worthy the name of "a precious privilege" is the habitual call of the Sabbath to the house of God. Then, again, in the worshipping congregation is found the *help and comfort of example and sympathy*. You see around you brethren of the same family in Christ Jesus, involved in the same wants with yourself, imploring the same blessings and mercies, resting on the same support, and looking to the same inheritance. Your Saviour said, "if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven," and you are joining in heart with your brethren in supplicating blessings of which all stand in need. But we must not pass over, in the last place, the "celebration of the Holy Sacraments," which, as *channels of grace*, no less than as enjoined duties of worship, as already noticed, are the special heritage of the Church. You have, it is presumed, been baptized into membership of Christ's Church, for otherwise none of the privileges and blessings here spoken of are rightly yours; you are as yet an alien from the commonwealth of Israel, a stranger to the covenant of promise. But, having been made a member of Christ in His appointed way, you are required and invit-

ed to renew your dedication from time to time by commemorating His death and passion in the Sacrament of the Lord's Supper. This sacred ordinance is His most precious legacy to His faithful people, for in it they attain most intimate communion with Him. "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? the bread which we break, is it not the *communion* of" (or the common partaking of, or participation in) "the body of Christ?"

Now in all that has been said, I have been speaking as to one who knows and feels the value of religion and the importance of salvation, and who desires to partake of the blessings of the Church, from an idea of his being unable profitably to attend it. If such has hitherto been your practice, think over the "duties," and the "privileges and blessings" just referred to, and reflect whether they are not sufficient causes for habitual joyful attendance, even though you cannot take advantage of the sermon. Remember that God is in the congregation of His people, and that He will assuredly receive with favour the honour humbly yet fervently paid Him, in the consecration of a temple dedicated to His service, and in the reverential worship of His servants there, and let your voice be added to the chorus of prayer and praise, in full assurance that it will be heard. In doing this you will find one of many advantages afforded by the form of prayer for public worship being fixed and known. When the service is extempore, the congregation must depend, for their participation, upon hearing and sympathizing with the officiating minister. But it is not so with the Liturgy of the Church, which comprehends almost, if not fully, all the wants common to men. Knowing beforehand the substance of the prayers, and the language of the praise it provides for general use, you will be able to feel your brotherhood with the worshipping congregation, and to add to this union of spirit the exercise of the understanding also.

The sermon may indeed be lost, but the *time* need not, for you can employ it in reading your Bible, your Prayer Book, or some other book of devotion, and so keep your mind in communion with God Almighty. It is only during the sermon that you will require this separation from the congregation, for, in the prayers and at the celebration of the Sacraments, you can, by help of your Prayer Book, if you can read, and if you cannot, by acquiring some knowledge of the service, by habit and attention, and by listening to some friend's reading to you at other times, readily learn to take part in all that is done. When not so engaged, you can have no lack of subjects for profitable meditation. The majesty and mercy of God; the atonement and love of Jesus Christ; your own dependence on Him for pardon, grace, and justifying righteousness; the wants of your friends, especially if in sorrow or in sin; the prospect of eternity; all these, and many more subjects of reflection, may supply you with matter for thought and prayer, so that you may find the season of retirement a season pleasant and profitable to your soul.

And now, my friend, I trust I have shown that there may be good in your attendance at Church. My remonstrance may appear somewhat serious, but how could it be otherwise on so serious a subject? If it points out to you a duty and a

privilege, which you have hitherto slighted, and and guides you to a path of blessing, from which you have hitherto turned aside, it will prove a greater source of happiness than any lighter and more entertaining address. You surely mistook your position, if you ever imagined an infirmity, laid on you by God, was intended to hinder your access to Him. "His love is over all His works," and to every sufferer He is a God of comfort and consolation. Make Him your refuge and trust; and bring before Him a humble, sincere heart, and do not fear but He will grant you strength according to your necessities, and make all consolation abound to you, through the gift of His Holy Spirit. Though He does not see good now, as during the earthly ministry of our blessed Lord, miraculously to unstop the deaf ears, He may answer your supplications by a more precious and lasting boon,—He may give you an understanding heart, and a soul renewed into fitness for His presence.

THE RECENT JUDGMENT.

BESIDES writing to the *Standard* on the subject of the "Agnus Dei," Bishop Bromby also wrote to the *Guardian* and after counselling moderation to the victors, he continued: In return for such abstention we have a right to look for some movement of approval on the otherside by a more rigid obedience to ritual rule. I would specify the stricter observance of holy-days, the more frequent and reverential celebration of the Eucharist, the abandonment of that authorised substitution of a preacher's gown for the surplice in the midst of that solemn service, as well as of evening celebrations contrary to the unbroken custom of the Church in all ages, and the slovenly practice of administering the consecrated elements to three or four communicants at the same time. Neither school of thought can be spared by the Church. Let each reflect how much it owes to the other. The High Church party are indebted to the Evangelical for clearer enunciation of those doctrines of free grace which everywhere now distinguish their teaching, while the increased reverence in divine worship, the use of surpliced choirs, and the multiplied celebrations of the Eucharist bear witness to the influence which has been unconsciously exercised over themselves. May the present crisis be overruled by the Holy Spirit in drawing all the Churchmen more closely together and uniting them in common action, and in such words of intercession as were used in the ancient Greek Liturgy:—"Look, O Lord, upon her (the Holy Apostolic Church) in her captivity; O visit her once more with Thy salvation, and bring her out to serve in the beauty of holiness." For this end may we all strive and pray in the bonds of Christ and of a common brotherhood!

The Bishop of Lichfield on the Lincoln Case.

THE ancient parish church of Rolleston was re-opened last month, after restoration and enlargement. The Bishop of Lichfield preached, and, speaking of the Church as a symbol of peace, said an event had occurred during the week which ought to fill their hearts with thankfulness. They had had the decision of the Privy Council in a matter that had troubled the Church for years and in that decision of the Archbishop of Canterbury had been upheld on every point which he

favoured some two years ago. Their hearts ought all to be full of thankfulness at the result, not because the judgment had been given in the interest of a party, because it had not, but because they now knew, by the direction of the highest civil court in the land, what was lawful within the Church respecting certain methods of ritual, and what was not. He believed the English were a law-loving and law-abiding people, and that, therefore, they would be glad to abide by the decision. They ought also to be thankful that the decision had given a wide liberty in the Church, for it would be miserable and unfortunate if she were tied down by the extremes of one party. Happily that was not so, and the Church of England might still be characterised in the future by that which had characterised it in the past—great diversity of opinion, but above all a close adherence to one faith.—*Family Churchman.*

The Deferred Judgment.

THE more the Privy Council judgment in the Bishop of Lincoln's case is considered, the more apparent is the advantage that has accrued to the Church from its long postponement. Whether the Lords of the Council could not make up their minds, or whether they intentionally put off the delivery of their decision, the result is the same. Men's minds have had time to cool, and a judgment which a year ago would have raised a storm has been received with really remarkable equanimity. The Evangelical Church papers, with a single exception, take a calm and sensible view of the situation. They are glad, on the whole, that ecclesiastical persecutions are to cease, and find comfort in the reflection that none of the practices sanctioned by Archbishop and now endorsed by the Judicial Committee, are declared to be of obligation. Some cynical people go so far as to express a doubt whether extreme ritual will now possess the same attraction for some of its votaries which it had when it was generally supposed to be of at least doubtful legality. There can probably be little question, however, that the use of altar lights will become very much more general, and possibly also the mixed chalice and the ablutions. It is worthy of notice that the *Record* regards the last-mentioned ceremonial as altogether too small a matter to be brought into court, and treats even the mixed cup as of minor consequence.—*Globe.*

THE EVIDENTIAL VALUE OF MIRACLES.

Modern apologists for Christianity make too little of miracles as introducing the Christian religion into the world. Some not only make little of them, but others think they stand in the way of modern thought, which may be true; for some modern thought is altogether naturalistic; regards as well nigh impossible any miraculous revelation at all.

We know the condition of the Roman empire at the time of Christ; we know something of the scandal of the cross and of a crucified Christ; we know the fearful prevalence of sin and wickedness and how opposed the holy requirements of Christianity were to the natural heathen heart; we know the hatred of the Jews to the Gospel of a meek and not a conquering Saviour;

—how then are we to account for the wonderful progress of Christianity in the first century?

If we consider our missionary work among the heathen,—on the side of Christianity we have now all the learning and wisdom and power of the world, backed by such mighty influence, our modern missionaries for one hundred years have been going into heathen lands: for fifty years or more, have been preaching in India, in China, in Japan and elsewhere; and with what success? There are not now one million converts; eight hundred thousand communicants are all that are reported. While wisdom and prestige and power are on the side of our missions, and as human nature is alike in all times and places, how can the rapid diffusion of Christianity be accounted for in the first century, if there were no miracles to support the weakness of the first preacher, teaching a religion which was as much despised then as we now despise fetishism?

We are persuaded that if former apologists of Christianity made too much of miracles, our present ones are making too little of them. Our heathen ancestors who were converted to Christianity must have had prodigious reasons to change their early habits of life and their prejudices and veneration for the gods of their fathers. If we believe that Christ first attracted attention by his miracles and the Apostles did the same, then we have one sufficient ground to believe that among the reasons that brought them to reflection was that miracles were performed.

"Fancy," says Archbishop Whately, "a few poor Jewish fishermen, tent-makers and peasants, going into one of the great Roman or Grecian cities, whose inhabitants were proud of the splendid temples and beautiful images of their gods, which had been worshipped time out of mind by their ancestors; they were proud, too, of their schools of philosophy, where those reputed the wisest men among them discoursed on the most curious and sublime subjects to the youth of the noblest families; and then fancy these Jewish strangers telling them to cast away their images as an abominable folly—to renounce the religion of their ancestors—to reject with scorn the instructions of their philosophers,—and to receive instead, as a messenger from heaven, a Jew of humble station, who had been put to the most shameful death. How do you think men would have been received who should have made such an attempt as this with merely such weak means as preaching?"

One of the most careful reasoners, Bishop Butler, remarks: "It is an acknowledged historical fact, that Christianity offered itself to the world and demanded to be received upon the allegation of miracles publicly wrought to attest the truth of it in such an age, and that it was actually received in great numbers in that very age, and upon the professed belief of the reality of these miracles."

Christianity has other proofs than miracles or prophecy; its internal evidence is great; the very character of Christ the more it is studied, shows the truth of the religion he taught. But at the same time we must not forget that miracles are a most important evidence of Christianity, as it seems impossible for Christianity to have been received at the first without miracles wrought in attestation of its truth.—*Southern Churchmen.*

News from the Home-Field.

Diocese of Fredericton.

Funeral of the Metropolitan of Canada.

The funeral of the Venerable Metropolitan of Canada took place at Fredericton, N.B., on Tuesday the 16th inst., and was attended by a vast concourse of people of all classes and conditions. On the morning of the funeral all business was suspended in the city, and flags continued at half-mast from all public buildings.

On Monday afternoon at 4.30 o'clock the body was removed from the Episcopal residence to the Cathedral after a short service at the house, where a number of clergymen assembled with the mourners. After hymn 428 A. and M. was sung, the 1st lesson was read by the Rev. W. J. Wilkinson of Baie du Vin, after which Psalm CIII was said, followed by the 2nd Lesson, read by Canon Roberts. After the Creed and special collects, said by sub-dean Alexander, the body was borne by six junior clergymen from the house to the Cathedral, followed by Bishop Kingdon, clergymen and the Cathedral choir singing in procession the Hymn "How bright those glorious spirits shine," etc. The coffin was placed in the choir on a catafalque with three large candlesticks on either side and was watched by relays of six clergymen in surplices, the watchers being relieved every hour through the night. The body having been placed in the choir, the usual evensong with special lessons followed at 5 o'clock. The prayers were said by subdean Alexander, and the Lessons were read by Canon Forsyth and Canon Ketchum. After evensong the public were admitted to view the body from 6 to 9 o'clock p.m. and during the whole time a constant stream of persons passed through the Cathedral to take a last look upon the deceased prelate. The scene in the Cathedral was one of solemn beauty, as was also the outside view of the sacred building lighted up among the surrounding trees. Within, the large funeral lights around the catafalque shed a mellow light upon the peaceful face of the beloved Bishop, which as intended, reminded one of the more glorious light in which the faithful departed dwell. The coffin was almost hidden with surrounding floral tributes among which were very large and most beautiful cross at the head of the coffin and given by the Cathedral choir; a crown from the Sunday school children; crosses from Mrs. Canon Medley, Canons Forsyth and Brigstocke; with numerous beautiful tributes from others. During the night and up to the hour of the funeral on Tuesday morning there were readings by the clergy at intervals, on appropriate subjects such as Liddon's sermon on the Resurrection; "The Joy of Suffering" by Bishop Medley, etc. On Tuesday morning there was a choral celebration of the Holy Eucharist at 8 o'clock, the body had been previously removed within the sanctuary. The subdean was the Celebrant the Rev. H. Dibblee Epistoler and the Rev. R. Simonds Gospeller. Hymn 320 was sung and the service concluded with the "Nunc Dimittis" as a Recessional. There was a very large number of Communicants.

At 10 o'clock there was a second celebration of the Holy Eucharist, at which a still larger number were present, many having arrived in the city by the morning train. The Bishop of Nova Scotia was also present. Bishop Kingdon was the Celebrant and Canons Forsyth and Neales, Epistoler and Gospeller respectively. The Bishop was also assisted in the administration by Canons Neales, Forsyth and Roberts. Hymn 322 was sung after the prayer of consecration, and the *Nunc Dimittis* as a recessional. The number of communicants was so large that the service continued until the hour of the funeral service, and immediately after the celebration the clergy assembled in the vestry of the Cathedral and proceeding past the north side to the western door, passed up the central passage to the sanctuary. Six Canons of the Cathedral, viz., DeVeber, Ketchum, Brigstocke, Neales, Roberts and Forsyth, took position, three on either side of the body, which they were appointed to bear towards the grave, being relieved from time to time by six of the Cathedral Sidesmen. The sentences were said by Canon Ketchum and the lesson by Canon DeVeber, and special collects were read by Canon Brigstocke. Hymn 401 A. & M., was sung and the 90th Psalm chanted. When the body, borne by the Cathedral Canons, was brought to the street at the western end of the Cathedral, the band of the Infantry School Corps played the Dead March in Saul, while the procession followed the band in the following order, viz.: The Lord Bishop of Nova Scotia with Bishop Kingdon, the body, mourners, St. George's Society of which the Metropolitan was a life member, the representatives of Church Corporations, the general public on foot and in carriages. The procession proceeded round the Cathedral enclosure by way of the street and entering the yard again by the southern gate passed on to the grave at the east end of the chancel—the spot which the departed Bishop had set apart as his last resting place. The grave was lined with moss, and when the coffin had been lowered, Subdean Alexander said the words of the burial service, and Hymn 240 A. & M. was sung. Before the grave was filled, the children of the public schools passed around it, each dropping a bouquet of flowers upon the coffin. Then the earth was filled in and the floral tributes placed upon the grave, completely covering it. Thus the great and good Bishop was laid to rest until the glorious resurrection of the faithful.

Jesus Lives! henceforth is death,
But the grave of Life immortal,
This shall calm our trembling breath
When we pass its gloomy portal,
Alleluia!

Diocese of Montreal.

MONTREAL.

ST. MARTIN'S.—A meeting of the City Chapters of the Brotherhood of St. Andrew was held in St. Martin's Church, Montreal, on Monday evening, September 12th. The attendance was not very large, but it was a *real* Brotherhood one. Amongst the present were delegates from Grace and St. Matthias, two new chapters now organizing.

The Rev. G. Osborne Troop, Rector of St. Martin's, was in the chair.

The first item of business discussed was the meeting to be held during Provincial Synod. It was decided to hold this meeting in the Synod Hall on Monday evening, September 19th, to be addressed by a number of prominent clergymen and laymen, for the purpose of bringing the objects and work of the Brotherhood before the delegates to the Synod and public generally.

The meeting also decided to send one delegate to the American convention in Boston at the end of the month.

The Bible Class question was then brought up and discussed thoroughly. As a result St. Martin's Chapter will conduct such a class for men only every Sunday morning from 9.30 to 10.30, this hour being considered the most suitable.

After the discussion of several other matters of minor interest the meeting was brought to a close with prayer by the Rev. Edward Bushell of St. Matthias Church.

EXECUTIVE COMMITTEE.—A meeting of the Executive Committee was held on Tuesday the 13th September instant when there were present the Lord Bishop of the diocese in the choir, Archdeacons Lindsay and Evans, Canons Mills, Mussen, Revds. Dr. Norton, H. W. Nye, W. Sanders, W. Cunningham, J. H. Dixon, F. Renaud, L. N. Tucker, Messrs. Chas. Garth, S. Bethune, L. H. Davidson, E. R. Smith, W. Robinson, R. White, W. Chipman, W. L. Davidson.

The Treasurer's statements showed a good position of the school funds; and he also stated that nearly all the monies thereto belonging were invested but mostly at 5 per cent only. He also stated that the \$10,000 legacy from the late Mrs. Phillips will be paid very shortly. The treasurer also reported the payment of the \$300 accepted for the share of the Church of England in the Union Chapel at Cote des Neiges.

The grant to North Wakefield was increased to the original amount \$400.

A discussion took place as to the grant of Franklin and Havelock, and it was decided not to increase the grant, and further that the Executive Committee would express the hope that the arrears due by the parish might soon be paid off.

The Lord Bishop referred feelingly to the death of the Metropolitan of Canada and a committee was appointed to draw up suitable resolutions anent the same.

APPOINTMENTS.—Rev. H. Plaisted has been appointed to the mission of *Portage du Fort*, and the Rev. W. Kaneen to Aylwin.

AYLMER.

His Lordship the Bishop of the diocese visited this parish on Thursday September 1st, and confirmed a class of fifteen young people presented by the Rector Rev. H. L. A. Almon.

On Sunday afternoon Sept. 4th the scholars of the Sunday School presented Mrs. Almon with an address of welcome and a handsome gold-pin set with pearls, on her return from a visit to her former home in Nova Scotia. The address and presentation were a complete surprise to Mrs. Almon, who thanked the scholars for their kind words of welcome and very handsome gift.

Diocese of Toronto.

GRAFTON.

The annual harvest festival took place on Thursday, Aug. 25th. Service was held in St. Georges Church at 2.30 p.m. Prayers were taken by the Rev. Mr. Webb, rector of Trinity Church, Colborne, and the Rev. Canon Sprague of Cobourg preached a thoughtful and instructive sermon, suitable to the occasion. The Church was most beautifully decorated with sheaves, fruits, flowers, etc. The chancel and altar especially presented a beautiful appearance.

On the following day (Friday) a harvest dinner was served by the ladies on the grounds of "Homewood," the present residence of the Rev. W. H. A. French. Numbers were present from Cobourg and Cointreton. In the evening some lime light views of Japan were given by the Rev. Macquim Baldwin, who returned recently from work in the mission field, where he laboured with the Rev. J. Cooper Robinson.

On the Sunday Aug. 28th, the pulpit of St. Georges Church was occupied by the Rev. Dr. Doty, of Rochester, who delivered an able discourse, and the thanks of the residing clergymen and congregation are tendered to Dr. Doty for the very handsome stole which he so generously presented to the parish.

On Sunday morning, Sept. 11th, the Rev. Mr. Glayebrook, from New Jersey, who is summering at the Arlington, Cobourg, preached in St. Georges Church to an attentive and appreciative congregation, his sermon being one of the most eloquent and touching ever heard in the little Church, and it is the hearty desire of all that the Rev. Mr. Glayebrook may be permitted to address us many times in the future when he visits Canada.

Diocese of Niagara.

ROTHSAY.

Thursday September the 8th will be a red letter day in the history of this mission. The village is one of three mission stations ministered to by Mr. J. G. Hooper, lay reader. In the early part of the year he, acting with other zealous members of the Rothsay congregation, determined to endeavor to build a substantial and handsome stone church to replace the old wooden structure and his earnestness inspired others. A piece of ground was secured; subscriptions made; a plan adopted and the work commenced. The building will be about 32 by 60 with a school and lecture room in the basement. On Thursday last the corner stone was laid by the Ven. Archdeacon Dixon, D.C.L., Rector of Guelph, the clergy present being the Revds. T. Smith, of Elora, F. Piper of Palmerston and W. Bevan of Mount Forest. Mr. Piper brought with him his well trained choir who rendered valuable assistance in leading the musical part of the services. A beautiful silver trowel was presented to the Archdeacon as a memorial of the event, by Miss Hattie Allan with a brief and pleasing address: it was manufactured in Toronto and is inscribed with Archdeacon's name and title and the date of the event. Mr. Hooper in the course of the proceedings mentioned that out of the sum of \$1500 that the building was to cost, over \$1400

had already been provided. The Archdeacon delivered an earnest and practical address after which and at the close of the ceremony a bountiful repast provided by the ladies was served in the large schoolroom and later in the evening the well trained choir gave a concert which was very largely attended. The offertory for the building fund at the services amounted to \$125.

Diocese of Algoma.

The Rev. E. F. Wilson has been making a Post tour of the Indian Reserves and has been besieged by applications for admission to the Homes at Sault Ste. Marie. The idea of having their children trained in an institution has certainly taken hold upon the Indian mind. If all who are now offering were to be accepted there would be 112 pupils in the Shingwauk and Wawanosh Homes this winter. As it is, the committee are obliged to make 85 the outside limit, and it is a question whether, with the present funds, even that number can be supported. There is very great need for increased assistance if these 85 children are to be carried through the winter.

The Bishop of Algoma acknowledges with thanks the receipt of \$10.00 from A.F. The disposal of this being left to the Bishop, it has been put to the Evangelical Fund.

DIOCESE OF RUPERT'S LAND.

VIRDEN.

St. Mary's Church was opened on Sunday, Sept. 4th. Besides the Incumbent, Rev. H. L. Watts, there were present Revs. C. Quinney of Oak Lake, R. G. Stevenson of Elkhorn, and Canon Pentreat of Winnipeg, the latter of whom preached the sermons morning and evening. Virden is a town of 800 inhabitants, 200 miles west of Winnipeg. The Church is of blue granite 78 by 34, with apsidal chancel, and massive square tower 51 feet high.

The chancel is well raised, and the choir seats 25, the nave seating 250. The Church was crowded morning and evening, and there was excellent singing led by a choir of 23 voices.

Among the gifts were a frontal and super-frontal, dorsal and altar desk. The Rev. Mr. Watts has worked most energetically, and rejoices in the fact that while the Church has cost \$4,500 there are only \$600 of liability.

The collection amounted to \$274. On Monday evening there was a thanksgiving service of song, comprising part of the oratorio of "Elijah," anthems and hymns, which was excellently rendered. This adds another to the stone churches in this prairie diocese. There are about twelve of them in various part of the diocese.

MELITA.

The Bishop visited this mission last Sunday, (Rev. F. C. Mercer, Incumbent) and consecrated a little stone Church at Butterfield, dedicated to St. George.

SELKIRK.

A Confirmation was held, here, on Wednesday evening, Sept. 7th.

PERSONAL.—The resignation of the Bishop of Qu'Appelle takes effect Oct. 29th. His Lordship will visit the U. S. A. immediately after that date, before leaving for England.

The Bishop of Saskatchewan and Calgary leaves England Oct. 6th. He has worked very hard to raise the endowment for the Calgary bishopric, and while he has not succeeded in raising the full amount, he has done quite enough to justify his going to England.

Ruperts Land Indian Industrial School.

The Editor CHURCH GUARDIAN, Montreal.

DEAR SIR,—May I make use of your columns once more for making known a want, which perhaps some of your readers may be able to help to supply.

After three years of faithful service, for nearly two of which he has been in charge of our printing class and shop, Mr. J. Lawler feels called to enter upon a course of fuller preparation for the ministry. We are therefore anxious to find a young single man, faithful, earnest, and full of the missionary spirit to take up his work. The requirements for such a post are :—

First—The man must be a Churchman, ready to take a full share in the spiritual and moral training of the children as opportunity may arise.

Second—He must have such a practical knowledge of printing as will enable him to execute, and give instruction in, the printing of periodicals, Church, Sunday school, municipal and general simple commercial work.

He will be provided rooms in the building, board and washing, and a sufficient salary will be given to meet all ordinary needs.

As the work is one of considerable responsibility and importance, we trust a truly earnest man may be directed to offer himself for the post. Letters, enclosing references should be sent to me at the school.—Middlechurch P.O., Manitoba.

WM. A. BURMAN, B.D.,
Principal.

BURIAL REFORM AND CREMATION.

The Rev. Kenneth F. Gibbs, presiding at the last monthly meeting of the Burial Reform Association in the Church House, Westminster, London, Eng., said that "earth to earth" burial had never been proved to be productive of evil. The Medical Officer of the Prussian Diet in his report to the Government, Dr. Petrie before the Berlin Medical Conference, Mr. Seymour Haden, and other scientists, had declared burial places when conducted on sanitary principles to be harmless. Dr. Poore, the secretary of the recent International Congress of Hygiene, had said that properly-conducted burial places were not only harmless, but, when close to inhabited districts, actually beneficial, as supplying the breathing places which are essential amidst great populations. It was not "earth to earth" burial which had been proved to be harmful, but burial, falsely-so called, in durable coffins and vaults. This unnatural, irrational, disrespectful mode of disposal of the dead resulted in the generation of pent-up gases, which burst through leaden coffins and hermetically, sealed vaults and poisoned earth and air and water. The Rev. F. Lawrence (Hon. Sec.) read a paper in which

he asserted that the aim of the Society was to secure the recognition of the fact that man was not a mere material organization but a spiritual being. On the motion of General Lawry, C.B., seconded by Miss Phillips it was resolved to petition the new Parliament for improved Legislation in the direction of sanitary burial.

CONTEMPORARY CHURCH OPINION.

THE LIVING CHURCH

Without entering upon the controversy touching lay Baptism, we may say, in answer to a correspondent, that its validity seems to us too well established by the long and general consent of the Church to be open to serious question. The question, however, is raised whether such a concession does not come into conflict with the doctrine of Apostolic Succession; whether to admit that there was a vast number of persons who are members of the Church by Baptism without the intervention of the apostolic ministry does not imply that such a ministry is useless. It is thought that the two positions are mutually destructive, that to admit the validity of lay-Baptism is equivalent to an acknowledgement of the claims of any and every sect composed of baptized persons, to be a part of the Catholic Church. A little reflection will, we think, resolve this difficulty. If such Baptisms are valid, it is because they make the recipients members of the one body, the Catholic Church. But if such persons connect themselves with other bodies, or if they form organizations of their own, this does not make such bodies integral parts of the Catholic Church. A number of persons who are members of the Masonic Order, may join another order, that of Odd-fellows, for instance. We suppose it is possible that a lodge of Oddfellows in a particular place may be entirely composed of Masons. No one, however, would think of asserting that it was, on that account, a Masonic lodge. The Masons themselves would be the last to admit such a proposition.

But, it may be said, if Baptism, by whatever unauthorized persons, introduces men into the Catholic Church, what more would you have? They are members of Christ's Body, partakers of His Life. Where then is the necessity of a special, authorized ministry? Can it be necessary to remind those who speak in this way, that Baptism is but the beginning of the new life in Christ, that the imparting of such life implies and demands an environment corresponding to it? The seed may be good, but if the plant which springs from it be set in an uncongenial soil it will pine away and die. The environment proper to the member of Christ is the soil of His Church. There are sacraments of strength and nourishment as well as of birth. These are the powers of the world to come which have been definitely and perpetually committed to the organic Church in its ministry. We are not concerned here with exceptions, with evidences of grace in those who, possibly from no fault of their own, have lived in separation from the covenanted channels of grace. We are concerned with such cases only so far as that they may teach us something of the abounding mercy of God, and become reminders to us of the severer judgment which awaits those to whom He has granted the higher privileges and opportunities of His Kingdom.

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— EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

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ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
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 SEPTEMBER.

- SEPTEMBER 4.—12th Sunday after Trinity.
- " 11.—13th do do do
- " 18.—14th do do do
- (Notice of St. Matthew and Emberdays; Ember collect to be said daily this week.)
- " 20.—Vigil of St. Matthew, *Fast.*
- " 21.—ST. MATTHEW, Apostle, Evangelist and Martyr.—Athanasian creed—Ember day—*Fast.*
- " 23. } EMBER DAYS.—*Fast.*
- " 24. }
- " 25.—15th Sunday after Trinity.
(Notice of St. Michael and All Angels).
- " 29.—ST. MICHAEL AND ALL ANGELS.

THE DAILY SERVICE.

What ought the Daily Services to be to a Minister of the Church?

1. A daily act of *obedience* performed every morning and every evening. We cannot exaggerate the moral value of performing acts of obedience. All of us by nature are inclined to do what we like, and the freedom of our position as English clergymen makes our temptations to self-will and self-pleasing more common and more dangerous. We are left very much to ourselves; it is easy for us to think that we are our own master, and to act as if we were. If, for example, we are settled in a country parish, with a small population, or perhaps with few people who are really Church-people, and who accept our ministry as well as our visits, what

a temptation there is to think we are entitled to arrange our time and our pursuits exactly and altogether according to our tastes and means! There is so little to remind us that we are bound by a rule, and that we are not *private* Christians, but priests of the Catholic Church. Or on the other hand, we may be working in a town parish, which, as is generally the case, is undermanned by clergy. There is far more to do than one or two clergy can do, and we are forced to pick and choose our work; and then there comes in the danger of letting our choice of work be governed by our inclinations and tastes. We are tempted to do what we like best, what we think we excel in, what we find easiest or most exciting, or what seems to produce most results. The harder works, the more distasteful parts of the duty, the works which show the least, and if I may use the expression, pay the least, are in danger of being left undone. Now the due recitation of the Daily Services comes in here as a great protection both to the parish priest of the town, as well as to the country parson. Both of them are reminded every day and twice a day that they are under obedience, bound by a rule. A hand is laid upon a priest or deacon, and he is told by one who has a right to speak to him, that in his excess of work, or in his innocent easy-going life, or in his self-chosen employment, he is not free to do what he likes; that he was baptized and ordained that he might obey; that at the beginning and end of each day he is to remember and acknowledge his services, and pay his duty to his Divine Master and his Holy Church. It is not too much to believe or to say that many a priest and deacon has been saved from utter ruin by a regular, dutiful and painstaking recitation of the Daily Services.

2. In the saying of the Daily Services the priest has two opportunities every day of appearing in the presence of God, as the priest of His Church.

If the services can be said in the Church, the blessing to the priest and the effect upon his soul will be all the greater, for the Sacred Presence will be more clearly manifested in that place which all agree to call the House of God, the House of Prayer, and where God has promised to put His Name. *There*, in that presence of God he acts for *others* as well as for *himself*; he confesses the sins of himself and of his people every morning and every evening: twice a day he absolves (declares absolution to) the penitents; twice a day he utters inspired words of praise and holy canticles; twice a day he reads portions of God's Holy Word, and makes a solemn profession of his faith; twice a day he joins with the whole Church in offering the prayer of prayers which the Lord himself commanded, together with the other collects and intercessions for the people of God: and morning by morning and evening by evening he ends his prayer by invoking the blessing of God upon himself and upon all God's people. Who can estimate, much less over-estimate, the value of such solemn appearings in the Presence in the House of God every day! We are not speaking now of the blessings won by the flock by these regular and appointed services, but only considering how they ought to raise the tone of the priest's life, and to keep it at a high level of spirituality; how they help the priest to be

recollected grave, devout, hopeful, to live as the man of God, as the minister and representative of Jesus Christ, His only-begotten Son. Dr. Liddon, in his invaluable essay on "The Priest in his Inner Life," writes as follows: "It might be scarcely possible for any man to appreciate the moral result upon his character, which, however delicate and imperceptible, undoubtedly follows upon his carefully complying with or violating an injunction such as that in question. But, in the lapse of years, who will not see the large and very serious influence which such a habit formed under such a sense of responsibility must of necessity produce upon the life of the soul?"

3. The Daily Services duly said will help the priest in his ministry before God and man.

(a) They will be the daily preparation for the highest office of his ministry; the celebration of Holy Communion. Our English Church does not prescribe by name or title any office of special preparation for celebrating the Holy Mysteries. But are we wrong in thinking that she intends the daily offices of morning and evening prayer to be the daily offices of preparation for Holy Communion? She helps the priest in the choir to prepare to ascend the steps to the altar, and to offer the great memorial which his Lord ordained. The steps to the choir are spiritually, as well as literally, steps to the Sanctuary. If this view be correct, then we may see what extreme care the English Church takes that her ministers celebrate and communicate worthily at her altars. She is not content with a short office, which takes a quarter of an hour, being said in the morning before celebrating, or on the night before, useful and excellent as that custom is; but she orders her priests to be making their preparations and thanksgivings for Holy Communion, day by day, and twice a day. It is in the Daily Services that they are to examine and confess themselves every morning and every evening; to pray and give thanks, to read and learn God's Word and Will, to make acts of faith, to know how to intercede and for whom to make intercession; and so be the better prepared for the exercise of that supreme ministry of consecrating, offering, receiving, and administering the Holy Body of Christ and His precious Blood.

(b) The priest is also marvellously helped by the Daily Services in his *pastoral visitation* of his flock, and his dealings with others outside the parish. The ministerial capabilities of the pastor are promoted to an almost indefinite extent. His familiarity with the words of Holy Scripture and with the formularies of the Church is being continually deepened. The psalm or lesson for the day will furnish him with a Word of God for the sinner, the penitent, the sick, or the dying. In this way the Divine promise will be fulfilled to the obedient pastor, "It shall be given you in that hour what ye shall say and what ye shall speak." And to quote Dr. Liddon again, "When travelling, and exposed to the many temptations which occur in the domestic circle or in general society to lay aside the keen and collected spirit of an ambassador from heaven, the clergyman is recalled to his true and never-ceasing relation to God and the Church by the recurring office which must be said, and which enables him to test the degree in which he has admitted to his heart a worldly and un-

Christlike temper, by the difficulty he has in saying it."

But I must pass on to consider the place which the Daily Services should occupy in the *devotional life of the Church-people in the parish.*

The Church certainly invites a congregation, and expects one, although she does not make the absence of a congregation any excuse for her ministers to omit the recitation of her daily Offices of prayer and praise. To do that would show a lamentable want of faith. For if even so few as two or three of our people are not present, we know that God is there, and that the holy angels are waiting upon the Lord of Hosts. The Church is never empty. The Services can never be said to the bare walls.

But although we should do our best to try to get a congregation, and should take care to let our people know that the Church expects some of them to come, yet, even if our efforts were to fail, and there were days and weeks in which there was no visible congregation of men and women, the saying of the Daily Services would still be a real benefit to the parish, and especially if they were said publicly in the Church. First of all, an opportunity is thereby given to the people to come to God's House, and to pray with the priest, if they will. The very knowledge of this helps many souls. The sound of the Churchbell calling to prayer twice a day is an invitation which more of our people accept than we know of. I have often been told by parishioners that they make it a custom to say a prayer at home or at work at the hours of prayer in the Church. It is also some gain to the people to know that the Church is open, and that prayers are being said in it twice a day. It is likely to raise the tone of Church-life in the parish; it brings the thought of religion day by day to the minds of the people, whether they will or no. It is a daily protest against the common English notion of a *mere Sunday religion.* It reminds our people that we clergy have duties in the Church on the *working-days* as well as on the Lord's Day. It lets them know when and where they may find their pastor day by day if they want his help and counsel for themselves or for others.

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

E. T.

EDITORIAL NOTES.

"The Church of England, its growth and progress during the present century," is the title of a pamphlet which has lately come to our hands, containing a series of very carefully written papers which appeared in the London *Daily Graphic* some time ago, and which, having been carefully revised since, have been published by the Church Defence Association and are now issued in pamphlet form. Of the history, work, and progress generally of the Church of England few can be ignorant, but of the details of that work in its several departments, few, we fancy, have accurate knowledge. In this pamphlet of only 28 pages will be found a large amount of information under the following heads: (1) Church Extension. (2) Endowments. (3) Its Episcopate and Clergy. (4) Work at Home and Abroad. (5) Educational Work. A glance through this brochure will serve to arouse the strongest admiration for the old Church of England which has done and is doing so much for England, and for the world at large. The idea of its growth and progress is illustrated by cuts which make the work still more acceptable and pointed. It may be got at Messrs. Grafton & Sons, Montreal, at the small price of 10c: and we would advise our readers to procure a copy.

CONFIRMATIONS.—Under the heading of "Statistics of Confirmations" in the pamphlet referred to above, we find, that, according to returns received from about 80 per cent. of the parishes there were in England for 1880 177,443 candidates for confirmation. In 1889 the number had risen to 225,058; the total for the ten years being 2,015,631. In the Welsh dioceses the increase in the numbers confirmed was equally remarkable. Comparing the triennial period of 1887-1889 with that of the previous six years (1881) the returns of the whole of Wales showed an improvement of 22 per cent. In the diocese of St. Asaph the average during the last six years had been 2,000 persons annually. In St. Davids for the triennial period ending in 1888, 8,545 had been confirmed as compared with 4,352 for the period ending in 1876; that is the number of candidates had doubled during a period of twelve years. In the same diocese the number of communicants had risen in the same period from 26,589 to 39,401; nearly 50 per cent. In December 1887 of the 90 candidates confirmed at Llantwit Vardre, all but three were converts from non-conformity; and of the 121 persons confirmed a week later at Pontlottyn nearly all had formerly been non-conformists.

The information given as to the EDUCATIONAL work of the Church of England is also extremely interesting. The National Society was formed in October 1811 for the purpose of securing (in the words of its Charter) "that the poorer members of the Church should have their children daily instructed in suitable learning, works of industry, and the principles of the Christian religion according to the Established Church." During a period of 78 years, up to 1889 the Society had contributed £665,452 towards the erection of training institutions and schools and £323,345 towards the cost of maintaining Train-

ing Colleges. Its total disbursements in aid of education amounted to £1,233,812. This large sum only represents a small portion of the actual expenditure since every grant is conditional on a proportionate amount of local contributions. The total amount voluntarily expended upon Church schools and Training Colleges, not including the value of sites since the National Society was founded, exceeded £34,500,000. In 1859 the Church was maintaining 19,540 out of 24,563 schools or departments in England and Wales and educating 1,187,086 scholars out of the total number of 1,549,312 attending week-day Elementary Schools. In Wales alone, the Church maintained 868 schools or departments against 278 provided by all other religious bodies together. In 1870 the average attendance at the Church Schools was 844,334; in 1890 it had become 1,680,596, that is to say, had doubled. In 1891 the Church of England was educating about 48 per cent. of the whole number of children in elementary schools.

SUNDAY-SCHOOLS.—According to the leaflet issued by the American Church S. S. Institution there are 4,000 Sunday-schools of the P. E. Church in the United States with 44,000 officers and teachers and 450,000 scholars. The same leaflet gives as totals for the Sunday-schools of all religious bodies other than the Romanists in the United States and Canada the following: Sunday-schools 114,000; officers and teachers 1,200,000; scholars 9,300,000; total in Sunday-schools 10,500,000. What an enormous power for the Evangelization of the world would these figures show were it not for the ever prevalent and unjustifiable evil of Sectarian divisions! It is terrible to think that from their earliest days Christian children are brought up in principles utterly alien to those involved in our Lord's own prayer, and tending to keep them in separate and distinct camps, under names and issues individualism and at the best but partial and one-sided in truth and doctrine.

THE TRUE PRINCIPLE.

Our first duty is to give ourselves to Christ; to make a full and entire surrender of all we have and are to Him who gave himself for us; when we have given ourselves, "body, soul, and spirit," to Him, we shall find it less difficult to give up all else for His sake. When we give ourselves to Him, we only give Him back His own. "For," saith St. Paul, "ye are not your own, ye are bought with a price, not with silver or gold, but with the precious blood of Christ, as of a Lamb slain from the foundation of the world." Therefore we are His by purchased possession, redeemed and saved by His blood. He has the first rightful claim to our love and service. The true principle of life, and the secret of true happiness, is to put Christ first—first at all times, in all things, and everywhere; to live, not only during any one season of the year, but all the year round, as if we really believed and felt that He was present as an eyewitness of all our actions, and the judge and rewarder of all men. He puts God first, to love, honor, and obey Him at all times, has found the secret of true happiness. He may live amid the storms of persecution, poverty, prisons, and death, but none of these things can move him, or disturb the happy calm of his life, for he stands upon the rock of God's providence, and there he is safe, and safe for ever.—Selected.

Family Department.

"THY WILL, NOT MINE, BE DONE."

I stood by a couch of woe and pain,
Where a martyr Christian lay;
Yet still from his lips there rose this strain,
"Lord, give me strength to say—
Thy will, not mine, be done."

And still, though the slow-winged moments brought
No rest to his tortured frame,
This whisper of faith and trust I caught—
Its burden was aye the same—
"Thy will, not mine, be done."

Then, methought the room with joy was filled,
As a thorn-crowned Being bent
O'er the couch of pain. His accents thrilled
The spirit by suffering spent:
He said, "My will is done."

Then gently he touched the anguished brow,
And said, "Oh! My child, arise!
Nobly thy cross hast thou borne till now,
Thy reward is in the skies,
For thou My will hast done."

And e'en as He spoke the pain seemed gone,
And a radiance filled the room,
While angel voice and seraph song
Re-echoed through the midnight's gloom
These words; "Thy will be done."

And I seemed to see the martyr stand
A spirit as bright as they,
While he joined in the song of the angel-band,
As he left his lifeless clay.
"Thy will, not ours, be done."

C. M. C.

There Is a Country.

BY DOROTHY DEANE.

Bess wandered wearily down the dim lit street with her last unsold papers under her arm. It was late and the wind was growing cold, but she did not mind it much, she only shivered and kept close to the wall.

A glimmer of light shone at the windows of the great church; she heard a sound of singing—the choir was practising for the Sunday services. A little door stood open close by, and she stole inside. It was warmer there, the wind did not blow, and she crouched down in the dark to listen.

The voices kept on in splendid chorus, full and mighty. Bess nodded drowsily in her sheltered corner. All at once a single voice sang out alone—a boy's voice—sweet, oh sweet! Bess caught her breathe with a little sob. Then she leaned forward and listened eagerly. What were those words, those wonderful words, the voice was singing?

"They shall hunger no more, neither thirst any more."

Oh, what did it mean?

The voice stopped and then began again.

"There is a country which is an heavenly."

Bess clasped her hands in the dark, and the voice went on, low, sweet, thrilled with hope, exultant, glad, yes she was sure of it this time.

"They shall hunger no more."

Oh, if she could only find it! She sobbed softly to herself in the darkness, and the voice took up the words again, infinitely sweet and tender.

"And God shall wipe away all tears from their eyes."

A door opened suddenly at the end of the passage; they were coming out, they would not sing any more to-night. She crept back into the shadow, and they passed her by. Then one came out alone; she heard him say good-night to the choir-master, who still lingered. He came down the dim passage, singing softly to himself the words of his solo:

"They shall hunger no more."

Now was the time, she would ask him. He knew about it. She put out her hand and touched his sleeve.

"Please tell me where to find it?"

He was startled, he had not seen her, coming out of the bright choir-room. He answered a little gruffly:

"What is it you have lost?"

"No, no, the country! Oh, I thought you knew, I thought you knew!" and Bess cast herself away in sudden, sobbing despair.

The boy whistled softly to himself.

"Oh!" he said gently, after a minute. "Come, don't cry, I'll tell you, I do know."

Bess hushed herself and listened eagerly.

"It is God's country. If you will be good and love him, he will come and take you to it some day, and you'll never be cold or hungry any more. He is your father."

"My father," questioned the child, wonderingly, "oh tell me where to find him!"

"But maybe he isn't ready for you yet," said the boy, "you must wait till he sends for you."

"But I want to go now," said the child, sobbing again pitifully. "I'm hungry now."

The boy whistled softly for a minute or two. He put his hand in his pocket. He knew there was just a nickle there. If he gave her that it meant a long two mile trudge for him.

"And God shall wipe away all tears from their eyes."

The song drifted tenderly through his mind. Perhaps, might it not be helping Him? He thrust the money into the child's hand, and left comforted.

The sun came splendidly in through the gates in the morning. Snow had fallen; it had drifted into every corner of the dreary old court. It lay, white as a flower, on the very threshold of vice and misery, as if with its pure touch it would blot out and cleanse away the crime and sorrow and despair that lurked there.

Bess was astir in the early brightness. She shivered in the nipping air, and drew her old shawl closer about her. She went away down the court, and threaded the narrow streets, on and on. She came into broader ways, where there were beautiful homes. And still she trudged on. Somewhere lay the country; she had heard of it, a beautiful place where trees and flowers grew, and it was warm, and birds sang. She would try to find it. Perhaps she could find the other country too, that the boy sang about. It was her father's country. She would find him. Maybe, the boy had said, maybe he was not ready for her to come yet, but she would tell him how cold and hungry she was, and he surely would let her stay.

So she walked on. The sun mounted higher in the winter sky. He looked down and watched the child as she journeyed. There were trees by the wayside, gaunt and bare in the sunlight; they looked as if they too might be cold. She wondered when she should come to

green fields. She was growing very tired and cold and hungry.

She had passed out into the open country. The wide fields were hushed and white in their folding of snow. She saw now and then a country house, with curls of smoke winding away from its chimney top. She caught glimpses of firelight at the windows.

A great despair fell upon her at last. She was numb with the cold. Would she never find the country? Perhaps she had not come the right way. The tears dropped slowly down her face, and she was too cold to brush them away.

She stopped at the gate of the next house. A man went whistling across the yard. She would go in and ask him. Maybe he could tell her which way to go.

A minute later the farmer felt a timid touch on his arm. He turned and saw her, a pitiful little waif, tear-stained and blue with the cold.

Well, bless my soul!" he cried, turning his broad, kindly face full upon her.

"I want to find my father," said Bess, with a sob in her voice.

"Bless my soul!" said the man again, "Come straight to the fire and get warm."

He picked up the miserable little bundle and carried her into the sitting room.

"Here, mother, come quick and tend to this little snow-bird I found out in the yard just now. It's starved and frozen!"

A motherly woman came bustling in from the kitchen. Her face grew soft and tender, and her eyes were very pitiful as she knelt and undid the old shawl and chafed the poor, half-frozen hands.

The child was warmed and fed. She spread her thin hands to the dancing blaze with a great content in her face.

"You say you are looking for your father?" the farmer asked.

The child's lips trembled. "I wanted to find him, and the country," she said, vaguely. "The boy said I would never be cold or hungry any more, and that my father was there."

The farmer scratched his head in a puzzled way.

"He said maybe my father wasn't ready for me to come yet, but if I was good, sometime he would send for me."

The woman's cheeks were wet with sudden tears. "Father," she said, with a quiver in her voice, "I do believe she means heaven!"

The farmer's lips twitched a little. "Where did you come from?" he asked gently.

The child looked puzzled. Then she pointed, half uncertain. "That way, I guess—oh, a long, long way!"

The farmer and his wife looked at one another. The tears gathered slowly in the woman's eyes.

"Little Ellie was just that tall," she said softly.

The farmer walked away and looked out at the white-folded hills. The memory of a little face rose before him, the flash of blue eyes, the gleam of gold hair, the music of a child's voice.

When he turned back to his wife she had clasped the little waif to her hungry heart; then she crooned softly to it till it fell asleep. The farmer watched her as she brooded above the child. The same thought was in their hearts.

TO BE CONTINUED.

Magazines.

THE TREASURY OF RELIGIOUS THOUGHT, for Pastor and People, is like all its predecessors, excellent in every department. Its Themes and Thoughts cover a wide field in scholarship, and are breezy and invigorating as the mountain atmosphere of a summer morning. There are full sermons on Christ the Church-Goer, and The Church Treasury, with an Expository Lecture on Wealth and Christ, and Leading Thoughts of several admirable sermons. Professor Purves' Critical Comment on Christ and the Old Testament, and Prof. M. S. Terry's paper on Inspired Fiction will afford strong meat to many readers. The Christian in Politics, Sabbath Observance at the Columbian Exposition and Boycotting the Exposition are timely as Questions of the Day. Other articles are on Why Churches are so Sparsely Attended, by C. H. Spurgeon; Sacred Money, by Dr. Cuyler, and Be Honest with Children, by Dr. Talmage; China and the Chinese, by Rev. C. Alford. Yearly subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT Publisher, 5 Cooper Union, New York.

THE NINETEENTH CENTURY for August contains opinions on the English elections from eight voters for Mr. Gladstone; (2) Lending money to Australia by the Governor of Tasmania; (3) The Egyptian Newspaper Press by W. Fraser Rae; (4) Recent science by Prince Kropotkin; (5) Art Studentship of the early Italian Painters by Jean Paul Richter; (6) The Confusion in Medical Charities by C. S. Loch; (7) The Verdict of England by Edward Dicey. (8) Notes of a Virginian Journey by E. S. Nadal and other articles. (The Leonard Scott Publishing Co., Broadway, New York). \$4.50 per annum.

LITTELL'S LIVING AGE for August 20th contains the following: Ancient Rome and Modern London and A Poseuse of the Eighteenth

Century from *National Review*; A Ride in the Great Sahara, *Good Words*; The New Star in Auriga, *Fortnightly Review*; The Castle of Miramar, *All the Year Round*. (Littell's & Co., Boston, \$8.00 per annum, weekly.)

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Mission Field

MELANESIA.

The reports of the Melanesia Mission for the past year are, as usual, full of varied incidents and notes of progress. The Rev. A. Brittain reports a revival of the labour traffic in the New Hebrides, which have not been so much benefited as the other islands by the Queensland restrictions. Many small vessels sailing under the French flag are extending the many evils connected with the deportation, by fair means or foul, of natives from their own islands. They have made themselves obnoxious to the Mission in many ways, and the whole system cries for speedy reformation.

After the resignation of Bishop Selwyn, it was resolved at a meeting of the members of the Mission in Norfolk Island to delegate the choice of a successor to the Archbishop of Canterbury, Bishop Selwyn, and Dr Codrington, and this decision was confirmed by the General Synod of the Province of New Zealand in March.

The new Southern Cross arrived in Auckland Harbour on March 12 after a voyage of 110 days from Plymouth. The expense of fitting out this vessel has been largely borne by Bishop Selwyn. A satisfactory increase is noted in the contributions to the Mission from the Australian Dioceses, £605 being received from New South Wales, and £279 from Adelaide. Victoria at present is somewhat backward in contributing its proportion.

A native deacon the Rev. Reuben Bula was ordained by Bishop Cowie of Auckland for work in Florida. This part of the work has incurred a heavy loss by the death of the Rev. J. H. Plant. In Santa Cruz the Mission has suffered from the opposition of the heathen, the Christian hearers being falsely accused, fined, and in some cases assailed with violence. The announcement of the death of a boy in Norfolk Island was also the occasion of troubles and embarrassments.

THE CHURCH MISSIONARY SOCIETY.

The annual report of the C. M. S. contains, with the subscription lists, nearly 600 pages. The statistics show an advance all along the line. The Society has 327 stations, which are occupied by no fewer than 5,240 missionaries. It has more than 300 Europeans in holy orders, and the number of Eurasians and native clergy engaged in the work is nearly as great. There are also 178 European laymen and women in the foreign field, while the 242 wives, who are in a very real sense help-meets for their husbands, still further increase the English staff. The ordained native teachers number 4,207. The increase of missionaries has been followed by an increase in converts. The native adherents of the missions in different parts of the world num-

ber more than 200,000, and of these more than 50,000 are communicants. There were also 10,667 baptisms in the year; and the Society has in its 1,793 schools as many as 70,645 scholars under instruction. The gross receipts of the Society were 269,377.

Of the Uganda mission it is said that the year 1891 was characterized by unprecedented opportunities for the prosecution of Christian work. "During no previous year was there so full a measure of religious liberty, or so complete a degree of immunity from arbitrary interference by the secular authorities, or from the apprehension of attack from outside Powers. Under God these helpful conditions were due to the presence of the representatives of the Imperial British East Africa Company. The task of governing the country, however, proved to be one of exceptional difficulty; not on account of the Mahomedan army, which still threatened the capital from the north-west. That was completely routed, as well as a contingent which Kabba Rega, of Unyoro, sent to its aid in May, by the Waganda under Captain Lugard's leading, and treaties were made with the tribes subsequently met with by Captain Lugard between the Victoria Lake and Mount Ruwenzori. The difficulty arose from the unhappy dissensions between the Roman Catholic and Protestant adherents." In the spring of 1891 there were in Uganda about 200 baptized Christians connected with the Society a large number of those baptized since the Mission started having died. About 2,000 adherents were under instruction. The native communicants numbered sixty. The adult baptisms of the year exceeded fifty in number. The congregations at the daily services were affected from time to time by the excited state of the people's minds, caused by the disputes with their Roman Catholic fellow-countrymen. In July, for example, the church was often empty on week-days, but after Mr. Pilkington had called on the chiefs, and urged them to be patient and to seek for peace, and to attend the morning services with their people, the daily congregations were again good, often 500 or 600 being present. On Sundays the church, even in the troublous times, was crowded.

The question of finance is one that sometimes causes anxiety to the business men of the Committee, but the end of the year generally shows that the Society has enough for its needs; and it has now definitely entered upon the policy of sending out every suitable candidate who offers his or her services. The standard of efficiency required, however, is somewhat high.—*The Church Review.*

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Temperance Column.

A Doctor's Views on 'Temperance.'

By William Odell, F. R. C. S.
England.

Now you will want to know probably the effect of alcohol upon the system. The first effect, of course, is, as we have said, to stimulate the heart's action. Roughly speaking, our hearts beat 100,000 times every twenty-four hours, and if we take one ounce of alcohol we make it beat about 4,300 times more. I will not go into statistics as to the amount of work this would enable us to do; but if your heart beats so many extra times in a given number of hours; you will have to pay for it. More than twenty years ago I heard Sir William Savory, who was not then nor is he now, a teetotaler, says this to a great number of students: "If any of you have done all the work you can do, but there is some more work that you *must* do, if you take a glass or two of port wine, you will be able to accomplish that work; but," he added, *you draw a bill on your future health.*" If I am late for a train, and am driving to the railway station, I whip my horse; I catch my train, but I am not insane enough to pretend that I have fed my horse. I have taken it out of him by the stimulant I used; and so do you when you take stimulant in the shape of alcohol—you draw a bill on your future health.

Some of you would perhaps like to know the effect of alcohol upon the digestive system. The first effect of all is that it interferes with the conversion of starch into sugar. The starch we take in bread and so on has to be converted into sugar before it can be digested—and, by the way, I would ask mothers of children to recollect that a child does not possess the requisite saliva to convert starch into sugar until about three months old, thus mothers who give their children soaked bread to eat do nothing but irritate them, because they cannot digest it, and although apparently they are fed, they are practically starved. As I have said, alcohol prevents the conversion of starch into sugar, and, when the food gets into the stomach, the effect of alcohol is to hinder its digestion. All of you who have been around the national museums have seen specimens of the various things in glass bottles. You know that these specimens have been put into spirits of wine to preserve them, because the effect of spirits is to harden them, and those who have done any microscopical work know that if they have to make an examination

of anything they must first harden it in alcohol. It is perfectly clear that if you want digestion to go on you don't want anything that will harden your food. Alcohol has the effect of causing a great flow of blood to the stomach, causing a state of congestion, and the stomach will not afterwards act without a further supply of its accustomed stimulant. Some people say, "I can't touch my food without I take a stimulant with it." Supposing we are out in a storm, and there is a head wind. We put up our umbrella and lean well forward to go ahead. But supposing the wind suddenly stops—what happens? Why, we fall on our noses, but that does not prove that we want both a head wind and an umbrella to keep us going. It simply means that we place ourselves under conditions that we ought not to. That is exactly what people do who take alcohol. They tell you that they tried teetotalism for a fortnight and they thought they should have died. And no wonder they did think so, because at first they miss the accustomed stimulant so much, but if they continue without alcohol for two months the craving would be got over.

[TO BE CONTINUED.]

A MIDLAND MIRACLE.

Narrative of Facts Connected With the Case of Mrs. F. A. Chase

A Sufferer for Over Ten Years—Treated by the Best Doctors in the Place, Only to Grow Worse—The Particulars of Her Recovery as Investigated by a Reporter of the "News Letter."

Orilla News Letter

What wonderful progress the closing half of the nineteenth century has witnessed! Men still young have witnessed discoveries and inventions, which, while they have fairly revolutionized the methods of human life, are taken almost as a matter of course. New and wonderful discoveries are made almost daily; we quickly adapt ourselves to the changed condition, and even wonder that the inventive genius of man had not long ago penetrated the secrets of nature, almost daily being brought to our aid. While in all directions great advances have been made, perhaps in none have the strides been greater, than in the science of medicine. Old methods have entirely disappeared, the days of big nauseous, doses, cutting and bleeding, have passed away, and diseases formerly held to be incurable now speedily yield to the treatment of advanced medical science. For more than a year past there have appeared in the columns of the "News-Letter," from time to time, the particulars of cures that have been the wonder of all who were acquainted with the persons restored. Perhaps the case of Mr. John Marshall, of Hamilton, was more firmly fastened in the public mind, for the reason that he had been paid a total disability claim of \$1,000, only after having been pronounced incurable by a score or more of men, who are leaders in the medical pro-

fession. As publisher of the "Canadian Workman" the writer has a knowledge of the proceedings under which a disability claim is paid, and when it is understood that all such claims have to pass the scrutiny of an investigating committee, the Local Medical Examiner, the Grand Medical Examiner, the Finance Committee and the Grand Lodge Officers, it will be seen that in none but a genuine case of disability could a claim be paid. That the claim was paid Mr. Marshall under this stringent scrutiny was unimpeachable evidence of his total disability; that he was afterwards made a well man was due entirely to a treatment of Dr. Williams' Pink Pills—probably the most remarkable medical discovery of the age. This case was but the first of a series of cures equally remarkable, due to the same grand agency, each of which has been verified by the most trustworthy testimony. The "News-Letter" in common with many others, has taken a deep interest in noting the testimony given in behalf of Dr. Williams' Pink Pills, hence when the cure of Mrs. F. A. Chase was reported from Midland recently, we decided to interview the lady and verify the truth of the report; with this end in view, Midland was visited, and Mrs. Chase found looking well and happy after long years of suffering, before she learned of the efficacy of Dr. Williams' Pink Pills. Mrs. Chase herself admitted the reporter, who found her a lady of superior intelligence, who, while not wishing for notoriety, was willing to give her candid testimony in favor of Pink Pills, for the benefit of to other afflicted persons. To the reporter Mrs. Chase said that up to her sixteenth year, she had been a healthy girl, but at that period sickness overtook her, and for the ensuing ten years her life was one of almost constant misery. In January, 1891, she grew worse, and finally had to take to her bed and was reduced by suffering to the point of death. All the time she was under the treatment of leading doctors. After weary months Mrs. Chase longed for some change and in October asked her doctor if he would consent to her taking a trip to her mother's, who lives near Port Hope. This was finally agreed to and on Oct. 3 last she set out for that place. On the way, a lady, a stranger to her, noticing her weak condition strongly urged her to use Dr. Williams' Pink Pills, and again on her arrival at her destination her friends urged her to try this wonderful remedy. On Oct. 10 she consented to give the Pink Pills a trial, and soon found such beneficial effects that it needed no persuasion to continue the treatment. In less than three months she was fully restored, and on Jan. 15 returned to her home in Midland, where her friends were rejoiced and gratified at the wonderful change which Pink Pills had wrought in her health and appearance. Mrs. Chase has since continued to enjoy good health and says that she cannot too highly praise Dr. Williams' Pink Pills, which have rescued her from debility after many years of almost hopelessness. Her husband also expresses his thankfulness and appreciation of Pink Pills, and the unlimited pleasure with which he received his wife on her return,

looking so well and happy, which was as he truly described it, "like receiving one from the dead." He said that his wife's condition had been such that in going only a few yards she would be obliged to rest, or obtain help, and before her restoration she had been unequal to the slightest exertion.

While in Midland the writer called upon Dr. McCartney, druggist who reports large sales of Dr. Williams' Pink Pills, with the most decided benefits to those using them.

From many of our exchanges we have noticed with interest the reports of the great benefit derived from the use of Dr. Williams' Pink Pills, and the case of Mrs. Chase goes to confirm the claim that they are a wonderful discovery in the interests of humanity, restoring vitality to the broken down system. Considering that Mrs. Chase had suffered ten years, and last October was looked upon as being at the point of death there must be something of an almost miraculous virtue in the remedy which has raised her to her present condition of health, after she had spent hundreds of dollars in doctoring, and for other so called remedies, of various kinds. In fact Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, the after effects of lagrippe, etc. Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville Ont., and Schenectady, N. Y., and are sold only in boxes bearing our trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.



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NEWS AND NOTES.

The Bible, diamond like, casts its shadow in every direction; torch like, the more it is shaken the more it shines; herb like, the more it is pressed the sweeter its fragrance.—*Payson.*

TO THE DEAF.

A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it Free to any Person who applies to Nicholson, 177 McDougal street, New York.

The congregation that will pay its pastor well for telling them the truth about themselves is one that would be watched with a great deal of interest by the angels.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousand of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

—It never pays to put off repenting until you get too old to find pleasure in sin.

—It never pays to leave the weeds in the garden until they grow bigger.

Educational Work.

THE work of educating the public to a thorough knowledge of the virtues of Burdock Blood Bitters as a cure for all diseases of the stomach, liver, bowels, and blood, has been completely successful. The remedy is now known and used in thousands of homes where it always gives great satisfaction.

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Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps and all summer complaints or looseness of the bowels.

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DEAR SIRS—I have been afflicted with Chronic Rheumatism for several years, and have used numerous patent medicines without success. But by using six bottles of Burdock Blood Bitters I was entirely cured.

SARAH MARSHALL,
King St., Kingston, Ont.

NOTE—I am acquainted with the above named lady and can certify to the correctness of this statement.

HENRY WADE,
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